

De Karere

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



The Beginning of Another New Year

JANUARY - 1950



A New Year's Plea

Lord, let me stand in the thick of the fight,
Let me bear what I must without whining ;
Grant me the wisdom to do what is right,
Though a thousand false beacons are shining.

Let me be true as the steel of a blade,
Make me bigger than skilful or clever ;
Teach me to cling to my best, unafraid,
And hearken to false gospels, never.

Let me be brave when the burden is great,
Faithful when wounded by sorrow :
Teach me, when troubled, with patience to wait,
The better and brighter tomorrow.

Spare me from hatred and envy and shame,
Open my eyes to life's beauty ;
Let not the glitter of fortune or fame
Blind me to what is my duty.

Let me be true to myself to the end,
Let me stand to my task without whining ;
Let me be right as a man, as a friend,
Though a thousand false beacons are shining.

—*Edgar A. Guest.*



OUR COVER PICTURE THIS MONTH shows the First Presidency of the Church of Jesus Christ of Latter-day Saints: President George Albert Smith, and his two counsellors, Pres. J. Rueben Clark and Pres. David O. McKay.

TE KARERE

Established 1907

Wahanga 45

Nama 1

Hanuere, 1950

Gordon C. Young Tumuaiki Mihana
J. Richard Jenkins Etita
George R. Hall (Hori Hooro) Kaiwhakamaori
Malin Perry Hekeretari o te Mihana

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

About Resolutions 4

Special Features:

False Doctrine 8

Explorer's Findings Match Book of Mormon 9

The Ideal Home 15

Forces of Evil 16

Marvellous Records Yet to Come Forth 18

Ko "Thu" Te "Karaiti" 22

Church Features:

The President's Page 5

Women's Corner 7

Here and There in the Mission 11

This World-wide Church 17

Time Out for Smiles 21

News of the Field 26

About Resolutions

ANOTHER NEW YEAR! In reality the New Year is no different than the old year. Neither is today different from yesterday. The only difference there is to us is the one that exists in the mind—that little something that tells us we have come to another division in that endless circle of time. Somewhere down through the centuries this invisible mark or division seemed an ideal time for turning over the “new leaf.” And so it has come down to us in this New Year. People all over the earth are making their New Year’s resolutions—promising to do better this year than last year. But this method of repentance has been so ineffective that it is the common joke all over the world. We seem to mentally admit that we will not be able to honour these pledges. Our willpower goes on taking a beating year after year.

Students of psychology can tell us a few little things about our willpower that perhaps we don’t already know. For one thing, each time we give in to temptations and ignore our conscience, our willpower grows a little weaker. If we make a resolution and then don’t keep it, it will be that much harder for us to keep it another time. A temptation once given in to is given in to that much easier the next time. That is the case with one bad habit. If we have only one bad habit, we are already in the angel-on-earth class, for the majority of us have many more than one. Each one of them is a sap on our willpower. The human mind is a complex organism that works, worries, and plans while the physical remainder of our body is inert. It controls our body in every way until we abuse it, and then it may go hay-wire and cease to work, or even begin working incorrectly. If we can realize what an important part of us our willpower is and how it reacts to will-sapping habits, then we can readily realize what an influence these will-sapping drugs have on our body and willpower. Alcohol and tobacco, tea and coffee all work the same way on our willpower. They make it so terribly easy for us to say, “Well, maybe this resolution isn’t so important after all. I’ll put it off until some other time when it is more convenient for me to honour it.” Perhaps God will use the same phrase to describe you.

—J.R.J.



The President's Page

Dear e hoa ma

A NEW YEAR is about to dawn: three hundred and sixty-five days—eight thousand, seven hundred and sixty hours. Time—given equally to all of us.

The national election is over, and a new Government is to be in power. There will be changes in administration that will possibly effect all of us living in this country. We may have to make some adjustments in our way of living.

But in the Church we have a perfect pattern of life given. The "Word of Wisdom" teaches us to refrain from the use of tobacco, and liquor of any kind as well as gambling. These useless evils take much of the income of those who indulge in them. We can put our money to constructive use—improving our homes with necessary furniture and conveniences, clothing for ourselves and families, and adequate bedding and household necessities.

We are told by the Church authorities to pay our debts and not acquire new ones, unless it is for something we can get only by paying systematically on weekly or monthly instalments. Then we should be very careful to figure in advance that these payments can be met out of our income. There is such a thing as constructive debt. If we are paying for something that makes for better living conditions for our families and selves, then is debt

justified. But if we buy things we do not really need and could easily do without, debt can be a curse. It often leads to unhappiness and can even cause the breaking up of families and the loss of the security that a happy home gives to children as well as parents.

The Maori people particularly need to learn these basic principles. Many of you people are working for wages where you are reasonably sure of a certain amount of money coming in each week. Know in advance where that money is going and how it will be used. This is called "budgeting." Maybe you don't know what that is. In the near future we will work out and publish in the "*Te Karere*" a simple budget.

Briefly, you sit down with your wife and older members of the family who might be working and contributing to income, and figure out how much money you have to spend for food, clothing, house rent or payment, furniture, social security and income tax (which is collected by the employer, I believe), pleasure and entertainment, Church donations, savings, and miscellaneous. Too many of us waste money on non-essentials, such as taxi riding when it would do us more good to walk, long distance telephone calls when a telegram, or better still, a letter would serve our purpose, and expen-

sive food such as tinned vegetables and fruits when we should be growing our own and getting the satisfaction and health that comes from producing and working physically in the open air.

Try to have some money in an "emergency fund," even if it is accumulated at a few shillings a week. There are plenty of times when a little savings may help you over an unexpected bit of hard luck. Like a spare tyre on a motor car, you only need it occasionally, but when you do it is a real life-saver.

I'm reminded of a young couple in Hawke's Bay who, when they went shearing, decided they would only draw the money earned by the husband and let the wife's wages accumulate. At the end of the season they had enough to buy a nice little section of land. This year they are going to do the same thing and they expect to save enough to buy some timber and build a small bach. They should plan the building so they can add to it in the future and eventually have a place to fit their needs.

Encourage more of your young men to go into the trades, such as carpentry,

electricity, plumbing, joinery, etc. It is well worth while to work as an apprentice for a few years if you can learn a trade that will enable you to earn a good living and also help your fellow man.

The girls should take up nursing and even go into good homes and learn to be good housekeepers and homemakers. Learn to sew. There are many opportunities to learn. Use some of those hundreds of hours in 1950 to improve your earning ability and have some definite plans to follow.

Then there is the Church. Take advantage of the opportunity to progress by learning the fundamentals of the Gospel. Attend M.I.A. and read the scriptures and Church books. There is so much that is wonderful to learn and that will help us to live a fuller life and contribute to our salvation, for we know "We are saved no faster than we gain knowledge."

In 1950 resolve that you are going to better yourselves in every way by following more closely the principles of all truth contained in the restored Gospel.

—TUMUAKI YOUNG.



SUBSCRIPTION INCREASE

Effective immediately the following price increases of Church magazines have been announced from Zion: Relief Society Magazine—increased from 12/6 to 15/3 per year; Improvement Era—increased from 15/6 to 23/- per year. The Children's Friend remains 10/- per year, and the Te Karere remains 7/6 per year. These increases have become necessary as a result of the devaluation of the pound. The subscription price has remained the same in the States.

"TE KARERE" NOTICE

The 1949 Bound Volume of TE KARERE will be out in January. In order that we may know just how many copies to have bound, we would like all those desiring a copy to send in their order as soon as possible to the TE KARERE Editor. The price will be the same as last year, fifteen shillings per copy.

Women's Corner

BY VIRGINIA D. YOUNG



WITH the beginning of the New Year it may be well to take a personal inventory of ourselves and see if perchance we have improved ourselves mentally, morally, intellectually, and spiritually. Judged by our Church standards it would be well to analyse ourselves and see if we have reached the goal we set out for at the beginning of the past year, and if so, to rejoice that we were able to improve ourselves. If we find upon analysis that we have failed in any way, it would be wise to undertake to improve the conditions of the past by resolving now for the future.

Ask yourself the following questions:

- 1—Have I prayed consistently?
- 2—Have I religiously observed the Sabbath Day?
- 3—Have I been a good citizen observing under all conditions the laws of the land?
- 4—Have I observed truthfully the Word of Wisdom?
- 5—Have I been a good neighbour?
- 6—Have I been an honest tithe-payer?

7—Have I religiously observed the Fast Day as recommended by Church authorities?

8—Have I attended my sacrament meetings regularly and partaken of it worthily?

9—Have I under all conditions known how to receive counsel and apply it to my life?

10—Have I supported the Church authorities 100 per cent?

11—Have I made my life a good example?

12—Have I accepted responsibility when given and have done my best?

13—Has my membership been regarded by me as my greatest possession?

14—Have I undertaken to recognize the two great commandments as given by our Father in heaven—to love the Lord with all our heart and with all our might, and to love our neighbour as ourself?

May the Lord bless us all and help us to realize our responsibility of improving our lives.

False Doctrine

★ Editorial from Church News.

UPON those who teach in Church classes and those who preside in the various quorums and organisations rests the responsibility of seeing that doctrines taught conform rigidly to the true principles of the Restored Gospel.

The teaching of false doctrines is no small problem and, as the Church grows and new stakes, wards and missions are created, this problem grows proportionately. Only a constant vigilance on the part of the local officers and teachers can keep it to a minimum.

The Lord recognized this problem as one which would constantly confront the people of His Church and said unto them through the Prophet in a revelation given in Kirtland, Ohio, on March 8th, 1831:

"Ye are commanded in all things to ask of God, who giveth liberally; and that which the spirit testifies unto you even so I would that ye would do in all holines of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils. Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given."

There are several conditions which might be cited as contributing to the introduction of false doctrines within priesthood and auxiliary study classes of the Church. One of these is the tendency of some to delve into the mysteries about which little or nothing

is known. Another is the forming of preconceived notions and conclusions about things which are not thoroughly understood. Still a third condition is one which is more or less prevalent among the membership of the Church. It is a failure to read and study the scriptures and to be able to base our understanding of the doctrines upon the revealed word of the Lord as found in Holy Writ.

These conditions are all harmful to the progress of the Church though they cannot be classed particularly as wilful and malicious causes of false doctrines. Too often we get in our classes a mixture of all three doctrines, the doctrines of God, the doctrines of men, and the doctrines of devils. There are those among us who have succumbed to the evil one and would lead us astray with malicious intent.

Officers in the wards and stakes of the Church should be on the alert constantly against this evil to see that at no time is there opportunity for the perpetuation of false doctrines within their organisations and quorums. Teachers who persist in imposing their pet ideas and false doctrines in classes should not be allowed to continue teaching. Teachers should be urged to prepare themselves thoroughly by study and prayerful consideration of their lesson texts. They should be urged to acquire broader understanding of the Gospel by constant reading of the scriptures and the reading of proper source books. Members of the Church generally should do more read-

(Continued on Page 10)

Explorer's Findings Match Book of Mormon

Norse Scientist Sights Evidence of Migration via North, South America.

THERE is a most unusual coincidence between the belief of the Mormon faith that natives of the South Pacific Islands are descendants of inhabitants of South America and my own finding," declared Thor Heyerdahl, famed Norwegian ethnologist, today.

Mr. Heyerdahl was leader of the Kon-Tiki Pacific Ocean raft expedition. He set out with five Scandinavian explorers on a crude raft from Gallao, Peru, and 101 days later landed on the Raroia Islands in the Tuamotu Archipelago. The 4300-mile trip was made to prove that ancestors of the Polynesians were descendants of the early inhabitants of the American continent.

"Although I am not a member of the Mormon faith, I must admit some of the discoveries I have made in the Polynesian Islands and South America would fit in with the material appearing in the Book of Mormon," he said.

"Since 1937 I have believed that there is some connection between the people of Polynesia and the Indians of South America," the young Norwegian scientist said. "I believe the Polynesians are direct ancestors of the early inhabitants of this continent," he said.

Mr. Heyerdahl said it was necessary for him to take his famed Kon-Tiki raft expedition in order to establish his theory. Although the theory was substantiated by similarities in utensils, weapons, customs and beliefs between the two groups, scientists refused to accept it because, they said, the craft

was seaworthy enough centuries ago to make the journey across the Pacific.

The raft the Norwegian scientist used on his voyage was approximately 40 x 15 feet in size. It was built on nine large balsam logs and had only a small thatched hut as protection for the six men. A total of 4300 miles was travelled by drifting with the Humboldt Current and prevailing winds to the Pacific Islands.

"The expedition was named Kon-Tiki after a legendary god in Peruvian mythology," Mr. Heyerdahl explained. "According to the Peruvian story, Tiki was the name of the god and Kon, in the ancient language, meant sun—thus Kon-tiki, or sun god.

"As the South American legend goes," he continued, "Kon-Tiki established upon the continent a highly-cultured white race. However, neighbouring tribes, because of jealousy and lust for conquest, killed most of the god's people. With the few survivors left, the pacifist-god then fled outward into the Pacific Ocean in large boats.

"Oddly enough, the Polynesian people also believe the father of their race was a white god, whom they also call 'Tiki.' Again Tiki is credited with establishing a very cultured race but was attacked by local tribes. Because these tribes made war on Tiki and his people, they were cursed with a dark skin, so the legend goes.

"According to the Polynesian belief, Tiki was born in a place called 'Kukara' and his close relative born in a

place named 'Mauri,' the young scientist explained. "'Kukara,'" he said, is the ancient ruin built by Kon-Tiki in Peru, while 'Mauri' is the name of the river flowing through these ruins.

"Of extreme importance to my theory," the Norwegian ethnologist said, "are the cultivated food plants in the Polynesian Islands.

"The sweet potato and the gourd are both found on the islands and yet are

definitely plants from the American continent.

"The salt water would have killed the seeds of these plants had they by chance drifted toward the islands.

"The only possible way they could appear so far from their natural environment would be by means of someone transporting the seeds."

Mr. Heyerdahl was extremely interested in the belief of the Church of Jesus Christ of Latter-day Saints that the ancestors of natives of the American continents came from Jerusalem.

"I, too, believe the clue to both the American Indian and Polynesian native is not in South America, but in some Mediterranean country," the scientist said.

"Personally," he continued, "I believe Kon-Tiki came from a country across the Atlantic and landed along the Gulf of Mexico. The civilization he fathered appears to have eventually moved southward into Mexico and South America."

During the latter part of April, Mr. Heyerdahl intends to return to to Norway to write a book on the adventure.

FALSE DOCTRINE

(Continued from Page 8)

ing for themselves in the scriptures that they might have a knowledge of their own of true doctrines.

Brigham Young once said: "Our doctrine is right—there is no deception in it. It requires no argument, for it is a self-evident fact. Still, when we meddle with that which we know nothing about, we are apt to fall into error and differ; but we have so much that we do know, and think about and talk about, that we have no time to speculate about that which we do not know."



L.D.S. POLYNESIANS GIVEN BEST CHANCE FOR SURVIVAL

"Of all the native Polynesian peoples, those who have become members of the Church of Jesus Christ of Latter-day Saints seem most likely to survive and achieve high development."

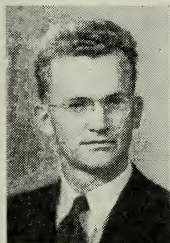
This is the opinion of an ethnologist and writer, Dr. E. S. C. Hardy, who has studied Polynesian culture in many parts of the South Seas for 29 years. He was formerly connected with the Bishop Museum in Hawaii.

The author deplored the baneful effects of the whalers on Polynesians for the whalers "brought all the vices" and little else to the islanders. Most missionaries had beneficial effects, he said. He praised the L.D.S. missionaries and felt they brought a most helpful type of instruction to the natives.

HAURAKI DISTRICT HUI PARIHA

On the 28th and 29th of January, the Hauraki District Hui Pariha will be held at Kiri Kiri. All those that plan on attending are asked to contact George Watene, Turua, Thames, and notify him. Everyone is cordially invited to come along and partake of the spiritual feast.

Here and There **IN THE MISSION**



ELDER G. R. LITCHFIELD



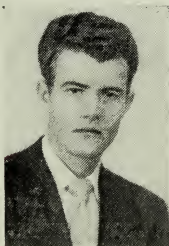
ELDER H. JENSEN



SISTER C. JENSEN

FOUR MISSIONARIES LEAVE ON "AORANGI"

When the "Aorangi" left New Zealand on the 29th of November it took four of our missionaries with it. They are returning home after filling honourable missions in New Zealand.



ELDER J. H. LAKE

ELDER JOHN HERBERT LAKE arrived in New Zealand aboard the "Hawaiian Citizen" on the 22nd of November, 1947. He was assigned first to the Waikato District where he laboured until October 29, 1948, when he was transferred to the Whangarei

District. At Hui Tau, 1949, Elder Lake was appointed the District President of Whangarei, and as such he laboured until his release. He will return to his home in Inglewood, California.

ELDER GRANT RAY LITCHFIELD arrived in New Zealand aboard the "Marine Phoenix" on the 16th of February, 1948. He was assigned first to the Poverty Bay District where he laboured until February of 1949, when he was transferred to the Auckland District. On the 28th of June, Elder Litchfield was again transferred to the Taranaki District, and he laboured there in New Plymouth until his release. He will return to his home in Raymond, Alberta, Canada.

ELDER HENRY JENSEN and SISTER CAROLINE JENSEN arrived in New Zealand March 8, 1948. They laboured first in Carterton in the Wairarapa District until June of 1949. They then transferred to Thames where they remained until October. The remainder of their time was spent again in Carterton, although they travelled around a great deal to fulfill Elder Jensen's calling as 1st counsellor

to the Mission President. They will return to their home in Pocatello, Idaho.

BROTHER HUGH PIPER and SISTER JAN N. PIPER also sailed on the "Aorangi" with the returning missionaries. They are moving permanently to Canada to make their home there until they are eligible to enter the United States. They are from Palmerston North.

OUR HIGH IDEALS WILL BE A GUIDING LIGHT

By Elder Vaughn Hugie

On the eve of Labour Day, October 24th, 1949, the Rotorua M.I.A. Gold and Green Ball was sponsored by a small group of Latter-day Saints who

comprise the young but renowned Rotorua Branch.

At this particular Gold and Green Ball there was a wonderful spirit of goodwill and good time permeating throughout the realms of the Ball. The "fruits of Mormonism" were on display. The high ideals that we Latter-day Saints are taught to uphold were certainly upheld and radiated by this small group of Saints from the Rotorua Branch.

The high M.I.A. standards that this minute group upheld caused no small comment from the outsiders and the Saints attending and enjoying the humble but yet spectacular and significant occasion. Many favourable and praiseworthy comments were made that night by those in attendance. Among the many comments that were uttered, one in particular pricked my ears and my heart. I heard an elderly lady say, "I have never attended a dance or ball that was based on such high ideals. It's no wonder that the Mormon people are different from others." I thought and said to myself, "Thank God that we are different from others who live upon the earth."

While the guitars were strumming and amid sweet, delicate tones of song, "Her Majesty Senorita Elsie" (Sister Elsie Chirney) strolled majestically to her flowered throne to be crowned Queen of the Rotorua Branch.

While sitting upon her throne she was honoured by her attendants and subjects who performed the Spanish Tango.

After all those in attendance had witnessed the coronation, some returned to the dance floor to continue their



Sister Elsie Chirney: Queen of the Ball.

good fun, while others filed off to the supper room to enjoy a delicious supper. The Rotorua Gold and Green Ball was one that displayed the high ideals of the Mormon people, and these ideals are a light to lead us and the world on our way.



Scenes at the Ball: Some of the lovely "Spanish" ladies having a siesta.

OTAGO CONFERENCE HELD IN CHRISTCHURCH

The Otago District Conference was held from the 22nd to the 24th of October in Christchurch. It was the largest attendance of Latter-day Saints ever to meet in Christchurch, and most of those attending had to travel over 200 miles to attend. President and Sister Young and sixteen of the missionaries were among the eighty who attended.



The Elders and Sisters who attended the Conference at Christchurch.

AN ANECDOTE FROM LIFE

"There's a drunk man on the corner," called my nine-year-old neighbour as I walked toward the bus stop.

But he wasn't a man. And he wasn't drunk. He was just a boy, perhaps fifteen, with twisted limbs, almost unmanagable, whose head tossed at a grotesque angle. His bodily contortions, his grimaces, and his rolling eyes could easily make a youngster believe he was drunk.

As the bus approached, a man standing nearest the street started to board it, and then stepped back to allow the crippled boy to enter first. But the boy, with a grotesque bow and gesture, indicated that I should precede him. Member of a hated race (hated by many people, just on general principles), and lacking all the physical graces, he did not forget to be a gentleman. It's what you do with what you have that counts.

—CLARA PETERSON TANNER.

† For the young folk who are just beginning, and for the older folk who made the wrong beginning.

The Ideal Home

★ By President Joseph F. Smith

REFLECTING further, I thought, what then is an ideal home—a model home such as it should be the ambition of the Latter-day Saints to build; such as a young man starting out in life should wish to erect for himself? And the answer came to me: It is one in which all worldly considerations are secondary. One in which the father is devoted to the family with which God has blessed him, counting them of first importance; and in which they, in turn, permit him to live in their hearts. One in which there is confidence, union, love, sacred devotion between father and mother, and children and parents. One in which the mother takes every pleasure in her children, supported by the father—all being moral, pure, God-fearing. As the tree is judged by its fruit, so also do we judge the home by the children. In the ideal home, true parents rear loving, thoughtful children, loyal to the death, to father and mother and home! In it there is the religious spirit, for both parents and children have faith in God, and their practices are in conformity with that faith; the members are free from the vices and contaminations of the world, are pure in morals, having upright hearts beyond bribes and temptations, ranging high in the exalted standards of manhood and womanhood. Peace, order, contentment reign in the hearts of the inmates, let them be rich or poor, in things material. There are no vain regrets; no expressions of discontent against father, from the boys and girls, in which they complain: "If we only

had this or that, or were like this family or that, or could too like so and so" — complaints that have caused fathers many uncertain steps, dim eyes, restless nights and untold anxiety. In their place is the loving thoughtfulness to mother and father by which the boys and girls work with a will and a determination to carry some of the burden that the parents have staggered under these many years. There is the kiss for mother, the caress for father, the thought that they have sacrificed their own hopes and ambitions, their strength, even life itself to their children—there is gratitude in payment for all that has been given them!

In the ideal home the soul is not starved, neither are the growth and expansion of the finer sentiments paralyzed, for the coarse and sensual pleasures. The main aim is not to heap up material wealth, which generally draws further and further from the true, the ideal, the spiritual life; but it is rather to create soul-wealth, consciousness of noble achievement, an overflow of love and helpfulness.

It is not costly paintings, tapestries, priceless bric-a-brac, various ornaments, costly furniture, fields, herds, houses and lands which constitute the ideal home, nor yet the social enjoyments and ease so tenaciously sought by many; but it is rather beauty of soul, cultivated, loving, faithful, true spirits; hands that help and hearts that sympathize, love that seeks not its own, thoughts and acts that touch our lives to finer issues—these lie at the foundation of the ideal home.

FORCES OF EVIL

— Discourse of Wilford Woodruff —

This arch enemy of God and man, called the devil, the "Son of the Morning," who dwells here on the earth, is a personage of great power; he has great influence and knowledge. He understands that if this kingdom, which he rebelled against in heaven, prevails on the earth, there will be no dominion here for him. He has great influence over the children of men; he labours continually to destroy the works of God in heaven, and he had to be cast out. He is here, mighty among the children of men. There is a vast number of fallen spirits, cast out with him, here on the earth. They do not die and disappear; they have not bodies only as they enter the tabernacles of men. They have not organized bodies, and are not to be seen with the sight of the eye. But there are many evil spirits amongst us, and they labour to overthrow the Church and kingdom of God. There never was a prophet in any age of the world but what the devil was continually at his elbow. This was the case with Jesus Himself. The devil followed Him continually trying to draw Him from His purposes and to prevent Him carrying out the great

work of God. You see this manifested when he took Jesus on to the loftiest pinnacle of the temple and showed Him all the glory of the world, telling Him that he would give Him all this if He would fall down and worship him. The poor devil did not own a foot of land nor anything else! The earth was made by and belonged to the Lord and was His footstool. Yet the devil offered that to Jesus which was not his own. Jesus said unto him, "Get thee behind me, Satan."

This same character was with the disciples as well as with their Master. He is with the Latter-day Saints; and he or his emissaries are with all men trying to lead them astray. He rules in the hearts of the inhabitants of the earth. They are governed and guided by him far more than by the power of God. This is strange, still it is true. See the wickedness in the world. See the abominations with which the earth is deluged, causing it to groan under the burden. Where does this evil come from? From the works of the devil. Everything that leads to good is from God, while everything that leads to evil is from the devil. Here are the two powers.



RECENT DEATH

On May 25, 1949, Karena Wiremu Takoro, of Huntly, passed away. He was one of the old stalwarts from the earliest days of the Church in New Zealand. He was married in 1887 by President Gardner, and it was one of the first marriages performed within the Church in New Zealand. He is survived by his widow, Sister Takoro, who is a member of the Puke Tapu Branch. She is the one who taught Francis Kirkham how to speak the Maori language.



This World-Wide Church

Pres. Smith Dedicates New Deaf Branch Chapel in Salt Lake

During an impressive ceremony President George Albert Smith dedicated the beautiful new Deaf Branch Chapel in Salt Lake City. A congregation of 500 persons who came from near and far heard President Smith bless the deaf and mute members with abiding faith and encouragement so that they could never be discouraged by Satan because of their handicap.

Interpretations of the addresses, prayers, and songs from the sign language into sound, or from sound into the sign language were given. "We Thank Thee O God For a Prophet" was 'sung' by sign language in rhythm by the congregation.

Church Purchases Two Properties in Missouri

The purchase by the Church of two pieces of property this week was reported to the First Presidency. The two purchases are: A large residence and property immediately north of the historic Liberty Gaol Building in Liberty, Missouri; a large structure, formerly a telephone building but currently used as a Methodist chapel, purchased as a branch chapel in Kansas City.

The residence will be used as a bureau of information and residence at the Liberty Gaol by Elder and Sister Ephraim Tolman, of Bountiful, Utah. A pair of missionaries, preferably husband and wife, will be kept at the Liberty Gaol to serve as missionaries and guides.

It was in the Liberty Gaol that Joseph Smith and five of his companions were incarcerated under the most trying conditions for a period of six months. The remains of the old Liberty Gaol are found in the huge stone floor and walls of the basement of the building currently on the gaol site.

100,000 Texans Visit Booth at State Fair Erected by Missionaries

Of the two million persons who attended the Texas State Fair during October, more than 100,000 visited the booth of the Texas-Louisiana Mission and saw the coloured sound film on the achievements of the Utah Pioneers.

A total of 20,000 tracts and pamphlets were selectively distributed. During the second week of the exhibit, the missionaries noted that a number of persons came for the express purpose of inquiring about certain tracts and material on specified subjects which they had learned were obtainable at the booth.

Equally important was the request of a Methodist minister for at least one presentation of the "Story of Mormonism" to his congregation by the missionaries directing the exhibit. On Sunday night, October 23rd, the last night of the fair, Elders Barker, Strong, and Stowell accepted the invitation and participated in a service which lasted an hour and a half.

As another result of the booth activities, missionaries have been invited to discuss the Church Welfare Programme at the next meeting of Goodwill Industries, a nation-wide aid organization.

Marvellous Records yet to Come Forth

By Orson Pratt

“**AND** it shall come to pass that the Lord God shall bring forth unto you the word of a book, and they shall be the words of them that have slumbered.”

He was prophecying of the last days, of the time when the Book of Mormon should be brought forth to the inhabitants of the earth.

“And behold the book shall be sealed; and in the book shall be a revelation from God, from the beginning of the world to the ending thereof.” This is the part that is sealed. “Wherefore, because of the things which are sealed up, the things which are sealed shall not be delivered in the day of the wickedness and abomination of the people.” That agrees with what I was telling you about the generation that is passing away. The people who are wicked shall be swept away from the earth, and those who remain that are righteous will have this great revelation unsealed to them. “Wherefore the book shall be kept from them.” The Lord did not suffer these plates to go among the wicked, for He well knew they would destroy them for the sake of the gold upon which they were written. “But the book shall be delivered unto a man, and he shall deliver the words of the book, which are the words of those who have slumbered in the dust; and he shall deliver these words unto another; but the words which are sealed he shall not deliver, neither shall he deliver the book.” I wish to state here for the information of those who do not understand, that before Joseph Smith translated the part that was unsealed, he

copied some of the words and sent them by Martin Harris to the City of New York to have them exhibited to the learned to see if they could read them. “For the book shall be sealed by the power of God, and the revelation which was sealed shall be kept in the book until the own due time of the Lord, they may come forth; for behold, they reveal all things from the foundation of the world unto the end thereof.” We will get some knowledge of the purposes of God, not only in relation to the six thousand years past, but for the thousand years to come, after the revelation is given showing forth the purposes and designs of the great Jehovah in relation to the creation. “And the day cometh that the words of the book which was sealed shall be read upon the house tops; and they shall be read by the power of Christ; and all things shall be revealed to the children of men which ever have been among the children of men, and which ever will be, even unto the end of the earth. Wherefore, at that day, when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it, save it be that three witnesses shall behold it, by the power of God, besides him to whom the book shall be delivered; and they shall testify to the truth of the book and the things therein. And there is none other which shall view it, save it be a few, according to the will of God, to bear testimony of His word unto the children of men; for the Lord hath said, that the words of the faithful should speak

as it were from the dead. Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of as many witnesses as seemeth Him good will He establish His word; and woe unto him that rejecteth the word of God."

That gives us a little more light upon the same subject. When that is brought forth I expect that the same Urim and Thummim which the Lord gave to Joseph Smith will come forth with these plates, and they will be translated, but by whom I know not. Who will be the favoured seer and revelator that will be raised up among this people to bring this revelation to light is not revealed to me. And not only this revelation, but those twenty-four plates of gold which contain the doings of the old Jaredite nation that inhabited this North American continent; at present we have only an abridgement, not a hundredth part of their history. Those plates of gold will come forth, as well as many other records kept by the first nation—the Jaredites, that came here; and I have no doubt that the Lord will give the Urim and Thummim to translate them. And not only these, but the Lord intends, in this dispensation in which you and I live, to overwhelm the whole earth, with a flood of knowledge in regard to Himself, in regard to His purposes and designs, and in regard to the future glories and blessings that are ordained for the Latter-day Saints, in regard to the preparation of the earth for the thousand years of righteousness to come. Hence these plates, these great numbers of plates, that were kept by the kings of the Nephites and by many prophets before and after Christ, as well as those sealed records of which I have been speaking, will all come to light. We then will have revelations of heavenly and earthly things, and the designs and purposes of God. We will have, perhaps, the most complete history of this continent that there is in existence of any other

nation or kingdom on earth. Moreover, we have an abundance of promises that God has made to us, in this book, called the Doctrine and Covenants, given through the Prophet Joseph, concerning other records, besides those I have named, that were kept back so far as the Jaredites and the Nephites, a record for instance back so far as the days of Enoch. You might say they did not know how to write in those days; but the Bible indicates that they did know, and speaks about the book of the generations of Adam even before the flood. Furthermore, we have an account that three years prior to the death of Adam, he called together the righteous of his posterity, he called also the high priests of that day, into a certain valley called Adam-Ondi-Aham, which is located about fifty miles north of Jackson County, or what is now called Daviess County, Missouri. Here assembled the righteous of his posterity for eight generations, and he pronounced upon them his last blessings, as the grand patriarch of the whole. And he stood up, notwithstanding he was bowed with age, before the vast body that were gathered on that occasion, and prophesied of all things of importance that should transpire among his seed, and the nations that should spring from him, down to the very end of time. These things, it says, were written in the Book of Enoch, and are to be testified of in due time. When we get that, I think we shall know a great deal about the antediluvians of whom at present we know so little.

Then there is still another record to come forth. John the Baptist is said by the highest authority to be one of the greatest prophets ever born of a woman; but we have very little written in Jewish record concerning him. We have a revelation in the Doctrine and Covenants concerning the record of John, that great prophet. And we are promised that if we were faithful, as a people, the fullness of the record of

John shall hereafter be revealed to us. When we get this, I think we shall have still more knowledge in regard to doctrine and principle, and things that are great and marvellous, of which we know very little, if anything about. This is not all. The Lord has told us that He would bring forth those brass plates that Lehi and the families that came with him from Jerusalem, some six hundred years before Christ, brought with them, which contain the history of the creation and the writings of inspired men down to the days of Jeremiah; they came out in Jeremiah's day. We are informed in the Book of Mormon that they contained many prophecies very great and extensive in their nature. And when these plates, now hidden in the hill Cumorah, are brought to light we shall have the history of the Old Testament much more fully, with the addition of a great many prophecies that are not now contained in that record. The prophecies of Joseph in Egypt were very great, and we are told in the Book of Mormon that there were a great many given to him. When we have all those, also the prophecies of Neum, a great prophet who prophesied concerning Christ; also those of Zenos and Zenock, and others of which only bare reference is given; and then again when the ten tribes of Israel come from the north country, they will bring with them their records which they have kept since seven hundred and twenty years before Christ, which will contain an account of the hand dealings of God among that lost people, which doubtless will be exceedingly interesting as well as instructive.

Shall we stop here? No, the time will come when this people will become more fully revelators and prophets, and seers themselves, and the earth will be filled with the knowledge of God, and even out of the mouths of babes and sucklings will the Spirit of God reveal things that have been kept secret from the foundation of the

world; they will utter forth the things of God, helping to fill the earth with the knowledge of God, as the waters cover the great deep.

We might now stop and say no more about the bibles that are yet to come. From what little I have said, the strangers present may begin to believe the truth of that scripture which says, "And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written." The Lord has not, because of unbelief and wickedness of the people, permitted these things to come forth to be trampled under the feet, as swine would trample jewels with their feet. But as soon as the righteousness of the people shall warrant, He will reveal these hidden treasures of knowledge, and they will understand and comprehend the great things of God; and not only will records be brought forth, but the minds of men, and the minds of women, and minds of children, and the minds of all the people who believe, will be like a fountain of light and intelligence, and they will be able to comprehend all records and books inspired from on high.

Sometimes, when I reflect upon these things in the spirit, it seems as though I can scarcely wait for the present generation to pass away, without seeing the Latter-day Saints in possession of these great things. They will surely come! Rest assured, Latter-day Saints, that these things will be fulfilled, yea, every jot and tittle, and every record that God has commanded to be brought to light in this last dispensation, and none need think that the Lord is trifling with us, for these things will be manifest. Amen.

RECORDS YET TO COME FORTH — REFERENCES

Sealed portion of Book of Mormon to come forth: 2 Nephi 27:6-27.

(Continued on Page 25)

TIME OUT FOR



Smiles

"Now, Timothy," said the teacher, "which is correct: 'A hen is setting' or 'A hen is sitting?'"

"Well, Miss," came back the reply, "I asked father once, and he said he didn't trouble much about the setting or sitting. What he wanted to know was whether the hen was laying or lying when she cackled."

The waiter appealed to the manager. "That gentleman says his soup isn't fit for a pig."

"Then take it away, you idiot, and bring him some that is."

"Last night I woke up with a strange impression that my watch was gone," said Jack, "so I got up and looked." "And had it gone?" asked Tom. "No, but it was going."

First flea: Have you been on a vacation?

Second flea: No, just on a tramp.

In a northern town the attorney for a gas company was making a popular address.

"Think of the good the gas company has done," he cried. "If I were permitted a pun I would say, in the words of the poet, 'Honour the Light Brigade!'"

Whereupon a shrill voice came from the rear: "Oh, what a charge they made!"

First Darky: You ain't got any eggs is you?

Second Darky: No, I ain't.

First Darky: I didn't ask you ain't you ain't, I asked you ain't you is. You ain't is you?

Overhead on a crowded race-course tram: "I hope I break even. I need the money."

A colony of ostriches—ninety-nine birds in all—had their heads buried neatly in the sand when ostrich number one hundred came galumping on to the scene. He looked about in a puzzled way and inquired, "Where on earth is everybody?"

On a crowded city street recently a constable wheeling an abandoned baby in its carriage toward the police station was startled to hear a small boy call out, "Hey, what's the kid done?"

Some of the most rough-and-ready backwoods men are usually gallant around the fair sex. One such old codger prepared to dig into a bit of succulent goat at a barbecue when someone joggled his elbow and knocked his plate to the ground. He blasted out with a roar that shook the park grounds. "Hawg! You want all the room they is?"

Then, seeing that he was barking at a woman, off came his hat and in a gentler voice he added, "Lady hawg, that is, ma'am."

Sign in barber shop: "Don't worry if your hair falls out. Suppose it ached and had to be pulled out, like teeth!"



KO "IHU" TE "KARAITI"

Na Taramete

Translated by GEORGE R. HALL

Ko Maata raua ko Meri

I TETAHI o nga taenga mai o Ihu ki Petani, he taone pakupaku e rua maero pea ki waho o Hiruharama, ka whakamanuhiritia Ia e Maata raua ko Meri (he taina he tuakana raua), i to raua kainga. Ko Maata te tangata whenua, a ko ia i te taka i roto i te whare, nana i whakatikatika nga mea o roto hei tatuutanga iho mo te manuhiri tuarangi nei. A, ia Maata e takatu ana ki nga rarururu o to raua marae mo ta raua manuhiri, i wehe ke a Meri i a ia, i tapapa i te taha o te Karaiti, i whakarongo ki Ana korero whakaako. Ka amuamu a Maata, ki te kore o tana taina e awahina mai i nga mahi, ka mea atu ki te Ariki, "E te Ariki he mea noa oti ki a koe kia waiho nei toku teina maku anake te tuari? Na, korero atu kia haere mai ia hei hoa moku." Ka whakahokia e Ihu ka mea ki a ia "E Maata, e Maata, e manukanuka ana koe e rarururu ana ki nga mea maha; kotahi ia te mea e matea ana; a kua whiriwhiria e Meri tena wahi pai e kore nei e tangohia i a ia." E hara i te mea he atiahi enei korero a Ihu i a Maata, engari he whakaatu, kaore Ana mahara ki te tau o te noho, ki nga kai papai ranei, ko Tana ki e pirangi ana, ko nga wahine nei kia

noho tonu mai i Tana taha, kia hoatu e Ia kia raua nga kai e makona ai o raua wairua, e whiwhi ai ki te oranga tonutanga. Ha kaha te aroha o Ihu ki nga pani nei, ki to raua tungaane ano hoki, no reira tera noa atu ta Ihu i whakaaro ai, kia hoatu e ia ko nga kupu o te oranga tonutanga. He mahia tonu nga mahi a Ihu i muri iho o tenei, Ana kupu ako ano ki Ana akonga. Te pohiritanga mai kia haere atu Ia ki te whare o tetahi pariha ki reira kai ai, i reira Tana korerotanga i Ana kupu tawai mo nga Pariha; me etahi atu whakapuakitanga o te matauranga ki nga hunga e aru haere ana i a Ia; nga kupu whakarite i korerotia e Ia hei maramatanga mo ratou. Tena noa atu nga mahi i oti i to tatou Ariki, me nga kupu i waiho iho e Ia ki Ana akonga, a, ki te ao katoa ano hoki, e mau ake nei i roto i te kawenata hou, i korerotia ake ra, kaore rawa e taea te whakawhaiti mai ki enei whaarangi. Ko Tana korero mo nga pononga, i whakawhiwhia ki nga taranata, te whakamutunga o Ana kupu whakarite.

Te Whakaritenga Whakawa

Kua puaki i te Ariki te whakamutunga o Ana kupu whakarite. Kua marama ki Ana akonga nga whiu e wehea ai nga witi i nga taru; nga hipi

i nga koati, a te wa e kitea ai te "Tama a te tangata" e haere mai ana me Ana anahera tapu, i roto i Tona kororia, a kei taua wa Ia noho ai i runga i te torona o Tona kororia. E huia mai ai nga iwi katoa ki mua i Tona aroaro, e wehewehea ai ratou e Ia etahi i etahi, ka peratia me te hepara e wehe nei i nga hipi i nga koati. A ka whakaturia e ia nga hipi ki tona taha matau, nga koati ki mau. Katahi te Kingi ka mea ki te hunga i tona taha matau, "Haere mai, e te hunga whakapai a toku Matua, nohoia te rangatiratanga kua rite noa ake mo koutou, no te orokohanganga ra ano o te ao. I mate hoki ahau i te hiakai, a whangaingia ana ahau e koutou; i mate wai ahau, a whakainumia ana e koutou; he manene ahau a whakamanuhiritia ana e koutou. I tu tahanga, a whakakakahuria ana e koutou; he turoro, a tirotirohia ana ahau e koutou; i te whare herehere ahau, a haere mai ana koutou ki a au." Ko reira Ia ki atu ai ki te hunga i te taha ki mau. "Mawehe atu i au, e te hunga ka oti nei te kanga, ki te ahi ka tonu, kua ka noa ake nei mo te ramera ratou ko ana anahera. I mate hoki ahau i te hiakai, a kihai i whangaia e koutou; i mate i te wai, a kihai i whakainumia e koutou. He manene ahau, a kihai i whakamanuhiritia e koutou; i tu tahanga a kihai i whakakakahuria e koutou; he turoro ahau, i te whare herehere, a kihai koutou i tirotiro i au." "Na ko enei e haere ki te whiunga mutungakore; ko te hunga tika ia ki te ora tonu." Ko te haerenga tuatahi tanga mai o te Karaiti, he hoko i te ao ki Ona toto, kia riro ko Ia hei whakawaha i nga hara o nga tangata katoa e whanau mai ki te ao. Ko Tana haerenga tuaruatanga mai he rapu utu i te hunga kino, he whiu i a ratou i roto i te hangaitanga o nga kupu kua korerotia i runga ake nei.

I whakapuakingia enei kupu e Ihu i a Ia e takahi ana i te huarahi ki Petani, ki te kainga i arohatia e Ia. I te maunga Oriwa ka whakanga a

Ihu, i te taumata e kitea atu ana te pa o Hiruharama, me te atahuatanga o te temepara i te wa o te toonga atu o te ra. I a Ia e noho ana, me Ana mahara e hahau ana, i te atahua o tenei ahiahi o Aperira, ka tae mai Ana akonga ka whakatata mai ki a Ia; ko Pita, ko Hemi, ko Hoani, ko Anaru, o te tekau-ma-rua; ki enei, tera pea hoki etahi atu o nga Apotoro i reira, otira ko enei nga mea i whakahuanga nga ingoa i hoatu e Ia ana kupu katoa, i poropititia ai te wa e turakina ai, e whakakorea atu ai te temepara, e whakangaromia ai a Hiruharama, e whakamararatia ai nga Hurai ki nga topito e wha o te ao. Anei tetahi o Ana kupu whakaari; "Otira ka kite koutou i Hiruharama e karapotia ana e nga taua, ko reira koutou mohio ai kua tata tona whakangaromanga." Ko enei Ana kupu whakamutunga ki Ana i aroha ai, i mua i te aronuitanga o Tana hikoi ki te Ripeka kua whakaata tonu mai nei i mua i Tona Huarahi. Kua runanga nga Hurai i muri iho i te whai korero a te tohunga a Kaipa, i ki ai ia, "kua takoto te tikanga, kia mate te tangata kotahi mote iwi, a kahore e mate te iwi katoa." I tenei runanga ka whakaotia, a takoto ana ta ratou tikanga kia whakamatea a Ihu. "Koia i mutu ai te haere nui o Ihu i roto i nga Hurai; otia i haere atu i reira ki te wahi e tata ana ki te koraha, ki tetahi pa ko Eparaima te ingoa, a noho ana i reira ratou ko ana akonga. Na ka rapu ratou i a Ihu a ka kororeroro kia ratou ano, i a ratou e tu ana i te temepara, e pehea ana a koutou whakaaro? E kore ranei Ia e haere mai ki te hakari? Na kua takoto te tikanga a nga tohunga nui ratou ko nga Parihi, ki te matau tetahi tangata ki te wahi e noho ai Ia, me whakaatu, kia hopukia ai Ia e ratou Hoani 11:50, 57. No tenei wa i whanatu ai te Ariki ki Petani; tirohia enei korero kei a Hoani 12; he whakatutukitanga no nga poropititanga Mona o nehera. Ka maarama kia tatou tenei pito o te hitori o Ihu; i te mea kua tino kaha

te whakaaro kino o nga Hurai, kua whakamatara a Ihu ki wahi ke whakangarongaro ai i a Ia, otira kua ruarua noa nga wiki o tenei ao i mahue iho hei haereenga Mona i waenganui i nga tangata, a ko te nuinga o tenei wa i tohungia e Ia hei nohotahitanga mai mo Ana akonga i Tona taha, me Tana whakaako i a ratou. Kua maunu atu Ia kia tawhiti atu i Petani, ki Eparaima he wahi e patata ana ki te koraha; a pau atu te hotoke i a Ia ki tenei wahi. Ko Eparaima, he pa i whakahuangia i te tekaumatoru o nga upoko o Nga Whakapapa, i te rarangi tekau ma iwa. Pau atu te hotoke e whakatokihi ana a Ihu i a Ia; ka whakaata te raumati ka puta mai ka whakakite nui i a Ia; ko te timatanga tenei o te whakaanga i Ona whakaaro me Ona tapuae i hikoi ai Ia ki Tona ripeka.

Te Tuaearea, te Pawera, o te Huanui ki te Ripeka

A i a Ihu e haere ana ki Hiruharama, i a ratou i te ara, ka kawea e Ia Ana akonga kotahi tekau ma rua ki tahaki, a ka mea kia ratou. "Na e haere ana tenei tau ki Hiruharama, a ka tukua te Tama a te tangata ki nga tohunga nui, ki nga Karaipi, a ka kiia e ratou kia whakamatea; a ka tukua atu Ia ki nga tauwi kia tawaia, kia whiua, kia ripekatia, a i te toru o nga ra ka ara ake." E toru nga tangata i tuhituhi i enei korero; ko Matiu, ko Maaka, ko Ruka; te whakautukitanga i nga kupu whakaari a nga poropiti Mona. Ahakoa he haora enei hei pouritanga mo te ngakau o nga akonga nei; i pouri ano i tetahi wa, i marara ke ano o ratou mahara i tetahi wa. Ina hoki, ahakoa e hikoi ana to ratou Ariki ki te ripeka, me te homai kia ratou i nga kupu ako, hei arataki i a ratou, i te wa e wehea atu ai Ia i a ratou, kei te tautohetohe tonu ratou, ko tewhea o ratou e tu hei rangatira. Tokorua o ratou i kawea mai i to raua whaea, hei tono ki a Ihu, kia rahuitia nga nohanga mo raua i Tona taha matau, maui ano hoki; i na ra nga

mararatanga o nga mahar. o te tinana kikokiko.

E hikoi ana a Ihu ki te ripeka e whanga ana mai nga tangata matapo. nga pararutiki, nga kopa, nga tangata e pokengia ana e nga rewera, me nga turoro haura, e whaawhai ana kia whakaorangia ratou i o ratou mate, e pehi nei i a ratou. I kitea ai, i rangona ai te aroha o te Atua, i a Ihu e whakaora ana i a ratou; te hohonutanga, me te hangaitanga o enei tikanga me enei mahi a te Ariki ko tenei, ara ko te huanui ki te ripeka, te huanui ki te oranga tonutanga.

E ono nga ra i mua i te hakari o te kapenga ka tae a Ihu ki Petani, ki te taone i reira nei te kainga o Maata raua ko Meri me to raua tungaane me Raharuhi, te Raharuhi i whakarahia ake ra i te mate. I roto i nga hahaunga a te hunga wananga i nga ra me nga wa o te tau; ka tatu te whakaaro i tenei tau, ko te tekau ma-wha o nga ra o Nihana (Aperira), te wa i timata ai te kai i te hakari o te kapenga, he taite, no reira i oti i tenei wananga, ko te ra i tae ai a Ihu ki Petani, ko te Paraire i mua atu o te taite i whakahuangia ake nei, i te ahiahi e ao ake ai ko te ra hapati a nga Hurai. Kua mohio hoki a Ihu, ko tenei te hapati whakamutunga e rokohanga ai Ia i roto i te tinana kikokiko. Ko te haere a Ihu i haere mai i Heriko, he taone tawhito, i uru ki roto i nga korero karaipiture o mua noa atu; te tawhiti e tata ana ki te tekau marima maero atu i Hiruharama; he huarahi uaua, he aupiki ki Hiruharama, no reira he uaua te takahanga a Ihu me Tona tira i te huarahi nei, no reira ano hoki i wahangu ai nga kai tuhituhi i te taenga o ratou ki Petani, kua tau iho te ruhi me te ngenge, kua whakanga i a ratou; ko te huarahi i haere waewaetia mai nei he aupiki, e toru mano putu te teitei ka eke ki runga. Kaore he korero i tuhituhia o tenei wa o ta ratou haere, i mohiotia ai i ata tukua marietia ratou

kia whakanga i o ratou nenge, i te paonga a te ra.

I te ahiahi o te Hatarei, i te haora tutukitanga o te Hapati a nga Hurai, ka takoto te hapa i roto i te whare o Haimona (te repera), ma Ihu me te tekaumarua. He hapa tenei i ngoto ki roto rawa i nga korero karaipiture; ko tenei hoki te wa i whakawahia ai a te Karaiti e Meri, ki te hinu utunui, i amuamutia ai e Hura Ikariote. (Kaua tenei e whakaranua atu ki te korero i a Ruka 7:36; i te haerenga mai o te wahine-hara, ka tu tangi ki muri i nga

MARVELLOUS RECORDS

(Continued from Page 20)

- Book of Ether to come forth: Ether 3:21-28; 4:4-7; 12:22-26.
Many records kept by the Nephites: Hel. 3:13-15.
All Nephite and Jaradite records hid up unto the Lord: 4 Nephi 1:48; Mormon 6:6.
Brass Plates of Laban shall never perish: 1 Nephi 5:19.
Brass Plates of Laban to go to every nation and people: 1 Nephi 5:18.
Records kept back because of wickedness: Doc. and Cov. 6:26.
Knowledge of old records to be revealed: Doc. and Cov. 8:1.
Other records to be translated: Doc. and Cov. 9:2.
The Bible and Book or Mormon records and manuscripts, by Orson Pratt: J.D. 7:22-38.
Fullness of John's record to come forth: Doc. and Cov. 93:18; Nephi 14:25-26; Ether 4:13-17.

waewae o Ihu, ka wakamakuku ki ona roimata, ka muru ki ona makawe a ka whakawahia i nga waewae o te Ariki ki te hinu kakara. He wehe ke tenei i tera.) I muri i te hapa, i te whare o Haimona, ka whakahau a Ihu ki Ana akonga tokorua, a haria mai ana e raua te kaihe. Ko te whakatutukitanga tenei o tetahi o nga kupu whakaari Mona. "Meinga atu ki te tamaahine o Hiona, Na, tou kingi e haere mai na ki a koe, he ngakau mahaki tona, e noho ana i runga i te kaihe, i te kuaohoki, i te tamaiti a te kaihe." Koreotia te roanga atu o tenei korero, kei a Matiu, 21 te upoko; kei a Hakaraia 9:9.

Te Reo iho i te rangi

Kua tata rawa tenei ki te haora e mate ai te Ariki, i whakamutumutu haere Ia i Ana kupu iho; etahi o Ana kupu whakamutunganga kei a Hoani 12:26-50. Ka pa pouri Tana ngakau, me Tona aroha ano hoki ki Tona Matua. Ko Tana kupu tenei. "Kua pouri tenei toku wairua; a kia pehea atu ahau? E Pa whakaorangia ahau i tenei wa; otira ko te mea ano tenei, i haere mai ai ahau ki tenei wa. E pa whakakororiatia tou ingoa. Na ka puta mai he reo i te rangi. Kua whakakororiatia e ahau a e whakakororiatia ano." Hoani 12:27, 28. Ano ka mawehe atu te pouritanga i a Ihu, ka ki Tona ngakau i te koa, ano te mamaetanga o te ripeka kua mutu ke; ka korero ano Ia i Ana korero ako ki te hunga e whakarongo ana, te mutunga o enei o Ana korero, ko to ratou haerenga ko te tekaumarua ki Petani.



TARANAKI DISTRICT HUI PARIHA

On the 4th and 5th of February the Taranaki District will hold their Hui Pariha at Moatwhango, Taihape. It will commence with a Gold and Green Ball on Friday night, February 3rd, 1950.

TUMUAKI TAKIWA.
ELDER JOSEPH HAFEN.



News Of The Field

AUCKLAND BRANCH

By Faye Aston

"Choose you this day whom ye will serve: but as for me and my house, we will serve the Lord." This was the theme which reigned throughout our Branch Conference which was held on the 12th and 13th of November. We were very fortunate in having present President and Sister Young, who, along with other members and visitors to the conference, delivered words of spiritual upliftment to the many members and friends in attendance.

Friday, November 18th, was a very busy day indeed for our good Relief Society sisters who held a most successful bazaar at which a sum of £30 was raised.

The Auckland Branch is indeed privileged because they have the opportunity of meeting and greeting newly-arrived missionaries, and then when their missions are completed they are able to thank them and bid them farewell. And thus it was on the evening of November 28th that the Rangitoto and Auckland Branches combined to arrange a farewell party for Elder and Sister Jensen, Elder Litchfield, Elder Lake, and also for Brother and Sister Piper who were all departing on the "Aorangi" on Tuesday, November 29th.

The Empire Club Rooms were the scene of the first M.I.A. dance held in two years when a "Look Before You Leap" dance was held November 29th. Many attended this joyous occasion, among whom were a number of our Rangitoto brothers and sisters.

With mixed feelings we would like to wish "Biddy" Richards every happiness for her future marriage to Brother Stan Hay, who is president of the Maromaku Branch.

On behalf of our Branch I would like to extend to the members of the Church throughout New Zealand a happy and prosperous New Year.

BAY OF PLENTY

By Diana Josephs

The Wairoa, Judea, Maketu and Rotorua Branches are to be complimented on the efforts they made with their Gold and Green Balls. The District is certainly active. The Saints of the Bay of Plenty District took an active interest in each other's Gold and Green Balls, and the visiting was terrific.

We have had the privilege of a visit from Elder Snelgrove, President of the Y.M.M.I.A. for the Mission, and Elder

Bates, President of the Mission Sunday Schools. They are pretty good at washing dishes. Try them sometime.

"Atomic bomb" Elder Hugie has been busy record-hunting with D. P. Elder Gibbs. The District is thinking of presenting them with fine-toothed combs.

Paki Ormsby is the best missionary we have in the district. Paki doesn't even let people eat or die in peace, but he preaches the Gospel to them.

Elders Winters and Isaacs dashed in for the Rotorua Gold and Green Ball. Elder Winters was busy hammering nails here and there, helping the decorations along, when Prestol he found himself singing baritone in the stage show. Boy, of boy, what a voice! Nice going, Elder Winters.

We have been fortunate in having visits in this District from President and Sister Young, but so far they have never managed to get as far as Horohoro.

On behalf of the District Presidency we want to wish everyone a Bright and Merry Christmas and a Happy New Year, especially President and Sister Young and family, President and Sister Halversen and family, Apostle and Sister Cowley and family, and all our returned missionaries, as well as those who are serving here in the New Zealand Mission, not omitting Harold Wolfgramm and Elder Les Clarke, and last but not least, the "Te Karere" Editor himself, Elder Jenkins.

(Same to you—Ed.)

CHRISTCHURCH BRANCH

By Judy Dorn

Well, hello folks! This is your new Christchurch reporter greeting you. This month certainly has been full of events for us. On November 1st two of our missionaries, Elder Holmes and Elder Tolman, went tracting in the country without purse or scrip. This certainly shows how they must love their work to humble themselves to do this. Last week we had a visit from Sister Heninger and Sister Peterson, who came up from Timaru to organize our Relief Society here. They stayed with us for six days, and it certainly was a pleasure to have them. On November 26th, Brother George Huntley arranged for us to go over to Akaroa for the day. Unfortunately, the weather was not at its best, but in between showers we played games, and the majority of the young ones hired motor boats and cruised around the harbour.

Five members of the Dunedin Branch, who came up to spend the week-end with

us, accompanied us on this trip and we all hope they enjoyed themselves as much as we did.

We are indeed sorry to lose Elder Tolman, who was with us for such a short time. He has been transferred to Timaru, and we will all miss him here. In his place we welcome Elder Hunger into our midst and hope that he will enjoy his stay with us. We were also sorry to lose from our Branch Brother Te Puaha Katene who has returned to his home Branch, Porirua, and one of our investigators, Gregory Morrison, who has gone to Wellington for a short time.

DUNEDIN BRANCH

By Jim Marshall

The past month has been rather quiet again. Everyone is waiting for the M.I.A. summer programme to get into full swing.

At the beginning of the month the M.I.A. held a social to mark the end of the winter programme and the commencement of the summer one. It was a vice-versa night. The girls were dressed as boys and the boys as girls. The evening was one of surprises for both boys and girls. If you could have seen the way some of the girls had themselves decked out with beards and all, well, you would nearly have died.

There have been some changes made with regard to the missionaries. Elder Stanley Jenkins, who has been labouring in the North Island, has arrived in Dunedin to help the Branch with their preparations for the musical competitions at Hui Tau—when we receive word of what they are. Sister Jeanette Henginer and Sister Valerie Peterson have arrived here to build up the Relief Society. They are in charge of the organization throughout the District. They have also been appointed officers of the Y.W.M.I.A., and Elder Jenkins is in charge of the Y.M.M.I.A. Things are going ahead down here.

Every Sunday evening after Sacrament meeting the missionaries play some of the records of the history of the Church. They are truly interesting and faith-promoting.

We have had another baptism in the Branch. John Hancock was baptized on Sunday, November 20th. John comes from England and is living in this country now. He may be going north early next year, so if you see him, haul him along to your meeting and tell him to speak. You can't mistake him. He comes from Lancashire.

Our Branch President, Brother Henry J. Murray, is also going away for a holiday next year, and he will be looking for the Saints. Don't be too rough on him, as he has quite a trying time down here. We need him back before Hui Tau. Won't be long now.

Happy New Year to all!

HERETAUNGA BRANCH

By Jane Thompson

Sister Valerie Peterson has left for the South Island for a six-month mission. All members of this Branch wish you luck and good health, Valerie, and kia kaha.

Sister Lucy Marsh has fulfilled her short mission on Relief Society work in

the Wanganui District, and we are pleased to have her home and looking well.

We are very proud of Sister Adelaide Ihaia, who won the Church of England Queen campaign at the opening of the Kohupatiki Memorial Building. Congratulations, "Bubbles."

Our deepest sympathy goes to Brother and Sister Hawi Rere who were very unfortunate to lose their first son, who only lived two hours. The baby was given the name Hawi Robert.

Credit goes to Kathy Ihaia for the "outings" she is giving her home-builder girls. Last Saturday they spent a most enjoyable day at the river, and, as usual, lunch was the best time had by all.

November 6th was a very happy day for our Branch as we had three members baptized. They are Brother Hawi Pere, Sister Joan Pomare, and Horrigan Kamau. Our membership is certainly growing, and our hall is getting very small.

Our girls' softball team played their first competition game on Saturday, November 5th, and won against Acetone.

From the Heretaunga Branch we wish all a Merry Christmas and a Prosperous and Happy New Year. Kia ora.

HOROHORO BRANCH

By Diana Josephs

We have had visits from Turi Carroll. On voting day Horohoro had nine in the official party, so little Horohoro is gradually coming in the news.

Our Sunday Schools are growing again. The last two Sundays have been well attended, and the floor was littered with children.

We want to welcome Demmy Greening to Horohoro, and I believe his wife, Clara, and babe will be joining him in another fortnight. Brother Josephs has his nephew already in harness.

Linia Weight was most unfortunate in getting caustic burns on her hands and legs. However, she is well again.

Maureen Hira was an inmate of the Rotorua Hospital but is well again.

Brother Ruben Waerea and his family have shifted to Maketu to live permanently.

Sister Marge Thompson of Heretaunga Branch and Sister Bessie Waitiri have been visitors here also.

Our services have been held at Brother and Sister Keil's place. Sister Keil hasn't been well, and has been asking for the services to be held at her place.

I want to take this opportunity of wishing everyone a Merry Christmas and a Happy New Year from the Horohoro Sunday School.

KAIKOU BRANCH

By Carrie Peihopa

On November 13th and 14th our Hui Peka was held, and it was a most inspiring conference throughout. The speakers for this conference were Elders Pyper, Wright, Bennett and Hamon. They spoke mostly on "cleanliness" in body and in home, and on other spiritual themes which brings to each individual a sore heart, for what was said was nothing but the truth, based on the scriptures. First, the Mutual programme

was lively with much laughter. They presented the pageant entitled "The Doctor's Duty." The Relief Society put on a nice programme with a play entitled "Responsible." Then the time was turned over to the Priesthood. Brother John Shortland took up genealogical work.

Brother Brian Shortland and Brother Moses Peihopa were baptised at the conference. Two babies were blessed and given the names of Hare Herewini and Hemo Witute.

The Relief Society sisters are visiting the homes of the inactive members at the present time.

We would like to announce that Brother John Shortland has been selected as Justice of the Peace for the Maori people in the Whangarei District. Kia kaha e, Brother Shortland.

There is one correction to be made in last month's report. Brother Hauraki Matthews is not yet on missionary work, but will be going later with Brother Walter Paraha.

The Mutual has started the summer programme and it is on the way to catch big fish. All we need are hooks and bait.

The Primary concert will be on the 9th of November.

We wish you a Merry Christmas and a Happy New Year.

MANGAKINO BRANCH

By P. Tengaio

We, the Saints of Mangakino, wish to extend the Season's Compliments to readers of the "Te Karere" with the hope that we place this resolution at the head of our New Year list: "At least one copy of "Te Karere" for every Latter-day Saint home."

We also congratulate the staff for the very informative and attractive magazine that we are getting.

Apart from our usual Sunday services, Relief Society and Primary meetings, very little of an exciting nature has occurred in Mangakino.

The marriage of Sister Edie Kairau to Mr. Hugh Douglas, Waihi, was solemnized at the home of Brother and Sister Wm. Mannering, Rotorua Crescent, on Thursday, October 20th. Elder Gibbs was the officiating minister.

MATAKOWHAI BRANCH

By Julia Paki

On Wednesday evening, November 23rd, we again had the privilege of welcoming yet another elder who accompanied our District elders on their most recent visit to our Branch. Elder Edwin KeKaula, who hails from Hawaii, is our new elder. E hoa, the Saints of this Branch extend to you a hearty welcome and hope that your mission in New Zealand will be successful.

Our four elders, Hall, Boyce, Neilsen and KeKaula, visited our Branch to help out with our M.I.A. dance which was held on the 25th of November, and which proved a wonderful success. The people listened intently as Elder KeKaula favoured them by singing several of his Hawaiian songs.

We were overjoyed to have Elder Hall, our District President, visit us on this

occasion, for he is kept so busy that he is unable to visit us so frequently.

All our organizations are functioning well, and our M.I.A. is still carrying on throughout the summer months. We are now looking forward to a visit from our District M.I.A. Presidency, Brother Darcy Tangihaere, Brother Te Kare, and Brother Paul Osborne.

Our Branch has suffered another loss. Brother Arnold Hale, Y.M.M.I.A. secretary, has left to take up duties elsewhere.

MOAWHANGO BRANCH

By Rangl Davies

On November 2nd Elder and Sister Davies attended an elders' conference held at Brother Turaki's home in Manaia. Elders Hafen, Leany, Litchfield, Sylvester, Simmons, and Hartley also attended.

A number of cottage and Sunday School meetings were held at the home of Ngapara Pine. All the regular evening and Sunday sessions are held at Brother McCarthy's home.

On November 17th Elders Hafen and Simmons arrived here. On the 20th Brother McCarthy was baptized by Elder Simmons and confirmed by Elder Hafen. He was baptized in the Moawhango River where many have been baptized into the Church.

Elder Davies and others are very busy preparing the two Pases for our conference, and they are enjoying the preparations, especially when they are in tune with each other as the great leaders of the old days were when organizing Hui Taus and Hui Parihas—Kahungunu Hakopa, Erueti Arani, Pine Tuakau, Te Hiraka Ihakara, Raumaeawa Te Rango, and Taiuru Te Rango.

The shearing is now in full force with favourable weather.

NGAIOTONGA BRANCH

By Emma N. Edwards

"Hello, all ye Saints of God!" This is the Ngaiotonga Branch gladly coming back to re-unite with the rest of the branches in this column. Kia ora, e hoa ma!

The last month and the past few weeks of November have been exceedingly busy for this small Branch as we were making preparations for our Hui Peka, which was held on November 19th and 20th, together with a birthday celebration for our dear Brother Waitai Pita who turned 21 years of age—Oh! I beg your pardon. That was a mistake on my part. Sixty-four years it is! Is that right now, Brother Waitai? However, here's our congratulations, e hoa.

I would also like to take this opportunity of thanking all those kind people who gave us their co-operation towards making our Hui Peka a success. Special thanks go to the wonderful people of Rawhiti who gave us all their support from the beginning of the Hui preparations right through to the end. So, many thanks, you wonderful people, and may God bless you all for what you've done.

The same applies to another of our great helpers, Mr. Graham Jordan. Your

great co-operation and help was deeply appreciated by the members of this Branch, Mr. Jordan, and may God bless you for it.

I am also pleased to report that Sister Isobel Pomare, who has been an inmate of the Whangarei Hospital for some time, has returned home looking very well. The dear little child of Brother and Sister H. R. Pene has also been discharged from the hospital after four months of suffering.

A hearty congratulation on your recent marriage, Elder Oscar Walch, and the same goes to Elder Ronald S. Peterson.

This little Branch also wishes to say "Adios" to our former District President, Elder Lake, Elder and Sister Holdaway, and Elder and Sister Thompson. Happy landing, all you wonderful people, and God bless you.

NUHAKA BRANCH

By Josephine Panere

On November 17th over fifty children attended the Primary Fancy Dress Dance. Prizes for the best-dressed girl and boy were awarded as follows: 4—6 years—Bella Christy (Buttons and Bows), Benjamin MacKey (Indian Prince); 7—9 years—Alice Whaanga (Spanish Lady), Kingi TeNgaio (Hawaiian Lad); 10—12 years—Caroline Nepia (Flower Seller), Sydney Christy (Sailor Boy); 13—60 years—Beverly Mataira (Fruit Seller); Most Original Boy—Peter John Whaanga (Nigger Boy); Most Original Girl—Jacqueline Nepia (Window).

The trip made by the choir to Auckland on November 4th was a great treat. We extend our thanks to Walter Smith for making such a trip possible and hope that the results will prove satisfactory.

Horianna Reti has been honourably released as President of the Y.W.M.I.A. Heeni Te Ngaio is the new President, with Molly Toroiwhiti and Milly Te Ngaio as counsellors, and Josephine Pilmer as assistant secretary. Other additions to the M.I.A. are Mihi Nepia (music director), Mere Nye (drama director), Sam Edwards (dance director), Joseph Te Ngaio (organist), and Miriam Dennis (assistant Bee Keeper).

We certainly are going to keep Sam busy now that he is back with us. He is assistant secretary to Wheti Nohinohi in the Branch Presidency. Kia kaha, Sam.

Good news! Tom Parkes has been discharged from the Silverstream Hospital and is now in Wellington with Elsie Tahivi. We hope he doesn't forget to visit us.

PUKEHOU BRANCH

By Mona Herewini

Greetings to all! Owing to shearing activities all our members are shearing, but I am thankful to report that our Sunday School programme is being carried out each Sunday as usual.

There has been three baptisms recently. Waiona Herewini, Mary Whiu, and Wharekura Edwards were the ones baptized. Our Primary and Intermediate classes are growing fast, and they are very, very keen. However, we hope that Father Christmas will let us have a

Mutual and Primary for the coming New Year, as we know that will be of great help to our children and also to our young boys and girls.

Elder McMurray and Elder Hansen dropped in on us for Sunday School. It's been a long time since the elders called. Come again, it's jolly nice having you.

Kia ora, Elder Lloyd. We all wish you well and do hope some day you will make use of that fine pen.

We are planning to render a fine Christmas programme. So, till next reporting, we wish everyone a Merry Christmas.

RANGITOTO BRANCH

By Lucy Hemmingsen

With renewed vigour and resolutions for the New Year, the Rangitoto Branch marches onward.

On November 5th the Primary organized a picnic for all at Point Chevalier, followed by a delicious hangi kai at the home of Sister Ngarui Kewene at Mangere, and wound up the day's activities with a hugh bonfire and fireworks display.

On November 10th the M Men and Gleaners sponsored an enjoyable carnival dance in the Auckland Labour Club Rooms, while on November 19th the Bee Hives held a very successful fancy dress and masquerade dance in the Orphans' Hall, Onehunga.

On November 22nd the Branch held a very entertaining and enjoyable concert at Waterview, Point Chevalier, and the funds were in aid of the Waterview Citizens' Progressive Association.

The Relief Society held a "Monster Bazaar" at the Auckland Chapel on November 25th, and it proved a very successful affair.

The Rangitoto and Auckland Branches combined on November 28th in a farewell evening for our departing missionaries and Saints.

Through the "Te Karere" the Rangitoto Saints and friends extend their congratulations and arohanui to Elder C. E. Pearce and Sister Gloria Mae Long. May your union as man and wife be an everlasting and blessed event.

Congratulations also to all our former missionaries who have taken matrimonial vows. May God's blessings be with you all.

A passenger aboard the "Aorangi" which arrived in Auckland on November 8th from U.S.A. and Honolulu was Miss Mira Petricevich, who attended and spoke at the Branch Sunday evening service of November 20th.

The Branch extends its congratulations to Sister Isobel Hooro in her appointment as 1st counsellor to Sister Lena Waera in the New Zealand Mission Y.W.M.I.A.

RAUPUNGA BRANCH

By Maggie Winiana

We are fortunate in being granted a home Sunday School, although we have only one with the Priesthood. It is organized with William Winiana, President, Sarah Harvey, 2nd counsellor, and Maggie Winiana, 3rd counsellor and assistant

secretary. We hold our Sunday School in different homes.

We had one baptism—Zion King, Jr. (age 16 years), son of Zion King. We regret to announce the death of Sister Betty Gemmue's baby, Paul, age ten months. The Tahaenui Branch President, Willie Walker, with Elders Wright and Neilson, were asked to perform the service before the body was taken to the grave-side. The service was beautiful. Elder Wright and Elder Neilson spoke, and Elder Wright sang a solo, "O My Father." The service was an eye-opener to all the outsiders present. The grave-side service was taken by another religion.

The membership of our Branch is six adults and eighteen children.

ROTORUA BRANCH

By Pat Rei

The thanks and appreciation of the Rotorua Saints are extended to Ruhi Pururu, C.B.E., one of the paramount chiefs of the Arawa people, who, until recently, allowed the Saints the free use of the meeting house Taharangi. For three years the Saints had full liberty with this fine old carved house; and now, like so many of the branches, the Rotorua Branch is in want of a suitable place in which to hold its meetings.

However, in spite of inconveniences, activities in the Branch are forging ahead. All Sunday meetings are being held in the home of Sister Rei. Relief Society meets every Thursday evening at Sister Waerea's. Fireside chats and Mutuals are rotated in turn to various homes. Already a spirit of closer harmony, co-operation, unity and love is evident.

Visitors to the Branch have been Elders Bates and Snelgrove on their second visit. Elder Litchfield on a two-day tour prior to catching the boat home. Brother Dick Kainamu of the Gisborne Branch, and more recently, President and Sister Young, who brought their family for a restful week-end.

As part of its summertime programme, the M.I.A. held a most entertaining get-together in the form of a back-to-childhood social. Even Elder Gibbs and Elder Hugie dressed up for the occasion, but honours went to Cyril Clarke and Awhitia Hihia.

We are indeed sorry to lose our promising T.K. reporter, Sister Aroha Beattie, who has returned to Nuhaka. She was also an officer in the Y.W.M.I.A. and Primary. My own humble efforts as T.K. reporter will never compensate for the loss to the Branch.

Finally, we congratulate Sisters Lena Waerea and Awhitia Hihia on their appointment to the Mission Y.W.M.I.A. Presidency. This is an indication of big things to come from Rotorua. Heoi ra!

TAUMARUNUI BRANCH

By Ivy Osborne

Greetings to everyone! This is station L.D.S., Taumarunui. With much regret we announce the transfer of Elder N. V. Fridal from this District to Auckland. We miss you, elder, and wish you health and happiness in your new assignment.

We welcome Elder Edwin KeKaula from Hawaii. Nau mai. Nau mai.

The highlight of this month was a cottage meeting which was transformed into a farewell gathering to Elder John Lake, who shortly leaves for home. During this meeting all present had the opportunity of bidding him farewell and wishing him a safe journey home. Elder KeKaula sang a Hawaiian farewell song which was much appreciated by those present. We take this opportunity of thanking Sister D. V. Rowe for the refreshments she so kindly provided on this special occasion, and take this last chance to wish Elder Lake farewell and bon voyage.

In signing off, the Saints of this Branch wish everyone a Happy Christmas and a Bright New Year. As we celebrate and join in the festivities, let us not forget who we are and what we represent. Kia kaha.

TAUTORO BRANCH

By Oke Webster

On the 24th and 25th of September, 1949, the Tautoro Branch held its annual Hui Peka, and once again a very successful Hui was witnessed by a large assembly from all parts of the vicinity. On Saturday evening, the Primary and Mutual associations under the direction of Sisters Ira Parekura, Nellie McCone, and Brother Tupari Tuhiwai, rendered a most inspirational programme, and, at the conclusion of this programme, recreational items were the principal features of the evening's events.

Sunday morning activities started with the Priesthood holding its usual meeting. During this session Elder Lloyd presided over a good attendance and gave a most enterprising speech on Church activities. Following this the Sunday School commenced their programme, and speakers for this general session were Elders Simpson and Magleby, and Brother Hare Nehua, all giving high opinions of the Branch's activities, which goes to prove that the Branch is showing marked improvement. We are happy to announce that Brother Hone Wahapu is the new Branch President of our Branch, due to the death of former President Rangī Wharemate. Brother Wahapu is a former President of the Kaikohe Branch, who has just transferred to this Branch to take up his duties. Another distinction was obtained recently by one of our fellow members, Brother Aperahama Wharemate, when he was set apart as the 2nd councillor of the District Sunday School. Brother Wharemate has been the stronghold of the Branch for a considerable length of time, and we sincerely hope that the Lord will bless him for his work in the Gospel and his future endeavours.

TE ARAI BRANCH

By Buchanan Dennis

Hello everybody! This is the second time we have ever put anything into the "Te Karere" and we are thankful to be able to write something pertaining to the activities of our Branch. We are still basking in the afterglow of our Gold and Green Ball which was such a suc-

cess on October 8th. We had about a hundred and forty people present at the bal including members of the Nuhaka and Te Hapara Branches. Also we were very grateful to have present Elders Horton, Buehner, Querry, and Dastrup.

The stage was decorated in gay colours and flowers. We'd like to thank all those who helped decorate the hall and helped with the supper. We'd like also to thank Sister Hannah Cotter and a few other sisters for the work they did in making preparation for the coronation and the Gold and Green Waltz. The latter was performed colourfully and gracefully. So, cheerio, Brothers and Sisters, until next month, when we will be reporting some more "korero" pertaining to the activities of the Te Arai Branch.

TE HUE HUE BRANCH

By James Witehira

Greetings to you all! We are indeed happy to report that Brother Paora Witehira is back home once more from hospital. He has been absent for eight weeks. Though he looks frail, we hope and pray that in due time he will regain his normal condition.

This month has been a busy one for our District Presidency visiting the Branches of the Bay of Islands District for the Hui Pekas. For a whole fortnight we were busy on our new chapel trying to have it completed for our Hui Peka held on November 27th at Otawa. Our special thanks go to Brother Patrick Wihongi, President of the Awarua Branch, who voluntarily offered help in directing us on the inside works of the building.

Elder Simpson and Elder Magleby spent a week's hard labour painting inside and outside walls. We had to volunteer a few nights' work in order to have it completed for Sunday, November 27th.

Sunday turned out a beautiful day and people flocked in at early hours. Priesthood was held first, and then Sunday School. By the time Priesthood was over, the chapel was filled with about 120 members and non-members. In the afternoon session Brother Hohepa Heperi took the opportunity to preach to the outsiders for forty-five minutes on the principles of the Gospel.

Elder Simpson performed a baptism while approximately 80 people witnessed the ordinance. Te Awhi Hone P. Witehira was baptized. By the time they returned to the marae, kai was ready to be served. A delicious dinner topped off the day's programme.

To all those who came to witness our Hui Peka we say, "Kia ora koutou katoa" God never fails to bless His wonderful people at all times.

WAIKARE BRANCH

By Mary F. Tarau

On November 13th Sister Mary Tarau, who was 1st counsellor and secretary to the Primary for a period of three years, was released.

We are more than happy to have in our midst the Mission Sunday School Superintendent, Elder Junior L. Bates. Welcome home, Elder Bates. What do you know?

Sister Hariata Peri of the Punaruku Branch, we wish to welcome you to our Branch and also to convey our appreciation for the valuable instruction you left with us concerning our Relief Society.

The M.I.A. is well on their way with the summer activities. On November 19th the scouts, who were under the direction of Brother Fred Tarau, hitch-hiked to the Manawaora Beach for the week-end. Although the track was a little rough at times, they thoroughly enjoyed their outing. They stated: "It's what you call a Scout's life."

Before bringing this report to its end, we wish to congratulate Elder Oscar Walch. Many greetings to you, Elder Walch. Ka pai and kia kaha.

WAIMAMAKU BRANCH

By Mae Ngakuru

We had a recent visit by Elders Lloyd and Magleby. We welcome our new Elder Magleby. They tracted with non-members, and with two capable hands they put on the roof paint of our assembly hall, which was dedicated on November 20th. Ka pai, e hoa ma.

The Relief Society sisters also helped to paint, although they painted themselves also. Their task was completed with that password from the men-folk of "Okay." Every effort was made by the men to have the building completed. On November 19th Tumuaki and Sister Young and their family arrived. We hope you enjoyed your visit. We felt honoured to have them attend our Hui Peka, and moreso, for Tumuaki to dedicate our hall on Sunday, November 20th. We wish to extend our thanks to the Kaikohe Choir for rendering hymns for the karakia, and also to the different hunga tapu who attended from various branches.

Grandma Erana Heperi was able to attend, although she has been ill for quite a while. Through her faith in the Lord she was able to attend. Many non-members attended the opening ceremony and meeting with almost 300 people in attendance. The Gospel was preached by those who spoke. We did enjoy the kauwhaus very much. They added to our spiritual strength. After karakia, dinner was served, and Tumuaki left for Maromaku. So ended a beautiful day which will always live in our memories.

WAIROA BRANCH

By Taylor Ormsby

The Wairoa welfare work has finally begun to function. Prospects are for growing tomatoes, beetroot, pie melons, and other canable roots. Under the direction of Brother Taylor Ormsby, we are looking forward to the full progress of this great work.

Liza Ormsby of the Rangitoto Branch paid us a visit a few weeks ago, on holiday.

On October 30th a Hui Peka was held in this Branch. Seven elders and local missionaries as well as may Saints from far and near were present at this Hui.

Brother Dick Marsh a few weeks ago was taken to the Tauranga Public Hospital suffering with a crippled leg. Elders Gibbs and Hugie paid him a visit and

administered to him. He is now home again much sooner than we expected.

Brother Joseph Brown, as visiting teacher of this Branch, paid a special visit to the Tauranga Public Hospital and T.B. ward, conversing and praying for those who were sick and afflicted. Kia kaha tonu, e hoa.

On the 24th of November this Branch had the honour of a visit from Elders Isaac and Scott. Many of the Saints assembled together at Sunday School and afternoon meeting. Their words of encouragement were gladly received and appreciated.

WHAKATANE BRANCH

By Edna Quigg

Greetings from Whakatane! During the past month meetings have continued to be held in the homes of various Saints who are scattered around.

On November 6th a fine home Sunday School was held in the home of Sister Parsons, Edgecumbe. This was followed by a testimonial meeting, at which time only four members and eight investigators were present. The members bore their testimonies, it being the first time for ages, and it was truly a spiritual uplift.

On November 20th another home Sunday School was held in the home of Sister Connie Briggs, Onepu. A feature of this was that the Saints were again greatly outnumbered by the number of guests being present, the latter coming from Te Teko, and even Whakatane, 19 miles away.

We were honoured with the visit of Cyril Clarke from Rotorua, who gave an inspirational talk to add to the spirit of the meeting. We were also pleased to have with us Brother Fred Beazley who gave some enlightening thoughts. Sister Shirley Timu from Hastings was also present.

Those of us who live so far out in the country greatly appreciate the work of Elder Winter and Brother Reg Ormsby in organizing and bringing the meetings to us who are unable to get into town very often.

During the month meetings have also been held in the home of Mrs. A. Coutts, to whom we extend our many thanks. And to you all we say, "Keep smiling" and "Kia kaha."

AWARUA BRANCH

By Moses Wihongi

The main event this month was the opening of the Awarua Hall on the 6th of November. A branch Hui Peka was held at the same time. On the Saturday evening the programmes were sponsored by the Primary and the M.I.A. President Young was present. People from both Whangarei and Bay of Islands Districts were present. On the Sunday the meetings were under the direction of the Sunday School, Branch Presidency, and the District President. Opening speeches were given by Tumuaki and the elders.

On Monday evening, November 17th, a farewell for Elder Elkington was held. Elder Elkington has been here directing the construction of the building for the

past six months. Sister Elkington was also present. People from Tautoro and Mataraua were among those present. The evening was under the direction of Brother Dave Tari, M.I.A. President. Brother Pern Wihongi and the Tautoro group were the main entertainment for the evening. Kia ora, Brother John Elkington and family.

GLADSTONE BRANCH

By Elder Edward L. Kearl

Time marches on—Mrs. Te Piki Pederson, our regular reporter, is in the Masterton Hospital, so, in response to her request, I am writing this monthly report.

Elder Carl R. Saunders and I attended Sunday School at the Gladstone Branch on November 20th. The services were very enjoyable, and we would like to commend the officers and workers of the Branch for their efforts in the work of the Church. The attendance record of fifty-one persons was nearly equalled this day as the attendance well exceeded forty persons. Let's keep it up.

Following the sacrament meeting we retired to the banks of a small stream near the home of Brother Lolly Reiri, where we held a short baptismal service. The birds singing in the trees, the warm sunshine falling upon the carpeted ground, and the ripple of the water made us feel very near to our Father in heaven. It must have been on such a day as this that the Prophet Joseph Smith received his first great and glorious vision. Elder Saunders baptized Glen Naera, Mizpa Namana, and Brother Lolly Reiri. Glen and Mizpa both recently had their eighth birthdays. We wish to welcome you all into the fold.

Many of the Saints are out shearing but will soon be finished for the year.

Brother and Sister Ben Couch are in Pirinoa where Brother Couch is working at the present time. Their assistance will surely be missed here in the Gladstone Branch.

MANAIA BRANCH

By Charlie Kei

We have had to say farewell to yet another of our elders. This time it was Elder Litchfield, who dropped in to say "e noho ra" to us prior to his departure for his home in Canada. To Elder Litchfield we would like to say "haere ra," best wishes, and thank you for your counsel and guidance during your term of mission here in our District.

The work of our Branch organizations is moving along most satisfactorily. The M.I.A. is well on the way with the summer programme. Recently, at the kind invitation of Dr. and Mrs. E. P. Ellison, our M.I.A. held a meeting in their beautiful home where an enjoyable time was spent by all in games and musical items, after which Mr. Harold Taylor and Elder Hartley showed moving pictures and lantern slides.

The Primary organization is planning on having a picnic at the seaside on December 10th, and, no doubt, everyone is praying for a beautiful day.

We regret to report the death of little George Arthur, son of Brother and Sister Karewa Arthur of Porirua, and grandson of Brother and Sister Aka Manu, who passed away on December 1st, after a prolonged illness. He will be missed by us all and especially by his Primary friends. To his parents and many relatives we offer our deepest sympathy.

MATARAU A BRANCH By Te Aroha Witehira

Our first and most important news this month is a new addition to the Branch. Brother and Sister Ivan Joyce have a new son, born November 8th.

Elder Charles P. Lloyd, our District President, has been visiting some of the Saints in our Branch and helping those who are in need of it.

On November 6th most of our Saints travelled to the Awarua Hui Peka, where they heard the wonderful speeches given by our Tumuaki Young and many others. They also enjoyed the speeches given at the Te Hue Hue Hui Peka.

On November 23rd the Saints travelled to Tautoro for the Branch M.I.A. ball.

We are grieved to say that our previous M.I.A. Queen, Sister Te Wehenga Wihongi, has been ill for some time. We all wish her a speedy recovery.

WANGANUI BRANCH By Kore Mete-Kingi

At the beginning of the month the elders travelled to Mania to attend the tangi of Rewi Henare.

The M.I.A. held a beach party on the 15th of November. It proved to be enjoyable to all that attended.

The following day Elder Simmons and Elder Hafen travelled through to Taihape to baptize Brother R. McCarthy.

The M.I.A. members have been very busy making leather and taniko belts. The visitors find the work very interesting.

We are very pleased to welcome Brother M. Edwards back to our Branch. The Branch wishes a Mere Kerihimete mete Hapenua.

WHANGAREI BRANCH By Valerie Jones

Since our successful Gold and Green Ball the Branch has been progressing very favourably. At the Hui Pariha held at Te Horo three of our members were set apart as Sunday School District officers: Brother Hetaraka Anaru as superintendent, Brother H. William Jones as 1st counsellor, and Sister Valerie M. M. Jones as secretary. The Branch Sunday School has been reorganized with Brother Roger Jones superintendent, Sister Grace A. Jones 1st counsellor, Brother Moanani 2nd counsellor, and Sister Shirley Osborne secretary.

Our M.I.A. has been making great progress and we have started our summer programme with a swing. As well as our project and demonstration nights, we have held two picnics as outlined, one in Central Park, with a visit to the pictures afterwards, and one at Ruakaka Beach, where we cooked over an open

fire and held a real campfire programme. We were pleased to welcome our District President, Elder Ross J. Pypier, and our other missionaries to these functions and also to our regular Branch meetings. Our Sunday School Christmas programme takes place on December 11th, and on December 15th the M.I.A. is holding a banquet and Christmas party.

We take this opportunity to wish all branches in the mission a Happy and Successful New Year.

MOKAU BRANCH By Mary Roberts

Now the holidays are all over our work in the Branch is returning to normal and we face the New Year with happy smiles, greater efforts, and strengthened testimonies, endeavouring each day to strengthen and further the work of this wonderful Gospel. It is one regret we have in our Branch as we bid farewell to Elder John Herbert Lake, who hails from Inglewood, California. Elder Lake was our former Tumuaki Takiwa, also a faithful missionary, friend, and brother. Haere, haere ra e Roto. Arohanui from your friends and Saints of Oakura and Mokau. To the District President, Elder Ross J. Pypier, we welcome you and hope that your sojourn with us will be long and happy.

On the 30th of October Sister Margaret Patricia Hone and Brother Tame Tame Mohi were baptized by Brother William Pere Paratene, and confirmed by Elders Lake and Pypier. Sister Hetaraka was set apart as Relief Society visiting teacher by Elder Ralph Hamon. To Elder Bennett we wish to say a "hello." Tracting in our Branch are Elder Hamon and Brother Pete Ape of the Te Horo Branch, Pipiwai. Our Relief Society conducted their Centennial Programme, which we enjoyed immensely. We have one vacancy in our Branch as Brother William P. Paratene has left our Branch to visit relatives in Tauranga and hopes to be a member of the Judea Branch while there. Our welfare system is now coming into operation.

We wish to congratulate Brother W. H. Howe on his new appointment as officer in the District M.I.A. Presidency.

KAIKOHE BRANCH By Na Hune

Kia ora nga hunga tapu o te Mihana. Things have really begun to function in Ngapuhi.

Our second annual Gold and Green Ball was held at the Recreation Hall, Kairohe, on November 11th. Once again the Ball was a huge success, financially and socially. The theme chosen for the Ball was "Easter Parade," and the hall was decorated accordingly. Miss Rawinia Young, chosen for diligence and humility in the M.I.A. activities, was crowned by the Mayor of Kairohe, Mr. H. F. Guy. A gay floor show, "Gold and Green Fantasy," followed, and then a most delicious supper was served by the Y.W.M.I.A. We would especially like to thank Sister H. Paewai, Sister Phillips, and Elder Lloyd for their welcome assistance.

On the 13th of November Elder S. D. Jenkins was farewelled. He has left to labour in the South Island, and we feel that our loss is South Island's gain. You will always be remembered for the great work you did in our M.I.A., "Tinikini."

Our new Branch President, George Randell, has started an era of progression in the Sunday School. His motto is: "Work—and more work." Kia ngawari, Hori!

The plot of land in front of "Whare Hiona" has been annexed for a welfare garden. Straight rows of beans, peas, marrows, corn and potatoes, diligently tended, are a joy to behold.

People come and people go, but we hope that when Luxford Walker comes up here to set up as a dentist he will find it irresistible as his cousin, "Doc," and stay and stay.

Elder Lloyd, our very busy District President, has organized eleven Hui Pekas and three Gold and Green Balls since his arrival in July.

Merry Christmas and Happy New Year
na te iwi o Ngapuhi.

PORIRUA BRANCH

By Polly Tarawhiti

On the 25th of November the Primary held a Sweetheart Ball at which pretty Lina Kenny, who was chosen for her good attendance and diligence was crowned

Sweetheart of the Ball by best-boyfriend member Matthew Love. The grand procession included train bearers, crown bearer, girls carrying floral hoops, and boys carrying red hearts, all of which were very colourful. The Queen and her two princesses, Gracie Pene and Janie Kenny, who won high merits, were arranged on stage in tulip petals which were opened by fairy princess Marama Ell. The intricate decorations were in the capable hands of Manu Katene. Dancing pupils from Wellington completed the floor show and added the final touch to the coronation. Sister Wiki Whatu and her helpers were not disappointed as the Ball was a success. The banquet supper was really super.

All organisations are progressing well. Attendances are increasing steadily and members are showing more interest in the various activities. The New Year which we now hail will be one of the busiest years ever seen in this Branch. The reason?—raising funds for a new chapel. The Priesthood has been planning—in fact, no one has been left out. This project needs the efforts of every man, woman and child in the Branch. Our District President, Elder Housely, and Elder Rickenbach have been visiting us to encourage this work. Elder Ngakuru has been transferred to Hawke's Bay and we will miss his help. Elder Davis is to be in charge of Church government in the Branch.



STATISTICS

Baptisms:

- Glen Naera, Gladstone Branch, baptized November 20th, 1949.
- Mizpa Namana, Gladstone Branch, baptized November 20th, 1949.
- Lolly Reiri, Gladstone Branch, baptized November 20th, 1949.
- Mary Rameka, Matakowhai Branch, baptized November 26th, 1949.
- John Hancock, Dunedin Branch, baptized November 20th, 1949.
- Brian Shortland, Kaikou Branch, baptized November 13th, 1949.
- Moses Peihopa, Kaikou Branch, baptized November 13th, 1949.
- Rose Palmer, Rangitoto Branch, baptized November 26th, 1949.
- Kararaira Pereri Tenamu, Tautoro Branch, baptized September 25th, 1949.
- Tupari Tatau Tewhata, Tautoro Branch, baptized September 25th, 1949.
- Hokimate Tatau Tewhata, Tautoro Branch, baptized September 25th, 1949.
- Watarini Hone Kaka, Tautoro Branch, baptized October 9th, 1949.

- Beverly Mincher, Auckland Branch, baptized November 6th, 1949.
- Colin Mincher, Auckland Branch, baptized November 6th, 1949.
- Betty Mincher, Auckland Branch, baptized November 13th, 1949.
- Moody Rivers, Auckland Branch, baptized November 13th, 1949.
- Hone P. Witehira, Te Hue Hue Branch, baptized November 27th, 1949.
- Zion Kingi, Jnr., Raupunga Branch, no date given.

Births: To Sister Lucy Toroa, Mangakino Branch, a son.

To Brother and Sister Ivan Joyce, Mataraua Branch, a son.

Ordinations: Joseph Brown, Wairoa Branch, ordained Priest.
Clyde Tieri Ormsby, Wairoa Branch, ordained Deacon.

Marriage: Sister Edie Kairau, Mangakino Branch, to Mr. Hugh Douglas, Waihi, October 20th, 1949.

Deaths: Paul Gemmuell, Raupunga Branch, age ten months.
George Arthur, Manaia Branch, died December 1st, 1949.

Te Karere

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



Primary Sweethearts

FEBRUARY - 1950



A Prayer for the New Year

*It's my great wish that this New Year be
One filled with happiness, laughter and glee;
But greater still is my heart's desire
To see all men on earth aspire
To become more Godly in act and deed,
And for Truth and Right to become their creed,
May it bring a remembrance of our Christ
And His infinite, atoning sacrifice,
And may it see in the hearts of all men
More truth, more light, and more love. Amen.*

— By ELDER CARL R. SAUNDERS

OUR COVER PICTURE THIS MONTH shows Lena Kenny, crowned as Sweetheart of the Porirua Primary Sweetheart Ball for 1949. Her attendants were (left) Gracie Pere and (right) Jan'e Kenny.

TE KARERE

Established 1907

Wahanga 45

Nama 2

Pepuere, 1950

Gordon C. Young Tumuaki Mihana
J. Richard Jenkins Etita
George R. Hall (Hori Hooro) .. . Kaiwhakamaori
Malin Perry Hekeretari o te Mihana

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

Choosing Your Friends 38

Special Features:

Wedding Bells During the Holidays 42
Fredrick Davis Gains Recognition 43
Hawke's Bay Spring Fair Booth 45
Rangitoto Road Show 47
Preserve Our Heritage 48
Honesty 52
Joseph the Prophet Knew More Than He Dare Tell 56
Ko "Ihu" Te "Karaiti" 59

Church Features:

The President's Page 39
Women's Corner 41
This World-wide Church 44
Time Out for Smiles 58
News of the Field 63

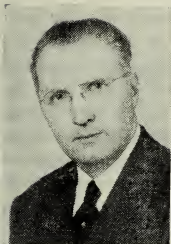
Choosing Your Friends

IT has been said that there is an inherent desire in the hearts of men to worship a God, a Father in Heaven. And because of the Spirit of the Lord which is always in attendance with us, whether we heed it or not, we likewise have a desire to live a good life. This desire is what causes men to repent and to make resolutions to do better and to rectify injustices they may have caused.

But what good can it do us to repent without removing the temptation that caused us to err in the first place? If a man makes an honest attempt at repentance and fails, he is very often so discouraged that he may not try it again. But if we removed the temptation to do wrong, we would in almost every case be able to accomplish that change in our activities we have come to term repentance.

Sociologists have made actual experiments with human lives. They have determined what a great influence environment can cause in our lives. If twin boys were separated at birth and raised separately in different environments, one good and one bad, we could expect them to grow up in accordance with the environment in which they lived. And it generally happens just that way. A boy who mixes with a bunch of boys who are idlers and drinkers can expect to be influenced by them to such an extent that he will choose to behave as they do. A boy who mixes with clean companions and indulges in clean activities will be influenced by his companions to continue in them. But if these two boys were to change places, their desires would change, thus causing a change in their activities. It is so much easier to live as our Father in Heaven would have us live if we don't force evil temptations upon ourselves. A man who is continually fighting temptation will either become very strong or very weak. Why take a chance? Surround yourselves with the right kind of associates and remove the temptations that have proved to be the downfall of other men. Associate with members of the Church, and bring outsiders into your group that they may benefit. Don't go to another group, unless you are in a locality where there are no members to affiliate with. Even if this is the case you can still choose clean young men to be your friends. Give that "still, small voice" a chance and it will grow to be a thundering voice in your ear and a guiding hand on your shoulder.

—J.R.J.



The President's Page

Dear e ho a ma

DURING the holidays there have been many marriages. I, myself, have performed several. I always wonder when a couple come before me to be joined in the holy bonds of matrimony how it will turn out through the years.

We all know some happily married couples, and unfortunately, some who do not seem to be as close as our Father in Heaven intended when He said, "These twain shall be one," or that these two souls, after marriage, should be united in all their efforts.

From the time of the marriage, individual selfishness should never be practiced. Each one should do everything possible for the happiness and comfort of the other. We should be considerate, kind and gentle, paying attention to the little courtesies that often we would pay to a stranger but are overlooked by husband and wife. Be willing to go more than half way, both of you, and you will have a generous overlapping that will smooth out the times of misunderstanding that are bound to arise temporarily. Make these times of misunderstanding very temporary. Never, under any circumstances, let them continue longer than

when you both kneel down in prayer at the close of the day to thank your Heavenly Father for all His blessings. Have the courage to say, "I'm sorry."

Be appreciative of each other's efforts toward the building and maintaining of a home. Ladies, take pride in the way your home is kept—in its cleanliness and comfort. Men, don't forget to mention your appreciation of the efforts of your wife. Bring her an unexpected gift occasionally—something for the home, or better still, a personal gift that she might feel that she can't afford for herself. Without prearrangement, tell her to get ready, and take her out to dinner and possibly to the pictures. Make a real "date" out of it and recapture the thrill of your premarriage romance. Treat her as you did when she was your sweetheart and before the necessary routine of married life began. This, and many other things, will keep alive and continue to make grow the love for one another that throughout the years will become stronger and deeper, and that does not end as the ceremony states, "'Till death do you part."

You ladies have been chosen by your husbands out of many; keep that

charm by keeping yourself attractive. Don't let yourselves become careless in your personal appearance and cleanliness. It is not necessary or expected for you to be dressed up all the time. He is anxious to see you dressed to perform the duties of the home, but you can be cleaned up and attractive when the end of the day comes. You menfolk must also take time to wash up and slip on some clean clothes if you have, of necessity, been doing work that requires your clothes and bodies to be soiled.

These are only a few of the fundamental rules that make for happy married life. There are many others that true love and consideration for one another will constantly suggest.

There is no limit to the wordy trials and troubles a man can stand if he has the sweet companionship of an understanding wife, with whom to

share his load, and from her receive comfort and strength to go on in his struggle to provide for his family.

If these above-mentioned suggestions are followed, and we as Latter-day Saints realize that the true marriage relationship is eternal, then never will we degrade ourselves or bring sorrow and shame upon our children by breaking these sacred vows to each other. Also of great importance, we will set an example to our children and our community that is desperately needed to stabilize the family relationship so important to the security of the world.

So to you who are just starting on the divinely appointed companionship of married life, and to those of us well along the way, let us constantly renew the vows of this most basic and sacred institution.

—TUMUAKI YOUNG.



WAIRARAPA HUI PARIHA

He powhiri atu tenei na matou ki nga hunga tapu o te motu nei. Kia tae tinana mai koutou ki ta matou Hui Pariha ka tu ki Okautete takiwa o Wairarapa nei a te ra o Pepuere, tekau ma whitu, ma waru, ma iwa o nga ra.

No reira, haere mai, haere mai, haere mai katoa tatou kia kai hoki i nga kai te whakatewairua. Na nga hunga tapu me te Tumuaiki Takiwa.
Elder Carl R. Saunders.

AMBITION

It is great, and there is no other greatness—to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier—more blessed, less accursed.

—Carlyle.

Greater love hath no man than this, that a man may lay down his life for his friends.—John XV., 13.

Women's Corner

BY VIRGINIA D. YOUNG



THE holidays are over and we all should settle down to a good year's work during 1950. There is so much we women can do to help the work of the Lord in the Mission. We can encourage our husbands and sons who hold the priesthood to attend their meetings and magnify their callings in the work of the branches. We can help out in the Relief Society and Primary organizations and see that our children attend Sunday School and M.I.A. Help and encourage them in their lessons, and when they are asked to perform, see that they have their subjects prepared and are neat and clean in appearance.

Let us keep our own persons clean and as attractive as possible. Let us try to make our home one that the children can be proud to bring their friends into. One of the elders just wrote Tumauaki that one of the families in the mission had just fixed up their home with new carpets and rugs, instead of wasting the money they had earned while shearing.

Get something of lasting value that you need with your money. It is a nice feeling to have some nice bed sheets and blankets that can be used when guests arrive, or to have a supply of preserved fruits and meats on hand in case you have to serve some unexpected meals.

Sisters, help the elders from Zion in performing their missions. Don't allow your daughters to be too familiar with them, but respect them as servants of God who have been called out here to help you to learn more of the Gospel of Jesus Christ. Think how you would want your boy treated if he were away from home, and you as prayed he would come back to you as clean and pure as when he left. Remember they are giving of their time and means to further this great work of the Lord, and they need the support of all the Saints.

If you will help them their mothers will bless you for your kindness and consideration. You can further help your daughters by helping them to choose the right kind of companions. Counsel them wisely and show them that you are interested in them enough to be concerned whether they are choosing clean companions or whether they are choosing the wrong kind. A young man or young woman may have very high ideals now, but if they are put with the wrong kind of companions they may change their sense of values and, although they may think they still have high ideals, they will become influenced into wrong activities.

Wedding Bells



During the Holidays

GWYNETH RICHARDS — STAN HAY

By ADA BRATTON

A WEDDING of interest to Saints throughout New Zealand was that of Stanley Joseph Hay of Maromaku to Gwyneth Margaret ("Bid") Richards of Auckland. The ceremony was performed by President Gordon C. Young in the Auckland Chapel at 2 p.m. on Friday, December 30th, 1949.

The chapel was tastefully decorated with flowers, and the bridal couple made a charming group. The bride, who entered the chapel on the arm of her brother, Jack Richards, wore ivory georgette figured with silver, and her tulle veil formed a halo on her head. She carried a shower bouquet of white roses, sweet peas, bonvadia and gypsophila. The bridesmaid, Carolyn Smith, cousin of the bride, wore aqua georgette cut low on the shoulders and trimmed with pink rosebuds. Her bouquet was of pink carnations, pink bonvadia and sweet peas. Little Verner Wishart, niece of the bridegroom, was

flower girl and looked lovely in pink georgette. Both bridesmaid and flower girl wore coronets of flowers. Brother Don Mason, cousin of the bridegroom, acted as best man.

Brother William Burge, President of the Auckland Branch, offered the opening prayer. President Young gave words of counsel and advice and then conducted the simple ceremony. After the signing of the register, Sister Phoebe Daniels sang "Because."

Afterwards, the guests were entertained at a reception held at Stoneleigh, the young couple later leaving for the north.

Brother Hay is well known throughout the mission for his activities as a full-term missionary from 1947 to 1949. The former Sister Richards was equally well known for her work as Associate Editor of the "*Te Karere*." She left this position to make her marriage preparations in July.

LILLIAN WATENE — JOHN CLARK ROTANA

By LUCY HEMMINGSEN

A MID God's creation of blue skies, bright sunshine, rolling green hills, valleys, native trees and ferns, and a spacious green lawn and flowers, a man and woman were joined together in holy marriage by a servant of God. This was the setting to the marriage ceremony of Sister Lillian Watene, only daughter of Sister Rose Watene Beazley and the late Brother Watene of Kaiaua, to Brother John Clark Rotana, second son of Brother and Mrs. Ben Clark Rotana of Huntly, on December 25th, when President

Gordon C. Young pronounced them man and wife.

To the strains of "Here Comes the Bride," supplied by Brother Hekemaru Kewene, followed by the rendering of "Thanks Be to God" by the Rangitoto Choir, the lovely bride on the arm of her brother, Eli Watene, marched and stood alongside of her husband-to-be awaiting the pronounced blessings.

The bride wore a beautiful off-white embossed heavy crepe frock cut on

(Continued on Page 44)

▼ Fred Davis is well known throughout New Zealand. He is now becoming well known in the United States. Here is a report of his latest achievement.

FREDRICK DAVIS gains recognition

IN 1936 Frederick Davis left New Zealand and migrated to the United States of America. He has been living in Salt Lake City, Utah, since arriving there and has established himself as one of Utah's leading musicians. He has conducted many ward choirs while he has lived in Salt Lake as well as his professional singing groups. He conducted the North Eighteenth Ward Choir for Bishop Gordon C. Young before Bishop Young was called to preside over the New Zealand Mission.

On December 18, 1949, the following article appeared in the Salt Lake Tribune under the title "Davis Leads Chorus for Charity Fete." "The last public appearance in Salt Lake City of one of Utah's best-known musicians, H. Frederick Davis, will take place on January 6 at Kingsbury Hall. He will conduct the 75-voice Salt Lake Philharmonic Choir in a concert with Robert Rounesville, tenor, under the sponsorship of the Salt Lake Lions Club. The proceeds from the concert will go to aid for the blind and other charities.

"The Philharmonic Choir will sing during the intermission of Mr. Rounesville's concert, and the numbers to be

sung are 'Cherubic Hymn' by Rachmaninoff, and 'Wake, Awake' by Nicolai-Christiansen. Mr. Davis will leave immediately after the concert for Los Angeles where he will teach voice and conducting at the Los Angeles conservatory of music.

"Mr. Davis is well known for his choral organizations which includes the Salt Lake Philharmonic Choir. He organized this group in 1941 and has trained them in such choral works as the Verdi 'Requiem' and Beethoven's 'Missa Solemnis.' Among the other organizations which Mr. Davis has helped to put together are the Holy Trinity Greek Orthodox Choir and the Swanee Singers who have appeared in Los Angeles and San Francisco."

Fred will be remembered here in New Zealand for his work with the choirs and judging the choir competitions at the Hui Taus. He is the son of Sister Schultz and a brother to Sister Ruby Burge, both of whom belong to the Auckland Branch. Fred is married and has two children. His wife and family will accompany him to Los Angeles. He attended the Maori Agricultural College for three years before leaving New Zealand.

GOOD CHEER

The world is a looking glass and gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.

—Thackeray.

Man is the merriest species of the creation; all above or below him are serious.—Addison.



This World-Wide Church

ALL-CHURCH SOFTBALL TOURNAMENT

"It's wonderful. The team has sparked the ward; and the ward has sparked the team!" said one bishop who had shouted himself hoarse as he followed every play of his game, along with a group of ward members, at the annual all-Church softball tournament held in Salt Lake City, September 15-17. Although his team did not win a trophy, he probably expressed the feeling of every ward who had wholeheartedly entered into the outlined softball programme of the Church this spring.

But it was a storybook finish to anybody's ball-game as North Hollywood Ward, San Fernando (California) Stake, broke up the only extra-inning game of the tournament in Salt Lake City, defeating Layton Ward of Saford, Arizona, Mt. Graham Stake, by a score of 4-3. Both teams had played

hard and well, typifying the spirit of brotherhood and good sportsmanship that had marked the entire playing season and especially this tournament.

One of the tournament teams told the story of their bat-boy who lived and breathed the spirit of the softball team. One night the boy's father (who was not active in the Church) followed him to the game. The team was one man short, and the manager motioned the father from the sidelines to the playing field.

"Dad," called the bat-boy. "You can't play. You smoke."

The man turned for a moment, emptied the cigarettes from his pocket, and took his position on the field. He had quit smoking. And as the season progressed he began attending meetings with his family and won a permanent position on the team—the team which represented its division at the tournament.



WEDDING BELLS DURING THE HOLIDAYS (Continued from Page 42)

simple, yet very fitting, lines with a long train, white knee-length tulle veil caught up in a halo of white orange blossom, white bouquet of roses, gladioli, stock and maiden hair fern.

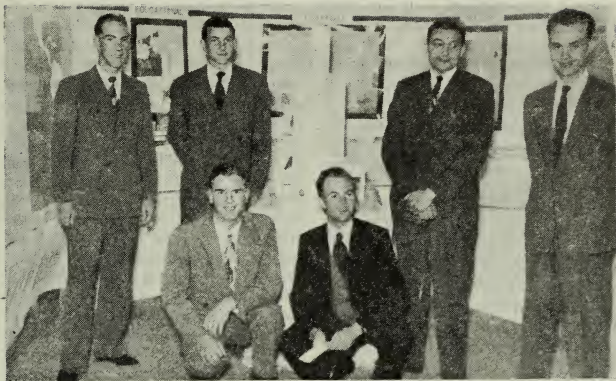
The guests were received by the bride's charming mother who wore a beautiful blue model gown with white accessories. The bridegroom's mother wore a brown floral gown, and accessories.

Many notable people were among the many guests, including Sister Virginia Young and family, the mission-

aries, Mr. and Mrs. Hogben (a prominent city lawyer), and Mr. and Mrs. Male (members of the UNO World Council).

Many beautiful presents were received by the couple. Their future home will be in Kaiaua.

The marriage of Brother John Joseph Davis to Miss Maraea Kaimana Paora was performed by President Young on December 25th prior to his attending the Watene-Clark Rotana wedding at Kaiaua.



Standing, left to right: Elders John Hansen, Hugh Sharp, LeRoyden Heslop, and Ortho Fairbanks. Kneeling: Elders Jeddy McMurray and Morris Tormey.

Hawke's Bay Spring Fair Booth ★ By Elder ORTHO FAIRBANKS

THE Church was represented for the first time in the history of the Hawke's Bay District Spring Fairs, October 19th and 20th, by a beautiful booth constructed and staffed by its six district elders: Elders Hugh L. Sharp of Salt Lake City, Ortho R. Fairbanks of Salt Lake City, Jeddy M. McMurray of Canada, John H. Hansen of Arizona, LeRoyden Heslop of Kaysville, Utah, and Morris Tormey of Adelaide, Australia.

Several months prior to that time the booth was merely a thought in the minds of several elders who were hoping and planning for an opportunity to present something very nice in the coming fair which would represent the Church in such a way that the public would take notice of the message the

elders were presenting. After getting the permission from the Fair Committee, Elder Sharp, the senior elder, received permission from President Young who backed the elders one-hundred per cent.

Elder Elliot Fairbanks was in the district at the time, and he promptly joined in with his beneficial help and suggestions. Two of the elders had worked in booths similar to this one before and knew the good and bad points from their previous undertaking, so they took every advantage of the experiences they had learned from the past and applied them in this booth. The members also shared in its construction by furnishing materials, tools, transportation, and much of the work. There was a need of certain tracts

which the mission office did not have on hand. Elder Pickett from the office sent out a plea to the various districts for the required literature. Each district contributed what they could spare. The result was a stockpile that would have lasted several shows.

The night before the show was the busiest time of all. The elders' home was like a disturbed hornets' nest. Elders Hansen and McMurray were busy painting. Elder O. R. Fairbanks was putting the finishing touches on the pictures and maps while Elders Sharp, Helep and Tormey were completing the big job of printing.

Five panels made the booth into its broad "U" shape with a three-foot model of the Salt Lake Welfare grain elevator in the centre. It was all open, allowing a more welcome feeling to the passer-by and a better opportunity for the elder to mingle with the crowd and personally tell his message—that of the restoration of the Gospel in these latter days.

In his first glimpse the on-looker could catch the theme which was made of protruding, black, block letters on an all-white background—"The Church of Jesus Christ of Latter-day Saints," and underneath, "Meets All the Needs of Mankind." Their eyes could then drop to the grain elevator, a large white structure of plaster of paris and as nearly to scale to the one in Salt Lake City as their limited information could provide. The elevator took on a new and more interesting appearance to the skeptic when he was assured that it wasn't one of the temples, and that the railroad tracks going into it weren't the means the "Mormons" had to bring in their "many wives." They were told that its real use was to provide for the temporal needs of the poor, needy and aged, and the emergency needs of all, to assure them of security and make them better qualified for their obligations as Latter-day Saints. Along with this explanation they could relate the purpose of the

temples, and as an illustration they could show them the large painting of the Salt Lake Temple on the main panel behind the grain elevator. This great temple with a style of architecture all its own shows unmistakable evidence of the inspiration of the pioneers who built it. The two panels on each side of this are also paintings. One depicts the educational needs, and the other depicts the physical. The physical principle is a picture of a basketball game. Both of these needs have been seen by the New Zealand people. The physical principle has been shown by our elders' team which played basketball against the best teams in New Zealand and came through without losing a single game. The education is becoming more and more known by the earnest drive President Young is making to establish a Church college here. It will be the only co-educational school of its kind in New Zealand.

The Book of Mormon was then introduced by two large plaster relief maps which completed the picture story. To scale and highly ornamental, their white and blue contrast furnished a subject worthy of being inlaid above the mantel of the finest home. One relief was detailed of the American continent showing the civilization which existed during the time of Christ and the proof of the Book of Mormon shown by the findings of archaeologists. A replica of the gold plates was at hand to complete its story. They were made from thin cardboard and gilded with two thirds sealed, as the originals were. It became another important contributing factor in explaining the importance of the Book of Mormon to the Christian world today. Mr. Norm Taylor, a non-member from Hastings, contributed his time and talents in making these plates.

The other map was of the world. The elders used it for explaining such

(Continued on Page 51)

Rangitoto Road Show

BY RUIHI (LUCY) HEMMINGSEN

THIS year for the first time something new was started in the Rangitoto and Auckland Branches over the Christmas holiday period. The usual holiday vacation was combined with a bit of work and a bit more travel. The idea started with the intention to participate in a choir competition that was being held in Rotorua and at the same time to provide the opportunity for the members of the Church to vacation together. In order to make the trip as reasonably as possible, concerts were held in Tauranga on two successive nights.

Christmas morning dawned bright and clear, and the busload of Saints, plus the missionaries and Miss Mira Petricevich, thirty-seven in all, headed for Kaiaua to attend the wedding of Sister Lillian Watene to John Clark Rotana. The choir furnished the music and President Gordon C. Young officiated at the ceremony. Two days and nights were enjoyed in Kaiaua under the generous hospitality of the hostess, Sister Rose Beazley. The group entertained themselves with horseback riding, hiking, swimming, fishing for eels, milking cows and even trying their hand at cooking hangi kai. The group moved off on the morning of December 27th, at 6.30 a.m., for Tauranga.

Arriving at Judea Pa, the group was welcomed in traditional Maori style. After showers and refreshments, the group journeyed into Tauranga for rehearsals and advertisement purposes prior to the opening of their first concert programme that evening.

On Wednesday morning, December 28th, after breakfast and a game of tennis, the group again journeyed into Tauranga and boarded a ferry boat to Mt. Maunganui where an open air

entertainment was sponsored by the Mt. Maunganui 5000 Club. The group entertained in the afternoon and that same evening gave the final concert programme in Tauranga.

Back again at Judea Pa the same night, they attended a farewell dance and social for the group sponsored by the hosts and hostesses of the marae. The next morning at 8 a.m. the group moved off enroute to Rotorua.

When they reached Rotorua, they paid a visit to the Sound Shell, scene of the next evening's entertainment. They spent the rest of the day sight-seeing and swimming at the Blue Baths and then had tea at the home of the Rotorua Branch President, Brother Pat Rei, and his wife. From 8 to 9.30 p.m. the group entertained in a request performance programme which was broadcast over the air. It was sponsored by the Rotorua 3000 Club.

Dancing competitions followed the performance, and the young people of the group whole-heartedly entered into the festive spirit of the evening. Brother Matthew Tarawa and Sister Awhi Harawira won first prize in the foxtrot competition, and Brother Hekemaru Kewene and Sister Awhitia Hiha won second prize also in the foxtrot competition.

A very tired but happy group, rich in experiences and new friends and with a deeper understanding and appreciation of each other, farewelled Rotorua at 1 a.m. and headed for Auckland ready to farewell the old year and welcome the new with all its problems and blessings.

To all our many hosts and hostesses throughout our sojourn we say, "Thank you for your kindnesses and generous hospitality." Kia kaha! Kia ora! i te tau hou 1950.

Preserve Our Heritage

By JOHN A. WIDTSOE of the Council of the Twelve.

Address delivered at the Saturday morning session of the 120th semi-annual general conference, October 1st, 1949, in the Tabernacle.

MY dear brethren and sisters, I trust and pray that while I speak I may be guided by the Holy Spirit of God, that some of my words at least may touch the hearts of some of those who listen.

It is good to meet in these great conferences. Thousands of us are of one mind, of one faith, of one purpose. It is always good to bear witness to the reality of the restoration of the Gospel of the Lord Jesus Christ. I bear witness for myself that this is indeed the work of God, that we are not following a mistaken path, but that we are walking in the light of truth, and that more than one hundred years of existence of this Church of the restoration have demonstrated the truth, the integrity, and the reality of the work under divine direction by the Prophet Joseph.

We have a great heritage, we Latter-day Saints, a heritage of doctrine, of practice, of tradition. I know of none like it. Just as these conferences coming every six months stand out as unique in the history of the world, so that which we have inherited from those who have gone before us is equally unique and distinctive. It is our duty to respect this heritage, to honour it, and to use it. Things that are not used are dead. They are of little or no value to human kind. It is only by use that knowledge and all the possessions of mankind blossom into life and become of real value.

If this were a testimony meeting there are thousands here who would bear witness to their knowledge of the truth of this work. A testimony is a living thing. Like all living things it must be fed and nourished and cared for if it is really to be of service and value in human life and in carrying out the purposes of the Lord. So the heritage, that which has been given us, must be used to become effective in the building of God's kingdom.

We have noble traditions handed down from the past. My mind has been concerned for some time with one of these traditions. Some may say that this tradition is not spiritual, therefore not part of the Gospel, but the Lord Himself has said to some of His servants in early days that before Him all things are spiritual, provided, as I understand it, they are used in the building of God's kingdom.

We Latter-day Saints are a land-loving people. We believe in the land. We are a land-using people. Most of us are farmers, directly or indirectly. Some few years ago—not many years ago—in a census then taken, approximately sixty-five per cent, at least, of our people were engaged in agriculture, in tilling the soil, or in making use of the things that grow upon the mountains, in the valleys, and on the deserts. That has given us strength. I hope that we as a people will not depart from that tradition. Those who own land and use it in the end will determine the future of mankind. It will not come from those who work in the factories or who live in crowded cities; from those whose feet are planted upon the land will come the great determining factors in shaping

human destiny. It has been so in the past. It will be so in the future. We Latter-day Saints must ever remember the sanctity and the holiness of the land given us by the Father. There is safety in the land.

Most of us live in the western part of the United States. In all these western states, in Utah, the mother of them all, a new era is opening, an industrial era. Nature has laid down in these western territories large quantities of raw materials, many, most of them perhaps, of a non-metallic character. These deposits will be used more and more in the future. There will be a reaching out to supply the needs of mankind by the use of these raw materials, of which great deposits have been laid down by nature throughout the centuries. I am afraid a good many of us will be tempted to say, "I'll join the industrial procession. I will forget the land." This industrial era is welcomed. There's no question about that; but as it arises we must keep our minds steadily upon the old established tradition that we are a land-loving and land-using people. We must remember that industry itself thrives best in the midst of an agricultural community. Witness the social troubles of today in our own land. Analyze them, and you soon discover that if we had built, as the Saints a century ago wanted us to build, we would have escaped many of the troubles, chiefly by giving heed to the call of the land.

When Joseph Smith laid out his ideal city many years ago, he planned it so that while the farms would all be around the city, every homestead would have a kitchen garden in the rear of the house and a flower garden in front. There was tremendous wisdom in that. Men, no matter what their work may be, or what their daily callings may require of them, if steadily and vigorously they touch the soil, be it ever so lightly or ever so small an acreage, perhaps a back yard, will receive from that contact spiritual

strength. There is something in the soil and mother earth that gives strength to all who make things grow on the land.

One great man in our history, Henry Ford, sensing this thing, undertook some years ago to make arrangements by which all the employees of one of his factories might be provided with homes surrounded by a little acreage, on which the owners might toil or play throughout the year, and thereby take away the monotony that follows work in a factory. The plan has only partially been carried out as yet, but thinking men are looking in that direction for social safety.

Some years ago, at the time of the First Great War, we undertook in Salt Lake City, in common with other cities, to raise all the foodstuff we could on vacant lots and in the back yards of the city. We were not successful in converting all of them to small farms, but quite a number were so converted. When the season was over and we took an inventory of what we had done, we found that six hundred thousand dollars worth of food had been raised in the back yards and vacant lots of Salt Lake City. That was a real contribution to our war needs in those days.

Our young people often say, "There is no more land, none for us." To my office come quite regularly men, usually young men, who want to know where to go to find new land. There is much land still available in the west. We can make more if we want to, for nearly all of these western states lie under irrigation. I trust you of Utah will not feel embarrassed when I tell you that the water now used in the state of Utah could be made to serve twice the area now being served. We have it in our own power, with the canals and reservoirs and conditions that exist today, to double the area of cultivated land in this state alone. The same holds true in nearly all the western states. Moreover, it is a pity

that the hundreds of pioneer irrigation projects in this and neighbouring states, built by the pioneers in their poverty, with their small means and poor tools, remain unfinished. In the state of Utah alone we have hundreds of pioneer irrigation projects waiting for modern pioneers to finish them with modern appliances, modern means. That is the challenge of the pioneer spirit to young and old. We are fixing our eyes too much upon the great projects. They will come, but meanwhile the little projects scattered all over this western country should be our first obligation as individuals, as communities. The states and the Federal Government will and must take care of the larger ones.

I have noticed also, to my sorrow throughout a rather long life now, that the fertility of our soils seems to be diminishing. Our crop yields are not what they were some years ago, using the same kind of methods as we used then. There seems to be a diminution. That is not the way we should preserve our heritage. When the pioneers came into the west, they found great areas of land made fertile by centuries of sunshine, wind, and rain, frost, and summer heat. Plant food lay upon the top of the soil, so to speak. We have used it, but have not paid back what we have taken from the land. In spiritual and in temporal matters the law of paying for what man gets is ever uppermost.

You farmers who are here, you children of farmers, you understand what I mean. The soil is a willing servant. It yields to the farmer if the farmer treats it right. Forty-nine or fifty years ago this last June I visited the great Rothamsted Agricultural Experiment Station, the mother of the hundreds of experiment stations in the world. The head of the station kindly spent a day with me. He took me to a rolling hill, rather two hills with a valley between, and showed me about ten strips of the same crop, originally, then in full blossom. One was red,

another blue, and still another yellow, each one bearing a different colour. As we stood admiring the scene in the beautiful June sunshine, he said, "All that has come because we have asked the soil to do certain things in a certain way, and the soil has responded. That which we started with has disappeared under the influence of our culture." Nearby, was another field where wheat had been grown continuously for fifty years. The soil still tried its best to do its duty, but there was only a small yield. In a nearby field, properly handled, the wheat stood high, comparable with the best.

Man has control over the earth. The Lord has given us mastery. We are not servants upon the face of the earth. We should use that mastery to preserve our heritage. This theme may not be directly spiritual, but it is important to help us in our spiritual lives, perhaps as important as anything that we give our attention to as a people.

I rejoice at the testimonies borne here today and yesterday. I have enjoyed them very much. I have been thrilled by them. I could see running through the talks the age-old principles that have made us what we are today, a great people, new witnesses of Christ. I saw in the talks the foundation stones of this great work here mentioned one after the other by those who spoke yesterday. Faith has always been the most important cornerstone of our lives in the Gospel of Jesus Christ. It is basic to know that God lives, that the story of Joseph Smith is true, that the Lord loves us, and has a great destiny for us. Every speaker touched upon that. Another foundation stone is that we must seek intelligence, education, learning, knowledge. I was thrilled by the quotation made by President Levi Edgar Young yesterday, showing how the early, hard-handed farmers of middle age or beyond gathered after the day's toil to

study Latin, Greek, and subjects of the mind. We must not forsake the tradition of education. Our fathers set up also the doctrine of industry. There is no place for idleness. The idler, the deliberate idler, has no real place in the kingdom of God. All these principles have been bound together by another foundation stone, helping one another, which we call in modern language "co-operation." We cannot be individual members of the Church sufficient unto ourselves. The very fact of membership in the Church and our testimonies compel us to think of our neighbour as we go through life. With these guiding principles: faith, educa-

tion, industry, and co-operation, with our feet firmly on the land, we are safe. Disaster cannot overtake us.

Now these principles and others were mentioned yesterday. They are always mentioned. There is nothing new in the age-old Gospel taught by the Lord to Father Adam when the story of man upon this earth began.

I am grateful to be a member of this Church, to be one with you. I trust I am one with you. I am grateful for the blessings that flow to those who are faithful in this great work. May we all be faithful and worthy of the blessings we need and desire, I pray in the name of the Lord Jesus Christ. Amen.

HAWKE'S BAY SPRING FAIR BOOTH (Continued from Page 46)

things as the migration of Lehi and his family from the Eastern continent.

The use of visual illustrations to first raise the on-lookers' curiosity enough to stop and investigate, and then to hold interest and to lead by various pictures from one subject to another while the elder explained it, proved very satisfactory.

It was first intended that there be three shifts of two elders at a time working at the booth. But it became necessary that all six be there at times to meet the demand of all those interested. Their only regret was that they didn't have more frontage to the booth. Its ten feet was hardly enough to accommodate the interested public and give the passer-by a view of the booth. The booth has been made so that it is easily transported and assembled, and plans have already been

made for its use in other fairs by other elders.

After it was all over the elders felt well repaid for their weeks of preparation by their countless Gospel conversations and the hundreds of tracts and many Books of Mormon they had placed. Proselyting by exhibition in fairs has proved to be a very successful means of contacting those who are interested. New contacts were made which otherwise would not have been reached by door-to-door tracting.

The booth was said by many to be one of the best in the show. It was the only booth which was represented by any religious sect. However, it would have been merely a few strange pictures without the fine example shown by its six elders in their dress, their friendly smile, and their sincerity in telling the world of their important message.



GEMS OF THOUGHT

The man who worries is a bit of a coward; he dreads the future, regrets the past, and is a rebel against the present.—Everett Spring.

† Honesty cannot become a national, a world-wide virtue, unless it becomes a primal part of the thinking, the actions, and the character of the individual.

Honesty

★ By JOSEPH L. WIRTHLIN
of the Presiding Bishopric

TO me, my brethren and sisters, this great conference has been a spiritual feast. The spirit of the Lord has been here in rich abundance, and I am sure all of us have partaken of that fine, sweet spirit of assurance, and I trust that the moment or two that I occupy I might enjoy the spirit of the Lord.

We are facing a disintegrating world. These are dark days. Some of the great nations of the past, such as Great Britain, France, Japan, and others, find themselves in spiritual and temporal bankruptcy. We look to the south and what do we see, nations in the throes of revolution. In the Orient communism and famine are stalking over the land; and in our great nation there are certain trends which give us great concern.

In contemplating conditions in the world, we wonder why this world-wide disorder. I think there is an answer, and the answer is in the fact that men have forgotten God and many of the divine principles which would have brought peace, prosperity, and good will among the nations.

I am thinking particularly of one virtue that has been cast aside, namely, the virtue of honesty, that of which Richard C. Cabot of Harvard University declared: "The continued existence of any group—tribe, nation, or industry—implies the dominance of honesty as a cohesive force between them."

The first murder in the history of the human family was a result of a dishonest act. Two young men took their offerings to the Lord. Abel pre-

sented the Lord with the firstlings of the flock. Cain presented to the Lord the products of the field, but they were not the best. Abel's offering was received by the Lord. Cain was rebuked for his offering because in it there was the element of deceit. Cain became angry, and in a jealous rage slew his brother, Abel.

In every great war that has been fought the cause can usually be traced to some dishonest act on the part of one leader on one side or the leaders on both sides. In World War I. it was declared by some of the leaders of the great nations involved in that terrible struggle that the written solemn word given by them for the maintenance of peace in the form of treaties was but scraps of paper.

Before World War II. the leaders of Europe got together, and finally Chamberlain of Great Britain returned to his people indicating that there would be peace in his time. But he had hardly returned to his countrymen when the guarantees, the promises and the words of honour that were given by the leaders of men, were cast aside, and one of the greatest and one of the bloodiest wars in all history was fought.

Salvation of the world depends upon a revival of the cardinal principles of honesty. It must become the foundation for all negotiations between nations wherein diplomatic trickery and double-talk are to be eliminated and cast aside. Other than this, World War III. will become a holocaust involving the destruction of civilian populations as well as armed forces.

Honesty cannot become a national, a world-wide virtue, unless it becomes a primal part of the thinking, the actions, and the character of the individual. We have some shining examples of individual honesty. I think of one pioneer grandmother who was upon here deathbed. She seemed to be reflecting over the events of her life, and finally she called her son to her side and said: "I am still in debt. I owe the dairyman up the street five cents."

Of course the dairyman was immediately paid, but in the thinking of this pioneer grandmother, an obligation of five cents was just as important as if it had been an obligation of several thousand dollars.

I think of Jacob of old who had sent his sons to the land of Egypt to purchase grain. The sacks of grain were returned and in the mouth of each sack the money was found. Jacob wanted to impress upon the ruler of Egypt that he was an honest man, and so his sons returned with double the amount of the cost of the grain.

We think of Abraham Lincoln, President of the United States, emancipator and liberator, titles that will go down on the pages of history till the end of time. The title that we love best to think of, as far as Abraham Lincoln is concerned, is that of "Honest Abe." And I am sure that of all the titles this great man carries, "Honest Abe" would please him the most.

Mark Twain was in the despair of financial distress. His advisers suggested that he work out some sort of a compromise with his creditors, but he declared to them: "There is but one compromise, one hundred cents on the dollar."

That is a far cry from bankruptcy. Whatever might be said of Mark Twain, he was an honest man.

After all, honesty or dishonesty can become an integral part of our characters. Honesty can be taught in the schoolroom. In the schoolroom there

can be put forth honest efforts or there can be cheating. In the schoolroom great truths can be taught to the students, or false doctrine.

I say that any teacher, whether it be in the schoolroom or whether it be in a Sunday School class, who fails to teach the truth, and particularly in Church organizations, the truth as revealed to the world through the Prophet Joseph Smith, is not honest with his students, himself, nor his God.

In business there can be dependable, honest merchandising or there can be false advertising, or poor quality of merchandise sold. In the great field of politics there can be forthright, honest leadership, or there can be double-talk, unfulfilled promises, which eventually lead to the destruction of American fundamentals. In administration of government affairs, if the administrators are honest in handling the public funds—which, after all, belong to the people—they will administer them in such a way that there will be frugality and savings and not extravagant expenditures.

As we think of present-day conditions, there come to mind the words of one of the founders of this great Republic, Thomas Jefferson—and I should like to say that had he been alive today the words that I am about to quote to you could not be more fitting. He said:

I place economy among the first and most important virtues, and public debt as the greatest of dangers to be feared. To preserve our independence we must not let our rulers load us with perpetual debt. We must make our choice between economy and liberty, or profusion and servitude. If we run into such debts, we must be taxed in our meat and drink, in our necessities and our comforts, in our labours and in our amusements. If we can prevent the government from wasting the labours of the people under the pretense of caring for them, they will be happy.

Over the years we have been singing "God Bless America," and I want to say to you that God has blessed America and her people more abundantly than any other people or nation in all the world. But the time has come, my brethren and sisters, when we should pray "God Save America," on a basis of applying the principle of honesty and integrity in all of our dealings, individually, collectively, nationally, and internationally; thereby we can save the Constitution of the United States and preserve for ourselves and unborn generations the blessings that come from a government that was given to us by Almighty God.

There can be honesty or dishonesty in the field of labour, an honest day's work and also an honest day's pay. If management and labour could but come to this simple solution, there would be an elimination of strife and difficulty. Idleness, too, breeds dishonesty, for idleness anticipates getting something for nothing, and the darkest hour in any man's life is when he sits down and plans to get something for nothing.

I submit the question to you as to whether or not a member of this Church who affiliates himself with any organization that destroys the principle of free agency and freedom of action is honest with himself and God? I do not believe that there is any compromise between truth and that which is false. No man can maintain his standing in the Church of Jesus Christ and compromise with error, for as the Saviour said:

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

Now, my brethren and sisters, what does this mean to you, and what does this mean to me? It means that you and I have a heritage from our pioneer forefathers in the form of a banner of honesty untarnished, and there rests

upon each and everyone of us the obligation to see that that banner is as brilliant, sweet, and clean as the day it was handed to us.

Joseph Smith, in writing the Articles of Faith, said this: We believe in being honest, we believe in being true.

One of the evidences of an honest man is one who first is honest with God, in paying back to the Lord that tenth which belongs to Him. An honest tithepayer is an honest man. He is dependable. He is one who will keep his word. He is one that we can depend upon to keep and fulfill his contracts.

I have heard President Grant relate many times the story of a great farm implement manufacturer who said this:

I would rather have the word of a Mormon farmer than I would his written contract or note.

Brigham Young declared:

Woe to those who profess to be Saints and are not honest. Only be honest with yourselves, and you will be honest to the brethren. Men must be honest. They must live faithfully before God and honour their calling and being on the earth.

And again he declared:

It is much better to be honest, to live here uprightly, and forsake and shun evil, than it is to be dishonest. It is the easiest way in the world to be honest, to be upright before God; and when people learn this, they will practice it.

It is as one unknown writer declared:

Honesty is the will and the effort to keep one's agreements, explicit and tacit. It can be expressed in words (veracity), or in actions such as fulfilment of contracts and habits such as fidelity, loyalty and punctuality.

Newman Smart declared:

Inward truthfulness is essential to moral growth and personal vigour. What a flaw is in steel, or a foreign body in our tissues, a falsehood is to the character—a source of weaknesses,

a front where it may break under strain.

Honesty, then, after all, is the king of all virtues because the good life presupposes itself. Dishonesty cuts the arteries by which social life is nourished. Mutual deceit is social murder. Self-deceit cuts the blood vessels of one's own existence. It is suicide.

And as Mark of old declared to the early-day Saints:

Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother (Mark 10:19).

As I have read this verse of scripture, I wondered why Mark had included it, "Honour thy father and mother," and the thought came to me that any honest son and any honest daughter will honour father and mother not so much from the point of view of lip service, but from the standpoint of being prepared to help father and mother in any way possible. That is honesty in honouring father and mother.

Now, as Latter-day Saints, we have a great destiny and a great future. The old Prophet Isaiah declared to the world thousands of years ago that the house of the Lord would be established in the top of the mountains. He went on to say that all nations should flow unto it, and men should be heard to say—

. . . Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths (Isaiah 2:3).

I am sure, because of the fact that the house of God is established in the top of these mountains where the prophets of God are found, where the Gospel of the Lord Jesus Christ is being preached to the world, that the first great virtue we must hold out to the world if we are to set them the proper example is that of honesty, square dealing among ourselves, and with the world as a whole.

May God bless us and sustain us, that we will be honest with the Lord, honest with one another, honest with those who are not of our faith, and I am sure out of this that the world will come to know us as the Lord's people, and men will be heard to say, Come, let us go up to the house of Jacob's God and learn of His ways and walk in His paths.

I leave you my testimony that this is the work of the Lord, that a boy fourteen years old saw the Father and the Son in the wilderness; They actually spoke to him and used him as the instrument through whom the Gospel of the Lord Jesus Christ was restored to the earth in the last days for the salvation of all the Lord's children. I bear you this testimony, in His holy name. Amen.



THE POWER OF LOVE

Love watcheth, and sleeping, slumbereth not. When weary it is not tired; when straightened, it is not constrained; when frightened, it is not disturbed, but like a vivid flame and a burning torch, it mounteth upwards and securely passeth thro' all. Whosoever loveth, knoweth the cry of this voice.—Thomas Kempis.

Love, when true, faithful and well fixed, is eminently the sanctifying element of human life; without it the soul cannot reach its fullest height or holiness.—J. Ruskin.

Joseph the Prophet Knew More than He Dare Tell

BY PRESIDENT JOHN TAYLOR

WHEN Joseph Smith had anything from God to communicate to the children of men or to the Church, what was it he had to fight against all the day long? It was the prejudices of the people, and in many instances he could not and dared not reveal the word of God to the people, for fear they would rise up and reject it. How many times has he faltered? It was not that he was particularly afraid; but he had to look after the welfare and salvation of the people. If the Prophet Joseph had revealed everything which the Lord manifested to him, it would have proven the overthrow of the people in many instances; hence he had to treat them like children, and feed them upon milk, and unfold principles gradually, just as they could receive them. Was all this because it was so hard to comprehend correct principles? No; it was because we were babes and children, and could not understand.

How is it now, under the administration of President Young? Much the same, in this respect. He has often found it very difficult to make the people understand things as the Lord has revealed them unto him. We ourselves have not got rid of our evils. We have so much professed righteousness and foolish tradition within us, that we feel indignant many times at righteous principles, when God reveals them. Have you not felt so, brethren and sisters? I know you have, and you know you have. What is the reason of this? It is because you do not understand celestial laws, nor the principles that govern intelligences in

the eternal worlds; it is because you do not understand what is best calculated to elevate, ennoble, and exalt you both in this world and in the world to come; and hence many falter and stumble and fall by the way.

In consequence of these things, we are frequently brought into darkness, bondage, and doubts, because of our consummate ignorance and the traditions by which we have been surrounded; for they all have their influence upon us, and it seems as if we could not break through the shackles again. There is something in our nature also that is mixed up with our very existence. I think the Scriptures say that man is prone to evil as the sparks fly upwards, and not only prone to evil, but to depart from God.

We are all aiming at celestial glory. Don't you know we are? We are talking about it, and we talk about being kings and priests unto the Lord; we talk about being enthroned in the kingdoms of God; we talk about being queens and priestesses; and we talk, when we get on our high-heeled shoes, about possessing thrones, principalities, powers and dominions in the eternal worlds, when at the same time many of us do not know how to conduct ourselves any better than a donkey does.

Notwithstanding our talk and our short-comings, there is a reality in these things, and God is determined, if possible, to make something of us. In order to do this, He has to try us and prove us, to manifest principles unto us, to develop the evils that are within ourselves, and to show us, by placing us in various positions and

subjecting us to various trials, what we are—to show us our weaknesses and follies, in order that we may be made to lean and depend upon Him alone. He will try men and prove them, to see if their hearts are pure; for He designs to take a course with us that will bring out the evil; and He will touch them in that part that will develop it, for He knows what part to touch in order to make us develop that which is in us.

No wonder that Joseph Smith should say that he felt himself shut up in a nutshell, there was no power of expansion, it was difficult for him to reveal and communicate the things of God, because there was no place to receive them. What he had to communicate was so much more comprehensive, enlightened and dignified than that which the people generally knew and comprehended, it was difficult for him to speak; he felt fettered and bound, so to speak, in every move he made, and so it is to the present time.

I recollect upon one occasion, previous to the death of the Prophet Joseph, hearing him make a remark from the stand which made a deep impression upon my mind at the time. He said that if he were to reveal unto the people the principles and the doctrines which God had revealed unto him, there were men upon the stand that would go around the streets of the city seeking to shed his blood. I do not give his exact words; but the idea. I was young at the time, and I immediately began investigating my own feelings to know what doctrines Brother Joseph could possibly teach that would have that effect upon my mind. Although I did not fully comprehend his remark, I believed it; for I believed everything he said. Yet not many months elapsed before I comprehended his words; for soon afterwards one of the men who sat on the stand and heard that declaration, and whose name he mentioned, went about the city plotting to shed his blood.



SUBSCRIPTION INCREASE

In the January issue of "TE KARERE" subscription increases were announced for the "Improvement Era" and the "Relief Society" magazines. The "Children's Friend" has also been raised. It is now 14/- per year instead of 19/- per year. The "TE KARERE" remains 7/6 per year.

When a resolute young fellow steps up to the great bully, the world, and takes him boldly by the beard, he is often surprised to find that it comes off in his hand, and that it was only tied on to scare away timid adventurers.—O. A. Holmes.

Books, like persons have a character—good or bad, as the case may be. Association with them has a like effect as association with persons. Tell me then, the kind of books a man reads and I will read his character for you.—Litt.

The frightened horse shies at a harmless object and often rushes, from fear, headlong to injury or destruction. Men, too, are seen at times shying from the path of safety, happiness and success from fear of harmless obstacles.—Litt.

TIME OUT FOR



Smiles

The old gentleman was lost in a London fog so thick that he could scarcely see his hand before his face. He became seriously alarmed when he found himself in a slimy alley. Then he heard footsteps approaching.

"Where am I going?" he cried anxiously.

A voice replied weirdly from the darkness, "Into the river. I've just come out!"

Cockney visitor: "What's that awful noise outside?"

Country host: "Why, it's an owl."

Cockney visitor: "I know it's an owl. But oo's 'owling?"

Thug in witness chair: "Then everything went blank, comma, pause and wipe eyes with handkerchief."

And then there is the one about the drunk who climbed into a taxi and demanded, "Drive me eighteen times around Central Park." The cab had gotten about as far as 86th Street when he banged on the window and cried, "Fashter, you idiot! I'm in a hurry!"

When nature first created man, monkey and bull, she endowed the man with forty years of life, the monkey with forty and the bull with twenty. The man wanted more, and the monkey and the bull volunteered to help him out. "Twenty's enough for me," said the monk. "Man can have my other twenty. "And I'll give him ten of mine," said the bull.

And thus it came about that man's life runs to seventy years on the average, and is divided into these three periods: first forty years, normal living; next twenty, monkey business; last ten, shooting the bull.

A man staggered from a railroad car, his complexion a sickly green. "Riding backwards for six hours," he explained. "I never could stand that." "Why," his wife inquired, "didn't you ask the party sitting opposite to change seats with you?" "I couldn't do that," said the man. "There wasn't anybody there."

Vittorio was a very smart little boy, not particularly addicted to taking baths. Things reached a point where his schoolmates shied away from him, and his teacher, who liked to see him high in his class, but not too high, sent him home with a note to his mother. It read, "Your Vittorio is a fine boy, but he doesn't smell so good. Won't you please see that he bathes more regularly?" Back to the teacher came Vittorio with a communique from his ma. "My Vittorio," she pointed out, "ain't no rose. Learn him, don't smell him."

The cashier at one of the bigger theatres sold a ticket for a matinee to a man who had a face you could never forget. He was startled, therefore, to see the same man come back a few minutes later and buy another ticket for the same show. When the character appeared to purchase a third ticket, the cashier said, "I know it's none of my business, but I suppose you realize that this is the third ticket you have bought for the same show." "Of course I realize it," said the little man with a sigh, "but when I handed the other tickets to the man at the door he tore them up."



KO "IHU" TE "KARAITI"

Na Taramete

Translated by GEORGE R. HALL

Hoki hoki tonu a Ihu ki te Temepara i tenei ra i tenei ra.

I TE aonga ake o te ra, he Mane, ka te ra tuarua o te pawera i pa ki to tatou Ariki (passion week), ka huri Tona aroaro ka whakamau ko Hiruharama, a ahua ana ki reira; ko te tekau-ma-rua ano e aru ana i a Ia, ko te nuinga atu o tenei ra i whakapaua e ratou ki roto i te te Temepara. He moata te maunutanga mai i Petani, ka teitei te ra, ka rongu a Ihu i te hiakai; he aranga ake no te ua, ka kite atu Ia i te rakau Piki e tupu ana; rereke i etahi o nga rakau Pera o taua takiwa, kaore ano i pua a i pihi ranei nga rau, otira ko tenei i kitea atu nei e Ia kua puaka ke, matomato ana, rawe ana hoki te tupu, atahua ana ki te titiro atu a te Kanohi; te taenga atu o Ihu me Tona ropu, aue! kaore kau ana he hua o te piki nei, ko nga rau anake. Ko te korero tenei a Ihu mo te rakau hua kore, "Kei whai hua koe a, ake ake ake," a maroke tonu ake. Matiu 21:18. Tetahi ano o nga korero i tuhia mo te hua kore i Penei, "A Tona kitenga i tetahi piki i tawhiti, he rau ona, ka haere atu, me kitea tetahi mea i runga; a Tona taenga atu, kihai i kitea e Ia tetahi mea, he rau anake; e hara hoki i te po piki.

Na, ka oho a Ihu, ka mea ki taua rakau. Kaua rawa te tangata e kai i tetahi hua ou ake tonu atu; me te whakarongo ano Ana akonga." Maka 11:13, 14. Onga merekara katoa i oti i to tatou Ariki, i tino marakerake mai tenei hei matakitaki atu ma te tangata; i na hoki, ko nga merekara katoa o mua atu he whakaora, ko tenei ia he whakamate, i puta mai i te kanga ki te rakau; he whakarite whakawa. Kaore he kino i puaki ake i te Ariki, ahakoa ra i mate te rakau, ko te tikanga ke ia, he ako i Ana akonga e mohio ai ratou ki nga tika e puta ki te hunga e taringa rongu ana ki nga whakahau a te Atua. I mohio ai hoki Ana akonga, i te wa i taka ai to ratou Ariki ki roto i nga ringaringa o te hunga kino, e taetae noatia ake ana e Ihu te papaki o nga iwi e tukino ana i a Ia. I tenei taenga mai o ratou ki te temepara, ka mau ano i a Ia te hunga whakawhitiwhiti moni e takakino ana. Tirohia Hoani 2:14, 17. E toru tau i mua atu o tenei, tera takakinotanga a nga Hurai i te temepara, i akiritia atu ai ratou ki waho. A i tenei wa, e wha tonu nga ra e toe ana ka tutuki a Ihu ki Tona ripeka, ka mau nei ano nga Hurai e whakapoke ana i te tuaahu o te whare tapu o te Runga

Rawa. I peia ai ano ratou, i turatura-kinatia atu ai ki waho rawa. Ka watea te marae i te potonga o te hunga kino ki waho, ka emi mai nga turoro, nga kopa, te hunga wairua kore, te hunga e tukinotia ana e nga rewera, ka emi mai, ka karapoti i to ratou Ariki, kia whakaorangia ratou. Ahakoa marakerake ana te mahi a Ihu i Ana mahi whakaora, ahakoa Ana hoa riri e tetea nei nga niho i te kino ki a Ia. Kaore rawa ratou i whaikaha ki te whawha atu, ahakoa kua tata, otira, kaore ano i tae ki te haora hei hopunga i a Ia.

Kua Uia te mana o te Karaiti e te hunga hapai i te ture

He aonga ake ano no te ra ko te Turei, ka haere ano a Ihu me te tekau-ma-rua ki te Temepara, ma taua huarahi ano i tupu ra te rakau piki, i korerotia ra e Ia te korero mo te rakau hua kore. Ka tae ki te tapu ka ako i te iwi i hui mai, ki nga tikanga o te Rongo Pai, i tenei wa ka rokohia mai Ia e nga tohunga nui, e nga karaipi, me nga pakeke o nga Hurai. I haere ropu mai ratou, kua oti ke ta ratou korero i te po, kua rite kia uia e ratou te mataapuna o Tana Mana, i tikei ai a Ihu ki te whiu i a ratou ki waho i taainahi. Ko ratou nei hoki te hunga tiaki o te whare, me nga tikanga katoa i hangaia ai te whare tauu. ka tu mai nei tenei tangata o Kariri ki te tohu-tohu mai kia ratou, me te ki ano ko Ia te "Karaitei," me Tona karo ano i nga kupu taratara e akiritia mai ana ki te hunga katoa e aru ana e whakapono ana ki a Ia: ka tuarua nei ki tenei Tona takatakahanga i te mana o ratou, o nga Hurai, i roto i nga pakitara o te whare tapu. i roto hoki i te matoru. Ko tenei ra te hunga i haere huihui mai nei ki te whai kupu ki te Tama a te Atua. Te huinga mai, ka patai ki a Ihu ka mea, "nowhea to mana i mahi ai Koe i enei mea, nawai tenei mana i hoatu ki a koe?" Ko tenei ta ratou kupu mataamua i mua i te whakatutukitanga i ta ratou kupu whakapae Mona: kei te konatu tonu i roto i o ratou mahara Ana korero

mo te whakaara i te temepara i roto i nga ra e toru. Ahakoa kua pahemo ke te toru tau e mahi ana te Ariki i nga mahi whakaora, i nga huarahi puputanga ake o te matauranga he Atua anake nei e ahei ana ki te mahi i aua mahi, kaore rawa te hunga nei i whakaaro ake ki aua tohu me aua nerekara e hangai tonu mai nei, na te Runga-Rawa. Na Ihu te patai, he whakautu i ta ratou patai hoki, "Korerotia mai, nawai te iriiringa a Hoani; no te rangi, na te tangata noa iho ranei?" ka whakahokia e nga Hurai, "kaore matou e ahei te korero," ka tahi a Ihu ka ki, "kaore hoki ahau e whakaatu kia koutou i puta mai i whea tenei mana, i taea ai e ahau te mahi enei mea e mahia nei e au."

Ka hoki te tupu o te hunga rangatira nei, ko a ratou whakaaro raupatu mo te Ariki, kua hurirapa, kua tahuri mai ki te pehi ki te whakahe ki te whakahauarea i a ratou. E whakarongo ana te huihuinga o te iwi ki nga kupu Atua a te Mihaia, i a Ia ka tomo ki roto i te ata o Tona Ripeka, no tenei wa ka puta i a Ia enei kupu, "Na e pehea ana ta koutou whakaaro: Tokorua nga tamariki a tetahi tangata: a ka haere ia ki to mua, ka mea, E tama, kaere ki te mahi aiane ki taku maara waina." Na ka whakahokia mai e ia, a ka mea, kahore ahau e pai; otira i muri iho ka puta ke tana whakaaro, a haere ana. A tona haerenga ki te tokorua, ka pera ano tana kupu. Na ka whakahokia mai e tera, a ka mea, E kara, ka haere ahau; a kihai i tae. Ko wai o taua tokorua i mea i ta tona matua i pai ai? Ka mea mai ratou ki a Ia ko to mua. Ka mea mai a Ihu kia ratou, He pono taku e mea atu nei kia koutou, ko nga pupirikana me nga wahine pŕemure e tika ana i mua i a koutou ki te rangatiratanga o te Atua. I haere mai hoki a Hoani kia koutou ra te ara o te tika, a kihai koutou i whakapono ki a ia; tena ko nga pupirikana, me nga wahine pŕemure i whakapono ki a ia, ko koutou ia, i to koutou kitenga ai,

kihai i puta ke a koutou whakaaro i muri, kihai i whakapono ki a ia." Matiu 21: 28-32. Tenei ake ano te tuarua o Ana korero whakarite kia ratou; ote maara waina i tukua ki tetahi rangatira kai tiaki kai mahi ano hoki; tirohia kei taua upoko ano o Matiu kei nga rarangi 33 tae noa ki te mutunga o taua upoko. I muri iho o enei korero a te Ariki ka timata ano Ia i tetahi rarangi korero i te upoko 22, mote kiingi i whakatakoto marena mo tana tama. I huihui mai nga manuhiri i powhiritia, kitea ana i waenganui i a ratou tetahi tangata kaore ona kakahu marena. Te tutukitanga o tenei korero, "he maha e karangatia, he ruarua noa e whiriwhiria." Na nga Hurai te hopu Mona i muri o tena, te patai, "he mea tika ranei te hoatu takoha kia Hiha?" whaia haeretia enei korero i te upoko i whakahuangia i runga ake nei, me o muri mai. Te hangaitanga o enei korero, he tohu ki te hunga i kawenatatia e kii nei ko te whanau o Iharaira; ko te whanau o Iharaira te maara waina; kihai te whanau nei i ngohengohe ki te rangatira o te maara waina, patua iho Ana pononga a i muri mai ka patua ko te tamaiti. No reira, hei maaramatanga tenei, ko te rangatiratanga ka tangohia i te whanau o roto i te kawenata, a ka hoatu ki nga tauwiwi, ki te hunga i whakapono.

Te Katinga o te mahi minita a te Ariki

E taumarumarua iho nei te Atarangi o te Ripeke ki runga i te Mihaia, e whakaotioti haere ana Ia i Ana kupu whakamutunga; e whakawhaiti ana ano hoki i Ana tohutohu ki Ana i aroha ai. Kua kaha rawa ake te korikori o nga Hurai, me to ratou hihiko ki te whakatakoto tikanga e whakapae ai ratou mo Ihu; i tetahi whakapae kia hangai ki ta ratou ture, ki te ture ranei o te mana o Roma. Ka warewaretia e nga Parihi a ratou tauwhainganga ko te hunga whaka-Herora, whakakotahi ana ratou ki te runanga

Mona, me pewhea e whakamatea ai a Ihu. I te hunga e wananga nei i te huarahi e mate ai a Ihu, i hepara tonu te Ariki i Ana mokai hipi e piripono nei ki a Ia. Kua pau te kaha o te hunga whakapae, kua takatu a roto i a ratou i te hokinga o a ratou patai ki te Ariki; ahakoa i tu tahanga a ratou hianga i rangona a ratou kino e te iwi nui e whakarongo ana, i mohio-tia to ratou teka, kore rawa nga Parihi me nga tangata whaka-Herora i memenga mai i ta ratou i whakaoti ai, kia whakamatea a Ihu, e ta ratou whakapae-teka. Kua tuturu ta ratou korero, "I ki a Ihu, kia kaua e hoatu takoha kia Hiha, i te mea ko Ia, ko te Karaiti ke te Kingi," ko tenei te whakatinananga o ta ratou whakapae, e mate ai i a ratou te Mihaia.

Nga Haruki me ta ratou whakaaro

Ko nga Haruki, he ropu ano, he wahanga no roto i nga Hurai, kaore ratou e whakapono ana, "he aranga ano mo te tangata i te mate, i whakatakoto whakaaro ma ratou, haere ana mai ki a Ihu, ki te hari mai i ta ratou patai, mo te wahine i moe i tana tane; te matenga o te tane ka moe ano i tetahi, penei tonu te mahi tae noa ki te tokowhitu, a i te aranga i te mate ma tewhea o te tokowhitu nei te wahine." Na Ihu te whakautu, "kaore he tuku wahine, tane ranei, i te wa o te aranga i te mate. Tera ano te roanga atu o te whakamarama mo tenei take: ara ko tenei, i whaia e te Karaiti, i tino marama ai. Kei a Maka 12:26. Ko te Atua ahau o Aperahama, o Ihaka, o Hakopa. E hara Ia i te Atua o te hunga mate, engari he Atua no te hunga ora. Ko te tikanga o tenei korero, ko tenei, mehemea kaore nga peteriaaka nei e whiwhi ki te aranga mai i te mate, he aha i ki ai a Ihowa, "ko ahau te Atua o Aperahama, o Ihaka, o Hakopa, e hara nei hoki Ia i te Atua o te hunga mate; he whakatu tenei, ka ara enei nga kaumatua hei i manawa ora tonu i roto i te mana o to ratou Atua." Tana whakautu ki

nga Haruki, "Na, nui atu to koutou he."

Te Ture tino nui

Ka ku nga Haruki i nga korero whakautu a te Karaiti ki a ratou korero; a ka koa nga Parihi i to ratou kitenga kua poraru nga Haruki; katahi ka whakaaro i etahi korero ano ma ratou, ma nga Parihi, hei kawē mai ki a Ihu. I waenganui i a ratou tetahi tangata matau he roia no roto i nga karaipi; he tangata no roto i te whare wananga karaipiture. Ko ta ratou patai tenei i kokiri ai. "E te Kai-whakaako, ko tewhea te ture tuatahi o nga ture katoa?" Ka whakahokia e Ihu, "Kia whakapaua tou ngakau, tou wairua, tou hinengaro, ki te aroha ki te Ariki, ki tou Atua. Ko te tuatahi tenei, ko te kupu nui. E rite ana ano hoki te tuarua ki tenei, kia aroha koe ki tou hoa tata, ano ko koe. Kei runga i enei kupu e rua e iri ana te ture katoa me nga poropiti." Tirohia Matiu 22:34-40. Ko ta Ihu whakapopototanga tenei i te katoa o nga ture kia whaiti ki roto i enei ruaruanga kupu. Te ataahua o nga whakamarama a Ihu; ma te aroha hoki ki te Kaihanga e arahi te ngahau tangata ki te ngohengohe ki nga ture a te Atua; ma te aroha ano hoki ki te hoa tata e arahi te ngakau whakapono ki te mahi pai, ki te mahi tika ki nga tangata katoa; kei whea te maramatanga i rahi atu i tenei? Te kitenga o Ihu he kupu mohio ta te roia i patai nei, ka mea ki a ia, "Kahore koe i matara atu i te rangatiratanga o te Atua."

Ka riro ma Ihu nga patai

Nga Haruki, nga tangata-Herora, Parihi, Roia, me nga Karaipi kua ropu katoa mai ki te whakamatautau i te Mihaia ki a ratou korero, ki a ratou patai, a kongio (withered) ana ratou i nga whakautu, i nga korero i puta mai i te mangai Atua. I te mea ka wahangu te hunga nei, ka taka ma te Karaiti nga patai; ko Tana patai tenei, "Na Rawiri ake hoki te kupu, i a ia e nohoia ana e te Wairua Tapu,

I mea te Ariki ki toku Ariki, hei taku ringa matau koe noho ai, kia meinga ra ano e ahau ou hoa riri he turanga waewae mou. Na ka karanagatia nei ia e Rawiri ake ano He Ariki; a na hea ano Ia i tama ai ki a ia?" Te roanga atu o enei korero tirohia Maka 12:36-44. Ko tetahi o nga karanga mo Ihu, he tama na Rawiri, ka ki nei a Rawiri he Ariki nona. I te aronga o te whakapapa o te whanautanga mai ki tenei ao, ka hangai te karanga tamaiti ma Rawiri, otira i te turanga Atua, ko Ia te Ariki o te katoa. Te nuinga o nga korero he hahani i nga hara, i nga kino o nga tangata nunui o nga Hurai; a ratou tu kino i nga rawakore; te whakahau i nga mahi ma etahi, e kore nei o ratou ringaringa e whawha atu. Aue te mate mo koutou e nga karaipi, engā Parihi, te nunga tinihanga, e tutaki nei i te rangatiratanga o te rangi ki nga tangata; kaore koutou e tomo ki reira, kaore hoki koutou e tuku i etahi kia tomo. Rapua te roanga o enei korero i nga karaipiture. Te whakamutunga o Ana korero, he whakatau i te whakaritenga whakawa ki runga i nga Hurai mo a ratou tukino i nga poropiti, i nga rawakore, i nga turoro, o roto i nga whakapupuranga maha. I mutu ai tana whakahua. Nona te temepara, engari i ki Ia, ka mahuetia iho tokoutou whare kia koutou, e kore tetahi kohatu e waiho i runga i tetahi kohatu; ka whakahoroa katoatia. Ki Ana akonga i ako Ia, "kei pera koutou me ratou. Kaua e whakaariki, kaua e karangatia tetahi he matua no tetahi i runga i te whenua; kotahi te Matua, ko te Atua i te rangi." Ka mutu nga kupu riri, taunu, whakarite whakawa a Ihu mo nga Hurai, ka huri tana aroaro ki te kuaha putanga atu ki waho, ka hapai Tana reo ki te karanga ki nga Hurai ka mea, "Ki te whakapono tetahi ki au, ehara ahau i tana i whakapono mai ai, engari ko toku kai tono mai. Kua tae mai nei ahau hei

(Continued on Page 68)



News Of The Field

AUCKLAND BRANCH

By Faye Aston

The officers and teachers of the Primary association organized and presented a most successful Christmas party for the children on Saturday morning, December 17th.

During the afternoon a Christmas "Fun Fare for Funds for Fred" was held at the premises adjacent to the present Mission Home on Scotia Place. The most enjoyable feature of the afternoon was a "Ghost Alley" which was organized by the Zion elders.

A special Christmas programme was presented in the chapel on Sunday evening, December 18th, at which the choir rendered several Christmas carols.

This certainly has been a month of merriment, for on Tuesday, December 20th, the Sunday School conducted a Christmas party for the children, and then later on in the evening a special programme was sponsored by the M.I.A. with Sister Gwyneth Richards as guest of honour. A presentation was made to her by the Branch President, Brother William Burge, who expressed thanks and gratitude for the wonderful work done in the past by "Biddy," who was always a conscientious and willing worker.

On Sunday morning, December 25th, a small group of Aucklandites, who as members of the Branch choir, combined with the Rangitoto Choir to participate in a Holiday Road Show. A free and gay time was assured as we travelled through to Kaiawa, Tauranga and Rotorua.

CHRISTCHURCH BRANCH

By Judy Dorn

Once again this is your Christchurch reporter greeting you. The most important event of the past month was our M.I.A. Christmas party at which eighty-one attended. We were all very pleased to see the large number of people who had come along for the first time, and we sincerely hope they will be with us again. Items were given by both members and friends, and I suppose what most people thought of was the food. It took the elders and officers all day to prepare it, so you can imagine how scrumptious it was. Everyone thoroughly enjoyed themselves. On Saturday, December 17th, there was the children's Christmas party at the Manawatu home. Twenty-one little ones attended, and it certainly was wonderful to see those children sitting around the table.

This month we were privileged to have a visit from Brother and Sister Barra-

clough from Boise, Idaho, who are here in New Zealand on a fourteen-week vacation. They attended both Sunday School and Church. Also, our District President, Elder Gilbert, spent a few days with us, and we hope he enjoyed his stay with us.

The members and friends of the Christchurch Branch would like to extend to you all the very best wishes for the coming year.

DUNEDIN BRANCH

By Jim Marshall

With the help of our two lady missionaries the Relief Society is getting a library under way. Books have been given to the Branch by missionaries, and some of their parents have sent numbers of books to us. It will be quite a help to us all here.

Special programmes were put on in the Branch to celebrate Christmas Day, and they were most enjoyable. The following week was one of much activity for all.

A series of outings was planned for each day, and there was activity each evening.

All the district missionaries came down, and they have been having a school period each day since the 29th of December.

Most of us have been going to the beach each day in hopes of getting a suntan, but it is rather difficult to get one when you are cowering under sheets of newspaper in your bathing suit to keep from getting too wet. This particular day we had hail as well.

We have been trying to convert two of our missionaries to our climate, but things haven't been working out so good. These particular two come from a little town in the North Island called Auckland. I think; it is about 700 miles north of Dunedin on the map. So far they still want to go back. Why, I can't imagine. They are Elders Danielson and Pearse, but if we have to cover them with leg paint, we'll send them home with a tan.

We have a new elder in the Branch—Elder Stanley Dale Jenkins from up 'round the Bay of Islands, and he seems to be standing up under the strain rather well.

We are going to hold a Branch conference at the end of January, and everyone is getting busy again. There is never a dull moment down here. This will be the first such hui held in this district, but it won't be the last.

Well, that's all from Dunedin. I see Elder Pearse and Elder Danielson coming

with their gumboots and raincoats, so I guess it is going to be a hot day.

KAIKOHE BRANCH

By K. Richards

New Year greetings to the Saints everywhere. Special greetings to the Saints in the Waahi Branch. Congratulations for your advancement in the work of the Gospel. Keep up the good work and kia kaha.

On Sunday, October 30th, a number of the Kairohe Choir travelled a distance of 50 miles in Brother Randell's truck to Waimamaku Branch. President and Sister Young and family were there for the dedication of their new chapel. We had a wonderful day and the spirit was surely manifest among all. We congratulate the faithful Ngakuru brothers and Brother Cooper for their great effort in building this beautiful little chapel among the hills of Waimamaku. Sister Hohepa Heperi was honoured by her three sons on this occasion. Everything went smoothly and it will be long remembered by all those present.

Our Branch was reorganized recently as follows: Brother George Randell, President; Brother Percy Richards, 1st counsellor; Brother Witchira Wihongi, 2nd counsellor; and Sister June Young, secretary. We hope that they may show some progress in our Branch. Our Sunday School, M.I.A. and Relief Society are very active and doing well, and the Primary is doing fair. We are forging ahead with our welfare plan.

KAIUKU BRANCH

By Keita Tangiora

Greetings to all! Branch work here is progressing favourably. Our meetings are still being held at the different homes. We hope to have our chapel built very soon so that we can have a proper place to meet and worship God. The Sunday School is fully organized, four meetings being held during November. The Relief Society has started to work on their quilt for the Hui Tau sewing competition. The Primary is also fully organized and has an attendance of twenty members under the age of twelve years.

On the 30th of October, Huia Campbell, daughter of Mr. and Mrs. Tom Campbell, entered the waters of baptism for membership in the Church of Jesus Christ of Latter-day Saints. Huia is thirteen years of age and shows a keen interest in Church work. She is now a teacher in the kindergarten class. Her younger brother, Ihaka Pomare Campbell, and sister, Matariki Campbell, are also members of the Church. Huia's father was an old M.A.C. boy, and her mother's people are Mormons, so Huia is the one called to lead and bring them into the light and knowledge of the Gospel. Kia kaha, Huia, and good luck to you.

On the afternoon of the same day, October 30th, Sister Jovlene Ormond, daughter of William and Kahukiwi Ormond, was joined in holy wedlock to Hawaikirangi Te Mahu, son of Mr. and Mrs. Karanema Te Mahu, and grandson of the late Te Hapuku and Mereana Hapuku Campbell. To the newly-weds we wish

you health, wealth, and happiness now and always.

To the Saints throughout the Church we, the members of the Kaiuku Branch of the Mahia District of the New Zealand Mission, wish you all a Happy New Year.

KOHUNUI BRANCH

By Dulcie Hawkins

We are happy and thankful to announce the recovery and return of our Branch President, Tahana Riwai, Sr., as his absence was felt by all. He has been in the Waipukurau Sanatorium for the past eight months. We hope that he will regain his full strength and health.

Many weeks have passed since we had our Gold and Green Ball. There were quite a few annoying occurrences that caused a little unpleasantness at the moment, particularly over the "no smoking in the hall" rule. We made it definite to the public that it would be enforced. Those who regretted the fact have personally apologized for the unpleasantness.

Frequent visits by our District President, Elder Saunders, and Elder Kearl have been appreciated by us.

This Branch made a clean start this New Year. It was reorganized during January, so we hope and pray that there will be many resolutions and endeavours by the members for the betterment of the Branch during the New Year 1950.

We are gathering funds for a new meeting-house and we hope to see it built in the very near future.

At present many of our members are out shearing, but hope to be finished soon.

We wish to convey our regrets to Sister Meri Riwai in her absence from our Branch for the past weeks and hope that she will soon recover from her illness.

Here's a Happy New Year to everybody.

MATARAU BRANCH

By Te Aroha Witehira

On December 17th the district meeting was held in our new assembly hall when over 300 visitors from various parts of the district gathered to hear all that was to be said. The special visitors were Sister Mason, Mission Primary President, Sister Muriel Mason, Mission secretary, and Elder Bates, Mission Sunday School President. My, what a hui it was. No hangis, no big fires, no dishes and pots to wash, yet everyone had plenty to eat with a dinner served with ice cream as a sweet. Everyone enjoyed it.

After dinner was over there were several sporting competitions, and oh! what fun. The people had never laughed so much in their whole lives. Many thanks go to Elders Lloyd, Magelby, and Simpson for their wonderful work. We appreciate our association with these fine missionaries and are thankful for their leadership.

On December 23rd Elder Phillip Snelgrove, Mission M.I.A. President, visited this Branch on M.I.A. Kā kaha tonu ki te haere mai e nga kaumataua nei. We Saints feel it a blessing when the elders come.

On the December 25th an enjoyable

Christmas programme was held. On December 24th the Primary Christmas programme and Christmas party were held. All the children had an enjoyable time. All Saints wish everyone a very Happy New Year.

MANGAKINO BRANCH

By Pera Tengaio

We wish to send our best wishes to all our friends and relations throughout the mission and abroad. To A. Dean Barney we say "Hello, e hoa, we hope you have fully recovered from your illness."

The plan of holding monthly Branch conferences is operating in the Bay of Plenty District, and Sunday, December 4th, saw this Branch experiencing its first one. Visitors to the hui proclaimed it as quite a success. Zion and local missionaries labouring in the District were all present, and all were given the opportunity to speak at the various meetings. Needless to say, these addresses were full of the spiritual good that is so necessary today—in short, "Seek ye first the kingdom of God . . ."

We were pleased to have Sister Teiti Rangī and daughter, Amoe, of Nuhaka visit us.

To Mr. L. Moho and Mrs. A. Mannerling, both non-members, we say "thank you." God blesses all people regardless of colour or creed when they are good and kind to His ministers.

MAROMAKU BRANCH

By Norma Mason

Happy New Year! Here we are back again after a slip-up on last month's report.

Highlights in November were a visit from Tumuaki and Elder Bates on the 7th and 8th, and a bonfire and fireworks evening sponsored by the M.I.A., with members of the Primary and Branch also in attendance. The 11th saw a car-load of young folk off to the Kaikohe Gold and Green Ball. They were very much impressed. The Relief Society presented a special programme on the 20th, and that day also brought another overnight call from Tumuaki, and this time he was accompanied by his wife and family. What a pleasant surprise when on the 22nd Elder J. L. Bates came cycling down the road and announced that he would be around the district for a few weeks. It was an honour to have him attend our Sunday School Centennial programme.

December 11th was a day all will remember as the Sunday School presented a centennial programme. Minute books back to 1911 brought forth a lot of interesting material. The suggested programme was adapted and the talks were all very interesting. On December 12th, the M.I.A. officers and teachers held a meeting with Elder Snelgrove of the Mission M.I.A. Our M.I.A. activity for December was a Christmas tree and party held in the chapel on the 20th. Christmas carols were sung, and following the Christmas tree gifts we played games before closing with a song and prayer. December 25th the Sunday School presented a special Christmas programme.

The afternoon meeting was turned over to the leaders of our Branch organizations. Also, that meeting, two Primary girls received their graduation certificates. Mae Going and Phyllis Mason have completed their Primary work.

Brother Ray Going was greatly missed at our Christmas meetings. He was taken to the hospital Christmas Eve, and, although he is now out again, we hope he will soon be well again.

Congratulations to Kelly and choir for the fine singing which we heard from Rotorua tonight. It was certainly wonderful. Tomorrow morning at a very early hour, Brother Stanley Hay and some of the family leave for Auckland to attend the wedding of Stan and Miss Gwyneth Richards, and we are really looking forward to having her in the Branch.

MOAWHANGO BRANCH

By Rangī Davies

During the month of December Elder and Sister Davies with Brother and Sister McCarthy and their sons and mother, Ngapera Pine, have been kept very busy preparing the pa for our conference. We have been holding dances to raise funds in aid of marae renovations, and to date we have raised over £41. Included in this was the contribution made by the Korongata and Heretaunga Saints, under the direction of Brother Paul Randell, who attended our last dance held to farewell the old year and welcome the new.

On the 9th of December Elder and Sister Davies visited Sister Ngahina Tahana Walter at Karioi. On the 20th of December Elders Hafēn and Sylvester visited us, and returned to District Headquarters two days later. The same day Brother Bartlett Watene arrived from Rotorua to assist with renovations on the Pine family pa. From that date Brother Bart worked right up to the last hour of the 30th of December when he took his departure. The night before he left the Pine family held a farewell party in honour of Brother Bart. The children rendered a very lively programme of action songs and other items. The missionaries with Brother Bart enjoyed Christmas dinner with Brother and Sister McCarthy and their family.

We wish the Mission President and Sister Young and their family and all the Saints, not forgetting the Kaumatuas from Hiona, a very happy and prosperous New Year.

MOEREWA SUNDAY SCHOOL

By Elders E. Wright and R. Bennett

This little Sunday School at Moerewa has only been going for about three months, and they are really going fine. The Tuesday before Christmas they held a big basket social dance and cleared thirty pounds, which is the start for the erection of a hall in Moerewa. The members want very much to become a branch, and we pray the Lord may bless them with the spirit necessary to reach this goal.

There is also a Hui Atawhai organization here, and it is really due to their good work that things are going ahead

as well as they are. Credit should especially be given to Sister Ellen Thompson, the president of the Hui Atawhai, who has given so very much to this work. She has only been a member of the Church since June, but has literally thrown herself into this work. It stands as a testimony to us elders of the happiness and joy that can be found by devoting one's time and talent to the work of the Gospel. It seems as though every time we see the good sister she tells us how much happiness and joy she has found since she entered the Church and began this work. The members who think this is a hard Church and don't even have the time to attend their meetings should come and learn a lesson from Sister Thompson who can devote so much time to the Gospel and still manage her fish and chips shop.

PUKE TAPU BRANCH

A Christmas party was held at the Mormon Hall on the 17th of December, 1949, sponsored by the M.I.A. Special guests for the evening were our District President, Elder Hal T. Sharp, and Elder Barnard, and our Branch President, Ngaha Rotana. This was the first of its kind to be held in this Branch by these good sisters. We had community singing and games conducted by Elder Barnard, and after that supper was served and Christmas presents were given out by the President of the Mutual, Polly Rotana. We had a very good supper with strawberries, bananas, ice cream, and plenty of fruit. All this good supper was donated by these good sisters: President Polly Rotana; Tuini Tomo, 1st counsellor; Hannah Tarawhiti, 2nd counsellor; Sister Bassick, secretary; and their great supporters Doris Kohi, Dora Himiona, Mona Kohi, Rangi Cameron. Brother Kio Tarawhiti gave a very good Christmas talk and complimented these good sisters for their work.

RANGITOTO BRANCH

By Ruihi (Lucy) Hemmingsen

With the coming of the New Year new ideas occur, hence another reshuffle and reorganization of auxiliaries.

On December 6th Sister Juanita Tarawa celebrated her 21st birthday. Her many friends, including the missionaries and President and Sister Young and family, gathered at the Maori Community Centre to wish her a safe journey throughout her sojourns in life. The Branch President, Brother Kelly Harris, also celebrated his 35th birthday.

A happy group of brothers and sisters gathered at the old mission home on December 8th for the Relief Society's closing social for the season 1949.

On December 9th, overladen with good wishes, gifts, and flowers, members of the Auckland and Rangitoto Branches paid a surprise visit to the Remuera Mission Home, the occasion being Sister Young's birthday, and President and Sister Young's 24th wedding anniversary. A party which was sponsored for them by the missionaries and sisters was already in progress.

The M.I.A. closed its activities for the year with a social at the Maori Community Centre on December 14th.

On December 17th a gift evening was held at the home of Brother and Sister Kelly Harris for Sister Lillian Watene prior to her marriage on December 25th.

A moonlight picnic at Mission Bay was sponsored by the M-Men and Gleaners on December 15th.

The Sunday School on December 21st sponsored a banquet for the Branch, followed by a Christmas tree laden with gifts for the children.

A junior Sunday School is now functioning in the Branch.

TAMAKI BRANCH

By William Harris

Home for Christmas were Brothers Luxford Walker, Taylor Mihaere, Takana R. Marsh, and Sister Te Pua Paewai. Other visitors during the latter part of December were Elders Housely and Rick-enbach, Brother and Sister Maurice Pearson and Brother Kere Katene. Thanks for dropping in on us.

Brother Takana Richard Marsh spent a fortnight's holiday in Rotorua with Sisters Awhitia Hiha and Sarah Moko. Brother Richard thoroughly enjoyed himself.

Sister Sarah Moko is now residing in Rotorua. She will be sadly missed in the Branch. To her go our best wishes for a happy stay in Rotorua.

Twin daughters were born prematurely to Sister Eliza Harris, wife of Brother William Harris, on November 30th, at the Rathbone Maternity Hospital, Wai-pawa. Unfortunately, they both died—one on the 1st and the other on the 2nd of December.

We regret to announce the death of Brother Moku Takerei at the Dannevirke Public Hospital on December 7th after a long illness, which he bore courageously to the end. Brother Takerei was due for his fifteenth operation, but gradually got too weak to have it. Our sympathy goes out to the Takerei families.

Congratulations "Ngati Kauri" for the fine broadcast from Station 1YZ Rotorua on December 29th. The reception was excellent. Congratulations, too, Rotorua for your trio broadcast. You can still sing Awhi. Good work, Lena.

To all Saints and friends the world over we extend best wishes for the year 1950. Kia ora!

TAUMARUNUI BRANCH

By Ivy Osborne

Hello, everyone! Here we are again as happy as can be after our Christmas celebrations.

The Primary was closed for the year with an enjoyable party and sale of the children's work which included a doll's house, a wooden spoon, and attractive little baskets with candy which the children also made. Yes sir, our Primary children have sure been busy. Why, they even made the delicious cakes everyone enjoyed so much. At the close of the party a gift was presented to each child. Special thanks go to Jim and Peter Rowe for helping make our party such a success.

The Relief Society did not have a party this year, but after our final meeting for 1949, refreshments were served and our president presented a lovely gift to each member.

We were disappointed to notice two vacant chairs at our Christmas dinner table, which reminded us of our elders' absence. E hoa ma, we hope we shall not see those chairs empty on New Year's Day. By the way, do not forget to bring back a fish, and never mind the story.

Brother and Sister H. Osborne are at present in Thames on a holiday—doctor's orders. We hope and pray they will return to us with their health much improved.

Well, folks, once again we bring our news to an end. So, cheerio!

UTAKURA BRANCH

By Haari Hapeta

Elders Magelby and Simpson visited our Branch and also tracted non-members. They have been doing a wonderful work during their stay.

On December 14th the Maraeroa school children spent their day at the Opanoŋi Beach at a picnic. They travelled by sea and had a wonderful time.

On December 17th we Saints travelled to the officers' meeting at Mataraua under the direction of Tumuaki C. P. Lloyd. He has been doing some wonderful work for our branches. We were also glad to meet Elder Bates.

On the 21st of December the Utakuru and Waihou Primaries held their Christmas tree party in the Mataitaua Hall under the direction of Sister Haari Hapeta and Sister Roimata Bryers. The Christmas tree was well decorated and the hall was packed. We also had Elders Lloyd, Magelby, and Simpson with us. When Santa arrived most of the children got frightened. After the meeting presents were given out by Santa, and then some snaps were taken before the cold dinner was served.

On December 21st Brother and Sister P. Kaihe lost their baby in Hikurangi and it was brought back. The funeral services were held under the direction of Elder C. P. Lloyd. The grave was dedicated by Elder R. H. Magelby.

WAIHOU BRANCH

By Hinehou Nehua Bryers

On December 17th the Waihou Branch officers and teachers attended a district meeting which was held at the Mataraua Meeting House. The meeting was enjoyed by all, and so were the hamburgers and drinks and ice creams, thanks to Elder Lloyd and helpers.

On December 21st the Waihou Primary, together with the Utakura Primary, held a Christmas party at the Mataitaua Hall under the direction of Roimata Bryers and Haari Hapeta and Hinehou Nehua Bryers. The children put on some lovely items during the meeting. The Christmas tree was well decorated and held gifts for about 50 children including non-members. Each child wore a paper hat. Elders Lloyd, Simpson, and Magelby were present and were a big help. Brother Kauwhata Kauwhata and Sister Arapera

Kauwhata of the Ngawha Branch were present. We enjoyed Elder Snelgrove's short visit with us for M.I.A. work.

Rumours are flying that Elder Lloyd will be leaving for his home land. We know he'll be happy, but we will be sorry to see him go.

WAIROA BRANCH

By Kate Marsh

Well! Well! Well! Hello, everybody! Wairoa has just awakened after a long and peaceful sleep. It has been so long since this Branch sent in its report, I guess we were like "Sleeping Beauty" until "Prince Charming" came to break the spell. Let's get down to business, shall we?

We are happy to report that our Sunday School is progressing most favourably after the arrival of Brother Sonny Matenga from Te Hapara Branch, Poverty Bay District. We Saints of this Branch are most thankful to him for helping us out in doing the good work of the Lord, and we hope he will stay on with us.

Our Branch President, Brother Here-maia Marsh, has been ill for two months, and we are glad that he had a speedy recovery.

On November 25th, 1949, Chris Barney Marsh, aged 11 months, passed away. He was born on December 24th, 1948. Our deepest sympathy goes to Brother and Sister William Marsh for their sad loss. The burial service was held at the Kopua Cemetery with Elders Wright and Nielsen officiating.

On December 18th Sister Marjorie Paul Hoetawa was baptized by Brother Sonny Matenga, and confirmed by Brother Piripi Te Kauru and Brother Ru Paul Hoetawa.

We are glad to have Sister Haromi Paul Hoetawa and Sister Ruta Marsh with us again after their very long illness.

AWARUA BRANCH

By Moses Wihongi

Tena koutou nga kaumatua o Hiona me nga hunga ta'u katoa o te mihana. Tena koutou i tenei tau hou.

On December 10 the Northland College pupils were all excited about the holidays. Moses Wihongi, who is secretary of the M.I.A., received a merit certificate for 1st in English and social studies. Sister Jennie Wihongi, class teacher and chorister in M.I.A., received here certificate for home craft, and she is now at Kawakawa Hospital having temporary training in nursing until Northland College re-opens in February.

On December 15th the Awarua School had their break-up night in the form of a concert and dance held in our new hall. It was much enjoyed by all.

On the 17th of December a bus full of Branch officers and members attended a very inspiring instruction conference at Mataraua. The Branch, when returning home, really felt the benefit of such a meeting.

On December 23rd the M.I.A. held their first organized dance in the new hall which was decorated for Christmas. There was a good attendance from Pakotai, Parakau, and the orchestra was very good

indeed. Proceeds from the dance will be applied towards a piano. We also used one of the side rooms as a stall, which brought in quite a bit. There were paper

KO "IHU" TE "KARAITI"

(Continued from Page 62)

whakamarama mo te ao, kei noho i te pouri tetahi e whakapono ana ki au." Ka mutu nga korero a Ihu, ko Tana putanga ki waho o te Temepara. Ki te rapa iho a te whakaaro ko te ahiahi tenei o te Turei. Ka puta te Ariki ki waho, ka kati i konei Tana minitanga ki te ao. Ko ana kupu whakaako katoa o muri mai, ki Ana akonga anake he tohutohu i a ratou kia maia i muri i a Ia, Ana mokai hunga tapu, ana Apotoro, i aroha nuitia e Ia. O ratou pakeketanga, ngoikoretanga, taringa-hoitanga, Mana katoa e whakatangara i runga i a ratou, kia noho tahi ai ratou me Ia i te kainga e whakapaingia e Ia mo ratou katoa.

hats, balloons, streamers and confetti.

We were pleased to see four more of our children receive their school leaving certificates: Andy Noho, Kupa Noho, Celia Wihongi and Caroline Welch. They are also making preparation for a higher education.

STATISTICS

Baptisms:

- ° Daphne Kingi, Moawhango, baptized December 31.
- ° Eunice Going, Maromaku Branch, baptized December 18.
- ° Mary Lundon, Rangitoto Branch, baptized December 25.

Births: To Brother and Sister Charles Wolfgramm, Rangitoto Branch, a daughter, born December 25.

Ordinations: Haere Iraia Ngawaka, Rangitoto Branch, teacher.

Te Rongorere Tawara, Rangitoto Branch, teacher.

Deaths: Brother Moku Takerei, Tamaki Branch, passed away December 7.

Twin daughters of Brother and Sister William Harris, born prematurely, December 12.



HUI PARIHA

Ka tu te Hui Pariha tuatahi o te Rohe Potae ki Hangatiki a te 11 me te 12 o nga ra o Pepuere. Haere mai e te iwi kia kite kia rongo i nga mea nunui.

On February 11 and 12 the King Country District Conference will be held at Hangatiki, half a mile west of the Waitomo Junction. Everybody cordially invited to attend.

—ELDER THERON E. HALL,
District President.

To cultivate sympathy you must be among living creatures, and thinking about them; and to cultivate admiration you must be among beautiful things, and looking at them.—J. Ruskin.

One cannot go into a flour mill or a coal mine without being covered with the flying dust. No more can he read an evil book without it leaving a stain on his memory and soul.—Litt.

A man who can read, but doesn't, is actually no better off than one who cannot read. Remember this truth the next time you are on the point of saying, "I haven't time to read."—W. R. Aldred.

When Pa was a Boy

By S. E. KISER

*I wish 'at I'd of been here when
My paw he was a boy;
They must of been excitement then—
When my paw was a boy.
In school he always took the prize,
He used to lick boys twice his size—
I bet folks all had bulgin' eyes,
When my paw was a boy!*

*There was a lot of wonders done
When my paw was a boy;
How grandpa must have loved his son,
When my paw was a boy!
He'd git the coal and chop the wood,
And think up every way he could
To always just be sweet and good—
When my paw was a boy!*

*Then everything was in its place,
When my paw was a boy;
How he could rassle, jump and race,
When my paw was a boy!
He never, never disobeyed;
He beat in every game he played—
Gee! What a record there was made!
When my paw was a boy!*

*I wish 'at I'd of been here when
My paw was a boy;
They'll never be his like agen—
Paw was the model boy,
But still last night I heard my maw
Raise up her voice and call my paw
The biggest goose she ever saw—
He ought have stayed a boy.*



BOOKS! *that have just Arrived*

FOR MISSIONARIES:

**Bound Missionary Report Books and
Bound Missionary Expense Books**, as used in the
California Mission—each 3/3

FOR EVERYONE:

Ricks' Combination Reference. A simple and orderly
arrangement of selected references to the
Standard Works of the Church of Jesus Christ
of Latter-day Saints 6/6

Pearl of Great Price, printed in English 6/6

Doctrine and Covenants, printed in English 11/—

History of the Church, Period I., Vol. 1.,
History of the Church, Period I., Vol. II.,
The Melchizedek Priesthood Study Text, each 13/—

Seven Claims to the Book of Mormon 2/10

Pearl of Great Price Commentary 22/—



Te Karere

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



In Quest of Truth

MARCH - 1950



The search for truth is, as it always has been, the noblest expression of the human spirit. Man's insatiable desire for knowledge about himself, about his environment and the forces by which he is surrounded, gives life its meaning and purpose, and clothes it with final dignity . . . And yet we know, deep in our hearts, that knowledge is not enough . . . Unless we can anchor our knowledge to moral purposes, the ultimate result will be dust and ashes—dust and ashes that will bury the hopes and monuments of men beyond recovery.

OUR COVER PICTURE THIS MONTH shows Elder Stanley A. Hall silhouetted against Waikato's skies as he compiled information for contour maps of the college grounds. As in the early days of pioneering, a record of this important event was painted on the sun-bleached skull of a dead steer.

TE KARERE

Established 1907

Wahanga 44

Nama 3

Mache, 1950

Gordon C. Young	Tumuaki Mihana
Charles T. Mills	Etita
George R. Hall (Hori Hooro)	Kaiwhakamaori
Malin Perry	Hekeretari o te Mihana
Charles L. Querry	Asst. Secretary
Harlow W. Pickett	Mission Recorder

*"Ko teni Pepa i whakataɓua hei hapai ake i
te iwi Maori ki roto i nga whakaaro-nui."*

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

As We Learn	74
---------------------	----

Special Features:

The Spirit of M.A.C.	78
For the Work of the Ministry	80
Chastity	81
1950 Empire Games	83
Basketball Star Turns Down Contract to Maintain Ideals	85
Ko "Ihu" Te "Karaiti"	92

Church Features:

The President's Page	75
Women's Corner	77
This World-wide Church	86
Here and There in the Mission	87
Time Out for Smiles	91
News of the Field	96

As We Learn

IN our youth, we as young people oft times listen with receptive interest to the sagacious remarks of those who are more seasoned in life. The younger we are, the more nearly we probably conform to words of advice which they freely give.

From those who have endured the vicissitudes which we have not yet encountered, we sometimes hear the remark—"If only they had had more education things would have been different." Life would have been more colourful. People would have had higher esteem for them. A more luxurious life would have been their lot. Many hard knocks would have been avoided. And all this is, perhaps, sound reasoning.

As a result, in our quest for self-advancement, and in an effort to outdo our progenitors, some of us might strive only for diplomas, for certificates which affirm that we have fulfilled required studies. Sometimes we might make the folly of thinking that because we have received diplomas which testify of our accomplishments we are automatically better than our parents. But to think such of oneself is vain glory. Where parents sacrifice much for children the children should gratefully magnify that which they receive.

Surely, this is a day of learning. Man has, since the Dark Ages, steadily increased his capacity to learn and to produce through proper utilization of God-given resources. New methods of instruction, new modes of travel, and new production theories have been proved for the supposed betterment of mankind. All of these progressive steps have come about through the combining of principles which have existed for eternities.

Yes, to be learned is good. Education is, more often than not, the shortcut to learning. Truly, "The glory of God is intelligence." To seek after truth is commendable.

But in our gradual process of learning, whether we are seasoned or not, let us remember the words of one who, as one having authority, speaks from the dust. "O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish."

"But to be learned is good if they hearken unto the counsels of God."

—C.T.M.



The President's Page

Dear e hoa ma

IN a few short weeks Hui Tau will be held at Nuhaka, and preparations are being made for a large crowd. The new carved house will be put to use, and, together with the L.D.S. Hall and other buildings, will give us adequate housing. The new Branch Presidency, under Bill Christy and the elders, under Norman E. Wright, District President, are all working together with the members of the Priesthood and Relief Society to put everything in shape for the big event. Co-chairman Mo. Walker and Rangi Greening are directing much of the activity.

I'm very grateful to hear of the fine co-operation being shown, that the Priesthood is helping less fortunate members by painting their homes and in other ways showing the unselfish spirit of "Love thy Neighbour."

We have attended some wonderful District Conferences the last two months, and we want to thank the fine people who have made them possible. Some were held in places where it has been years since they have been together. At D'Urville Island some fine meetings were attended by Saints of the Wairau District. At Moewhango, near Taihape, Elder and Sister

Henry Davies and the Taranaki District elders held a conference. They were assisted by the fine people of that area where we have only one or two members of the Church.

District conferences were also held in Judea near Tauranga. Kiri Kiri in the Hauraki, at Hangatiki in the King Country, and at Homewood in the Wairarapa.

The elders and Saints and non-members have all worked hard to make these conferences successful, and it has been a real pleasure for us to attend these wonderful gatherings.

The land for the college has passed the Land Sales Court, and in June the present owner will turn it over to us for occupancy. There has been a fine contour map of the farm made by Elder Stanley Hall, assisted by Elders Lines and Mantle. From this the Church architect will be able to see where to locate the buildings to be erected for the college, and we understand that our building plans for this mission are being considered favourably by the Church Building Committee in Salt Lake.

All I hope and pray for now is that we members of this Mission will

be worthy to receive the blessings that will come to us. We must put our personal lives in order. It is with gratitude that we see many who are endeavouring to do this.

Pay your tithing, no matter how small your earnings are. This is one of the real tests of your sincerity. In reports sent me for the year 1949 I find that the percentage of tithe-payers is pitifully small. The Lord has commanded His people that we should pay tithes to the Church. If we do this He will shower blessings down upon us. Look for those in the Church who are the most happy and prosperous and you will find that they pay their tithes and fast offerings. Start now and prove to yourselves that the Lord

blesses those who keep His commandments.

Nineteen forty-nine was one of the greatest years in the history of the Church for the building of new chapels and schools. We are all helping to establish the Kingdom of God, and we who contribute generously will receive great blessings for our efforts.

It is impossible to lead a fully satisfactory life without the wonderful, uplifting influence of the Church. Ask yourself this question. "The Church can get along without me, but can I get along without the Church?" I pray we may all appreciate our membership in the Church above everything else in the world.

—TUMUAKI YOUNG.



THIS IS NO JOKE!

Better read fast or you'll lose out! Then write fast or you'll miss.

Triple-Combinations are now in the Mission Office. You can have a "Book of Mormon," "Doctrine and Covenants," and "Pearl of Great Price" in one book, if you hurry.

Quickly send in your name, address, and request for a Triple-Combination. NO MONEY!! First there, first served.

If your request is soon enough you'll be notified. Then send in your £2/10/- and you'll get your issue.



FRIENDSHIP LANE

Friendship is the highest degree of perfection in society.—Montaigne.

One touch of nature makes the whole world kin.—Shakespeare.

No one is useless in this world who lightens the burden of it for someone else.—C. Dickens.

Friendship improves happiness, and abates misery, by the doubling of our joy and the dividing of our grief.—Cicero.

Women's Corner

BY VIRGINIA D. YOUNG



SUCCESSFUL living and success in marriage greatly depend upon confidence in yourself. Without this your thoughts will often be confused.

A wife who is confident usually faces her problems squarely and as quickly as possible. Then she ceases to worry any further. By thinking ahead she lessens confusion and disorder.

Many women have always had someone else do their deciding for them. As a result, they simply cannot make decisions in the home, even though it's trying to decide what to wear or what to serve. This causes them to worry and they lose trust in their own judgment.

If a woman is intelligent, conscientious, and affectionate she is probably as attractive as the average wife. However, her good traits are sometimes wasted because she doesn't recognize them.

If you are unsure of yourself, here are some things you might do.

Sit in front of your mirror and compare yourself with friends. Look at your hair, your skin, and your features. More likely than not you'll find that you are just as good-looking as the average wife.

But don't be satisfied with this! Make the best of your good points and minimize the bad ones. Try new hair styles, and if you're overweight try dieting to see if you can't keep

slim and attractive. Be wise in choosing your clothes. They need not be costly, but keep them neat and tidy and well suited to your figure.

Compare yourself with others in your household duties and see where you excel. You probably bake good pies, or perhaps you excel in arranging flowers. Be proud of your good points.

Know your weaknesses and admit them. Remember, other people have faults, too. Try to open conversations; you'll find that it may soon become pleasant. Convince yourself that most people are timid in some respect. Try to think about their feelings instead of your own.

Managing the home is the woman's job, and if you lack confidence in yourself—everyone suffers. Learn to budget within your means. Don't buy things that you can't afford. When guests come to visit with you don't give them all the food you have in the home. Arrange an artistic meal which will be nutritious, one that will satisfy everyone. Buy food that is economical, yet nutritious.

When your husband finds that you are a capable wife and mother and can decide your daily problems, he will have a great deal of confidence in you. He will come to you with many of his problems and will want you to help him make decisions. Your children, too, will seek your counsel. This will bring love, companionship, and understanding into your home.



THE SEEDS OF M.A.C. ARE SPROUTING

Left to right: Elder Mantle, Tumuaki Young, Elder Hall (surveyor) and Elder Lines.

The Spirit of M.A.C.

By Elder R. W. Lines

WHEN you speak of the old M.A.C. to the Maori people of today, notice the proud look that comes into their eyes as they momentarily glance in retrospect and dream of the day when all were talking about achievements of the football team. And while you are in the presence of one who has seen many things since those days, go back with him as he remembers men who sat across the aisle from him in different classes. Men who today, because of their leadership, are individual monuments to the worth of the spirit and teachings found in the old M.A.C.

In July, 1948, a visionary man boarded a ship bound for Maoriland.

He, too, was dreaming of the old M.A.C., but his thoughts were carry-him beyond the old edifice—. They were just beyond the horizon and he was inspired to visualize a new edifice rising from the spirit of the old. He knew then that he was to direct his endeavours toward making that vision a reality.

From the moment that that man, Tumuaki Young, assumed his responsibilities in this land as our Tumuaki he has had within his heart a desire to procure the best piece of land possible which would be suitable for the erection of a new college. New Zealand, being an agricultural country, would merit a school directed prim-

arily toward the better application of farming principles. With this thought in mind he sought a piece of land in the centrally located Waikato area. His task was a difficult one because no satisfactory land was available at the time.

On his fourth visit to the land agencies he again reiterated his desire, but no land was offered for sale. Just as he was leaving the office he noticed that another man had entered, and he felt that he should voice his quest once more. The Almighty was not to be denied. The late arrival arose and told President Young that he knew of just such a place. The property was not for sale, he explained, but the owner had previously voiced his desire for a smaller section of farmland. Such an arrangement would be better for him because his livestock would be well fed and his physical well-being would not be impaired.

"Would you care to see the place some time?" he queried.

Tumuaki's timely reply was favourably received by the strange man. "My car is right outside," he said, "would you have time to show me the land now?" The man assented to the request, and they quickly left the land office.

As they travelled along the Tuhikaramea Road toward Mr. Meldrum's farm, President Young's senses were quickened and the spirit of M.A.C. burned stronger in his heart. A huge natural stadium met his eye, and with that first view came joy. "This is it," he mused. "This is the Place!" In that moment he knew, as he looked into the future, that the Lord had heard and that the way would be opened for the procurement of the chosen land.

Mr. Meldrum listened assuringly as he heard, and visualized the noble purpose for which his farm would be used. He had no desire to sell his farm, he explained, but could not be one to stay in the way of such a righteous undertaking. He promised to do his best

to see that his farm would be used for the new centre of learning. As far as Mr. Meldrum was concerned the deal was closed. From now on it would be up to the Government and the *Unseen Hand*.

Soon President Young was in Wellington conferring with the Prime Minister and other officials concerned with land procurement. Wherever he went he was able to meet with the approval of officials concerned. The *Guiding Hand* was indeed near, and, irregardless of today's change of government, we can feel assured that His presence will linger near in order that the worthy purpose might be accomplished.

Within a short time a new group of missionaries made their appearance on the land of the Kiwi. Among them was Elder Stanley A. Hall, a surveyor before his call as a missionary of the Lord. Yes, a servant was raised up that the all-important first step could be taken. Elder Hall was set apart as Mission Surveyor in early November, 1949.

Equipment and materials were soon made ready and, with Elders Richard W. Lines and J. Ralph Mantle as his assistants, Elder Hall made plans for the survey. On the beautiful, clear morning of November 17th the land was dedicated for surveying.

As we worked we were constantly aware of an unseen power—a fourth person protecting our efforts, governing our actions, answering our prayers, and giving us a feeling of calmness and unity that we had never before realized. There is no greater joy than that that is found when men are in harmony with one another in the service of their Creator. Oft times our work was threatened with delays by rain, but in answer to our prayers the heavens were stayed. As long as we diligently pursued our course we were in perfect harmony, and the survey continued without hindrance.

(Continued on Page 82)



Left to right (front row): Elders Don B. Tolman, Roland P. Wheelwright, Fred Danielson, and Arnold B. Gilbert. (Middle row): Elders Henry W. Drewes, Francis D. Hunger, Ralph G. Willie, Sisters Valarie Peterson, and Jeanette Heninger, and Elder Robert W. Holmes. (Back row): Elders Les A. Clarke, Charles L. Hyde, Stanley D. Jenkins, and Peter P. Pearse.

For the Work of the Ministry

BY ELDER RALPH G. WILLIE

JOSEPH SMITH'S school of the prophets was re-enacted recently when the Otago District missionaries assembled in Dunedin during the New Year holiday. Representing three countries and the Dominion, fourteen instructors of the word trekked up and down Dunedin hills to school for six days to increase their knowledge of the restored Gospel.

Called by Elder Arnold Gilbert, Otago District President, these student-teachers were obeying commandments delivered to former-day elders of the Church. Through Joseph Smith the Lord said, "Teach one another the doctrines of the kingdom

. . . that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand." (D. & C. 88: 77-78.)

Primary purposes of the school were manifold. The elders and the sisters became better acquainted with the "Anderson Plan," an effective method of investigator instruction used throughout the district. In order to use the aforementioned plan effectively a greater knowledge of the Book of Mormon is prerequisite, hence the

(Continued on Page 84)

Chastity

★ By President J. Reuben Clark, Jr.

THE TEN COMMANDMENTS contain two provisions I wish specially to note:

"Thou shalt not commit adultery. . . . thou shalt not covet thy neighbour's wife." (Exodus 20: 14, 17.)

It seems to me that the besetting sin today is sensuality, sex perversion, sex indulgence.

There is some belief, too much I fear, that sex desire is planted in us solely for the pleasures of full gratification; that the begetting of children is only an unfortunate incident. The direct opposite is the fact. Sex desire was planted in us in order to be sure that bodies would be begotten to house the spirits; the pleasures of gratification of the desire is an incident, not the primary purpose of the desire.

Remembering that fact, many problems will disappear, particularly the one presented by those who seek full gratification without begetting children.

Our art, literature, drama, movies, television, music, the "ads." in magazines—in great part run to sex. It seems to have become the uppermost thought in many minds. It colours their whole lives. This is all wrong. A mind engrossed in sex is not good for much else.

Unchastity is too common. It is in our schools, from the graders up. It is in our business houses and industrial plants. It is too large a part of our ordinary social life.

Parents are grasping at straws in an effort to hold their children. A cry is raised that the Church needs a book on sex. But what should such

a book tell? Already the schools have taught sex facts *ad nauseam*. All their teachings have but torn away the modesty that once clothed sex; their discussions tend to make, and sometimes seem to make, sex animals of our boys and girls. The teachings do little but arouse curiosity for experience. It is said these courses tell enough about the generation of human beings to enable the youth largely to escape parenthood. Books are written, courses are given about courtship and marriage. To what point? We have not too far to go to get to the heathenish abominations and practices in pre-Christian and early Christian times, against which the Lord again and again lashed out to ancient Israel and to early Christians.

A work on chastity can be given in one sentence, two words: Be chaste! That tells everything. You do not need to know all the details of the reproduction processes in order to keep clean. Be chaste because God commanded it. That is all there is to it. "Thou shalt not commit adultery," said the Lord at Sinai, and he has drawn no fine distinctions such as some would like to draw between adultery and fornication. The Lord used the words interchangeably. (See Matt. 5:32.)

As to sex in marriage, the necessary treatise on that for Latter-day Saints can be written in two sentences: Remember the prime purpose of sex desire is to beget children. Sex gratification must be had at that hazard. You husbands: be kind and considerate of your wives. They are not your

property; they are not mere conveniences; they are your partners for time and eternity.

If you would be chaste, as God has commanded, then avoid conduct and practices that arouse the passions. A wise and pure boy or girl, one that wishes to be clean, will not "pet" nor "neck" nor "love-play," nor practice any other undue physical familiarity, by whatever name known. At best these are gross and provocative indiscretions; at worst they are the prelude to certain and, too frequently, planned transgressions. They are all unclean in the sight of the Lord. If youth will abandon these, if it will

decently reclothe itself, and cultivate modesty—a largely lost virtue—it will be a long way on the road to chastity, which will bring untarnished happiness here and eternal joy in the hereafter.

And what I say to youth. I say to you young married people who are said to be, in many cases, far too lax in your morals. What may unchaste parents expect from their children, except unchastity?

And with all this unchastity comes the great evils of divorce, which is increasing amongst us at a wholly undue rate. The Lord has made clear from the beginning that these things are not pleasing in His sight.



THE SPIRIT OF M.A.C. (Continued from Page 79)

What this new college can mean is immeasurable! The institution is to be for Maori and European co-educational, and indiscriminant as to religion. This will, with common ideals and wholesome environment, provide a basis for sound, intellectual development, vocational preparation, and spiritual responsibility among the future students. These are basic fundamentals that are so essential in our complex world of today.

The survey was completed on December 17, 1949. When the Church architect peruses the completed charts and maps, behind him will be the

prayers of all New Zealanders who hope for a place where they and their children will be able to learn the real meaning of life.

Just as working together has built our testimonies, strengthened our faith and given us bountiful blessings, so can the work that lies ahead draw the whole mission together and provide the light that will show all in New Zealand the fruits of Mormonism. Fruits which ripen to become leaders of community and nation. Fruits which are highly flavoured through humble obedience to God's desires and through service to fellow men.

TELEGRAM - - -

What about Hui Tau Tickets? Where do you buy them? How much do they cost?

Buy Hui Tau Tickets from your Branch Secretary. They will cost £1. Missionaries exempt.

Hui Tau Committee,
Nuhaka.

1950

EMPIRE GAMES



By Ani M. Pihema

TIHEE! MAURIORA! Kua u mai te manuhiri Tuarangi Ki Akarana. HUI E! TAIKI E!

World-wide interest is keenly focused on Auckland, New Zealand. The event of events is the all-important Empire Games being held here from the 4th of February to the 12th.

The Queen city has donned her most colourful and resplendent attire. With nightfall the city becomes brilliantly emblazoned by myriads of twinkling lights. For various organizations and business firms preparations for the Games have been a major concern.

In conjunction with the Public Relations organization, the Rangitoto group has been working tirelessly on suitable programmes for presentation during the carnival season.

The arrival of the "Aorangi" on January 17th aroused keen interest among stalwart sports enthusiasts here. Crowds thronged the wharf to get a glimpse of the Canadian competitors, the first arrivals from overseas.

When the "Tamaroa" berthed four days later a cosmopolitan group of athletes were eager to leave her and set foot on our shores. The best from England, Scotland, Wales, Nigeria, and Rhodesia had finally reached their destination. On both occasions the Rangitoto group was present to give them a rousing welcome and to acquaint them with the culture and hospitality of Maoriland. This they did by greeting them with the traditional powhiri, action songs, and choral items.

The Empire Games Carnival opened on the 25th of January. At noon a spectacular array of gaily-decorated floats proceeded down Queen Street, the heart of Auckland's business district. Miss Lesley McInstry, the charming hostess of the Empire Games Carnival, headed the colourful procession.

As Rangitoto's choral group ventured to the Carnival Grounds that night, a brilliant sight came into view. The Show Grounds were transformed into a land of technicolour, mirth, and music. Reluctantly, the group evaded the bright lights for the more peaceful atmosphere of the arena.

As the participants performed beneath the canopy of stars they were illuminated by searchlights and powerful spotlights. Girls marching teams, horse riding artists, musical items, and the best in New Zealand entertainment circles performed before the enthusiastic spectators. The Rangitoto Choir rendered three numbers. Then its members dispersed to join in with the carnival enthusiasts.

Sideshowes, merry-go-rounds, dodgers, and ferris wheels were equally popular. The open-air dance floor, however, proved to be a big attraction. Six of Auckland's popular bands made music for the younger set.

For six nights spectators heard the blended voices of the Rangitoto Choir. On one occasion the group did an additional item, the canoe poi. This time they combined with the Tairāwhiri Club in presenting a host of Maori items.

The athletes from the scattered Dominions of the Empire liked the hospitality of Māoriland. As a result, Rangitoto and Taiporutu combined to give a concert for the Empire teams at Ardmore. Here friendships were made through mingling with the crack athletes of the Games.

Sunday night two of the English wrestlers, Edward Bowey and Arnold Parsons, visited the Branch to mingle and associate with their friends in the choir. Through the medium of the choir prejudices have been allayed, friends have been made, and others have seen Mormonism in action.



Canadian athletes welcomed by Rangitoto

FOR THE WORK OF THE MINISTRY (Continued from Page 80)

school. This assemblage of modern emissaries was very timely because the yule season had dampered tracting efforts in the cities.

Classes were taught by various elders who, although self-educated through study and prayer, gave authoritative answers to confusing problems. Apparent Book of Mormon anachronisms and colloquialisms were covered by teacher-classmates for the enlightenment of the students. Internal and external proofs of the Gold Bible were expounded by untrained instructors as though they were masters in the teaching profession. The testi-

monies of the book's witnesses were scrutinized from every feasible angle, as well as Biblical prophecies of its coming forth. Careful analysis of the book's history brought to light many significant occurrences.

Testimonies were strengthened and, aside from personal knowledge gleaned from this school, increased friendship, love, and respect were engendered. These, too, were of great benefit and will prove to be far-reaching in effect. We pray that the time and energy in preparing and conducting this school will prove to be beneficial in the furtherance of the Lord's work here.

↑ What difference would it make to you if you had to choose between £2,850 or keeping the Sabbath?

Basketball Star turns down Contract to maintain Ideals

BY HENRY A. SMITH

A YOUTHFUL graduate dentist, one of America's basketball aces, is soon to be on his way to Great Britain as a missionary for the Church all because he stuck by his Latter-day Saints' traditions of Sabbath observance and refused to play ball on Sunday.

When "Herb," christened Herbert Wells Wilkinson, signed up a few months ago with the Minneapolis Lakers of the National Basketball Association—the young Latter-day Saint U of Utah and U of Iowa cage star, inserted in his contract that he would not be called on to play on Sunday or work in any other way with the team on the Sabbath.

The team management accepted his contract thinking it was just a whim or fancy and that they could talk him into playing Sunday ball inasmuch as they had 16 home games scheduled on that day of the week. Herb practiced with the team and played 12 exhibition games, but when the regular schedule was to begin he stuck by his original terms in the contract. It was his plan to use the £2,850 he would have made in a season of five months with the Lakers to go on a mission and to set himself up in a dental office in Salt Lake City.

He had always been taught to observe the Sabbath Day. When he went to Iowa City in 1944 to enter the university's dental college, he identified himself with a group of Latter-day Saint students. At first they went to Cedar Rapids, 27 miles distance, for Church services every Sunday. Now they have a branch and a chapel in Iowa City and Herb has been the Sunday School superintendent. At least half of the small branch are students.

As he left the Missionary Home in Salt Lake City this week Herb said he certainly had no regrets. On the other hand, he doesn't see how he could have made any other decision and be honest with himself. All through school and in his activities as one of the nation's top basketball stars he had been greatly blessed with ability and opportunity. "It is but a small thing to live the commandments of God in return for so many blessings," he added. One of these commandments is to observe the Sabbath Day.

Asked about criticism of his actions, Herb explained there was none. On the other hand, many people have complimented him for his stand in support

(Continued on Page 90)



This World-Wide Church

Hollywood Stars Join Inglewood Stake Workers to Raise £5,347

After five hours and 20 minutes of an extravaganza show which left the huge audience of 7,000 persons exclaiming, "Terrific!" "Colossal!" "Tremendous!" the Inglewood Stake Welfare Fund was £5,347 richer! Perhaps few money-raising entertainments in the history of the Church ever matched the sum raised by the Inglewood Stake.

Organized and produced under the direction of the Stake Presidency and bishoprics of the 10 wards, the star-studded show was staged in the Shrine Auditorium, the largest auditorium in Los Angeles.

Entitled "Inglewood Stake Frolic of 1949" the benefit show featured stars of stage, screen, radio, and vaudeville, plus 400 members of the stake. The host of stars included William Farnum, Bert Henderson, Terry Moore, Moroni Olsen, the King Sisters, Buddy Cole, Gloria Wood, Robert Sands, Ewan Harbrecht, Ted Donaldson, Lloyd Corrigan, George Pembroke, the Guardsmen, and Britt Wood.

J. Spencer Cornwall, director of the Salt Lake Tabernacle Choir, served as guest conductor of the 300-voice Inglewood Stake Chorus.

Lorraine Day with her husband, Leo Durocher, acted as mistress and master of ceremonies for the show.

Five Nations Represented by Mormon Girls

Bearing the title, "For a World of Love," and deemed by the Honolulu newspapers as one of the outstanding floats of the 1949 Aloha Week International Lantern Parade, the entry of the Central Pacific Mission was also an excellent missionary tool.

As the float moved along Honolulu's crowded streets the Central Pacific Mission Orchestra played and sang songs in five different languages, representing the five prominent races in Hawaii. These same nationalities were represented by girls in native costumes riding on the back part of the float. The Japanese girl was seated by her torii and the Chinese girl by her pagoda; while the Hawaiian, Filipino and Haole (Caucasian) girls were backed by palm leaves and other Hawaiian foliage.

Not only did the float receive much applause as it passed along its course in the parade, but for at least an hour after the spectacle was over, as it stood on exhibition in the Ala Moana Park, it was surrounded by crowds of people requesting the orchestra to sing and play their native music.

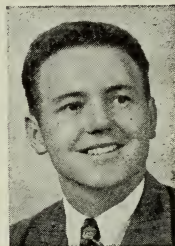
Because of the float many unusual contacts have been opened up to missionaries. Numerous calls were made to the mission office to ask questions about the mission and the Church.

Here and There **IN THE MISSION**



ELDER JENKINS

Te Karere's Editor has new Assignment



ELDER MILLS

For the past seven months *Te Karere* has had Elder J Richard Jenkins as its editor. He has been released from his position and has been called to continue his labours in the Bay of Islands District. Elder Charles T. Mills has been called to succeed him.

Elder Jenkins arrived in New Zealand aboard the "Marine Phoenix" on April 9, 1948. He laboured in the Whangarei District for the first six months of his mission. Before being called to edit the *Te Karere* he laboured in the Auckland District for eight months. In August, 1949, he succeeded Elder Frank K. Horton as editor.

Elder Jenkins has consistently put the best mission and Church-wide news into the homes of *Te Karere's* readers. His editorials and other articles have been descriptive and thorough, helping us to see opportunities for daily and practical application of Gospel principles. In doing so, Elder Jenkins has maintained the high standard of writing which *Te Karere's* readers like. His ability to learn quickly and

retain that which he has sought after will be a valuable asset to him in his new calling.

WAIRAU DISTRICT HUI PARIHA

The Wairau District has got off to a good start this year due to its Hui Pariha which was held recently at beautiful D'Urville Island. Under the direction of the Primary Association, the Hui commenced on Saturday evening, January 14th.

Children from the various branches in the district combined their talents to present the best programme possible. During the later part of the evening a Graduation Dance was held, and at the conclusion of it Sister Young presented certificates to those who had qualified for graduation.

On Sunday morning the Hui continued. Priesthood meeting proved to be very stimulating for many who had not enjoyed the spirit of one for many years. Inspirational addresses were given by members of the Priesthood.

During his address President Young stressed the responsibility which is entailed upon those of us who hold the Priesthood.

A number of visiting elders were the principle speakers in the first general session. Members and investigators listened with rapt attention to Tumuaki Young's inspired talk during the afternoon gathering.

The Relief Society conducted the closing session of the conference that evening. Here we were privileged to hear from Sister Young. President Young gave the concluding address of the conference.

Immediately afterward a short farewell programme was held in honour of Elder David A. Wing, who is leaving for his home in Canada.

NEW ELDERS FROM ZION

Two new elders arrived on the "Aorangi" when it docked here on January 10th. Elder Norman Ensign and Elder Royal Rigby are both from Salt Lake City. Elder Ensign has been assigned to the Bay of Islands District and Elder Rigby will labour in Waikato.

ADDED EFFICIENCY

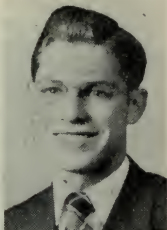
In order to meet the growing needs of the Mission, President Young has set apart Elder Charles L. Querry as



ELDER QUERRY

the new assistant secretary of the Mission. Elder Querry arrived here in January, 1949. He was immediately

assigned to Poverty Bay District and laboured there until he was called to the Mission Office early this year.



ELDER PICKETT

Where were you born? By whom were you blessed? When were you baptized? These are questions which Elder Harlow W. Pickett can answer for you if these events have been properly registered. Elder Pickett has been set apart as the Mission recorder. He arrived in New Zealand with Elder Querry and was assigned to labour in Waihi. After labouring there for six months he was called to the office to be the Mission recorder.

SEVEN ELDERS SAIL ABOARD THE "AORANGI"

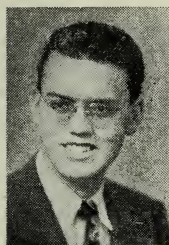
The missionary ranks in New Zealand were again depleted on February 1. Sailing aboard the "Aorangi" on that date were seven of our missionaries who have honourably heeded their callings and responsibilities.

ELDER JOSEPH L. ZOLLINGER arrived in New Zealand on February 16, 1948. He is returning to his home in Salt Lake City. For the first nine months of his mission Elder Zollinger laboured in the Otago District. After being the District Secretary there for six months, he was called to be the Mission Secretary in December, 1948, as the successor to Elder Marvin S. Wright. He has been working in the office since the end of the fiscal year, 1949.

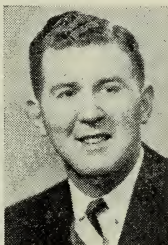
ELDER DAVID H. KINSEY, who hails from Raymond, Alberta, Canada, arrived in New Zealand in February, 1948. After working in the Mission Office for two months, he was assigned to the Taranaki District for five months. His next transfer took him to Wellington for six months. For the past four months he has been the District President of the Wellington District, having laboured in Nelson for six months between his assignments in Wellington.

ELDER ELLIOTT A. FAIRBANKS, a native of Salt Lake City,

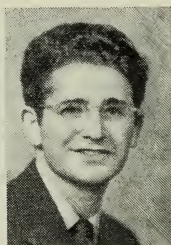
came to New Zealand aboard the "Marine Phoenix" and arrived here on February 16, 1948. During his first six weeks here he laboured in Korongata helping to prepare the M.I.A. pageant for Hui Tau. He then laboured in Nuhaka for two months before he was called to work on the Maori carved house there. Upon successfully completing sixteen months of work on the Kahungunu War Memorial, he was called to be an acting counsellor to President Young. He has been the District President of Auckland District for the past three months.



ELDER ZOLLINGER



ELDER KINSEY



ELDER FAIRBANKS

ELDER ROBERT R. WILSON, a native of Salt Lake City, began his labours in the Mission on February 16, 1948. The first eleven months of his mission were spent in Gisborne. From there he was transferred to the Taranaki District, where he laboured for seven months. For the last five months he has been an assistant in the Mission Office.

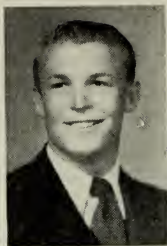
ELDER CHARLES P. LLOYD, a native of Holladay, Utah, has been the District President of Bay of Islands for the past six months. Upon arriving here aboard the "Marine Phoenix" in February, 1948, he was assigned to the Bay of Islands for nine months. His next assignment took

him to Hawke's Bay. After being District Secretary there for seven months, he was transferred back to Bay of Islands as the District President for the remaining six months of his mission.

ELDER LeROYDEN HESLOP will return to his home in Kaysville, Utah. He arrived in New Zealand on February 16, 1948, aboard the "Marine Phoenix." Upon arriving here he was assigned to labour in the Wellington District for the first two months of his mission. He next laboured in the Manawatu District for fourteen months, after which he was transferred to Hawke's Bay. The last ten months of his mission were spent there.



ELDER WILSON



ELDER LLOYD



ELDER HESLOP

ELDER DAVID A. WING arrived in New Zealand on July 28, 1947. His home town is Raymond, Alberta, Canada. Upon arriving in the Mission, he was assigned to the Bay of Islands District and laboured there for fifteen months. He next laboured in the Wai-rou District, and has been the District President there for the past fifteen months.



ELDER WING

BASKETBALL STAR TURNS DOWN CONTRACT (Cont. from Page 85)

of his ideals. Even the coach of the Lakers appreciated Herb's stand and never once tried to influence him to play on Sunday. The coach even tried to prevail upon the management to keep Herb with the squad sans Sunday games, but the business office ruled otherwise.

Honoured by two schools, Herb Wilkinson started playing M-Men basketball back in 1942-43. Then he

went on to the University of Utah where he became an All-American in his first year. Incidentally, he was a national hero as he shot the final basket in the last second of play which gave the Utes the national championship in 1944. He was also an All-American at Iowa University, probably the only one ever to gain All-American recognition from two schools.



We cannot be successful in anything if we are uncertain.—Millard Fillmore.

TIME OUT FOR



Smiles

"Patrolman Cassidy calling," came a voice from the hall, accompanied by a loud knocking on the door of Apartment 4-A.

"What do you want?" a woman demanded from within. Her voice did not suggest rippling waters.

"It's your husband," hollered the cop. "A big steam-roller just ran over him."

"Well, don't stand there talking," commanded the wife. "Slide him under the door."

A pair of bachelor twins who had just arrived from Dunedin ordered steaks for dinner. The waitress stood wondering why the one man plowed through the full course while his twin sat drumming on the tablecloth and gazing out of the window. "Aren't you hungry?" she asked finally.

"You bet I am," said he, "but I have got to wait until my brother's finished wi' the teeth."

From a church notice board:

Evening Subject:

"What is Hell Like?"

Come and Hear Our Organist.

Nothing annoys a woman so much as having her friends drop in to find her house looking like it usually does.

Amos MacPherson's wife was ill. Mac asked his friend to run for the undertaker.

"But," remonstrated his friend, "it's no undertaker you want. It's a doctor."

"Nay, nay," Mac replied. "I canna afford to deal wi' middlemen."

"Laugh that off," said the fat man's wife as she sewed his vest button on with wire.

A doctor, an engineer, and a politician were arguing over who had the oldest profession. The doctor said: "Of course, medicine is the oldest. Mankind has always had physicians, and they are even mentioned in the Bible."

"That is nothing," said the engineer. "The Good Book tells how the world was created out of chaos, and how could there be any order brought out of chaos without an engineer?"

"Yes," said the politician, "and who do you think created chaos?"

I sneezed a sneeze into the air,
It fell to earth, I know not where.
But hard and froze were the looks of those
In whose vicinity I snoze.

Two old settlers, confirmed bachelors, sat in the backwoods: "I got one of them cookery books once, but I could do nothing with it."

"Too much fancy work in it, eh?"

"You said it! Every one o' them recipes began the same way: 'Take a clean dish . . . ' and that settled me."

Ed.'s note . . . *Will appreciate one small little "yawek" from Elder Jenkins.*

KO "IHU" TE "KARAITI"

Na Taramete



Translated by GEORGE R. HALL

Te Kupu, ka turakina a Hiruharama

I TANA haerenga whakamutunga, i haere Ia i Hiruharama ki Petani, he kainga no Ana kopiko-pikotanga, i arohatia ai e Ia; he kainga kua tapu i Ona takahanga waewae, he whaka-taanga i nga ngenge o Tona taha kiko-kiko. Ko Petani tenei, kua tapu ki roto i Ona mahara; he kainga no Ana kupu, no Anha ki, no Ana whaikorero. Ko te ra tenei e mutu ai Tana haere i te huarahi nei, e peka ai ia ki te huanui e tae atu ai ki te ripeka. He taumata a runga o te Maunga Oriwa, marama ana te titiro atu ki te Pa mete Temepara i roto i te kanapatanga, i te ataahuatanga o te kororia o Hiruharama, i roto i nga hihi o te ra e tahu iho nei ki te whenua. E whakahinga ana te ra ki tona toonga, ka eke a Ihu ki te taumata nei, ko Aperira te marama, ka noho, ka whakanga i Tona ngenge, i a Ia e whakaaro ana i roto i Ona mahara ka rokohia mai. Ia e Pita, e Hemi e Hoani me Anaru, o te Tekaumarua; a ki enei ka hoatu e Ia Ana kupu ako. Ana kupu whakari, hei maramatanga ki Ana Apotoro e mohio ai ratou ki nga mea e pa ki Hiruharama, kia Iharaira, ki te ao katoa ano hoki. Ekawea ratou ki te

aroaro o nga kai whakarite whakawa, e tukinotia ratou mo ratou i hapai i te ingoa o te Karaiti. Kia Kaua ratou e maharahara e ruarua ranei nga whakaaro, ki ta ratou e korera; notemea, i te haora e uru atu ai ratou ki roto i aua tukinotanga ka hoatu kia ratou nga kupu ma ratou e te Wai-rua Tapu. Te tatakitinga a nga korero katoa e whakangaromia ai a Hiruharama, e whakamararatia ai nga Hurai; i te tatanga atu ki te ra whakamutunga, e huihuia ai te hunga i whiri-whiria, no reira kia mataara. Nga kupu katoa i mahue iho i to tatou Ariki hei kaupapa wananga ma nga iwi, ma nga hapu, manga reo manga hihuinga tangata; i tuhia katoatia, e mau ake nei i roto i te Kawenata Hou. Me rapa tatou i aua korero hei taanga manawa mo tatou hei tatai i o tatou mahara, hei wananga ma tatou i te tini o nga ra. Ehoki mai ano Ia, ki te arataki i te ao. Tona hokinga mai, ano he tangata whanako i te po, e kore e rangona te kuihitanga. Anei te whakamutunga o Ana korero, "E matau ana koutou, kia rua ake ra ko te kapenga, a ka tukua atu te Tama a te tangata kia ripekatia." (Matiu 26:2.)

Ko Hura Ikariota, nana i tuku

Kua tata tenei ki te wa o te Hakari

o te Kapenga, o tenei tau; a e rua ake hoki nga ra e toe ana hei whakawhaiti i nga mahara maha e huaranga i roto i nga tangata nunui o nga Hurai. Kua putuputu tonu te huihui a nga Rangapu tangata o te hunga e kino ana kia Ihu, he whakatakoto tikanga hei whakamate i te Ariki. Tuturu, ko nga upoko tonu o nga Hurai; ko nga tohunga nui, ko nga karaipi, me nga kaumatua o roto tonu i te whare wananga o te iwi e nana nei ki te huaki riri ki to ratou Atua. Ko tetahi o a ratou hui i tu ki roto i te whare o Kaiapa. Anei to te tuhi-tuhinga. "Na ka whakamine mai nga tohunga nui, nga Karaipi, nga kaumatua o te iwi, ki te whare o te tino tohunga, ko tona ingoa nei ko Kaiapa. Ka whakatakoto korero ki tetahi tinihanga e mau ai a Ihu, e whakamatea ai." (Matiu 26:3-4.) He maha nga maniatanga a Ihu i roto i o ratou ringaringa, i etahi o a ratou whaainga kia mau Ia, i tenei wa kei te wehi ano ratou kei kore ano Ia e kitea, a e mau i a ratou. Ia ratou e Kororeroro ana, ka tumeke to ratou runanga, ko Hura Ikariote kua tu i waenganui i a ratou ko tetahi tonu o nga Apotoro a te Karaiti. Kua ngoto ki roto rawa te hiakai o Hura ki te moni, ka tono kia homai he moni mana, a mana e tuku a Ihu ki roto i o ratou ringaringa, hei herehere ma ratou. Ko te whakaotinga tenei i tukua ai te toru tekau hiriwa ma Hura; he moni nui i aua ra, ahakoa ra he moni iti rawa i enei ra, ara he tekau ma whitu tara. No nga whakaaturanga o muri mai ka mohiotia, ae, i tino kuhua taua moni ki roto i nga ringaringa o Hura; he hoko nana i nga toto o te Ariki kia whakahekea e nga Hurai. Kia ata mara ano tenei, i mua i te hokonga a Hura i a Ihu, ki nga Hurai, kua oti ke noa atu i a Hura te hoko o tona tinana, me tona wairua kia Hatanana, kua waiho ia hei pononga ma te rewera, a kei te ngohengohe ia, ara a Hura, ki te whakahau a tona Ariki rewera.

Te Hapa Tapu

Ite ra e ao ake ai ko te ra e kainga ai te reme o te kapenga, he ra e korerotia ana e nga Hurai ko te ra o te Taro Rewena-Kore o te hakari o te kapenga. Ko te ra tenei e whakakorea atu ai nga taro rewena i roto i nga whare noho o te katoa mo nga ra e waru, a, he takahi i te ture te kai i te taro rewena i aua ra, i rahuitia nei. Tena noa atu te roanga atu o enei korero, heoi ano hei tirohanga iho, ko te whakahau a Ihu ki Ana akongame te tohu kia ratou i te wahi e kai ai ratou i te hakari, i te reme o te Kapenga. (Tirohia Matiu 26:17-19.)

Ite ahiahi o te taite (kita tatau kaute; otira he timatanga no te paraire, ki ta te maramataka Hurai), ka tae mai a Ihu ratou ko te Tekau-marua, a noho huihui ana ratou ki te kai tahi i te kainga whakamutunga e kai tahi ai retou i te taha o to ratou Ariki, i mua o Tona matenga. Ka tau te noho, ka mea atu a Ihu ki a ratou, "Nui atu taku hiahia, kia kai tahi tatou i tenei Kapenga, i te mea kaore ano ahau i mate noa. Ko taku kupu hoki tenei kia koutou, e kore ahau e kai i tenei a muri ake nei, kia tino rite ra ano i te rangatiranga o te Atua." (Ruka 22:15-16.) Ka tutuki nga tikanga tawhito e hangai ana ki to te hakari o te kapenga, ka huakina e Ihu te wahi mote Hapa Tapu e kiia nei i enei ra, ko te hakarameta, tirohia kei nga rarangi 19, 20, o te upoko i runga ake nei, karoe ano Ia i mate noa ka whakakaupapangia te tikanga hakarameta. Ahakoa e pa mamae nei ki te manawa o Ihu nga ahuatanga katoa, mai o nehera e hiko ai Ia ki te ripeka, kei te kotiti ke noa atu nga whakaaro, me nga korero a Ana Apotoro; e tautohetohe ana, ko tewhea o ratou te rangatira. Nga kupu ako a Ihu ki te tekaumarua, i a Ia e ngaua nei e te tumataatenga, he kupu tapu he kupu hohonu hei hopu ma nga whakaturanga tangata o enei ra, tirohia ite 22, o Ruka.

Te Horoinga i nga waewae

Ka mutu nga whakaritenga o runga teepu, i tuhia i runga ake nei, ka whakatika te Ariki ka unuunu i Ana kahu o waho, ka whitiki i a Ia ki te tauera. "Mei reira ka ringihia e Ia he wai ki te peihana, ka anga ka horoi i nga waewae o nga akonga." (Hoani 13:5.)

Tirohia te roanga atu o enei korero ia Hoani, i te upoko i whakahuangia i runga ake nei, he hua nui tonu kei roto i tenei wahi o Ana korero. I ki a Pita, kaore e pai kia horoi koe i aku waewae, ka whakahokia e Ihu, ki te kore Au e horoi i o waewae kaore o wahi i Au; no reira ata wanangatia enei korero he maramatanga nui kei roto. Ka mutu tenei tikanga, ko te putanga i puta ai ki waho te kai tuku, a Hura Ikariote, ka kuhu a Hatana ki roto i a ia; ko te mahuetanga iho i mahue ai, mo ake tonu atu, te huhuinga o te hunga tapu, o nga akonga a te Kai Whakaako, a Ihu Karaiti. He po te haora i whanatu ai a Hura, i puta atu ai ki waho. Ko te nuinga atu a nga korero a Ihu ki Ana akonga kei roto katoa i nga tuhituhinga a Hoani kei te 14:15-16 nga upoko. Korerotia enei upoko, kei konei etahi o nga taanga manawa mo koutou, otira mo te katoa. I roto i Tana reo Atua, i whakaatu iho ai te Ariki i te maha o nga wahi, me nga teihana o roto i nga ao mutunga kore.

I Te Inoi whakamutunga i mua o te Ripeka

Kua Kitea iho te roa te maha me te hohonu o nga kupu whakaako a Ihu i Ana taina, i Ana Pononga, i Ana Apotoro tekau ma tahi; anei Ana kupu whakamutunga, "Kua korerotia e ahau enei mea kia koutou, kia whai maretanga ai koutou i roto i au. Ta koutou i te ao nei, he matemate; otira kia maia, kua taea e ahau te ao; Hoani 16:33 . . ." Kua korerotia enei mea e Ihu, na, ka anga ake ona kanohi ki te rangi ka mea; E Pa kua taea

te haora; whakakororiatia To Tamaiti, kia whakakororiatia ai ano hoki Koe e To Tamaiti. Kua tukua mai nei hoki e Koe ki a Ia nga tikanga mo nga kikokiko katoa, kia hoatu e Ia te oranga tonutanga kite hunga katoa kua homai nei e koe ki a Ia. A ko te oranga tonutanga tenei; kia matau ratou ki a Koe ko Koe anake te Atua pono, ki a Ihu Karaiti ano hoki i tonoa mai nei e Koe. Kua whakakororiatia koe e Ahau i runga i te whenua: Ka oi i a Au te mahi i homai e Koe kia mahia e Ahau. Na, kia whai Kororia ano i kororiatia ai ahau i a Koe i mua atu o te ao. Kua whakapuakina e Ahau Tou ingoa ki nga tangata i homai e Koe ki Au i roto i te ao: Nouti ratou. Nau ano hoki ratou i homai ki Au, a kua puritia e ratou Tau kupu. Ka Tahi ratou ka matau, Nau ano nga mea katoa i homai nei e Koe ki Au. Mo ratou taku inoi, kahore aku inoi mo te ao, engari mo Au i homai ai ki Au; Nau hoki ratou. Kua hoatu e ahau tau kupu kia ratou; a, e kino ana te ao kia ratou. Kahore aku inoi, kia tangohia atu ratou e koe i te ao. Engari kia tiakina ratou e Koe, kei kino.

Whakatapua ratou e koe ki To pono, ko Tau kupu te pono. A he whakaaro kia ratou, i whakatapu ai Ahau i au, kia tapu ai hoki ratou i te pono. Ehara taku i te inoi mo enei anake, engari mo te hunga e meinga e ta ratou kupu, kia whakapono ki a au. E Pa e mea ana ahau kia noho tahi ki a au, ki te wahi, e noho ai ahau, au i homai ai ki au. Kia mau ai i roto i a ratou te aroha, i arohaina ai ahau e koe, me ahau ano hoki i roto i a ratou. Kaore tenei tuhinga i amiki rawa i te inoi a te Karaiti, engari tirohia i te rongapai a Hoani 17:1-26.

I inoi a Ihu i roto i te mamae nui e ngau ana i roto o Tona ngakau, a kaore he tahuritanga ake, ko Ana akonga tokotoru i haria mai nei e Ia, kei te tutea e te moe. I roto i te haora whakemamae i Tona manawa, i te haora whakamutunga, e tata atu ana

ki te ripeka, i hiahia Ia kia tata tonu mai enei o Ana akonga ki Tona taha hei tirohanga atu Mana otira i te ngoikore o te kikokiko, ka rutua e te moe, ka waiho ake ko Ihu anake ki Tana kawenga i a Ia ka tata te mania ki roto i nga ringaringa o Ona hoa riri; te mutunga o Tana inoi ka huri ake Tona aroaro ki Ana Akonga, e moe ana, ko Tana kupu tenei, "Kaore rawa koutou e whanga mo te haora kotahi, kia mataara, kia inoi, kei taka koutou ki roto i nga whakawainga. E hihiko ana te wairua, ko te tinana ia e ngoikore ana." E toru nga haeretanga o Ihu ki te inoi i taua inoi ra ano e toru ano Ana tahirutanga iho, e moe ana Ana Akonga.

Te Tukunga a Hura Ikariote i a Ihu

Ite haora whakamutunga, i a Ihu e poroporoaki ana ki nga Apotoro, Kua korikori te taua a Hura; te hikoi atu me te hikoi mai ki a ratou whakarite nga ko nga tohunga nui o nga Hurai; a kaore hoki i roa ka huaki te taua nei. Ka whakatika mai a Hura ka kahi i tana Ariki, ka nanao mai nga Hurai haria atu ana te Tama a te Atua, ano he hipi e kawea ana ki te patunga hipi.

He maha tonu nga ropu whakaaro o roto i te ope i arahina nei e Hura. No roto i nga katipa o te temepara; ko etahi he hoia Romana, i motuhia

mai no roto pea i nga ope hoia o te karihana (garrison) o Anatonian (Anatonia) hei awahina i nga tohunga nui, i ta ratou mahi o tenei po. He maha nga mana hoia, me nga mana Karakia, turanga rangatira, o roto i te ope nei. Ko Hura Ikariote to ratou kai arahi; me te hari ano i a ratou rama, me a ratou rakau kohuru. Ki te kimi a te whaarou, i ahu tuatahi ratou ki te whare i kai tahi ra a Ihu me Ana akonga a rokohia atu kua pahemo ke; i te mea e mohio pai ana a Hura ki nga haereerenga o Ihu, mohio tonu ia kei te kaari i Keteheheme te Ropu Tapu a te Rungarawa, e tatari ana i te haora whakamutunga o to tatou Ariki o Ihu Karaiti. Whakamau tonu te hikoi a Hura ko Keteheheme, me te aru o te ope i muri i a ia. Ka tata atu ratou ka whakaoho a Ihu i Ana pononga tekau ma tahi, a kaore ano i mutu Tana korero, ka eke te taua a Hura, me nga ope tangata i aru mai i muri, ko ta te karaipiture tenei i whakaatu ai; "Akua oti tetahi tohu te whakarite ki a ratou e Ona kai tuku, i mea Ia, na, taku tangata e kahi ai, koia tena; hopukia. Na tika tonu atu ia ki a Ihu, ka mea atu, Tena koe, e te Kai Whakaako; a kahi ana i a Ia. Na ko te meatanga atu a Ihu ki a ia, Ehoa i haere mai koe ki te aha? Mei i reira ka haere mai ratou ka pa o ratou ringaringa ki a Ihu a hopukia ana Ia.



He that rises again quickly and continues the race is as if he had not fallen.—Molineux.

Success and happiness are the flowers that spring from the plain, brown bulbs of thrift and saving.—Japanese Proverb.

If geniuses are born, as we sometimes hear, they must yet be born again of study, struggle and work.—Horace Bushnell.

Whenever you see a man who is successful in society, try to discover what makes him pleasing and, if possible, adopt his system.—Beaconsfield.



News Of The Field

HIONA BRANCH

By Margaret Haeata

We are happy to be reporting again and in doing so we send greetings to Saints and friends wherever they may be. Activity in the different organizations has been progressing favourably under the wise and helpful counsel of our "Kaumatuas," Elder Carl Saunders and Elder Edward Kearl. The M.I.A., under the presidency of Reawinia Haeata, is to be congratulated for its very good work. The summer programme which is to end soon has been most enjoyable. The M.I.A. Masquerade Dance held in the Te Ore Ore Meeting House was a financial success.

The Relief Society sisters are a credit to their callings. They have fulfilled their duties to the best of their abilities. Visiting homes, hospital patients, and inactive members has taken up much of their time.

A meeting under the direction of Elder Saunders, District President, was held at Hiona on January 7th. It was decided by the members of the District that a Hui Pariha should be held at Okautete Home-wood on the 17th, 18th, and 19th February. In anticipation of this we have started to hold choir practices, the first such undertaking in this Branch.

On January 28th, at the home of Raiha Kuwana, an M.I.A. Convention was held. We had the pleasure of meeting Elder Snelgrove, the Mission M.I.A. Supervisor.

We are pleased to have our members home again working in the Branch. Many of them have been away during the shearing season.

HERETAUNGA BRANCH

By Jane Thompson

Elder Mantle paid us a short visit during the Christmas holidays and we were very glad to see him. Also visiting us were Sister Tia Wihongi and her two sons, Pat and Arthur. While here they stayed at the Southon's home.

We have quite a few visitors to our Branch as seasonal work brings them to Hawke's Bay. We are very pleased to have them attend our meetings, only if they keep coming our hall will soon be too small.

A most enjoyable picnic was held by the Sunday School at the Te Awanga Beach in Napier. All those who attended had a wonderful time.

After our Christmas programme each child in the Branch received a gift. As they were taken off the tree and given to

the children you can imagine the treat that it was for them.

Both of our softball teams are doing fine in the competition. Of course, the young ladies' team is the better of the two, as they have not yet lost a game. Keep your fingers crossed, girls.

TAUMARUNUI BRANCH

By Ivy Osborne

Greetings, e hoa ma. Once again we find it is time to go to press, and this time we have much pleasure in saying, "Welcome back," to Elder N. V. Fridal, who is with us again for a short time.

I believe Elder Theron E. Hall will be here in the near future to help Branch President Brother H. Osborne print our District paper. Congratulations go to these brethren for their good accomplishments. Carry on the good work, e hoa ma.

We have recently been visited by a District Primary Officer, Sister H. Apati from Kawhia. We enjoyed your stay with us, sister. Please come again soon.

Our Hui Pariha is rapidly approaching and so the elders are busy making preparations for it. Their problem seems to be in finding sleeping accommodation for those who will attend our Hui.

We were most fortunate in having Sister Elsie McIntyre and children visit with us very recently. Sister McIntyre hails from Te Kuiti.

Brother H. Osborne has been ill but we are happy and thankful to be able to report his recovery. He is now able to go back to work.

The Relief Society is in full swing again, but, alas, there will be no quilt for Hui Tau. Why? No one knows how.

In signing off we wish to thank Elder Snelgrove for his visit here and for the timely instruction pertaining to our M.I.A. activities.

MATAKOWHAI BRANCH

By Julia Paki

Greetings to President and Sister Young and family, all elders, Saints and friends throughout the mission. This is Matakowhai Branch reporting again after a month's silence. Although we did not report last month it was not through the lack of news.

On the 4th of December Brother and Sister Tom Pere visited our Branch to have their baby blessed.

On the 23rd of December the M.I.A. held another dance which proved to be a wonderful success. With Elder Ke Kaula as the Master of Ceremonies our "Hawai-

ian Gala" had that added touch which made for such a successful evening.

We were honoured during the Christmas season to have our District elders here to visit with us. We were especially pleased to welcome Elder Fridal back to our Branch during the holidays.

On the 2nd of January we had the privilege of welcoming two brethren of the Rangitoto Branch into our midst. They were Brothers Edward Paski and Heskemaru Kewene. Their visit was short and sweet. Come again sometime.

All the Saints of this Branch along with our four elders, Elders Hall, Boyce, Neilsen, and Ke Kaula, spent an enjoyable day at the Aokea Heads picnicing.

We extend heartfelt sympathy to Sister Reki and her family for the recent loss of her husband and their father.

WAIMAMAKU BRANCH

By Mae Ngakuru

Hello, everybody! This is Waimamaku Branch calling. Holidays are drawing to a close everywhere but here. All our families are living in tents and are enjoying some good camping here at the seaside.

Sister Moewena Ngakuru was home for ten days' holiday and has now returned to teach at the Training College.

On December 22nd the M.I.A. and Primary held a combined social evening in the Assembly Hall. All who attended enjoyed themselves. The evening ended with supper. This was served by the M.I.A. and Primary members.

The Primary children rendered items throughout the evening. For them the highlight of the evening was the decorated Christmas tree.

The M.I.A. has been kept busy with the summer programme. For our object we Gleaners are learning how to make Maori kits. The M-Men are learning how to make forms and handy furniture for our hall.

In the second week of January we were visited by our District President, Elder Lloyd. What a pleasant surprise! Accompanying him were Brother Hohepa Heperi, Sister Rura Randall, and Elder Simpson. We all enjoyed their koreros, which were very inspiring. Light luncheon was served by the Relief Society Sisters after Karakia.

Reece and Nolan Ngakuru have both gone to camp for two weeks' training in the Army Cadets.

MAROMAKU BRANCH

By Norma Mason

After their wedding Brother Stanley Hay and his wife spent a short honeymoon at Paihia.

As most of the Branch members were camping at Paihia it was decided that we hold Sunday School there, especially since Young's were the guests of the Paewais' in the next bay. It was a wonderful Sunday School and testimony meeting which we held on that first day of the year.

The following day members of the Branch joined with a group from the Bay of Islands on a launch trip. "Thank you" to the Bay of Islands people for

the invitation.

With holidays over and everyone back from the beach we are beginning to settled down once more. We saw a little of Elder Bates at the beginning of the year before he returned to Auckland. Now, however, we hear that he is back in Ngapuhi in the Bay of Islands District.

A number of changes were made in the Branch Sunday School and M.I.A. recently. Our former officers were released with a vote of thanks. New officers are as follows: Leslie Going, Sunday School superintendent; Joseph Hay, 1st assistant; and Cyril Going, 2nd assistant.

During the forthcoming year Donald Mason will be the President of the M.I.A. First counsellor to him will be Gwyneth Hay. Harry Kehoe will be the 2nd counsellor. Dick and Edna Horsford are to be the secretaries for the young men and young women respectively.

Brother and Sister Hay and Glen have moved to Paihia, but they'll be back at week-ends for services. Stan and "Bid" are now settled in on the farm and she has really become one of us. We are all looking forward to some good times in the M.I.A. this year.

MOKAU BRANCH

By Mary Roberts

To Brother Tom Murray, a deacon of our Branch, goes the distinction and high honour of representing the Maori race at the Wanganui Collegiate School. Brother Tom was 12 years of age when he entered and won this scholarship. He is the first Maori boy to attend this school. We feel proud of Brother Tom, but we know he is worthy of these blessings and this great honour.

The 25th of January marked the opening of our M.I.A. season for 1950. Our Elder Wright, whom we welcomed not so many days ago, has been transferred to Nuhaka. There he will join his brother to continue his missionary labours.

During the Christmas holidays we were pleased to have with us our "Lupton Girls"—Sisters Ella Paratane, Mariana Hepi, and Rebecca Hetaraka. We also had with us Brother Henry Murray, Jr., and Fanny Murray, an ex-prefect of Turakina Maori Girls' College and a keen worker in the Branch, who will begin office duties at the Maori Affairs Department upon returning to Auckland. Best wishes, Murray family, in your future studies!

We have been having frequent visits from Elder R. Hamon, Brother Peter Ape, and our Tumuaki Takiwa, Elder Ross J. Pyper.

On the 29th of December a crowd of approximately 400 people witnessed the beautiful marriage ceremony in which Sister Agnes Phillips of the Punanuki Branch was united to Brother William Eruera of Waihou Valley.

Sister Ella Paratane, a niece of the bride, was the bridesmaid. She was accompanied by Sister Annie Heta. Brother Tera Eruera was the best man, and accompanying him as groomsman was Mr. Henare. Elder Ross Pyper officiated at the ceremony.

Many Saints from this Branch journeyed to Te Kaka, Opotiki, to a tangi

for Mr. Charles Tiopira, father of Sister Puti Puti Pita. While they were there they also attended a soldiers' memorial unveiling, and also the Hui commemorating the arrival of the Maori canoes from Hawaiiki. Saints of this Branch who travelled to these Huis wish to thank the Totorua and Te Kaha people for their hospitality and many kindnesses. Special thanks go to Sir Apirana Ngata and Mr. Claude Anaru.

"This is all, I call again."

KOLONUI BRANCH

By Dulcie Hawkins

The New Year has brought many happenings and surprises to our little community.

We regret to announce the passing away of Sister Mona Te Whaiti. She has been in the Masterton Hospital for the past two years.

Frequent visits have been made by Elder Carl Saunders, our District President, and Elder Edward Kearl, his hoa atawhai. Many organizations have been reorganized. The President of our Sunday School is Tahana Tiwai, Sr. His counsellors will be Haana Matenga and Rurea Riwai. Hineraumoa Hawkins is the Sunday School secretary.

On January 21st we held a Primary picnic and it is the first that has ever been held here. It was really a treat to the children. There were many events and games. After a treasure hunt we had a swim and everyone regretted when it was over. We had great pleasure in welcoming Elder Phillip Snelgrove to our District on January 28th. He is visiting throughout the mission explaining the purpose and the plans of the M.I.A. to the various branches and districts.

We wish Sister Meri Riwai a speedy recovery for we are missing her assistance in our Branch very much. Here's luck, "Buffy!" We have also heard the glad news that the doctor will be letting Kere Matenga come home in six months. He has been nigh on to two years in the Masterton Hospital, so here's wishing him the best of health.

CHRISTCHURCH BRANCH

Christchurch Branch started off the New Year by welcoming into our midst many visitors. On January 1st, Brother Murray, from the Dunedin Branch, conducted our testimony meeting. We were very pleased to have him with us and to hear his testimony of this Gospel. Also with us were Brother and Sister Donney and their young daughter, Yvonne. They were down from Lower Hutt.

As the elders were down in Dunedin at the Missionary School, services that day were held without them.

On Wednesday, January 4, about fourteen of us went on a moonlight cruise around Lyttelton Harbour. It was a beautiful night and a few young couples took full advantage of the cruise.

On Thursday, January 19th, we went for a moonlight picnic to Hagley Park. I'm sure that everyone enjoyed themselves. We ate our supper sitting under the trees near the edge of Lake Victoria.

We were delighted to have Sister Chote visiting with us during the New Year season. She brought her two children with her from Auckland. We enjoyed her talk in the evening service very much.

The Relief Society held its first meeting this year at the home of Sister Wilton on January 24th.

PUNARUKU BRANCH

By Ahu Thompson

Since the reorganizing of the Punaruku Branch it has been progressing favourably under the direction of our new Branch President, Brother Moerore Hinionei and his counsellors. The officers of the different organizations are trying their level best to uphold their duties. The Primary organization had its toy distribution day on January 15th.

The Beehive Girls, under the direction of their teacher, Sister Molly Hepi, went on a hike on January 25th. They hiked 34 miles.

Elder Hammond recently organized the welfare scheme here with the assistance of Brother Peter Ape. The Punaruku and Mokau Branches have formed a working unit in order to carry out this programme. It is proving to be very successful. We are also making preparations for the Hui Tau.

TE HAUKE BRANCH

By Ani Waretini

We regret to report the death of Sister Waimatao Raihania after a short illness. She was one of the few remaining mothers of the Branch and died at the age of 72. She is survived by her son Tumanoko Raihania, four daughters, and grandchildren. To them we wish to extend our deepest sympathy.

We also announce the death, by accident, of Arapata Ngaruhe Hapuku. This youth of 15 years was brought up in the Church and has regularly attended meetings from his earliest childhood, and lately taking an active part in the Branch affairs. He was a faithful and cheerful worker at all times, finding much pleasure in doing the Lord's work. He was found worthy of advancement in the Aaronic Priesthood and was ordained a priest. At the time of his death he was working his school holidays in preparation to entering Te Aute College. He was a descendant of Te Hapuku. "Haere e tama Kawea atu te Rongopai Ki o tupuna ite po."

To his Mom and Dad we extend our very deepest sympathy and find comfort in the thought that his memory can be an incentive for his young brothers and sisters to live the Gospel.

The M.I.A. summer programme was fully carried out and a word of thanks to Sister Mary Solomon for the efforts which she and her fellow officers have put forth.

On Sunday evening of the 29th of January the following releases were made: Elder Reuben Edwards was released from the Y.M.M.I.A. presidency and Sister Ngairu Pakai was released from her position in the Primary.

Our Hui Peka is to be held on the 5th of February. At this time new officers will be appointed.

Pukehou which up to the present has been a Sunday School apart from the Te Hauke Branch, has been granted Branch status. We congratulate Pukehou and thank Borthor Edwards for his labours in the M.I.A. and wish him well in his activities in the new Branch.

Our opening social for the M.I.A. will be on January 31st.

The Branch Presidency wishes to congratulate the counsellors and secretary of the Sunday School for the very efficient manner in which they conducted their meetings during the difficult summer months.

WAIKARE BRANCH

Greetings to all the Saints of the New Zealand Mission.

On December 28th we were honoured with a visit from Brother Hetaraka Anaru, Sunday School President of the District; Sister Adelaide Anaru, District Primary secretary; and Sister Amelia Peihopa, District 2nd counsellor to the M.I.A. During their five-day stay they made many visits among the members and non-members. We were all happy to receive their instructions, especially in the singing and in the dance practising. We wish to thank them very much for their help.

We were privileged to have Elder Pypor, our District President, and his new companion, Elder Oveson, in our midst. Welcome, e hoa, keep coming and plant more good seeds. These fine elders have done good work during their short stay. During their stay they held many cottage meetings here.

After many months of being absent from among us we were more than happy to see Elder Ralph Hamon. Another unexpected visitor was Brother Peta Ape. Although their journey through the bush with their bicycles was rough and hard, they finally arrived, still in the best of spirits. During their stay many words of encouragement were put forth at the various cottage meetings which they held.

On January 29th Elder Pypor ordained Brother Hiaue King a deacon and Elder Ralph R. Hamon blessed Riria Hereora. At present we are looking forward to Hui Tau.

DUNEDIN BRANCH

By Jim Marshall

Well, how is everyone making out with their New Year resolutions? Down here we have resolved to take the weather here as it comes, and believe me it comes in large quantities. I think we had our summer last week, but maybe we will get a return.

Well, now for a bit of news. We had a visit from Sister Douglas, her son and daughter, and Miss Joan Williams of Auckland early in the month. You should have seen Elder Pearse and Elder Danielson squeezing news of the big city from them. It was really good to have them with us for a day.

We have also had a visit from Elder Snelgrove. (Who hasn't!) He explained

the new M.I.A. programme to us and gave us some help in clearing up our little problems.

The big news of the month down here, of course, was our Branch Conference. The M.I.A. put on a very good social, so everybody says. The Relief Society sisters put on the supper, and they really made a good job of it. We had the District President, Elder Gilbert, and his secretary, Elder Tolman, with us for the week-end.

Sunday meeting commenced at 9:30 with a Priesthood meeting. The first general session, which commenced at 11 a.m., was conducted by the Sunday School Superintendency, and most of the talks dealt with the work of the Sunday School. We heard the whole story of how it came into being and how it has grown.

The afternoon session was conducted by the Relief Society and a really fine programme was presented. During the programme we were favoured by two vocal solos. One from Sister Jessie Abernethy and the other from Mrs. Stone. We are very fortunate here in having such a fine group of women as we do. They are ever ready to help when anything is being arranged and they can always be depended upon.

The evening session, of course, was conducted by the Branch President. We were treated to some really fine talks and we heard the first principles of the Gospel well and truly expounded.

We didn't have a very large attendance but we will do better next year. Those who attended were well and truly satisfied with it.

Everyone is now busy practising for Hui Tau, and trying to save money. I hope the carrier pigeon gets away with this report, because the icebergs are closing in.

TAMAKI BRANCH

Before leaving for Auckland on the first stage of his journey home, Elder Heslop was presented with a rug on behalf of the Branch, and a dressing gown on behalf of the Beehives and the softball teams in which he took a great deal of interest. The young people are going to miss Elder Heslop very much. Haere ra, Elder Heslop.

Elder Snelgrove was a visitor to the Branch in connection with the Mutual work. Thanks for the visit, e hoa. Even though it was brief, it was most instructive.

Brother Rahiri Harris, in company with Brothers Meha and Christy, have at last commenced their missionary labours. They are now in the Ngapuhi District.

Elders Sharp, Hansen, and Ngakuru were visitors to the Branch during the month.

Much interest was taken in the visit of the Ngatitoto Concert of Porirua, Wellington. Showing to an appreciative, large audience in the Town Hall, Dannevirke residents have been passing many favourable comments on the capabilities of such a talented group of young people.

Comprised of forty-odd members, the party arrived in Tamaki on Friday, the 27th of January. That night they performed in the Town Hall, and afterward

they attended a dance which was held in their honour. The next day they performed for the patients and staff of the Public Hospital. Mr. P. G. Smith, chairman of the hospital board, extended a voice of thanks for the entertainment which the group provided. KIA ORA NGATITOA!!

Brothers William Harris and Kaurauria Wirihana visited Auckland for the Empire Games. During their stay there they stayed with Brother Albert Kewene.

WHANGAREI BRANCH

By Valerie M. Jones

On January 15th our Branch officially opened the New Year with the usual Sunday meetings. The Relief Society and M.I.A. also held their first meetings in that week, and are now working on the projects for Hui Tau. The Relief Society quilt is progressing nicely and the M.I.A. carving and mat-making are well on the way. The M.I.A. is closing its summer programme with a picnic at Mair Park on February 9th.

We closed 1949 with our first M.I.A. banquet at which we had the pleasure of entertaining Elder Phillip Snelgrove and Elder Ross J. Pyper.

KAIKOU BRANCH

By Carrie Peihopa

February brings another busy month to housewives. Now they'll be preserving and bottling up for winter use.

The sisters of the Branch are at work on their bedspread, which is hoped to be completed for Hui Tau. The Relief Society visiting teachers are keeping those who are in need and also visiting the homes and members who have gone out of Church and their callings.

Mutual work is one of our interests. Without the Mutual work we shall not be seen having any fun. However, through it we will be having a lot of fun and extra activities.

Recently returning to our midst was Sister Amelia Peihopa. She was accompanied by Brother and Sister Andrews.

In Sunday School there is a fair attendance. The Primary work is moving up slowly under the direction of Sister Jannie Herewini. Sister Maraea J. Tipene is the newly-appointed secretary of the Primary. Kia Kaha, Maraea!

The Primary children recently had a wonderful picnic by Sister Paraha's creek. They went swimming and then were served a supper afterward.

Brother and Sister John Peepe spent their holidays in Auckland. While there they stayed at the home of their daughter, Sister Less Owens. We are glad they are back again.

TE HUEHUE BRANCH

By James Witehira

Now all the highlights of the past and New Year are over the work in the Branch is getting back to normal. Our Branch showed a great decrease in numbers after Brother John, Brother Barney, and William Witehira moved down to Tauraranui for the bush contracts. Brother John's three boys, Eddie, Paddy, and

Whitona, have gone down to Wellington to join Elder Elkington on the building mission. It is certainly lonely to see our chapel looking quite bare on Sundays after having a full house every meeting.

Tumuaki Young was here to visit our Peka on January 5th with Hohepa Heperi, Shantere Witehira, and Brother George Randell. Tumuaki's inspirational talk on the sacredness of marriage has certainly helped us here to realize the value of it.

The auxiliaries of our Branch are quite active, with the exception of the M.I.A.

We regret to say that one of our Primary boys, Albert Edward Nygard, fell from the rails of their cowshed and broke his arm. His condition last night was reported to be quite serious.

May I also announce to Whakapapa Tumuakis in the Bay of Islands Oistrict to please encourage the Whakapapa work. Don't forget to send your family sheets in to Brother James P. Witehira, Puna-kitere, Kaikohe, or to Brother Pera Wihongi, Awarua. Rush them along and we'll rush them through for you.

MANGAKINO BRANCH

By P. Tengaio

I attended a unique Sunday School service at Rotorua on Sunday, January 1st. The programme was entirely impromptu, but response from the cosmopolitan congregation was such that I from beginning to end I felt as though I were present at one of our well-prepared Sunday morning services.

Visitors to Mangakino recently were Mr. and Mrs. L. Pedersen and their daughter Fay. Also from Nuhaka was Sister Emma Mitchell. She has been staying with her son, Whitu.

Four members of the Haeata family are the latest addition to our Branch roll. They are from Hiona Branch, Wairarapa.

ROTORUA BRANCH

By Ida May Thompson

Rotorua wishes everyone the compliments of the season. Our Branch ended the old year with a Christmas party held at Sister Chirney's home. Sister Lena Waerea and her family and a happy time touring the districts and Sister Rogers was lucky to have her sister with her. First of our many visitors were Elders Horton and Querry, along with Brother Tute Kainamu from Gisborne.

The Rangitoto Choir from Auckland made a big impression here through their holiday visit. The people in Rotorua are still talking about their beautiful concert. Rotorua congratulates you people on your success and hopes you can do it again soon.

We held a very merry and happy New Year's Eve party and then everyone went down to the lakeside to see the bonfire. The holiday broke up with a very happy crowd journeying out to Lake Tarawera for an all-day picnic. Ask anyone if they enjoyed it. The answer will be a definite—yes!

The Taiporotu Maori Club wishes me to thank the Rangitoto Saints for being so wonderful to them.

The Rotorua Saints journeyed through to Judea for the Hui Pariha and came

back. Then the next week it took off to Kiri Kiri Hui Pariha because they'd enjoyed the Judea Hui Pariha so much.

That's all the news up to the minute, so Rotorua Branch says—So long, folks!

TIMARU BRANCH

By "Pulpit"

Time has wrought many changes in this Branch since our notes last hit the press. Among many visits from friends and members we received two very unpopular ones from old man "sickness." Sister Nislop has been confined to her bed for five weeks, but is now up and about on unstable but hopeful legs. Also, baby Graeme Perritan has had two stays in the hospital but he is now well on the road to recovery.

We renewed acquaintances with Sister Mulligan Elder Snelgrove, Sister Thompson of Christchurch, and Elder Jenkins of Dunedin. Nice to see you folks again!

We lost a stalwart when Sister Heninger left us to labour in Dunedin, and we are looking forward to the visit which she and Sister Peterson will make with us in the near future.

Timaru supplies nothing but the best, so Dunedin surely got a goldmine. Now school has started and the holidays are over so we are hoping to get back to our large attendances again. So until next month, cheerio from sunny Timaru.

UTAKAMA BRANCH

By Haari Hopeta

We were sorry to have lost Elder R. H. Magelby, who has been transferred to Rotorua. We would like to say thanks, Elder Magelby, and wish him the best in his new assignment. We are glad to welcome Elder R. H. Edwards, who is now labouring with Elder Simpson.

Our sympathy is extended to Takahi Anderson in the recent loss of his daughter, Edith Paul. Also to Mr. and Mrs. Meto Toki in the recent loss of their son, Titari.

The elders have been visiting Sister Jean Solomon from Wellington. Brother George Solomon is very active in the Church, so kia kaha, brother.

Sister Amelia Hapeta and Sister Mary Joyce are spending their six weeks' holiday here and will go back to school at Queen Victoria College.

Miss Betty Casper is spending her holiday in Okaihau Boarding House.

Sister Tuwhangrai Hapeta is spending her holidays with her sister, Mrs. Bomans Yates. Sister Mura Wihongi spent her Christmas holidays with her mother, Mrs. Tauraraia Joyce.

NGARUAWAHIA BRANCH

By Edwin Ormsby

Brother and Sister Marshall returned from a successful shearing season at Taihape. Brother David Ormsby, who took ill last October and was taken to the Waikato Hospital, has now recovered and has returned to his family. Most of the Branch activities closed down at the end of 1949 with the exception of the Sunday School. Owing to the absence of most of our officers who went shearing,

we had to close down the M.I.A. We hope to start up again as soon as possible and take part in various Hui Tau events.

RANGITOTO BRANCH

By Ani M. Pihema

On Sunday, January 29th, the Branch was favoured with the presence of three grand Korouas: Brothers Tuati Meha, Rahiri Harris, and Hirini Christy. These brethren have been assigned on a special mission to the north. E Te Tai-Tokerau, Kia hina ra! Kia hiwa ra!

We were thrilled to play host to the Taiporutu Concert Party, who were here from Rotorua to fulfill engagements at the Town Hall in the latter part of January. The party was lodged in the vacated house next door to the elders' home at Scotia Place. Brothers Waaka Clarke and Steve Watene of our Branch served guests some delicious hangi kai. Meeting and mingling with them gave us deep pleasure, and many friendships were made.

Speaking of friends—both old and new—we would like to say Kia Kaumatua Parima, former District President. "Hoki mai Kita Kainga e hoa, Kapai to teio Maori."

To Sister Lucy Hemmingsen, former Branch reporter, we tender a vote of thanks for the excellent work she has done in keeping Rangitoto in the news. Appointed to succeed here is yours truly, Sister Ani Pihema.

Another release which took place on Sunday was that of Sister Mary Bryan and her counsellors from the Primary Presidency. These sisters have worked diligently. We regret that Brother and Sister Hirona Wieliff of Rotorua are unable to stay with us a little longer.

Another willing helper we had was Elder Zollinger. His fine bass voice will be missed in our choir and other activities.

Some very welcome recent newcomers are Elders Querry, Winters, Mills, Leaney and Sylvester. These brethren are informed that there are vacancies in our tenor and bass sections.

We acknowledge the beautiful Xmas cards received from Elders Andrus and Stebbing. The entire Branch returns the compliments along with their arohanui to you both.

WHAKATANE BRANCH

By Edna Quigg

It is with mixed feelings that we greet you all this month.

Firstly, we are all very thrilled that one of our investigators, Mrs. Coutts, has recently joined the Church. Her baptism, which took place at Wairoa on January 22, 1950, was performed by Brother Reg Ormsby and she was confirmed by Elder Winter. We wish to take this opportunity in congratulating you, Sister Coutts, on the step that you have taken. On that same day Brother Reg Ormsby was ordained an elder.

Secondly, we have recently bidden farewell to our missionaries Brother Ormsby was released on the completion of his six months' mission. Elder Winters has been transferred to Auckland and we re-

gret that they have both had to leave us. They have made many fine contacts here in Whakatane through tracting and basketball.

We were pleased to see Elder Magleby recently transferred from up north. In his visits to the Saints he was accompanied by Elder Winters.

On January 17th a very fine meeting was held at the home of Sister Coutts.

A report has reached us that Sister Martin has had pneumatic fever. We pray that you will soon be well again, Sister Martin.

Well, folks, with sad hearts we now say cheerio and goodbye. We understand that Elder Magleby is to be stationed in Rotorua and will only be able to pay us an occasional visit. We regret that our Sunday School and cottage meetings will have to be discontinued, but only for a short time—we hope.

Sometime in the future you may once again hear from us. So until then, "Kia kaha and keep smiling."

MATARAUA BRANCH

By LeAroha Witehira

Early this month Elder Snelgrove, Mission M.I.A. President, and Elder Lloyd, our District President, visited some of the Saints in our Branch.

On January 10th a farewell party was held in honour of Elder Lloyd's departure for home. Haere ra e Roiti, e hoki kite kaininga.

We shall always remember your teachings and kind words during your leadership.

Our new District President, Elder J. L. Bates, recently visited us on January 22nd. Kia kaha tonu kite haere mai, Elder Bates.

The Welfare Plan Committee is taking steps in the work for the season. All other organizations are doing fine work.

We wish to welcome our dear Sister Osborne and family who have been visiting us from her new home in Whangarei. We really feel it a pleasure to have them here with us during their holiday.

The Saints of this Branch really feel it a great loss to see Elder Magleby transferred to Rotorua. However, Elder, we all look forward to seeing you again sometime and we look forward to hearing your testimony and the new experiences you will have in your new assignment.

We are grieved to say that our Sister Te Wehenga Wihongi is still not feeling well, but we all look forward to her speedy recovery.

AUCKLAND BRANCH

By Faye Aston

Our arohanui to you all! Once again this is the Auckland Branch reporter hoping to zero you in (as Elder Winter would say) on the happenings here in the Branch.

Many exciting incidents have occurred during this month. Members of the Branch Choir recently combined with the Rangitoto Choir to welcome the Canadian Empire Games team to Auckland. Under the direction of Kelly Harris, the combined choir sang beautiful Maori songs

before thousands of surrounding spectators.

The officers and teachers of the M.I.A. are really on the ball this year. A very important meeting was held on January 18th. Plans were made there for the educational and recreational activities of the forthcoming year.

We have been privileged in having had visits from Brother and Sister Barraclough of Boise Idaho. Sister McIntyre, too, has been visiting with us for a short time. She hails from Wellington.

God bless you, Brother Collins. We all miss you and hope to have you back with us as soon as you are well again.

Well, folks, Elder Mills has arrived to take over the editorship of the **Te Karere**. Elder Jenkins decided to run off to his home District—Bay of Islands. What has that District got that the Aucklanders haven't? After all, they have captured Elder Bates, the new District President there.

To Elders Overson, Fridal, and Edwards our prayers and blessings go with you in your work of the Gospel.

The "Aorangi" comes into port and consequently elders go. On Tuesday evening, January 31st, a farewell evening was conducted by the Auckland Branch for those missionaries who departed aboard the "Aorangi." God bless you all for your wonderful work among the people of New Zealand.

Kia ora, Elder Horton! We wish you every blessing in your position as District President of Auckland.

WELLINGTON BRANCH

By Donald K. Ross

Heigh ho, everyone! This is your new Wellington reporter bringing you all the local chit-chat about our up and coming young Branch. Now that we are at the beginning of another year, and at the turn of the half-century, it is time that we "pulled our socks up" and began in earnest to take heed of the things around us. This then is the firm resolve of all Wellingtonians!

During the past two months things have been doing. In other words, a new broom has come in and is busy sweeping out the cobwebs from dusty corners! This broom is in the capable hands of our new Branch Presidency, which consists of Elder Arthur Stinson (our own local brother) as President; Elder Donald K. Ross as 1st counsellor; and Elder Parata Pirihi as 2nd counsellor. These brethren have their heads together constantly, and believe me, things are about to pop!!!

The Hui Tau snirit has reached a new height in the Wellington District. The Hutt Valley Branch has united with the Wellington Branch, and, with combined efforts, they are determined to make a place for themselves in the forthcoming Hui Tau competitions, with at least one victory!

We wish to bid "Bon Voyage" to Elder David Kinsey who has recently left our shores to return to his homeland. We all miss him and his hearty laugh. At the same time we wish to welcome into our midst Elder Westover. He is one of

our former elders who has come to replace Elder Kinsey in the District Presidency. We welcome Elder Mantle, too, since he will be with us until he sails for home. It is Elder Westover's ambition that we put forth a good effort in this year's Hui Tau, and we won't let him down, will we folks!

WAIHI BRANCH

By Colleen Savage

Well, after a few months absence we're back once more to bring you a summary of the work we're doing here. We now have a Primary which is coming along fine. The officers that were set apart a few months ago by Elder Packard and Elder Jackson are: Sister Lucy Putan, President, and Sister Violet Thomas as her 1st counsellor. Ramona Daniels has been called to be the secretary and Sister Colleen Savage will be the chorister.

On December 18th Sunday School and Branch officers were set apart. Elder Jackson is the new President. His counsellors are Henry Ormsby and Raiwhera Mita. George Savage is the secretary.

The same day there were a number of baptisms. Eileen Mita, Elizabeth Mita, and Marice Tania were baptized by Elder Gregson.

On the 28th and 29th of January we attended the Hui Pariha at Thames. It was the first Hui for many of us, and we wish to thank the Thames people for the fine way in which we were received. To Elder Jackson we say farewell, but we are glad he isn't going very far. To Roger Hamon we welcome you and may your mission here be a happy one.

Brother Henry Ormsby and George Savage were set apart as elders by Tumauki Young when he was here for the Hui Pariha.

AWARUA BRANCH

By Moses Wihongi

In the early part of January Elders Snelgrove and Lloyd and Ivan Joyce visited our Branch. In connection with the new M.I.A. programme, a meeting of all M.I.A. officers was called. The Y.M.M.I.A. was reorganized. Brother David Tari and Ripi Wihongi were released from the M.I.A. Presidency and Brother Mutu Wihongi has been called to be the M.I.A. President.

Sister Mary Wihongi President of the Young Women, has been away for three weeks attending the teacher's refresher course at Massey College. During her absence Brother Mutu Wihongi carried on with the recreational programme.

On Wednesday, January 25th, the Primary organization of the Branch had a day's outing in the bush under the direction of the Primary Presidency. Each child took along some kai. A very enjoyable day was had by all the children.

On Saturday, January 28th, Brother Pat Wihongi performed a wedding. He united Ben Wihongi Kaihe and Erana

Wiremu Neko as husband and wife. Both of them are members of the Branch.

On Wednesday evening, February 1st, we were very fortunate in having the three travelling missionaries—Stewart Meha, Sidney Christy, and Rahiri Harris—with us for a time. A special meeting was held in the new hall which was enjoyed by all who were present. Very inspirational speeches were given by those brethren.

BAY OF PLENTY

By Diana Josephs

The Rangitoto Choir made a big hit here at the Rotorua Soundshell during the New Year festivities. It has received a lot of praise from the people here, and it is still the talk of the town.

Elder Fairbanks visited with us for a short time while he was here taking care of some business. That reminds me, Tumauki Young's visit is drawing nearer and we're getting everything ready in anticipation of his coming.

The District Hui Pariha was held on the 21, 22, and 23rd of January. Like all Church functions, it was a great success. Our District officers are to be commended for their fine work in making such a success of it.

Sister Lena Waerea and Sister Messine Rogers, Presidents of the Relief Society and Primary organizations in the District, have been instrumental in raising the standards of these organizations in the District. Along with Sister Young, they were thrilled to hear the reports from the branches.

Also, Sister Rogers, as per usual, had a well-prepared programme and it was well received by everyone.

Another big highlight of the Hui Pariha was a play written and produced by Elder Gibbs and Elder Hugi. It was called "Israel, Israel, God is Calling" and it depicted the Gospel down through the ages until it was handed to the Maoris.

Guests of honour were President and Sister Young, Elders Fairbanks, Zollinger, and Brother Vete of Tonga.

Brother Joseph Kolne, M.I.A. District President for the past eleven years, has been released with a vote of thanks. Brother Richard Ormsby has been called to replace him. He will be assisted by Brother Bart Watene and Brother Dalton Tawa.

The District Presidency wish to thank everyone who assisted with the Hui Pariha, especially the non-members. They practically did most of the cooking.

We wish to congratulate Sister Tena Waerea on her new mission assignment as the President of Young Ladies for the mission.

To this District we wish to welcome Elder Magleby, grandson of Ephraim Magleby.

We must also say goodbye to Elder Winters. He left a lot of friends behind him, and he even visited the famous "Halverson Acres."

Elders Scott and R. Ormsby have been honourably released from their six-month missions.

My last words on this report are to say farewell to Elder Richard Jenkins (my last boss). Up to date he is the

best boss I've had. Also from the District we wish to congratulate Elder Mills on his new appointment as **Te Karere** editor. (Thanks....Ed.)

HOROHORO NEWS By Halverson Acres

We have had many visitors to Halverson Acres lately.

Mr. and Mrs. Pedeston and family from Waikaremoana paid us an overnight visit and to have a good look at the Horohoro Heights.

Also we have had Brother and Mrs. William Broman and family of the Auckland Branch visiting us.

A Hui Peka was held here on the 7, 8, and 9th of January. The District missionaries attended plus two carloads from Tauranga, as well as Eleanor Brown from Auckland.

Services were held on the lawn on Sunday and the elders gave some fine talks, also Eleanor Brown. After service a buffet dinner was served and Elders Magleby and Winter washed the dishes. In the afternoon, sweating with the heat, everyone alternately showered under the Barney Falls.

In the evening, Elder Winter arranged a fine programme. Elders Isaac, Hugie, and Scott, along with Walter and Roland Josephs, built a big bonfire, and, believe me, it was a real fireside chat under the moon and stars.

The Horohoro Sunday School wish to welcome Elder Magleby and wish to farewell Elder Winter. This elder is a good singer, Kelly. Use him!

Sister Moller paid a flying visit to Nuhaka to spend a merry Xmas there.

We wish to extend our sympathy to Brother and Sister Greening at the tragic death of their grandson.

We have had District officers Sister Lena Waerea and Sister Messine Rogers visiting with us. Elder Hugie and Elder Gibbs attended a 21st birthday here in honour of Sonny Andrew.

A birthday party was held in honour of Leila Hingston. She has not missed a Primary or a Sunday School for the past eighteen months. She is nine years old and is a non-member of the Church.

STATISTICS

Births: To Brother and Sister Manual Paul, Kaikou Branch, a baby boy.
To Brother and Sister Thomas Mananga, Kohunui Branch, a baby girl, on December 16th, 1949.

Baptisms:

- Sister Coutts, Whakatane Area, January 22nd, 1950.
- Sister Hira Anderson, Whangarei Branch, December 18th, 1949.
- Sister Eleanor Witehira, Whangarei Branch, December 18th, 1949.
- Brother John Cash, Whangarei Branch, December 18th, 1949.
- Eileen Mita, Waihi Branch.
- Elizabeth Mita, Waihi Branch.
- Marice Tania, Waihi Branch.

Ordinations: Reece Ngakuru, Waimamaku Branch, teacher.

Nolan Ngakuru, Waimamaku Branch, teacher.

Graham Ngakuru, Waimamaku Branch, deacon.

Tore Kupa, Waimamaku Branch, deacon.

Reg Ormsby, Whakatane Area, elder.
Hiaue King, Waikare Branch, deacon.

Henry Ormsby, Waihi Branch, elder.
Wiremu Ormsby, Waihi Branch, elder.

Marriages: Gwendoline Lucre to John Shortland, Whangarei, December 12th, 1949.

Agnes Phillips to William Ervera, December 29th, 1949.

Erana Wiremu Neko to Pat Wihongi, Awarua, January 28th, 1950.

Deaths: Waimatao Raihania, 72, Te Hauke Branch.

Arapata Ngaruhe Hapuku, 15, Te Hauke Branch.

Mathi Whare Mahihi, 78, Auckland.



Love does not spring up and grow great and become perfect all at once, but requires time and the nourishment of thoughts.—Dante.

There is no man that imparteth his joys to his friend, but he joyeth the more; and no man that imparteth his griefs to his friend, but he grieveth the less.—Lord Bacon.

Fear to do base unworthy things is valor; if they be done to us, to suffer them is valor, too.—Ben Johnson.

Day dreams are not useless after all, provided you back them up with day hustle.—Jerome P. Flieshman.

The Guy in the Mirror



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

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

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

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

—Anonymous.

Nestled in the peaceful valleys of these everlasting hills is Brigham Young University. Thousands of eager students come here from distant lands in earnest search of truth.



JOSEPH SMITH
Memorial Building

Te Karere

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



Hui Tau Edition

APRIL - 1950



I ASK the Christian world, Where are your witnesses that Jesus is the Christ? Who are those who testified of His mission, and how many are there? Eight persons testified of Him, and their testimony is recorded, and they were His disciples and parties concerned; yet at this day all the Christian world is ready to receive their testimony. I testify that this work of God in which we are engaged has been commenced to gather the House of Israel and establish Zion in the last days, and has more outward and weighty evidence to prove that it is of God than there was in the days of Jesus to prove that He was the Christ. When the Book of Mormon came forth it was testified to by twelve witnesses, and who can dispute their testimony? No living person on the earth can do it, and besides the testimony of these twelve witnesses, hundreds and thousands have received a witness to themselves from the heavens, and who can dispute their testimony? No living person on the earth can do it.

—BRIGHAM YOUNG.

OUR COVER PICTURE THIS MONTH proves to us that Nuhaka is preparing for Hui Tau. Wielding the paint brushes on this L.D.S. Hall are Elder Norman E. Wright, Elder Earl E. Wright, and Elder James H. Nielsen.

TE KARERE

Established 1907

Wahanga 44

Nama 4

Aperira, 1950

Gordon C. Young	Tumuaki Mihana
Charles T. Mills	Etita
George R. Hall (Hori Hooro)	Kaiwhakamaori
Malin Perry	Hekeretari o te Mihana
Charles L. Querry	Asst. Secretary
Harlow W. Pickett	Mission Recorder

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:


An Easter Editorial	110
-----------------------------	-----

Special Features:

Fulfilment of Prophecy	114
Programme 1950—Hui Tau	121
Menu 1950—Hui Tau	122
Ko "Ihu" Te "Karaiti"	123

Church Features:

President's Page	112
Women's Corner	113
Time Out for Smiles	118
This World-wide Church	119
News of the Field	127



An Easter Editorial

THEY were bewildered, because at the going down of the sun there was no darkness. Then they looked west in hopes of seeing mountainous peaks jut into the dusky evening sky. But there was no evening sky. It was still light—just like when they had eaten their noon-day meal. The hearts of conspiring men pounded for a few brief, anxious moments. And then they fell to the ground as though they were dead. Their plan to kill all believers had been thwarted. Samuel the Lamanite had prophesied, and he was right.

There was continual light through the night, and the next day the sun rose in its natural order. The Messiah would be born that day in Jerusalem But that was thirty-three years before.

As Nephi slowly moved forward, he was unconscious of the sober faces that turned his way. Tears of joy rolled down the wrinkled face of an aged man who had believed. A widowed lady, her back bent from years of toil, looked at the prophet through misty eyes. She had a lump in her throat, too, and it wouldn't go away. Her son had refused to listen to the prophets, and thoughts of him kept flashing through her mind. A young babe seemed to sense the difference between this man and the others. It turned its smooth-skinned face from the warmth of its mother's neck and watched him. Bowed heads on all sides would straighten up for a moment and then the gaze of believing eyes would gradually return to the ground. This was a time for serious reflection. This was what righteous people had lived for.

With deliberate, shuffled steps he weaved his way through the crowd of people which had gathered at the temple. They, too, had heard the command for him to come forward. They knew him because he had told them for years that this would happen. Some had believed him and lived accordingly. Some had hoped that he was wrong; now it was different. He was right. The Christ had descended from the heavens!

Yes, there had been signs. From the time of His birth until His crucifixion there had been signs. The proud, the haughty, the rich, and the wicked had observed the signs, as well as the pure in heart. But righteous living was inconvenient for them. Nevertheless, there were signs.

When that intense, vapour-like darkness fell upon the land there was no mistaking. That was it, the final sign. There was no sun, there were no stars to be seen, and the bright rays of the full moon did not shine. For three days this lasted—and then He spoke out of the darkness.

He spoke of cities that had been laid waste. Someplace in one of those cities a heavy stone fell from an arched doorway. A man who had used his wealth to suppress the believers was suddenly crushed to death as he fled from within the shaking walls of his home. Someplace else a party of people were suddenly swallowed by a huge crack in the earth's surface. No longer could their wealth, their fine clothes be of comfort to them.

But where the righteous were there was peace. Maybe the mountains were being levelled, and maybe the seas were being tossed beyond their bounds, but still there was peace. There was peace because some had lived in expectation of these events, events which were to precede the coming of Jesus of Nazareth, the resurrected Christ, the Son of God.

He was here now. He had been to His sheep in Jerusalem, but they had not accepted Him. Now He was among His other sheep, the descendants of Joseph who had been directed to the land of the everlasting hills.

They hastily went forward and felt the wounds in His pierced side. They felt the prints of the nails in His hands and feet . . . And then Nephi was commanded to come forth.

Yes, the prophets of God had been right! Christ did come!

Today, almost 2,000 years later, there are other signs which are just as plain and unmistakable as those which were given in former times. Men duly commissioned of God have testified of signs that are to precede His coming. Nations have fallen. Greed and envy are filling the hearts of men with hate. Men's souls are failing them. There is a need for the every-day application of principles which are found only in the true Gospel of Jesus Christ.

But in the hearts of those who have faith, who know, who believe, there is unspeakable joy. For we know that these are signs that are coming to pass, just as surely as we live.

And so we live, we work, we pray, and we testify that Jesus Christ lives. *He came. He will come again!*

—C.T.M.



The President's Page

Dear e hoa ma

IN a few days we will be gathering at Hui Tau to strengthen one another with our testimonies of the truthfulness of the restored Gospel of Jesus Christ. The elders and Saints at Nuhaka have united to make our stay pleasant and interesting. Now we must do our part by conducting ourselves as true members of His Church.

We will have sports and entertainment but we must remember that Hui Tau is a religious conference and we want to conduct ourselves accordingly. Remember there will be many outsiders among us who will all be affected by our actions. There will be those who are seriously investigating the Church and the actions of the members may determine the course of their future lives. Loudness of speech and laughter and misconduct by Saints or elders may turn these earnest seekers of the Gospel away from the truth.

It is very possible that we may be favoured by the presence of the Prime Minister or some of the Government officials. They have been invited and we hope they will attend. We want them to see the kind of people the members of the Church of Jesus Christ of Latter-day Saints really are.

Let our conduct be most circumspect. You who travel in groups remember that people know who you are, and they judge the Church by your actions. When we arrive at the Marae we want to co-operate with the Hui Tau officials in every respect. It is no small task to take care of three or four thousand people. Do not criticize or complain if there are a few inconveniences. Consideration for one another and having a genuine desire to be of service to your fellow men is the duty of every Latter-day Saint.

Show by your actions that you are a true follower of the Golden Rule. "Do unto others as you would have others do unto you." If love and consideration for one another actuate all of us at our Hui Tau we will have a time of rejoicing. We will come away spiritually fed and determined to live our religion, thus helping to establish the Kingdom of God here on earth.

So, welcome to Hui Tau, and may the choicest blessings of our Heavenly Father attend us throughout these memorable days.

—TUMUAKI YOUNG.

Women's Corner



BY VIRGINIA D. YOUNG

HUI TAU is rapidly approaching, and I'm sure that we all feel a spirit of excitement and joy in the thought of another spiritual feast. Everyone seemed to enjoy it so much last year, and I'm sure that this year will be even better.

At this time I would like to suggest that husbands and wives make plans to attend Hui Tau together. Get someone who is capable to look after your small children so that you can both plan to attend. The wives need to be stimulated by these gatherings just as much as the men. The women are pretty well tied down with the children during the whole year. They need this contact with the Saints and friends from all over the Mission.

In order to share the wonderful spirit of these meetings, we must attend them. Just having someone else tell us about them does not give us the real satisfaction of attending them. We are a very blessed and fortunate people to have this privilege of meeting together at Hui Tau.

Wonderful counsel and instruction will be given to help us live better lives. If husbands and wives hear these

words of counsel they will be able to plan and work out their problems together. By doing this they will feel that fine spirit of love and companionship which is needed in building happy homes.

Our children are depending upon us for all the help they can get. If they don't receive help from us, they will go elsewhere. We must keep our families together as a unit. We must win our childrens' confidence and love in order to help them solve their problems. To us they may seem trivial; to our children they are all-important. We must not belittle the fact that they come to us for advice. We must make them feel that we are interested.

None of us ever know so much that we cannot learn a little more. The world is moving ahead so fast that we can't afford to be left behind. Let's all of us work together and make this year an outstanding one. Let's really put our homes on a solid foundation. Each day we want to try our very best to gain all the knowledge we can obtain. Then we want to practise the good things that will help us and our children to live better lives.

FULFILMENT *of Prophecy*

By Le Grand Richards

I WOULD have been very happy to give my time to Elder Cowley. I am sure we could all have listened another hour to his wonderful experiences while away and enjoyed the spirit he brings home to us. I love the spirit of this work. I have loved it all my life. I think it is the most wonderful thing in all the world.

To me, one of the greatest miracles the world has ever produced has been the fulfilment of the words of the prophets in the gathering of latter-day Israel and our establishment here in the tops of these mountains; this beautiful temple that stands on this block, our fertile valleys, and our very presence, for the Lord said He was married unto Israel, speaking of latter-day Israel:

... and I will take you one of a city, and two of a family, and I will bring you to Zion:

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jer. 3:14-15.)

And that is the reason for which we are gathered in this great conference here today, that we might be so fed.

We had the privilege of attending a meeting in the temple a week ago yesterday—all the General Authorities—preparatory to this conference, and one of the brethren, in bearing his testimony, indicated that as a boy he and his brother talked about the prophecies, and he said in substance, "If I ever live to see the Jews gathered back to Jerusalem, then I will know that the prophets knew what they were talking about."

Well, today, that is an obvious commonplace. We know, notwithstanding the fact that Jesus said that not one stone should be left upon another of their great temple, that that land should be plowed as an acre, and that they should be scattered, as the prophets indicated, among all nations and become a hiss and a byword, nevertheless the promise of the Lord was upon that land that it should be rebuilt, and that they should be gathered again and that it should become a great city. Compare that for a moment with the prophecy of Isaiah with respect to the great city of Babylon.

Isaiah had declared that Babylon should be destroyed and that it should be rebuilt, that it should become the home of reptiles and wild animals, and that the Arab should no more pitch his tent there. Today no one would dare declare that the greatest city in the world, if destroyed, should never be rebuilt; but Babylon, the greatest city of its time, never has been rebuilt; the Arabs have not pitched their tents there because its ruins are full of reptiles and wild animals; but Jerusalem, the Lord had decreed, would be rebuilt, and it is now being built.

Brother Kimball, whose assignment is with the Indians, said that President Woodruff indicated that of all the prophecies that were the most difficult for him to believe and understand was the prophecy concerning how the Lord would fulfil all of His promises with respect to the Indians, and yet when we see the work the Church is undertaking today, and the response, similar in a way to what Brother

Cowley has just reported from the islands, we can easily understand how the Lord will fulfil in very sense of the word the promises made to this great branch of the house of Israel.

Some of us recall how President Grant, standing here in this pulpit, used to tell of his friend who graduated from college as a doctor, and he said to President Grant in substance: "I cannot accept your Book of Mormon 'because it is full of lies,'" and then he went on to talk about the fact that the Book of Mormon said that the former inhabitants of this land were experienced and trained in the use of cement. He said, "Everybody knows that is a lie. Cement is a modern product."

President Grant, having a testimony that the Book of Mormon was true, said: "If my children do not live to see vindicated the fact that they did build with cement and were proficient in its use, my grandchildren will live to see it." And he lived himself to see uncovered those great cement highways and cement buildings down in Central and South America, vindicating the truth of the words in the Book of Mormon. How would Joseph Smith have dared to write such things when the book was published in 1830 if he had been the author of it?

And another of the statements contained in the Book of Mormon which President Grant's doctor friend did not believe was where the Saviour appeared here in the land of America following His resurrection and the account says that His voice was heard all over the land, and this doctor said: "You know that is not true, for no man's voice can carry more than a few hundred feet," and yet today, as we speak from this Tabernacle, the voice is going out for thousands and thousands of miles, so today we have lived to see the truth of that statement substantiated.

There is another statement in the Book of Mormon that, in my judgment, no man could have made at the

time the Book of Mormon was published with any degree of assurance that he was telling the truth, and that is the statement in Second Nephi with respect to the work of the devil. I want to read a few words from the 28th Chapter of Second Nephi:

For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish.

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger, against that which is good.

And others he will pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls and leadeth them away carefully down to hell.

And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. (II. Nephi 28:19-22.)

I doubt if there was a Christian minister in all the world who would have said there was no devil at the time the Book of Mormon was published in 1830, and yet when a questionnaire was sent out by the Northwestern University School of Religion in 1934 to five hundred Christian ministers, of the five hundred, fifty-four per cent, or two hundred and seventy of them, said: "There is no devil." Thirty-nine per cent, or one hundred and ninety-five, said there would be no judgment day; and eighty per cent were opposed to teaching that hell was a place of burning.

If the world could just get rid of the devil, probably it would be a different world. They little realize how much his influence and power is being felt, for, in the words of Isaiah: He

decreed that he would exalt his throne above the stars of God, that he would become like unto the Most High. John the Revelator saw the history of this this world from its beginning, when there was war in heaven, and he saw Satan with a third of the hosts of heaven cast down upon this earth, and he saw that he should deceive the whole world.

This does not leave very many out and after listening to the brethren today we realize that we must be very careful if we are not going to be deceived, and in the words of the Book of Mormon:

. . . he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance. (Idem.)

You remember the experience the Saviour had when he went out in the wilderness and found a man possessed of the devil. No one needed to introduce the Saviour because they had known each other in the spirit world; since Satan brought with him the knowledge he had there, he said in substance: "Why hast thou come to persecute us before our time, O Jesus, thou Son of the Most High? (See Mark 5:7-13.)

And then you remember the conversation that ensued and how the Saviour cast him out, and he asked his name, and he said: "Legion," because many spirits had entered into the body of this man, and at their request, Jesus permitted them to enter the bodies of the swine, and the swine ran off into the river and were drowned.

I would like to relate an experience I had with two of my missionary companions in Amsterdam, Holland. We went into a home for dinner. The mother was not a member of the Church; her son and daughter were. As we finished our meal, I asked her how it was she had never joined the Church. "Well, President Richards," she said (I was then president of the mission), "I find it too hard to live.

I just could not keep the Word of Wisdom."

I began to explain to her that the Lord did not give us the Word of Wisdom to deprive us of anything that we ought to have or that was good for us but to protect us against the destructive elements that would destroy the vitality of our bodies, and with that a spirit took possession of her, and, instead of the sweet, lovely soul that she was, she began to roll her eyes and looked up at me and in the most sneering voice I have ever been addressed in my life, said: "Who are you?"

I replied: "I am a servant of the Lord"

Then she turned to her daughter and said: "And who are you?"

She answered: "I am the daughter of the house."

Then she turned to me again and asked the same question, and when I replied that I was a servant of the Lord, she said: "So, if you are a servant of the Lord then I have nothing to do here."

With that I called my companions. We laid our hands upon her head. We rebuked the evil spirits. We commanded them to depart from her and that house, and she fell limp on the floor. We carried her in on to the bed, and, after giving her a drink, in a short time she was her natural self again. The daughter told us that her mother and father had come to America some years previous, and they had something to do with spiritualism here, and she said: "Now the spirits come and annoy her in the night, knocking on the wall until she cannot sleep."

We had another friend in The Hague in Holland tell us that because he had interested himself in spiritualism, if he went to bed at night without praying, the spirits would literally lift him out of his bed and make him kneel down and pray.

There is not time to discuss this matter further, but I want to tell you that there is a spirit of the evil one in

this world and he is trying to destroy the souls of men and gather them into his net, and he is trying to do it with our young people.

I would like to read a few words from an article that appeared in one of our recent magazines to show how the devil, whispering in their ears, tries to lead men and women away and ensnare them in his net, as Nephi says.

I will read the first paragraph of the article entitled "Is Chastity Outmoded?"

Today we talk about sex with an embarrassed frankness that would have filled our grandparents with amazement and horror. This new liberty in speech has its counterpart in behaviour. In many circles the traditional restraints in sex conduct are considered stuffy and out of fashion. Chastity, say many modern people, is outmoded. (Women's Home Companion, Sept., 1949.)

What in the world could the devil, the enemy of all righteousness, desire more than to make our young people think that chastity is outmoded? To accomplish this, we must make them believe there is no devil, and that there is no hell or judgment day. Thus "he whispereth in their ears, until he grasps them with his awful chains; from whence there is no deliverance."

Now I want to quote from another recent magazine article entitled "The Mistake." This article tells of a boy and girl who made a mistake the night of their graduation from high school, which mistake was followed by the birth of a baby. I want to read the last paragraph of that article which shows how Satan whispered in their ears that everything could be covered up, but how they found through their own experience that this was not true, because he is the father of all lies.

"I'm sorry, darling, for everything."

"Don't be," he said, "we're in it together, and we'll get out of it together"

But later upstairs, long after he was asleep, long after the house and street outside were quiet, Janet turned her head and buried her face in the pillow to stifle the sound the sobs made. Because it wasn't true, as people had said, that you could make a mistake and then pay for it. You made a mistake and then you settled down, as she and Ken were doing, to live with it for all the rest of your life.

I read an article in the newspaper at the close of the war, indicating that in Germany there were thirteen thousand illegitimate babies whose fathers were American boys!

Do you believe that in the eternal worlds those boys will ever be able to forgive themselves for having brought sons and daughters into this world—their own flesh and blood—for whom they have never claimed fatherhood and for whom they have never discharged their duty as fathers? We should remember the words of the Prophet Alma to his son, Corianton, and teach them to our children:

Know ye not, my son, that these things are an abomination in the sight of the Lord; yea, most abominable above all sins save it be the shedding of innocent blood or denying the Holy Ghost? (Alma 39:5.)

Now, brothers and sisters, Satan is working every way he can to get us to disobey the commandments of God, and I tell you he would have every man and every woman profaning; he would have them all living immoral lives; he would have them disregard every commandment of the Lord if he could, in order that he might do what he had decreed to do, exalt his throne above the stars of God, and become like unto the Most High.

May God help us to recognize the power of evil in the world and to shun it and to serve the living God, I pray, in the name of the Lord Jesus Christ. Amen.

TIME OUT FOR



Smiles

"And what will you do when I am dead?"

"The same as you do, father."

"Miserable good-for-nothing."

TONE

Wife: Darling, aren't those chimes beautiful? Such harmony! Such lovely tone!

Husband: You'll have to talk louder, honey. Those darned bells are making so much racket that I can't hear a word!

A visitor from America was introduced to an old Scotsman.

"From what land do ye come?" asked the Scotsman.

"The greatest in the world," replied the American.

"Puir bairn, ye've lost your accent."

The prosecuting attorney was examining a negro witness.

"Now, Mose," he said, "tell us what you know about this fight?"

"Well, boss, I think—"

"Never mind what you think; just tell us what you know."

"But, boss, I ain't no politician. I can't talk without thinkin'."



"Just look at old Phillips over there—thoroughly enjoying himself! And I've always understood he was a woman-hater."

"So he is; but she's not with him tonight."

PRETTY OLD

"Say, Bill, have you heard about the guy that's so lazy he gets up at five o'clock in the morning so he'll have more time to loaf."

"Yes! The first time I heard that one I almost kicked the slats out of my cradle."

LOST

There was a thin girl from Messina Who worked with a vacuum cleaner;

But she got in the way

Of the suction one day,

And since then nobody has seen her.

A Scotsman with a Ford stopped at a service station and said to the attendant: "Put a quart of petrol in her."

"What's the matter?" queried the Irish attendant, "Are ye tryin' to ween it?"

MISLAID

"Aren't you ready, dear?" called the patient husband from downstairs.

"As soon as I fix my hair, Henry dear," came the reply.

"Haven't you fixed your hair yet? For gracious sakes!" stormed Henry an hour later.

"Fixed it?" 'shouted the female voice, "I haven't found it yet!"

Ed.'s note: *Gratefully acknowledge Elder Jenkins' "Yavck." Most encouraging.*

THIS *World-Wide* CHURCH

ELDERS DIG HOLE TO HOLD LONG-DESIRED BAPTISM

Because she wanted nothing more than to be baptized and then go home to her Heavenly Father, an elderly lady in Argentina was baptized in a hole dug by the elders near her home. Mrs. Giorgetti, born in Spain, went to Argentina in her youth and was contacted by the missionaries of the Church in 1928.

She has been living on borrowed time for the past while and doctors have marvelled that she still lives. Because of her weakened condition many missionaries have left Argentina without fulfilling her dream of being baptized. Recently her desire for baptism became so strong that she desired to be baptized, even if it had to be done in a hole.

The elders there took a pick and shovel and dug a hole next to their living quarters. After the hole was dug they laid in it a large borrowed truck tarp, which extended out over the banks. They filled it with water and the elderly lady was baptized that day.

CZECHS EXPEL ELDERS (Ogden Standard Examiner)

Two more American Latter-day Saints Church missionaries have been ordered expelled from Czechoslovakia on charges by the Communist Government that they are a "danger to the State."

The two have left with nine other American missionaries who are quitting the country in line with the Mormon Church's new policy of turning

Church work over to Czech converts. The latest expulsions bring the number to 15 of missionaries ousted by the Communist-led Government since last May.

The missionaries left because the Czech ministry of Church affairs had refused to exempt the Mormons from the nation's church laws. The new laws require all officiating clergymen to be Czech citizens to swear allegiance to the Government and draw their salaries from the State.

Wallace Toronto, head of the Mormon Mission in Czechoslovakia, said he has received no further word regarding the arrested missionaries, Stanley E. Abbott of Lehi, Utah, and C. Aldon Johnson of Idaho Falls, Idaho, who were seized while traveling in Moravia.

ELDERS PLAY BASKETBALL FROM WHEELCHAIRS

In response to a challenge which they had made, the missionary basketball team of the North Central States Mission recently played a game in wheelchairs. World War II. veterans who had lost one or both of their legs during the recent conflict were their opponents.

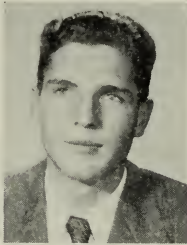
The veterans' team, known as the "Rolling Gophers," outmanoeuvred the missionaries during the first half and held a two-point lead when the half-time whistle blew.

At this time the Master of Ceremonies called on the presiding elder of the South Minnesota District to address the spectators concerning the group of Mormon players.

After his talk he introduced Elder Irvin E. Newton, of Arizona, a missionary for 19 months among the Indians in Montana. Elder Newton is one of the few white men ever to dance with the Indians in their sacred grass dance and has been adopted into the tribe and given an Indian name. He appeared before the crowd in his Indian costume and performed a ceremonial dance.

Then the missionary basketball team formed a chorus and sang for the group.

The game continued then and ended with the Mormons losing 34 to 26. They had won the respect and admiration of the crowd for the good sportsmanship and talents displayed though the scoreboard declared them the losers.



* * * * *

"Te Karere" misplaced the photo of ELDER BLAINE P. ANDERSON, Lehi, Utah, but was found just in time to go to press.

* * * * *

MISSIONARIES WITHOUT PHOTOS

ELDER RAYMOND C. ORROCK, Bankstown,
New South Wales.

ELDER MELVIN S. TAGG, Cardston, Alberta.

**THESE NEW MISSIONARIES ARRIVED IN WELLINGTON
ON FEBRUARY 13th**

They are:

ELDER BILLY BOHMAN WEBB, of Provo, Utah—Wellington District.

ELDER LAMAR JAMES ASHBY, of Garland, Utah—Waikato District.

ELDER LEE LARALL THOMPSON, of Garland, Utah—Wellington District.

SPECIAL MISSIONARIES

HOHEPA HEPERI, SID CHRISTIE, RAHIRI HARRIS, and
STEWART MEHA.

PROGRAMME ★ 1950 HUI TAU

THURSDAY, APRIL 6th:

- Arrival day at Marae.
- 5:00 Kai for all.
- 8:00 Dance.

FRIDAY, APRIL 7th:

- 6:30 Morning Karakia in Sleeping Quarters.
- 7:00 Kai.
- 10:00 Opening Session of Conference.
Gleaner Orations and Men's Quartettes and Choruses.
- 12:00 Kai.
- 1:30 M-Men Orations and Women's Trios and Choruses.
- 5:00 Kai.
- 7:30 Special Primary Programme.

SATURDAY, APRIL 8th:

- 6:30 Morning Karakia.
- 7:00 Kai.
- 8:00 Special Meeting—
Branch and District Presidencies and Secretaries meet with
Mission President and Mission Secretary.
Primary Officers' Meeting.
- 10:00 General Session.
- 12:00 Kai.
- 2:00 General Session.
- 5:00 Kai.
- 7:00 Explorer Campfire Programme.
- 8:00 Old Boys' Meeting.

SUNDAY, APRIL 9th:

- 6:30 Morning Karakia.
- 8:00 General Priesthood Meeting.
General Relief Society Meeting.
- 10:00 General Session.
- 12:15 Sunday School Officers' and Teachers' Meeting.
- 2:00 General Session.
- 4:00 Kai.
- 7:30 M.I.A. Pageant.

MONDAY, APRIL 10th:

- 5:00 Morning Karakia.
- 6:30 Men's Basketball.
- 7:30 Kai.
— All Maori items and all other M.I.A. activities not yet completed will be finished.
- 4:00 Kai.
- 7:30 Gold and Green Ball.

— H U I T A U B O A R D —

Gordon C. Young (Mission President), Elder Norman E. Wright (Mahia District President), Eru TeNgaio, Oliphant McKay, Moraro Walker, and Rangī Greening.

MENU



1950 HUI TAU

THURSDAY, APRIL 6th:

Anniversary of the organization of the Church.

DINNER — 5:00 P.M.

Beef and mutton, puha or cabbage, potatoes, pumpkin, kamokamo, kumara, boiled plum pudding, pickles, chutney, tomato sauce, home-made cakes, lemon pies, fruit salad, biscuits, bread, butter, jam, watermelon, and rock melon.

FRIDAY, APRIL 7th:

BREAKFAST

Stew, potatoes (mashed), kumara, bread and butter, jam, toast, cocoa, cold water.

LUNCH

Cold meat, vegetable salad, cucumbers, bread and butter, jam, cheese, pipis, cocoa, pure cold water.

DINNER

Pork, poultry, puha, potatoes, kumara, kamokamo, pumpkin, relish, pickles, tomato sauce, chow chow, plum pudding, custard, homemade lemon pies, bread and butter, jam, cocoa, pure cold water.

SATURDAY, APRIL 8th:

BREAKFAST

Steak and onions, potatoes, kumara, pumpkin, bread and butter, jam, cocoa, cold pure water.

LUNCH

Cold meat, cream potato salad, bread and butter, jam, cheese, biscuits, watermelon, cool clear water.

DINNER

Beef or mutton, cabbage, potatoes, kumara, kamokamo, pumpkin, fruit salad, blanc manze cakes, biscuits, bread and butter, jam, cocoa.

SUNDAY, APRIL 9th:

DINNER — 4:00 P.M.

Pork, beef, eels, poultry, puha or cabbage, lettuce salad, kumara, potatoes, pumpkin, pickles, plum pudding, fruit salad, jellies, lemon pies, watermelon.

MONDAY, APRIL 10th:

BREAKFAST — 7:30 A.M.

Stew, Maori bread, potatoes, kumara, cheese, bread and butter, jam.

DINNER — 4:00 P.M.

Pork, and every kind of vegetable, boiled pudding, fruit, salads, pies, cakes, and everything else that is left!!

KO "IHU" TE "KARAITI"

Na Taramete



Translated by GEORGE R. HALL

Ko Hura Ikariote, naana i tuku te Ariki

KUA mahea o tatou mahara, kua ngakau atu ki nga okenga o to tatou ariki i a Ia e hikoi ana, me Tona pekanga i te huarahi e peka ana, me Tona tatanga atu ki te oneone, e tu ai Tona Ripeka, e maku ai i Ona Toto. Ona Toto e poroaki tonu nei i nga iwi, i nga reo, i nga huihuinga tangata, kia hui mai ki nga tikanga kua whaka-kaupapatia e Ia hei oranga mo te ao; kia whakawhaiti mai ki roto i Tona Aroha, me Ana atawhaitanga maha, i whakatatutia ki te whenua, i whakatinanatia ki roto i te tohungatanga tapu, e kawe nei i Ana tikanga i runga i te mata o te whenua, mai ra ano taea noatia tenei ra.

Te ekenga o te taua i arahina mai nei e Hura, ka pa te wehi kia ratou; i rongo kau i te reo o Ihu e ki ana mai, "Ko ahau a Ihu o Nahareta," Hoki ana ratou ki muri, hinga ana ki te whenua; Hoani 18:6. I te taua e hopu ana i a Ihu, ka mura te riri o Pita; he hoari tana, otira e hara ia i te tangata maatau ki te mau hoari, ina hoki te haunga a Pita i te upoko o te pononga a te tohunga nui, kotiti ke ana tana hoari, motu ana ko te taringa anake. Ahakoa te ope nei i kite i te whaka-

oranga a Ihu i te taringa o taua pono-nga, kaore rawa ratou i ngawhere, kore rawa i ngawari, kore rawa o ratou ngakau i mohio, ko te Atua anake e ahei ana ki te whakaora i nga mate katoa. Ahakoa i tenei haora, kei te Atua ano te kaha me te mana nui, kua takoto te tikanga i ta Ruka i tuhi-tuhi ai, "I Au e noho ana i a koutou i te temepara ia ra, ia ra, kihai i totoro mai o koutou ringa kia Au; otira, no koutou tenei haora, kote kahanga ano hoki o te pouri." Ruka 22:53. Mo Ana Apotoro, Tana kupu whakamutunga, "Tukua enei kia haere." Te maunga i mau ai a Ihu, i herea ai ki nga here mekameka a te hoa riri; te omanga i oma ai te tekau ma tahi, i wehewehe ai ratou, i mahue iho ai ko te kotahi anake o te Ariki, ki roto i nga ringaringa o te hunga kino, whakateka ki te Rungarawa. "Na Toku kotahi te takahanga waina i takahi, kahore hoki he tangata o te iwi hei hoa moku; takahia iho ratou e ahau i au e weriweri ana; patii ana o ratou toto ki oku weruweru, whakapokea iho e ahau toku kakahu katoa, Ihaia 63:3."

Atu i Ketehemene, ka mauria hereheretia a te Karaiti ka whakaturia ki te aroaro o nga tangata nuuni o nga Hurai, o nga kai whakahaere tikanga

o te ture. Tuatahitia ki te aroaro o Anaha, koia hoki te hungawai o Kaiapa, o te tohunga nui mo ia tau. Ko Kaiapa te kai whaka takoto i te whakaaro ki nga Hurai, nui atu te pai ki te mate te tangata kotahi mo te iwi. Ia Anaha, ka mauria a Ihu kia Kaiapa, kaore he whakaaturanga i tuhituhia, he aha nga korero a Anaha kia Ihu; a ko tenei tikanga kawe i a Ihu, i tetahi tangata ki tetahi tangata, kaore i tika ki ta te ture o nga Hurai, katoa nga mahi o taua po, i tutu nei te tangata ki te Atua, kaore i hangai ki to te ture i hangaia mo nga tangata e whakapaea ana ki te hara.

I te whare o Kaiapa te huihuinga o nga tohunga nui o nga Karaipi me nga kaumatua o te iwi, me te ropu whitutekau o nga Hurai (Sanhedrin). Ko tenei ropu tangata, he ropu i ko-whitia mai i roto i te iwi; ko nga rangatira tonu, kua waia ki nga mahi ture me etahi atu turanga rahi. Ko to ratou mana me a ratou whakatau e uru katoa ana ki roto i nga tikanga o te ture, me nga tikanga karakia ano hoki. Ko te tohunga nui te upoko o tenei kaunihera whitutekau. Ite wa i mania ai nga Hurai ki raro i te ture o Roma, ka ngoikore, ka kongio haere te kaha me te mana o tenei kaunihera; ko nga take nunui e whiriwhiria ana, e riro ana ma tenei kaunihera e whakatau, kua tangohia e te mana o Roma ki raro i nga ture o Roma. Kei te whare o Kaiapa te hunga nei e whanga ana i nga whakaatu mai kia ratou o nga mahi, me te tutukitanga o te taua i arahina nei e Hura ki te hopu i te "Tama a te Tangata." Ia ratou e whanga ana ki ta ratou i kino ai, kua oti ke noa atu nei i a ratou te whakatau, me te whakarite whakawa Mona, ka tae mai a Ihu ka tu i o ratou aroaro, kua oti te herehere, a he herehere na ratou. Ote hikoinga o te taua, tae noa ki te taenga mai ki te whare o Kaiapa, ki te whakatunga i a Ihu ki o ratou aroaro kaore rawa i hangai ki ta te ture i whakatako ai; te ture e ki nei nga Hurai kei te tino whakahonoretia

e ratou. Kua takoto te tikanga i raro i te ture, ko nga tangata katoa e whakapaea ana i te whakapae rahi, ara kohuru, puremu me etahi atu hara nunui, me hari rawa ki te whare, i ata whakaritea i raro i te ture hei huihuinga mo te runanga, otira i tenei, haria ketia ana te Ariki ki te whare o Kaiapa. Ko te tika, me te pono i tuhia ki roto i te ture, hei noho i runga i te nohoanga o te whakarite whakawa, kua hinga, kua turakina e te runanga Hurai, kua papatu noa i roto i to ratou kino me te pouritanga, kua takahi i te ture. Tirohia nga karaipiture mo te roanga atu o tenei wahi o te korero nei.

A Pita te Apotoro

Kua marara te tekaumatahi kua whakarerea a Ihu ki Tona mutunga, ko Ia anake nei hoki te Kaha o nga Kaha, hei takahi i te ara ki te ripeka. Kua e pokanoa te rere a te kupu, he hauarea (cowards) nga apotoro i marara ai; he mea ata wewete ratou e nga kupu a te Karaiti, i ki ra Ia "tukua enei kia haere," i te wehenga atu i to ratou Atua ka pangia e te wchi, e te mokemoke, Ko Pita me tetahi o nga akonga i aru i a Ihu i tawhiti rawa; ki te whakaaro ake ate mahara ko Hoani tenei i haere tahi nei me Pita, nana hoki te tuhituhinga i tenei pito korero, a kaore ia i pirangi ki te whakahua i tona ake ingoa i roto i ana tunituhinga.

Ka tu a Pita ki te taha o te ahi ka timata te patuki a te tangata i a ia ki te korero, te ki. "Ko koe tetahi o Ana akonga." Ka whakekahore a Pita e hara ia i tetahi o taua hunga. Ka kaha ake nga patai mona, ka kaha rawa ake hoki te whakakahore a Pita. Ite toru o ana whakakahoretanga, ka puta i tana mangai etahi kupu kanga, ko te tangihanga tenei o te pikaokao. Hou rawa te tangi a te pikaokao ki roto rawa i te manawa o Pita; ko tana huringa he puta ki waho, i a ia ka hikoi ka mau ana kanohi i nga kanohi hoki o te Ariki, e titiro matatau ana

mai ki a ia; tana Ariki, e whakamaetia nei e nga ropu a te rewera, e titiro mahoi ana mai ki Tana apotoro ngoikore; ahakoa ngoikore kei roto tonu a Pita i te manawa o te Ariki e arohatia ana. Tana kitenga atu i tana Karaiti e titiro ana mai ki a ia, ka whakawaipuke te roimata i ona kamo, ka puta wiriwiri ki waho tangi ai. Onga tuhituhinga mo tenei Apotoro, o ana mahi o muri mai, tae noa ki tona whakamutunga i tenei ao, i whakaatu katoa, ko te tangi i uhunga ai a Pita, i koropupu ake i roto rawa i tana manawa, i roto i te ngakau pouri, i te ngakau ripeneta mo tana whakakahoretanga i tona Karaiti, i te kai whakaoara o te ao, Kia whai mahara ra te katoa ki tenei pito korero, kei whakakahore tatou i te Ariki, i tenei ra, i tenei ra.

Te Ara o te ripeka

Me atiu o tatou mahara ki te whai haere i nga tapuae o to tatou Ariki o te tatou "Karaiti." Ite hakari o te kapenga ki Ketehemene, i reira ki te whare o Anaha, kei roto tonu Ia i nga mekameka a nga Hurai. Ite whare o Anaha ka mauria a Ihu ki te whare o Kaiapa; i reira ki te whare whakawa o te ture Roma. Ka mutu atu i te whare o Kaiapa te wananga a nga Hurai, i muri o tenei ka kawea mai a Ihu ki te aroaro o te kawana i raro i te mana o Roma, kia Ponotia Pirato. Ia Ponotio Pirato kia Herora; kaore i tau i a Herora, whakahokia ana ano a Ihu kia Ponotio Pirato. Te roanga atu me te tutukitanga o tenei wahi, o nga tutenga i te Mihaia, a nga rangatira o nga Hurai, kua tuhia katoatia ki roto i te Kawenata Hou hei mea whakaatu ki nga whakatupuranga tangata o nga tau maha, taea noatia tenei ra. Enei korero, he tomairangi, kia matura ki roto i te ngakau e hopu ana i nga kupu a te Atua, a te Matua Ora Tonu.

Te tutukitanga o Hura Ikariote

Te kitenga o Hura Ikariote i te kino o te mahi a nga Hurai e tutetute

nei i te Mihaia, i te whakarihariha o tana mahi, naana nei hoki a Ihu i tuku ki roto i nga ringaringa o te hunga kino, ka pa ki a ia te wehi me te pouri kerekere. I matakitaki katoa ia i nga tutenga, i nga whiunga, taunutanga, i nga hahanitanga a nga Hurai i a Ihu; kua mohio a Hura Ikariote, kua tata te Tama a Te Atua te hapainga ake ki runga i te ripeka; kua kite taua Hura i te hohonu o te poka hei takanga mona, i roto i te poraru nui o tana wairua, ka karanga ia ki nga tohunga nui, kia nanao mai ratou ki te moni i utua mai ra e ratou ki a ia; kia tango ratou i taua moni, i te mea kua hara ia, i tana tukunga i te toto harakore kia titaritaria notia iho e te hunga kino. Ite mea ka hira rawa te pouri me te akiaki a Hatana i roto i a ia puta ana a Hura ki waho, tarona ana i a ia ano. Ko nga hiriwa i whiua atu e Hura i kohikohia e nga Hurai, tukua ana hei hoko whenua hei urupa, ki te whakaaaro ko Hura tonu te mataamua i nehua ki taua wahi.

Ko Kawari

Ko Kawari tenei, kua tapu i roto i nga hitori, i nga whakatauki, i nga karakia, i nga inoi a te hunga whakaponono ki te Atua Kaha Rawa, kua pae-pae ki roto i te kopu tangata hei hapai i nga mahara ki nga ture i waiho iho e Ihu hei arataki i te ao, kia tutuki ki te rangatiratanga o te rangi. Ko Kawari, ko te rangi o nga himene a te hunga tapu, ko ta te Kingi Rawiri i waiata ai. Anei ta te poropiti i tuhia ai kei a Ihaia 53:11, 12. "Ka kite ia i ta tona wairua i uaua ai, a tatu ana te ngakau; ma te mohio ki a ia ka whakatikaia ai te tini e taku pononga tika; mana hoki o ratou kino e waha.

Mo reira ka hoatu e ahau he wahi mona i roto i ote hunga nui, a ka tu ngatahi ia me te hunga kaha i nga taonga; no te mea kua ringitia e ia tona wairua ki te mate; a, i taua ngatahitia me te hunga kino; Naana hoki nga hara o te tini i waha. Naana ano i wawao te hunga he." Me hoki ano o

tatou mahara ki te Kawenata Hou, whai haere ai i to tatou Ariki, i a Ia e hikoi nei ki te whakatutuki i Tana Mihona i tonoa mai ai Ia e te Matua; kei te Kawenata Hou nga korero, hokia ano. I runga i te ripeka ka titiro iho a Ihu ki nga hoia o Roma, e takakino nei i a Ia, ka aroha iho Ia, katahi ka whaikupu mo ratou, ko tenei Tana i Mea ai, "E Pa, houhia te rongo kia ratou, kahore hoki ratou e mahara ki ta ratou e mea nei." Nga pekanga korero o te wahi nei, i Kete-hemene ki te tanumanga i a Ihu, e kore e taea e tenei pene te amiki rawa. engari ma te Wairua Tapu e hoatu ki tena ki tena te ngakau kaha ki te whakarapopoto mai i nga kupu hei taanga manawa mo te wairua e hiainu ana e hiakai ana ki te pono.

Kua iri ki te ripeka te Mihaia

Kua tutuki, kua oti, te mihana a te Karaiti, kua mania Tana Wairua ki tua o te arai, kua tau iho te pouritanga ki runga i te mata o te whenua, kua pa te ru kua wahia te temepara. Ko te wahi tapu o roto rawa i te temepara, kaore nei e tika kia tirohia atu e te whatu tangata, kua titorea, i runga, ki raro, kua pakaru kua matakitakitia e nga tangata katoa. Ko te haora tenei i tutuki ai nga mea katoa i korerotia ra e Ihu. Ote ture a Mohi, ko te mutunga tenei; o ta te Karaiti i kawe mai ki te ao, ko te tino timatanga tenei, kua oti mai ra tetahi wahi o te timatanga i te rumakitanga a Hoani kaiiriiri i te hunga kua ripeneta, i te rumaki nga ano hoki i a Ihu ki roto i taua iriiringa. Kua Tu aronui nga Apotoro, kua timata i ta ratou mihona, kia tae ki te tutukitanga o to ratou kaha. Ite ripeka ki te urupa, he wahanga korero ano. Tera tetahi tangata ko Hohepa, no Aramatia, he tangata kua whakapono kia te Karaiti, otira i tana matakua ki nga Hurai, ka ahua taamu ona whakaaro; naana i tono kia Pirato a tukua mai ana ki a ia te tinana o te Ariki. Naana i whawha te Tinana tapu o to tatou Ariki,

naana i tuku iho ki raro o te Ripeka, i takai, i whakawahi ki nga paihi kakara, i whakatakoto ki roto i te tomo hou kaore ano nei i poke i tetahi atu tupapaku. Ko Nikorima te tangata i awahina i a Hohepa o Arametia; ko ia tera i haere ra kia Ihu i te po. Na Nikorima nga paihi kakara i mau mai, na raua tahi i raweke, i whawha te tinana tapu o Ihu, kei makaa e te hunga kino ki wahi ke. Ko te tomo nei i roto i te kaari, kaore i matara atu i Kawari he mea poka ki roto i te kohatu, a ko te Hohepa nei te tangata nona ake tenei oneone. Ote nuinga atu o nga korero, i a Ia e takoto ana i roto i te urupa, i te haerenga o nga Hurai ki te whakatupato i a Pirato, kei whanakotia te tinana o Ihu e Ana akonga, me rapa atu i roto i nga tuhi-tuhinga. Tenei ia te tino putake hei hopu ma tatou, ko ta te poropiti i korero ai, "Kei runga i au te wairua o te Ariki o Ihowa, na Ihowa nei hoki ahau i whakawahi hei kauwhau i te rongopai ki te hunga mahaki, kua unga mai ahau e ia ki te takai i te hunga ngakau maru, ki te kauwhau ki nga whakarau kia haere noa; ki nga herehere, Kua tuwhera te whare herehere. Kia karangatia te tau manakohanga atu o Ihowa, te ra rapu utu o to tatou Atua; kia whakamarietia te hunga katoa e tangi ana. Ihaia 61:1, 2.

Kei roto i te rohe wairua

Ito te korero, kua kiia, kua mate a te Karaiti, he tika ano hoki; ko te tinana kikokiko kua mate, hemo rawa, kaore he ngaoraoratanga i mahue atu i roto; otira ko te wairua kua mania, ara kua puta ki waho o te tinana, na reira hoki i tupapaku ai te tinana; ko te tinana e weto, ko te wairua ia e kore rawa e weto. Na konei i tika ai kia kimikimi te whakaaro; i te tinana ka mahue i Tona wairua, a i haere hoki ki whea i roto i nga ra e toru o te wetonga o Tana tinana. Ite wa i mahuatia iho ai te tinana e te wairua i runga i te ripeka, tae noa ki te wa i hoki mai ai ano taua wairua ki te whakaara ake i te tinana i te mate ki te ora; he aha te mahi, nga mahi ranei i oti i a Ihu i roto i nga rohe o te ao wairua? Ko tenei hei timatanga korero i te paonga e taria atu nei.



News Of The Field

WAIROA BRANCH

By Kate Marsh

It's good to see Wairoa back in this column again, and I mean "good."

At last we have settled down in knowing who's who in taking who's position. The Branch officers are: President, Ru Paul Hoetawa; 1st counsellor, Douglas Hakopa; 2nd counsellor, Sonny Matenga; secretary, Sonny Matenga.

Sunday School officers follow: President, Sonny Matenga; 1st counsellor, Trevor Ferguson; secretary, Okeroa Marsh.

Relief Society officers are the following: President, Haromi Paul Hoetawa; 1st counsellor, Julia Hakopa; 2nd counsellor, Charlotte Ferguson; secretary, Charlotte Ferguson; asst. secretary, Priscilla Paul Hoetawa; visiting teacher, Okeroa Marsh.

Primary has been organized with Sister Julia Hakopa as president, Okeroa Marsh as 1st counsellor, and Kate Marsh as reporter.

As for the ex-officers—they are still giving a helping hand to the new, and my, they do appreciate their help. Especially from our ex-Branch president, Heremia Marsh. If I remember correctly, he has had that position for the past 24 years. He will always be remembered for the fine work he has done for us. Also his 2nd counsellor, Pipiri Te Kauru.

A baby boy was born to Brother and Sister Douglas Hakopa last year. He is now about five months old and is a fine healthy boy.

MAKETU BRANCH

We regret to lose our reporter, Brother Ray Polomalua, who has moved to Rotorua with his dear family. He also held the positions of 1st counsellor and secretary in the Branch. We will all miss you, Brother Ray, and we hope that you will continue to be a good influence on those with whom you associate.

Sister Witehira, 2nd counsellor of the Relief Society in the Bay of Plenty District, went into the hospital for a minor operation. No sooner had she recovered from her operation and returned home than Brother Witehira had to go into the hospital for an operation. We hope you recover soon. We need your help in the Branch.

Despite all these handicaps the Branch has been fortunate to have the elders here to help out. We had Elder Gibbs and the other elders here teaching us how to play real softball. Then we made a big bonfire and had a real good time.

During Xmas we had a wonderful Primary Christmas tree which was supervised by our Primary President, Sister Whare-

kura. Many non-members, as well as our own children, enjoyed the party.

On January 8th Elder Paki Ormsby baptized a convert, Sister Hadfield.

On Saturday, the 22nd, a happy group of Saints and non-members with our Primary children travelled by bus to Judea Hui Pariha. We must thank all our children for the efforts they put through to make our Primary programme a success.

HAMILTON BRANCH

By "Newsflash"

It's good to be on the ball again, and be able to give you the "lowdown" on this progressive little Branch.

Always in the news is that well-known lady, Madame M.I.A. Startling everyone she has chosen for 1950 a new company of officers. They are these lively young people: President, Barry Kingi; 1st counsellor, May Forbes; 2nd counsellor, Percy Hill, Jnr. The secretary will be Raukura Pere. Though having only been in office a short time, this combination has managed to help make Mutual a place of joyous learning.

On February 26th the Sunday School was re-organized with Maru Pere as Superintendent, Ronald Whatu as 1st counsellor, Emma Marshall as 2nd counsellor, and Percy Hill, Jnr., secretary. To the old officers we give our humble thanks for their untiring efforts and the wonderful way in which all who came to Sunday School were able to learn and appreciate life and it's numerous gifts more fully. Thank you sincerely, Brother Ito, Marg, and Ron.

On March 4th there was a Hui at Ngaruawahia to determine the competitors for Hui Tau competitions. Maybe Hamilton will get her nose in the finals, we hope. We wish our District representatives at Hui Tau the best of luck.

One of our well-known elders here, Elder Lines, was recently transferred to Hastings. Elder Lines laboured here for 12 months and did wonderful work among the outsiders. Thanks, e hoa, we wish you success in that part of the Lord's vineyard.

Elder Logan Barnard, too, has been transferred. As District secretary he helped the District president straighten out our District records. Kia ora aro korua, e Raina me Panata.

Back in our midst again are the Pere's—Tom and Fern, with their baby girl.

We now have four elders in our District. They are Elders Boyce, Simpson, Rigby, and Ashby. One for "Koe" and three for Hamilton. Welcome, e hoa ma.

TE HUE HUE BRANCH

By James Witehira

Kia ora to Hung Tapu ote Mihana. We are happy to have had the three special missionaries visit us. Brother Rahiri Harris, Stewart Meha, and Sydney Christie of Hawke's Bay have been doing wonderful work here.

Upon arriving in Ngapuhi they went tracting in the north and visited Saints and investigators wherever they went.

On Saturday, February 4th, a great occasion took place. People of the Marae thronged to the banks of the River Taheke to witness two baptisms. Brother Rahiri Harris baptized two elderly women that day. The new members are Sister Mere Maro Wiremu Ruka (71 years of age) and Sister Kume Hone Takeri Tahwai (86 years of age). Outsiders were astonished to see them baptized in the same manner that Christ was baptized by John the Baptist.

Afterward we returned to the Marae and had Karakia. The sisters were confirmed and the meeting continued. Many Protestants and Catholics were present, and they were astonished to hear of the restoration of the true Gospel of Jesus Christ from these brethren. Brother Harris emphasised the importance of searching out genealogies to the people.

On Sunday we had a combined meeting with the Matarama Branch. Here we were encouraged to work on the Welfare Plan. We were warned to live righteously before the Lord in these trying times.

We are pleased to report that Tikawe Mahia has passed her school certificate and will teach in the Matawaia Native School.

WAIHI BRANCH

By Elder Grant Packard

Commencing this year, we hope to send monthly messages from this Branch. It was organized on December 18, 1949, and is the newest Branch in the Hauraki District. The other Branches are in Thames, Kirikiri and Omaha. The Sunday School is running very smoothly. The Primary has had a hard time over the Christmas holidays, but it is swinging along all right now. A very enjoyable party of games and dancing marked the commencement of M.I.A. All these meetings are now held in the Orange Hall.

Elder Jackson left for Thames Branch on February 6. He was here in Waihi for almost 7 months. We all miss him. A new missionary has taken his place. Roger Hamon, the new missionary, is helping our young M.I.A. people a great deal.

Brother and Sister George Walker have a new baby girl of 7 lb. 2 oz. Kia kaha, Waihi.

THAMES BRANCH

By Edna Oakley

During the month of December the Thames Relief Society held a successful "Sale of Work." There was a vegetable stall, another for cakes and sweets, another stall for goods made mostly by the Relief Society ladies. Other goods were donated. In the evening at 8 o'clock a social was held to conclude the day. Ice cream was sold and many enjoyed the

games, items and the supper. The weekly meetings were discontinued until the 11th of January. These are only few in number, but they are progressing very well.

Elder Gregson has been welcomed as our District President. Now labouring in our Branch are Elders Jackson and Lundberg. The chapel is being painted inside, thus making a vast improvement in its appearance.

Sister Peg Osborne is a new member of our Branch who we have recently welcomed into our midst.

Our Sunday School has recently been re-organized; the Mutual is about to be organized.

HERETAUNGA BRANCH

By Jane Thompson

At the close of the Summer programme the M.I.A. held a Mad Hatters Party at the home of Brother Eric Tahau. The programme consisted of games, funny stories and items. Just before supper, those who brought mad hats were asked to parade before the judges. First prize went to Sister Martha Waerea. She had the maddest hat. The same night we farewelled Elder McMurray because he was leaving for the South Island.

Congratulations to Sister Wai Pere, winner of the Kirkpatrick Oratory Cup for the Central School.

The programme for the M.I.A. opening night was conducted by the officers, and they took us for a trip around the world. Before leaving New Zealand they played farewell songs for us on their string band of pots and pans. After leaving New Zealand their first stop was Australia. There we met Tex Morton (Pat Curtis) and Sister Dorrie (Merehana Curtis) who sang us cowboy songs. Then we went to Scotland, Switzerland, the South Sea Isles, Samoa, the Hawaiian Islands, and finally stopped in at Utah to bring home Elder Hyde.

Through the "Te Karere" we'd like to say "Hello" to Sister Valerie Petersen away up in the South Island.

MAROMAKU BRANCH

By Norma Mason

A large representation of the District gathered together and surprised Mr. and Mrs. Stan Hay with a traditional tin canning. The home was too crowded to hold everybody so we went to the chapel. There we played games and danced for the rest of the evening.

In early February the Priesthood members and a painter started to paint our chapel. It will look very nice with the new look.

The next day a number of the Saints went deep-sea fishing. The day brought its reward with Harry hooking a Mako shark. For an hour and a half he struggled with the shark before he was able to haul it in. It weighed 489 lbs. and is the largest one of its kind caught this season.

The Relief Society has had several work meetings to add more stitches to their quilt. They have also been very busy during the past month canning.

Our District President, Elder Pypier, and his companion, Elder Oveson, visited our Branch on Sunday, the 19th of Feb-

ruary. We had a very inspirational meeting.

Mutual started its regular schedule on February 28th, and our new officers have begun in fine style. We have quite a number of new members this year and the season promises to be a very interesting one. Muriel Mason is the Beehive teacher and Stan Hay will teach the M-Men and Gleaners.

NELSON BRANCH

By Elder Raymond Orrock

During the month of January the Saints in the Wairau District reluctantly bid farewell to Elder David Wing.

A magnanimous mission was fulfilled by him as the District President; all have missed his congenial spirit—particularly here in Nelson.

The Saints have taken advantage of the salubrious sunshine for their vacations, and are returning to our midst again.

Brother and Sister Sam Elkington have left Nelson to reside in Murchison—we miss their attendance at our meetings. Other Saints, too, have moved to various districts; hence a drive to increase our attendance is in progress.

Arriving in this District during February was Elder Juddy McMurray to officiate in the office of District President. We all join in conveying our wishes for his success in this District.

TE HAUKE NEWS

By Ani Waretini

The District Presidency paid Te Hauke two visits on the 5th and 12th of February.

Releases: Y.M.M.I.A.—Brother R. Edwards, Primary—Sister Ngaire Pakai.

Confirmations by Elders George Chase and Patu Wairama.

All departments of the Te Hauke Branch are functioning very well. The Beehive Girls under the direction of Sister Meri Solomons, is holding a Mad Hatters Party on March 4th.

AWARUA BRANCH

By Moses Wihongi

Greetings to all the Saints of the New Zealand Mission.

Our M.I.A. for 1950 was opened with an enjoyable autumn party on the 14th of February. All were asked to wear a touch of autumn which the majority did. For supper members were asked to bring bread and butter, fruit and vegetables which could be eaten without using a knife or fork. This proved successful.

The evening took the form of dancing, items, and games. The B.O.G.M.G.A. District officers are very much alive in that they have on different occasions paid us visits during the last month. On February 21st we were visited by Borthor Ivan Joyce, Sister McOme, and Sister Ra Young. It was Sister Rawinia Young, our District secretary, who paid her first visit to our Branch. We really enjoyed their short visit and information they gave us regarding books, etc.

New members of our young Saints to enter Northland College this year are Celia Wihongi who intends taking up teaching, Andy Neho, engineering, and Caroline Welsh, commercial. Brother Taka

Wihongi, who last year was at Pipiwai teaching, was during the past month transferred to Papatupia.

The Kui Atawhai have been very active in the preparation of their quilt for Hui Tau. It sure has worked up an enthusiasm.

KOHUNUI BRANCH

By Dulcie Hawkins

We as Latter-day Saints of this Branch are truly thankful for the privilege and opportunity of attending a Hui Pariha which was held at Masterton about the middle of the month.

The Spirit of the Lord surely dwelt amongst us and there was also a fine spirit of unity and co-operation amongst the members and non-members of that Branch.

Many were the fine speeches rendered that were uplifting and strengthening to our testimonies of the Gospel.

Once more we are thankful to have our District President, Elder Carl Saunders, and his ho, Elder Kearn, visiting us again.

TE HAPARA BRANCH

By Tui L. Rogers

I would like to thank Sister Rene Collier who acted in my stead as Branch reporter during my absence.

Well, folks, the Hui Tau of 1950 is at the nearing point at last. Every evening throughout the mission will probably be devoted to preparations for the competitions at Hui Tau.

Elder Snelgrove was one of our visitors this last month. Another visitor was Elder Pickett. They helped us with some information about our M.I.A. and record problems.

Elder Wilson, who by now is in America, paid us a short visit before he sailed. Elder Horton and Elder Querry have been transferred to Auckland.

Te Hapara Branch still has its fine fireside each Sunday evening. Our young people seem to be taking better part in the programme.

A new choir conductor has been selected. Although he is not a member of the Church, he is a humble and inspiring leader. Mr. Frank Wize, Jr., will be our conductor this year.

Our Y.W.M.I.A. President for this year is Sister Rahia Hapi, and our Y.M.M.I.A. President will be Brother James Poulsen.

Elder Dastrup has been appointed new District secretary of Poverty Bay.

To wind up our news we wish to congratulate Brother Sonna Matenga on his engagement to a girl from Wairoa.

MATAKOWHAI BRANCH

By Julia Paki

The highlights of this month's report is the Hui Pariha which was held at Hangatiki on the 11th and 12th of February. On the Saturday morning of the 11th forty Latter-day Saints and a few outsiders were on our way to attend our first District Conference. There we participated in the various programmes. We thoroughly enjoyed the spiritual uplift derived from the meetings and the wonderful counsel and advice given by our Tumunki.

We welcome back into our Branch and District Elder Norwood Fridal. With the coming of one elder we lose another. Elder Donald Boyce has been transferred to the Wellington District. E hoa, kia kaha. We wish you every success in your new District.

All our organizations are functioning well. Even though our M.I.A. membership is decreasing we still carry on the work.

TAUMARANUI BRANCH

By Ivy Osborne

Greetings, e hoa ma. Once again we bring you a report of our activities. Well, folks, our Hui Pariha is over and we feel much better after a lovely spiritual feast. Our thanks go to all those who worked so hard to make the Hui a success. Among those present were President and Sister Young. We enjoyed and appreciated your words of counsel and advice. We were glad to see some elders from another District present also.

We regret losing Elder Boyce, but our loss is Waikato's gain. Lucky Waikato.

We are sorry to announce that Pearl Osborne is still on the sick list.

There were baptisms this month. Both Richard Taka and Nora Burney were baptized on February 26th.

Birthday greetings are extended to Elder R. A. Neilson and Brother Leonard Osborne. They have both reached the age of twenty-one.

WELLINGTON BRANCH

By Peter H. Johnstone

Here we are again, bobbing up now and then like a cork in the ocean. This time, however, we hope it will be a long "bob."

Like the Wellington weather there has been some changes in the Branch. Elder C. A. Stinson has been released as President of the M.I.A., and Elder Don Ross has been set apart to fill the vacancy.

Sister Day has been released as President of the Relief Society, and Sister Norma Scott has been set apart to fill the vacancy. Peter Johnstone has been set apart as Branch secretary, relieving Elder Don Ross, who has really got his hands full now.

We are pleased to welcome Elder Melvin J. Westover as our new District President.

Under the guidance of Don Ross, the combined Wellington-Hutt Choir is going great guns. They will be in grand shape for the Hui Tau at Easter, so watch out you northern champs.

In conclusion, the writer would like to thank the Rotorua Saints for their kindness during his holiday there. Special thanks to Mr. and Mrs. Les Clarke, Cyril and Miri Ormsby, and Dick and Ray Ormsby of Tauranga. As a P.S., the Wellington Branch would like to congratulate Elder Mills on his appointment to the "Te Karere" editorship.

(“Ta”—Ed.)

MANAIA BRANCH

By Shirley Manu

Although you have not read reports on our Branch activities for the past two months please don't think that we have

gone out of existence, for that's a thing we'll never do.

The 3rd of February marked a three-day Hui Pariha of the Taranaki District which was held at Moawhango, Taihape. It started with a Gold and Green Ball Friday night which was held in the Taihape Town Hall. The climax of the night came when our Branch Queen, Betty Manu, was crowned "Queen of the Ball." We were very proud indeed, for from ten Moawhango Queens she, our lone star from Manaia, drew the winning card. It read "Congratulations, you have been chosen Queen of the Gold and Green Ball for 1950." Elder Hafen, the District President, crowned the Queen.

The stage was decorated in a palm tree, moonlight setting, and an added attraction was the Hula Dance performed by two girls from Moawhango and a sister from Wanganui. Our thanks go to Mrs. E. P. Ellison for her help in teaching us a floor show which went over with wonderful success at the Ball.

We were privileged to have President and Sister Young with us. Their words of counsel and advice were certainly appreciated by those who heard them speak. President Young's message on Moral Cleanliness was greatly appreciated by the younger members who attended this Hui. We extend our thanks to those who came from other branches to add to the numbers that attended our Hui.

ROTORUA BRANCH

By H. Chase

Once again, e hoa ma, we greet you. With the New Year came some new officers in our Branch. Here they are: Branch President, Pat Rei; 1st counsellor, Bart Watene; and 2nd counsellor, Cyril Clarke. In our Sunday School we have the following officers: Norman Scott, Superintendent; Dick Ormsby, 1st counsellor; Muri Ormsby, 2nd counsellor; and Ida Thompson, secretary.

Sister Elsie Chinney is the President of the Relief Society. She is assisted by Peti Rei and Sarah Mako.

Our Y.W.M.I.A. President is Peti Rei. Muri Ormsby and Kenya Waerea assist her.

Cyril Clarke is the new President of the Young Men's Mutual. Elder Hugie and Elder Isaac are his counsellors and Verl Scott is the secretary.

Just by way of a change the Bay of Plenty District headquarters have been changed from here to Tauranga. Maybe the true reason is because the Rotorua insects made such a feast of our District President Elder Gibbs.

We were privileged to have with us Elder Snelgrove, Sister Joan Bush, and Sister Rango of the Rangitoto Branch in our Sunday School session last week. How great do we enjoy the messages you fine people leave with us. Haere mai ano.

Some of you may be thrilled to hear of the engagement of Sister Kenya Waerea to Brother Bart Watene. May the Lord's blessings be upon this fine young couple.

DUNEDIN BRANCH

By Thelma Stone

Whew! That was Elder Pearse rushing off to labour in Christchurch. We certainly will miss him. Elder Tormey re-

places Elder Pearse. Another of those "Boiked Boins."

Our last outing on the summer programme was held at one of our famous beaches, Long Beach. We certainly received our share of ultra-violet rays. What a bunch of sorry sights we are.

The winter programme has begun successfully with an opening social, and, judging by the number of investigators along with the new and wonderful lessons we are to have, this year has promise for all.

Genealogy held the opening of its classes by having a Fish Fry Day at the Laik. You should have seen the ones that got away. Hopes are high this year for gathering information of our ancestors.

With Hui Tau not too far distant we are preparing our allotted tasks with vigour and constant work. We are finding it hard to keep in check our over-enthusiastic minds.

The swish of kilts will be the command for us at Hui Tau. In case you have not met a Dunedin Saint just keep your ears keyed for that note.

This is your new reporter saying "Cheerio" till we gather at Hui Tau.

RANGITOTO BRANCH

By Ani M. Pihema

Rangitoto's theme song of the month is "My, How the Time Goes By." Our M.I.A. summer activities concluded with a Branch affair evening. Floral and vegetable exhibits were interesting features. Games provided the activity and a light supper completed an enjoyable occasion.

On the 15th of February "A Reception in Gold and Green" was the setting for the presentation of officers, teachers, and cultural arts directors for the coming year.

In the Y.M.M.I.A. Presidency we have Brother Ngaro Hooro as President, William Owens as 1st counsellor, and James Hapeta as the 2nd counsellor, and John Watene as secretary.

Y.W.M.I.A. officers are as follows: Rongo Enoka, President; Awbi Harawira, 1st counsellor; Eliza Ormsby, 2nd counsellor; and Kahlia Joyce, secretary.

The following are class leaders: Spingro, Hepa Meha; M-Men, Kelly Harris; Gleaners, Tia Wihongi; Juniors, Sister Anne Pihema; Beehives, Sister Lucy Hemmingsen; Assistant Beekeeper, Sister Silpha Tarawa.

We're at it again! Meeting five to six nights weekly in order to prepare for Hui Tau So. until then, we'll be seeing you at NUHAKA.

WAIMAMAKU BRANCH

Hello, everybody! This is Waimamaku Branch calling. Since last reporting things have been getting around.

Elder Bates is our new District President. He and Ivan Joyce motored through from Kaikohe with Sister Kura Randall. We enjoyed instructions and the kauhaus on Sunday were inspiring.

We welcome two elders to our District. They are Richard Jenkins, former editor of "Te Karere," and Elder Edwards. He hails from Australia. Hope you both enjoy your labours.

Brother Reece Ngakuru is now in Auckland taking up the carpentry trade. Already he reports of enjoying his attendance at the Rangitoto Branch. Sister Makere Barlow has moved back into the Branch.

Another carload of brethren arrived on the first week of February. Can you guess who? Brother Sydney Christie, Stuart Meha, Rahiri Harris and Brother Hohepa Heperi. They wasted no time. On the same evening members of the Branch and non-members gathered in the Assembly Hall to hear these brethren preach the Gospel. The spirit of that meeting will long be remembered by all those who attended.

HIONA BRANCH

By Margaret Haeata

We had been looking forward for our District Hui Pariha which was held in Okautete Homewood 42 miles out of Masterton. We had hoped to have had fine weather but a real wintery week-end set in. Although it was perhaps a little cold and wet, the Hui was a most enjoyable one. Members of this Branch journeyed through by bus and were prominent on the Saturday and Sunday evening programmes. We give thanks to those good people of the home marae for taking such good care of us. We were privileged to hear our Tumuaiki Young speak to us once again. We also enjoyed hearing the six elders from Wellington speak.

All the organizations are functioning regularly in this Branch. The Y.W.M.I.A. has been re-organized. Sister Rawenia Haeata is the new President, and her counsellors are Raiha Kawana and Wai-reha Manning. The new secretary is Peka Kawana.

The Relief Society members are to be busy soon in helping the members to can. We are truly grateful to have with us Elder Saunders and Elder Kearl. They have given us much of their time and help in trying to further the work of the Gospel. With this report go the greetings of the members of this Branch to you all, near and far.

CHRISTCHURCH BRANCH

February has certainly been a busy month for the Christchurch Branch. The first thing to be done was appointing the new officers and counsellors in the Sunday School and M.I.A. The following members were sustained in those positions: Brother R. Wilton as Sunday School superintendent, June Gray as 1st counsellor, Anne Wixon as 2nd counsellor, and Tuke Manawatu as secretary. Elder Drewes is the new Y.M.M.I.A. President. Victor Manawatu is his 1st counsellor and George Huntly is his 2nd counsellor. Joseph Smith will be the secretary.

Y.W.M.I.A. President will be Lola Walker. Her counsellors will be Noelene Thomson and Hannah Tonga. Judy Torn is the new secretary.

On February 16th we had our opening social for this year, and it was a great success. It was held in the form of a flower evening, everybody buying a corsage. These were made by our elders.

Sister Heninger and Sister Peterson recently came up and organized our genea-

logy class and to tell us about the Welfare Plan. Brother Reginald Wilton has been called to be the President of that class. His assistants will be Elder Holmes, Jessie Gray, and June Gray.

Elder Brunt is visiting with us for a few days. We were very sorry to lose Elder Wheelwright. He is now senior elder at Timaru. We extend a hearty welcome to Elder Pearce who has replaced him.

Well, cheerio, folks—see you at Hui Tau.

TAMAKI BRANCH

By William Harris

Junior members of the Branch, both boys and girls, journeyed recently to Hastings to take part in a softball tournament. "It was a real treat," one of them said.

President Young visited for a day before returning to Auckland after the Manawatu Hui Pariha. It was good to see Tumuaki again and thanks for the visit, Tumuaki.

I wish to sincerely thank Brother and Sister Albert Kewene, Brother and Sister Kelly Harris, Brother and Sister James Huria, and Sister Lucy Hemmingsen for their kind hospitality during our short visit to Auckland for the Empire Games. To those others, too, who offered their hospitality, thank you all! One week was far too short to accept all your kind invitations to your homes.

This is Brother William Harris signing off as Tamaki reporter.

MATARAU A BRANCH

By Te Aroha Witehira

From the youngest to the oldest, the Saints of this Branch are taking a great interest in their meetings. On February 12th we welcomed some of our missionaries here. Elders Christy, Meha, and Harris visited with us.

There were over 100 Saints gathered to hear the wonderful testimonies borne by these fine missionaries.

On February 9th a basket social and dance was held in our new assembly hall to raise funds towards our Mutual and Primary Associations. They made over £25 during the evening.

On February 23rd another basket social was held and a gain of £23 was netted.

Welcome to Elders Edwards and Jenkins who visited this Branch for the first time. They, too, bore very interesting testimonies and we wish to say Kia Kaha engā elders. Keep visiting us as we feel it a real pleasure and blessing each time the elders come.

Mutual officers are hard at their work again after all the vacancies have been filled. Brother Tauahika Witehira was set apart as Y.M.M.I.A. President and Albert Joyce and Taoko Wihongi are his counsellors.

Primary is hard at work, too, with some hand-work for the Hui Tau show. Relief Society sisters are also hard at their quilt for the Hui Tau show.

AUCKLAND BRANCH

By Faye Aston

Kia ora, readers of "Te Karere." Early this month a complete reorganization of

the Sunday School took place. Due to the release of Brother V. Wolfgramme as President of the Sunday School, and his two counsellors, Brother F. Kruger and Brother B. Douglas, Brother Fritz Kruger is now officiating as President of the Sunday School. Percy Rivers and Brother J. Helshaw are his counsellors.

"How glorious and near to the angels is youth that is clean. This youth has joy unspeakable here and eternal happiness hereafter." This was the M.I.A. theme for 1950, which prevailed throughout the Gold and Green Banquet held in the Branch Chapel on Tuesday, February 14th.

We were very favoured in having present with us President and Sister Young. Also, Brother Kelly Harris of the Rangitoto Presidency. We wish to express our thanks to those members of the Rangitoto Branch for their kindness and interest in making their banquet a success by providing the items on the programme.

Cupid has certainly been working hard amongst the members of the Branch. On Tuesday, February 28th, Sister Marilyn Ottley was married to Mr. Ted Jones by Elder Perry in the Chapel.

Calling Elder Pearse and Elder Danielson. We Aucklanders are looking forward to seeing you both at Hui Tau. (I believe Elder Danielson is going to demonstrate his version of how to "swing" the Highland Fling.)

Cheerio for now and see you all at Hui Tau.

STATISTICS

Baptisms:

- o Kenneth Going, Maromaku Branch, February 19, 1950.
- o Darlene Francis Hamana, Thames Branch.
- o Mere Maro Wiremu Ruka, Te Hue Hue Branch.
- o Kume Hone Takerei Tawhai, Te Hue Hue Branch.
- o Sister Hadfield, Maketu Branch.
- o Richard Taka, Taumaranui Branch, February 26, 1950.
- o Nora Burney, Taumaranui Branch, February 26, 1950.
- o Rene Collier, Te Hapara Branch, January 10, 1950.
- o Takerei Ihaha Solomon, Eric L. Hart, Ekengarangi Hapuku, Ruiha Paku, Tiakina Wilson, and Ella Hart, all of Te Hauke Branch.

Ordinations: Raymond H. Savage, Waihi Branch, teacher.

- Reginald J. Tanira, Waihi Branch, deacon.
- Elias E. Watene, Raiwhara Wm. Mita, Hori Matenga Ngawaka, of Waihi Branch, priests.
- Arthur Henry Ormsby and George McGregor Savage, Waihi Branch, elders.

Marriages: Charlotte Wirihana to William Nau, Tamaki Branch.

- Moana Wirihana to James Poutu, Tamaki Branch.
- Olive Ormsby, Rangitoto Branch, to John Barnard Popham.
- Marilyn Ottley, Auckland Branch, to Ted Jones.
- Ida Poipoi to Mr. Friday Lewis at Te Hapara Branch.



Go ! Ye Messengers of Heaven

*Go, ye messengers of heaven,
Chosen by divine command;
Go and publish free salvation
To a dark, benighted land.*

*Go to island, vale, and mountain,
To fulfil the great command;
Gather out the sons of Jacob;
To possess the promised land.*

*When your thousands all are gathered,
And their pray'rs for you ascend,
And the Lord has crown'd with blessings
All the labours on your hand,*

*Then the song of joy and transport
Will from ev'ry land resound;
Then the heathen, long in darkness,
By the Saviour will be crown'd.*



Moroni Monument on Hill Cumorah

For one hundred and twenty years the true Gospel of Jesus Christ has flourished upon the earth. As a memorial to ever-important steps involved in its restoration, this magnificent statue of the Angel Moroni stands at the crest of the Hill Cumorah.

"A voice has spoken from the dust."

De Karere

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



Hunga Tapus Abroad

MAY - 1950

What is Success ?

*It's doing your job the best you can
And being just to your fellow-man,
It's making money, but holding friends
And staying true to your aims and ends;
It's figuring how and learning why,
And looking forward and thinking high,
And dreaming a little and doing much,
It's keeping always in closest touch
With what is finest in word and deed;
It's being thorough, yet making speed;
It's daring blithely the field of chance
While making labour a brave romance.
It's going onward despite defeat,
And fighting staunchly, but keeping sweet;
It's being clean and it's plying fair;
It's laughing lightly at Dome Despair;
It's looking up at the stars above,
And drinking deeply of life and love;
It's struggling on with the will to win
But taking loss with a cheerful grin;
It's sharing sorrow and work and mirth,
And making better with good old earth;
It's serving, striving through strain and stress,
It's doing your noblest—that's success.*

OUR COVER PICTURE THIS MONTH clearly illustrates that the traditional Maori hongi has gone overseas. Here Joe Hapi of Wellington watches while Albert Whaanga of Nuhaka greets we're-not-sure-but-we-think Phyllis Parker, Ogden, Utah. And all this before 2,000 New Zealand-conscious, Brigham Young University students.

TE KARERE

Established 1907

Wahanga 44

Nama 5

Mei, 1950

Gordon C. Young Tumuaki Mihana
Charles T. Mills Etita
George R. Hall (Hori Hooro) .. . Kaiwhakamaori
Malin Perry Hekeretari o te Mihana
Charles L. Querry Asst. Secretary
Harlow W. Pickett Mission Recorder

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

Here or There 138

Special Features:

Tidal Wave 142
Aotearoa Pamamao 144
Laminates Attempt to Preserve Independence 146
Young Lady, Why Smoke? 148
Seagulls Repeat Mormon Miracle 149
Ko "Ihu" Te "Karaiti" 155
Time Out for Smiles 159

Church Features:

The President's Page 139
Women's Corner 141
This World-wide Church 151
Here and There in the Mission 152
News of the Field 160

Here or There

DURING times of stress people find themselves in circumstances to which they are not accustomed. Economic depression can wipe out the accumulations of a lifetime overnight. The death of a loved one can bring unexpected grief into a person's life, especially if a knowledge of life, its meaning, and its ultimate is not known.

Crucial moments in life cause interesting reactions within men. There is the sudden realization that life is not the same as it was yesterday. There is the brief period of time when people grope for enlightenment as to what to do next. New adjustments must be readily made. Action must be along a determined course. There must be the retrospective glance into the past to try and formulate causes of the present delirium.

You, upon finding your own self in such a position, might wish that you were someone else. Perhaps you might wish that you had been born under different circumstances, that your parents had been stricter in disciplining you. If only you would have evaded the temptations that bordered your life you would be as a new suit of armour, a suit untarnished from battle. Chaos and consternation would be replaced by self-contained peace, love, and resolute faith.

But when you get back from your dreaming, your reflections, you are suddenly confronted with "You." "You" loom up in front of your very self. Irregardless of trial and error, irregardless of training, irregardless of tragedy, irregardless of social standing, or irregardless of worldly wealth, you are you. "If's" don't count.

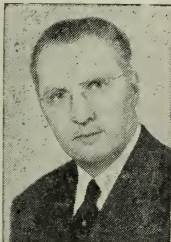
When you are confronted with life's issues, with life's law of cause and effect, you cannot reconcile yourself or your acts. The sooner you find this out, the better off you'll be.

And the sooner you find out that daydreams don't make you anybody else, the sooner you can begin a determined course of action for self-improvements, for repentance, for positive action. You'll be able to anchor your soul on an eternal destiny and then work toward that end.

"You" have been given an eternal identification, and daydreaming, wishful thinking, or hoping cannot change that. Eternal laws decree that you must give an account of life's sojourn to your Creator, *and nobody, not even God, can change that—here or there.*

—C.T.M.

TE KARERE



The President's Page

Dear e hoama

DO you know that we are being greatly blessed in this country? Many men who are in high positions in government and business circles are learning of the Church. It has been necessary lately to ask for some considerations from people in authority in the country, and the promptness and respect with which our wishes have been granted is very encouraging.

Leaders in business and industry are our friends and they are happy to encourage us in the things we are doing. Men seem to sense that what other societies have tried to accomplish through regimentation and force can only ideally be accomplished through mutual co-operation, consideration, and love.

The freedom from poverty, the freedom from want, and the fears of old age can all be relieved, if not entirely removed, by mutual consideration one for the other, by willingness to share at least some of our surplus with others less fortunate. We can truly honour our fathers and our mothers by helping them materially in their old age, thus helping to repay them for the love and care given us in our youth.

Sometimes we don't even need to give material help. A word of encouragement, a friendly gesture, an expression of faith in the person in difficulty may sometimes help, too. To feel the steadying support of a true friend or brother in the Gospel can often give us the necessary courage and faith to carry on and accomplish what we otherwise might not have the faith to undertake.

The simple Gospel as taught by the Saviour plainly points out the only sure way mankind can live in peace and happiness and ultimately return to the presence of God and enjoy the rewards and blessings promised and prepared for those who are willing to live His commandments.

The words of the song "The Fight With Sin is Real" are truly spoken. There is no question that the forces of evil are trying to thwart the work of the Church and hinder the establishment and growth of the Kingdom of God.

Everything that is evil, sordid, degrading, and designed to pull us back and down, emanates from the adversary. That which is good, beautiful, uplifting, and enlightening comes

through and by the Spirit of the Lord.

All members of the Church are being watched, especially the Saints around the areas where we are going to build. Curiously enough, people expect more from our members than those of any other Church. Therefore, members of the Church of Jesus Christ of Latter-day Saints are expected to lead lives above reproach, and free from criticism. All of us have the opportunity

of preaching the Gospel by precept and by example. Every man, woman, and child whom we contact is a potential member of the Church. We should always remember this.

It seems that now, more than ever before, the Saints are confronted with this scripture: "*Choose ye this day whom you will serve.*"

—TUMUAKI YOUNG.



DID MARTIN HARRIS UPHOLD HIS TESTIMONY OF THE GOLD PLATES?

I was living at my father's home in Clarkston, Utah, at the time of the death of Martin Harris, who lived there with his son a year or two before he died. Everyone in the town knew Martin Harris and all were anxious to know about what he saw about the golden plates from which the Book of Mormon was translated. The following incident occurred at my father's home: Half a dozen boys were discussing the testimony of Martin Harris who was seen coming up the street towards them. Upon seeing him one of them said: "Here comes the old man now; let's ask him if he really saw the plates." Upon arriving at the point where the boys were they asked him the question: "Did you really see the plates?"

He said: "Can you see that chopping block?" (upon which some of the boys were sitting).

"Yes," replied the boys.

"Well, just as plain as you see that chopping block, I saw the plates, and sooner than I would deny it I would lay my head upon that chopping block and let you chop it off."

I helped trim and prepare his coffin for his burial. All coffins in those days were made of red pine. When laid away for burial he had the Bible in one hand and the Book of Mormon in the other. He looked as though he were still bearing his testimony concerning the Book of Mormon. He was a familiar figure on the streets of Clarkston as he was continually being interviewed and I had seen him very frequently bearing his testimony.

This testimony was dictated to N. B. Lundwall on September 2, 1943, at 717 Ogden Avenue, Ogden, Utah, by Sister Comfort E. Godfrey Flinders, who was born in Salt Lake City, Utah, on January 13, 1861.

It is not to taste sweet things, but to do noble and true things, and vindicate himself under God's Heaven as a God made man, that the poorest son of Adam dimly longs.—Carlyle.

Women's Corner



BY VIRGINIA D. YOUNG

THE day set aside for Mothers is here, and we all want to pay special tribute to them. This should not be the only day when we honour them, but we should remember the love, tenderness, and many wonderful things that they have done for us.

We must never get so busy or be so far away that we don't remember our Mothers at least on this special day which belongs to them. All Mothers have to get old, as we all do, and when they do become aged we should be even more kind and considerate than we have ever been. The saddest thing in the world to behold is to see a Mother in need when her children have plenty and don't have the slightest concern over her elderly needs. That is very wrong, and I'm sure that anyone who allows such a condition to exist will be held accountable for neglecting the good things which could be done to help elderly people. May we all live worthy to be called sons and daughters of our wonderful Mothers.

MY MOTHER

*She carried me under her heart,
She loved me before I was born,
She took God's hand in hers and
walked thru the valley of shadows
that I might live.*

*She bathed me when I was helpless,
She clothed me when I was naked,
She rocked me to sleep when I was
weary,
She pillowed me on pillows softer than
down,
And sang to me in the voice of an
angel.
She held my hand when I learned to
walk,
She nursed me when I was sick.
She suffered with my sorrow,
She laughed with my joy,
She glowed with my triumph,
She taught me to pray.
Thru all the days of my youth she
gave me strength for my weakness,
courage for my despair, and hope to
fill my hopeless heart.
She was my friend when other friends
were gone.
She prayed for me thru all the days
when I was flooded with sunshine or
saddened by shadows.
Tho we lay down our lives for her
we can never pay the debt we owe
to our Mothers.*

God bless our Mothers, living or dead. They are still our Mothers and their memory touches our hearts with tenderness and fills our eyes with mist and tears.

Sister Akiano of Hawaii will never forget April Fool's Day of 1948.
Here she relates a personal experience of life and prayer. . . .

Tidal Wave !

THE school children and some of the teachers had gathered at the ocean's edge to watch the unusual action of the sea. Fish were wiggling among waterless rocks and turtles were waddling along the sand where the ocean had been a few minutes before. It was April Fool's Day at Lapahoehoe Point on the Island of Hawaii, and something was really in the air.

Sister Lucy Akiano heard shrieks of wonderment from small school children as they rushed down on to the sands to see the curious sea animals. She was busy in the school kitchen when she sensed the impending danger. Immediately she dashed out of the door crying to the children that they should flee to the higher ground on the hills. John told the school teachers of the danger so that they could flee from their cottages before the huge sea wall would bash their small abodes to bits. Some of the children wouldn't listen to Sister Akiano so she grabbed her grandson, Billy, and took him to safety at Sister Malani's. Children were screaming in a house that was partially submerged in swirling tidal wave waters. Sister Akiano quickly returned to the house to rescue more valuables, but as she fled from the home a huge wave whipped in from the side and carried her rapidly out to sea. Daniel, a grandson, was killed instantly when the house fell on him. Violent salt-water waves whipped shreds of cloth-

ing from small children who barely escaped.

News of the tidal wave went through the cane fields and the sugar mill like wildfire. Brother John Akiano was up on the highway waiting for the bus to Hilo when he heard of the disaster. His children got him into the car and whisked him away to Paauiilo so that he wouldn't try to swim after his wife.

As the receding waters moved out to sea, Sister Akiano grabbed hold of a one by twelve board, and from seven in the morning until five that evening she hung precariously on to the plank. She continued to offer up fervent prayer and shortly a door floated toward her in answer to her supplication. The door was flimsy and capsized easily so she had a difficult time getting on it. She offered up another earnest plea that she would be protected through the night, and immediately a foot cushion floated within arms reach of her. She fastened it to the door and then managed to struggle on to the improvised raft. Upon examining herself, she found that her entire body was bruised extensively except for the portions of her body which were covered by her temple garments.

Her right foot was gashed and the salt-water helped to stop the flow of blood. Her foot went numb. Then stinging sheets of rain began to pepper her tired body, and a cold wind whipped up the sea water. She prayed

that she might be able to get warm. Immediately a warm pocket of air surrounded her and she felt as though hot pads were placed around her. Soon she fell asleep.

At 5 o'clock the plantation whistle blew and men waved goodbye to their wives as they left home to go to work in the fields and in the sugar mill. Sister Akiano awoke to the blast of the factory whistle and could see that it was getting light. She put her foot into the water and found that it was warm. By this she could tell that sharks were in the area. Once again she offered up a prayer that she might be protected. The fin of a rapidly moving shark pierced the under side of the door. Part of her garment was hanging over the edge of the door and a shark closed its sharp teeth on it.

Then it let go, and the entire school of sharks left.

As she looked for signs of rescuers, she could see that debris was scattered over the water for half a mile. She tore a piece of her nurses dress apart so that she could put up a flag on her raft. While she was looking for a stick she saw a huge wave rolling toward her. The oncoming wave frightened her so much that she turned her back to it while offering up a prayer. Then the wave broke just before it reached her. Usually they go clear to the shore before they break. A stick floated past so she grasped it and soon hoisted up a flag on her door. She was very weak from the cuts, loss of blood, and exhaustion which had sapped her strength.

Soon an inter-island plane spotted the debris from the air. Sister Akiano looked skyward in hopes that the pilot would spot her in the centre of the debris. The plane dived on to Hilo.

At the sound of another airplane, she hurriedly scanned the eastern sky. Within a few minutes the plane was directly overhead and the pilot circled her until he thought a Navy P.T. boat had spotted her. The P.T. boat failed to see her, however.

Through squinted eyes she later saw an L.S.T. boat coming toward her. It was impossible for the L.S.T. to get through the debris which encircled her, so she prayed that she might be able to get through the cluttered water to the craft. Immediately all the debris floated away from her improvised raft and she began to drift toward the rescuers.

One of the sailors threw a rope to her, but she was unable to tie the rope around her in her weakened condition. Then a life preserver was thrown to her and she clung on to it. Strong crew members tried to pull her aboard but she was unable to hang on to the rope. A sailor dived into the waters to help her. They tried to climb a ladder but failed in the attempt. Sister Akiano said that she would be helped on to the boat by the help of the Lord. Then a huge wave caught her and lifted her to the anchor. Helping hands eagerly pulled her aboard.

As artificial respiration was applied, salt water flowed from her mouth. The cuts on her body were so numerous that the application of iodine was very painful. A drug injection soon put her to sleep and she was wrapped in warm blankets and taken to the Hilo Hospital.

Upon awaking she was examined by doctors who said that she would not be able to walk for six months or a year. After being administered to, she began walking within one month. She testifies that God hears and answers prayers.



All things are possible to him who believes.

AOTEAROA PAMAMAO

BY GLEN A. HORSPOOL.

CURIOUS students crowded into the auditorium. It was 1 o'clock on February 16th and professors and students alike streamed from all corners of Brigham Young University's spacious campus to the Joseph Smith Memorial Building. Rumours had it that a social unit composed of citizens and returned missionaries from New Zealand was going to put on an assembly that would be something really different. The grapevine sprouted hints that there might even be Maoris on the programme. Malts and American hamburgers were left half eaten, gym classes hurriedly put away basketballs and tennis rackets, lathes and buzz saws in shop classes were switched off, asking that girl for a date to Saturday's after game dance would have to wait. Everybody on the campus was curious about what would take place, and nobody was going to miss out. Finally, all doors were closed, and 2,000 wide-eyed students and faculty members sat with keen expectation as the "Kia Ora" Club drew the curtains.

As the programme moved along, spectators began to feel that there actually was something different about this. The story of the long journey of the Maoris across the "Moana a Kiwa" was something new to B.Y.U.'s cosmopolitan student body. Hawaiian, Japanese, Spanish, German, and American Indian students were as fascinated by the enacted tale as any young people from California or Washington D.C.

As the narrator told the story, the Maori chief, Albert Whaanga, led his waka to the shores of the "Land of the Long White Cloud." Upon arriving there the exhausted group gave thanks by singing "Titiro Mai Te

Whetu." The hushed audience was spellbound by the spirited Maori haka which followed. Then wahines and nga tantaga combined to do the action song "Nga Waka e Whitu."

At this point the chief was left alone to thrill the onlookers with his haka of thankfulness to the Atua. As he knelt in reverent thanksgiving, little Lois Hapi and the chief's older daughters appeared on the scene to console the elderly chief. The rest of the group slowly gathered while they reverently sang "Piko Nei Te Matenga."

During the activities which ensued, Joe Hapi took the part of a young rangatira who received the chief's korowai, and he thus obtained the beautiful young princess, Phyllis Parker, for a wife.

By popular demand Joe Hapi was requested to sing "Beneath the Maori Moon." Other favourite numbers which followed him were the hakas "Utaina" and "Ringa i Kauwhata," the action song "Huia Mai," and a long poi by the wahines "Haere ra e Hine." As a concluding item the combined choir sang the old Maori favourite "Po Ata Rau."

The enthused crowd applauded for an encore, and when the tumultuous applause subsided Albert Whaanga responded by leading the men in the haka "Utaina."

As soon as the assembly ended the group gathered outside to have its picture taken. Club members insisted on having former Mission President A. Reed Halverson pose with them.

The Committee, appointed by Club President Robert Parsons to direct the assembly, consisted of Oscar Walsh, Connell Roberts, and Vern Chapman. Written by Joe Hapi, the script was

narrated by Wilford Smith, a pre-war missionary in New Zealand who now teaches sociology at the University. Musical arrangements were made by Glen and Colleen Horspool. The action songs, which were enacted before stage settings by Joe Hapi, were directed by Albert Whaanga and Sister Ariel Balliff. Mokos for the ladies and tattoos for the men were drawn by Joe Hapi, Colleen Horspool, and a special visitor from Salt Lake City, William Dale.

Forming the important dancing groups were the war dancers Albert Whaanga, Joe Hapi, Robert Parsons, Evan Peterson, Jack Lake, Connell Roberts, Glen Horspool, Duane Durrant, Rulon Craven, Oscar Walsh, Ken Lyman, Vern Chapman, and Lowell Young. Denneth Parsons and Bill Brown were also included in the group. Poi dancers were Mae Hapi, Golda Roundy, Virginia "Ginnie" (Vern) Chapman, Bernice (Oscar) Walsh, Artamesia (Ariel) Balliff, Deone and Marilyn Morley, Nora Nuttal, and Lois Evans.

A few days before the assembly, the Kia Ora Club members presented a ten-minute programme in full Maori regalia telling of the Maori prophecies and the subsequent arrival of mission-

aries of the Church to New Zealand. The Club was representing the Campus Branch in an East Provo Stake Road Show. Judges decided that the Maori skit should be the one to represent the East Provo Stake in a four-stake road show to be held soon.

Since these two shows, requests have flooded in from many sources. People want to see the Maori programme. A request to perform at the reunion of the New Zealand Returned Missionary Society's gathering in April has been accepted. A performance by the group at the General Church M.I.A. Conference in June is tentatively scheduled.

The Kia Ora Club was organized last October by citizens and returned missionaries from New Zealand. It is sponsored by Dr. Ariel Balliff, a returned missionary who heads the Sociology Dept. at B.Y.U. and who has recently been appointed as President of the East Provo Stake. The Club provides for officers to be elected each quarter of the school year. Officers for the first quarter were John Hyde, Pres., Evan Peterson, Vice Pres., and Connell Roberts, Secretary. Guiding the Club during its second quarter are Robert Parsons, Pres., Joe Hapi, Vice Pres., and Ken Lyman, Secretary.

ANDERSON PLAN READY FOR MISSIONARIES

The commercially printed copies of the ANDERSON PLAN have been completed. All missionaries who are present labouring in the field can order this exclusive proselyting plan.

Send in your order to ELDER QUERRY at the Mission Office.

No one can cheat you out of ultimate success but yourself.—Emerson.

The more you get after people, the farther you get away from them.

▼ ELDER SPENCER W. KIMBALL of the Council of the Twelve is actively engaged in directing Church activities among the descendants of Lehi in America, the American Indians. At the recent April Conference in Salt Lake City he treated a principle which effects us, as well as our Lamanite brethren.

Laminates Attempt to Preserve Independence

YOU have already heard much today about certain trends that would involve us and destroy us, and as President McKay was talking about the freedoms which we seem eager to exchange for bread, my thoughts went back to old Israel, who, becoming hungry, went south and found corn. That corn was so good to them that they continued on eating the corn of another country, and they accepted the corn in full payment for their liberty. They received chains and bondage and slavery.

Not only the Israelites, but more modern people have fallen victim to this evil. Our pioneers came across the plains and developed a great commonwealth here by their toil and industry, frugality, and savings. They were independent of all agencies except the Lord and their own hands and efforts.

In the figures that were given to us this morning it sounded like a good many people had relinquished public agencies and had returned to the Church and to themselves for their own support, but comparatively it was a very small number and there are many, many in this Church who join the hordes outside of the Church to accept gratuities from public agencies.

A Lamanite in whom I am greatly interested has fallen victim to the same thing. The Lamanite did not, like the Israelite, go into another country for food. He remained in his own country, but he was dispossessed of his food, and his conquerors took from him his

means of livelihood, and in exchange for his very liberty and freedom they gave to him reservations of some millions of acres, and in a hundred years or more the Indian has learned quite well the lesson that his Israelitish brothers taught him.

He is, like many of his white contemporaries, dependent and grasping. But he was not ever thus. He, like our pioneers in the great yesterday, before contaminated by these influences of destruction, was pretty well independent. Read his scripture, and you will find that for hundreds of years he tilled the soil. He made his way.

Up in Canada about a half century ago, Chief Yellow Face of the Crees called his people together and said, "Don't accept the reservations from your government, for when you accept a favour you always pay, and you pay heavily."

Down along the Mexican border in the yesterdays the notorious Apaches were quite self-reliant. They, like most of their countrymen, have become dependent now. But I want to quote from another author. And then the great warrior continued his lamentation and said, "Look at my people." This was after he had been placed on the reservation, given to him in exchange for all that he had possessed, including his liberty.

"Look at my people. Do you think they were made to live this way, on charity, like women? No, this is wrong. My warriors have hunted their own deer and secured their own fish, built

their own wickiups, and fed their own children. We were like the animals of the forest, doing all for ourselves, but now we wait for our food to be given to us, and when it does not come in time we go hungry. Look at my people. They are without blankets. We sit like rabbits and wait until the white man gets ready to feed us."

The Hopi in northern Arizona is an example to us all. We can learn many things from the Indian. Just one or two quotations from a great student of the Hopi Indian. He says that the orthodox Hopi also resists the encroachment of governmental agencies who give security in exchange for liberties.

These Indians of the conservative group, it is held, "can no longer take part in the ceremonies carried on by the pure members of the tribe." He must leave the religion entirely. Thus those members of Moancopi Village who accepted all allotments of fertile land offered them by the government many years ago were immediately considered to be excommunicated, and they themselves accepted this belief.

"Later, being a sizable body, they took up the practice of their religion again, but in the eyes of the conservatives they are still excommunicated.

Their practice of ceremonies is considered blasphemous, and they remain cut off from participation in the common efforts of the communities nearest them.

"This whole concept seems ridiculous to us, but it is vital to them. It should be emphasized that it is not a self-serving concept. On the contrary it is a belief which has caused them to endure many hardships and for which they are prepared to endure many more. Be it noted that under this belief the extreme conservatives have remained the most self-respecting, industrious Indians on the reservation, denying themselves many assistances offered by the government, determined to get by solely on their own efforts. They are orderly, notably industrious, even in that industrious tribe, and self-supporting."

The Lord bless the Indians, may God bless you and me that we may go back to our stakes and our missions with a determination to pray for the red man, and then to do something about it to see that he is trained in the ways of God, that he is educated, that he is given the opportunities he so richly deserves after this long period of suffering.



A merry heart goes all the day; a sad tires in a mile.—Shakespeare.

One should take care not to grow too wise for so great a pleasure as laughter.—Addison.

I have noticed that folks are just about as happy as they have made up their minds to be.—Abraham Lincoln.

Earning a living is the thing which occupies most of our time; but why shouldn't we be happy doing it.—Frank Winslow.

It takes sixty-four muscles of the face to make a frown, and only thirteen to make a smile. Why work overtime?

He who loses wealth loses much; he who loses a friend loses more; but he who loses his courage loses all.—Cervantes.

YOUNG LADY, *why smoke*

Editorial from Church News

YOUNG lady, are you tempted to smoke? Do your friends smoke, and do they ask you to join them nearly every time they see you? Do you succumb to their temptation? Do they make you feel queer because you decline to accept their cigarettes? Are you embarrassed?

If you are embarrassed by such people, if you have friends who thus tempt you, change your friends and get new ones who have the same ideals that you have. You are to be congratulated because you declined cigarettes, if you do. And if you have not declined them then you should reconsider your past actions and discontinue their use at once because of the great harm they will do you.

What do cigarettes do to girls and women? Dr. Joseph F. Merrill of the Council of the Twelve has assembled much information on this subject. Among them is an article written by Alonzo L. Baker, associate editor of the magazine "Good Health" and entitled "Should Women Smoke?" A few quotations from this article follow.

"Here are two facts that should be borne in mind by every girl or woman:

1. Tobacco harms women more physically than it does men.

2. Tobacco does more damage to the race through mothers than through fathers."

Naming some bad effects he continues:

"A vital question is the effect of tobacco in pregnancy. These two facts are indisputable: (1) Nicotine is one of the few substances that passes

through the placenta to the fetus; (2) Nicotine passes to the infant in its mother's milk. In view of the virulence of the poison that nicotine is, damage both to the unborn child and to the nursing child is inevitable when he is nicotineized before and after birth . . . The smoking habit has become widespread among women of recent years. . . . Preliminary reports thus far made indicate that the number of stillbirths and premature children born to habitually smoking mothers is markedly higher than for mothers who are abstainers from tobacco . . . Just cause for alarm is the rapidly growing number of girls who form the tobacco habit before they come to physical maturity. Smoking on the part of girls during their 'teen years is nothing less than tragedy, for those are the years when nicotine does its greatest damage to the growing nerve and glandular systems of the female body."

Dr. D. H. Kress, another well-known objector to smoking, wrote on this particular point saying:

"For both man and wife to be addicted to smoke inhalation is destructive of everything that is good. Children born to such a pair had better never have been born . . . anything that is injurious to the child after its birth is equally injurious to it before its birth when indulged in by the pregnant mother."

United States Surgeon General Hugh S. Cummings once wrote:

"When women generally contract the smoking habit (as they are now

(Continued on Page 150)



Seagulls Repeat Mormon Miracle

BY L. B. SKEFFINGTON

IN Temple Square, Salt Lake City, the "seagull" monument commemorates the seemingly miraculous destruction of hordes of grasshoppers which threatened to bring famine to Mormon settlers.

The pioneers who had followed Brigham Young across the prairies to stake out a new home in the Utah valleys faced great hardships. One of the first tasks was to raise enough food to sustain life. After a lean year, with the promise of an abundant wheat crop, there was anguish when a grasshopper invasion began to devastate the wheat fields.

Famine through the cold winter seemed inevitable. Then out of the skies came a great drumming sound. Thousands of seagulls appeared suddenly as if from nowhere and began to devour the grasshoppers. In a comparatively short time there were no more grasshoppers, the wheat was saved, and the devout Mormons were sure that Heaven had answered their prayers with a miracle.

They not only gave thanks to God, but erected a tall granite column surmounted by a seagull as a lasting symbol of their gratitude.

Now the United States Department of Agriculture reports a "scientific sidelight" on the activities of gulls and grasshoppers. At various times since the grasshoppers have been a menace to crops in the West. There are numerous reports of the insects sweeping fields of standing grain bare, and gulls continue to be the best means of control.

However, gulls come to the rescue only as they take the notion or may be inspired by some divine power, and by no means may be depended upon to provide controls.

G. T. York, a federal entomologist investigating the grasshopper situation in one of the trouble spots of Montana, has reported to the department that he saw the "miracle" re-enacted almost exactly as did the Mormon pioneers.

Grasshoppers had moved into a large field, half of which was planted in wheat and half in fallow or unplanted strips. At the north end of the strips was a shallow pond. Grasshoppers were abundant and had begun to injure the crop by chewing on the stems just below the developing head of grain.

York estimated there were about 25 hoppers to the square yard in the grain, and noticed that many of them moved to the fallow strips during the day to take sun baths. Late one afternoon he saw a flock of about a thousand gulls on the pond, the first time that gulls had been seen in that vicinity.

"At 4 p.m.," he reports, "at least half of the flock of gulls left the pond and flew to the north end of one of the fallow strips. The gulls moved, by hopping and short flights, down the entire half-mile of the fallow strip in about five minutes. Then they flew back to the pond.

"A few minutes later the gulls repeated the same performance on another strip. I investigated and was able to find only a few hoppers on the fallow strips, and these were mostly

males. Almost all of the females, heavy with eggs they were ready to lay, had been devoured by the gulls.

"Gulls increased to 5,000 in the next few days and when they life five days later the grasshopper threat to wheat in that vicinity had passed." York reports "a reduction of 80 per cent in five days. Gulls cannot be relied upon to control grasshoppers, but when

present they are one of the most efficient predators."

Questions might be asked as to why gulls appeared in that spot at the critical moment, and by what means they apparently sent for reinforcements. The Mormons in their hour of distress believed the Lord sent them and gave thanks accordingly.



YOUNG LADY, WHY SMOKE—(Continued from Page 148)

doing) the entire nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man."

President Charles W. Eliot of Harvard University once in talking to his freshman class on the subject of tobacco gave the following advice:

"My dear freshmen, I want you to

remember that tobacco in any form destroys the brain, and you have none to spare."

Everything is to be gained and nothing is to be lost if you refrain from the use of tobacco. On the other hand, everything is to be lost and nothing to be gained if you use tobacco. Be sensible. Be smart. Be intelligent. Do the thing which is good for you. *Leave cigarettes alone.*



CALLING OF THE MINISTRY

Jesus, in selecting His disciples, took one man here and another there—a tax gatherer, a fisherman, and others whom it was thought were the most unlikely of any men to carry out the purposes of God. He left the great men out of the question, that is the high priests and the popular and pious of all classes, and he selected His own labourers to perform His own work; and He subsequently told them: You have not chosen Me, but I have chosen you and set you apart unto this mission.

When a message had to be proclaimed to the world in these last days, the agents were chosen on the same principle. There was any amount of teachers of divinity, any amount of professors of theology, any amount of reverend and right reverend fathers, and all classes of religious men and religious teachers; but God did not recognize them. He chose a young, uneducated man and inspired him with the spirit of revelation, and placed upon him a mission and required him to preform it; and he was obedient to that requirement.

—JOHN TAYLOR.

THIS *World-Wide* CHURCH

CHICAGO STAKE WORKERS RENT 160-ACRE FARM

Chicagoans have turned farmers! Welfare workers of Chicago Stake are demonstrating just 44 miles northwest of the Loop, that even dwellers of the "Windy City" can grow farm produce for the Welfare Programme if properly organized.

Acquiring a 160-acre, all purpose farm on a rental basis, stake members are engaged in producing milk products which are sold on the open market for cash which is turned into the Welfare Fund to met their budget assessment.

The farm is rented for £33 per month from Dr. Ariel L. Williams, first counsellor in the Stake Presidency, and will be operated by stake appointed workers which will include a permanent resident farmer.

Holstein and Gurnsey cows, as well as hogs, sheep, horses, ducks, turkeys, and guinea pigs are found on the stake farm.

The farm is equipped with necessary farm machinery and buildings which include two tractors, feed chopper, plows, manure spreader, disc, silo, hog pens, and a nine-room farm house.

50-TON SCHOONER FOR TAHITI

The Tahitian Mission has gained a distinctly nautical aspect with the purchase of a 50-ton schooner-rigged yacht with auxiliary Diesel engine to provide badly-needed, inter-island transportation.

Just how badly such a ship has been needed by the mission is indicated by the fact that there is no regular transportation service covering the approxi-

mately 80 islands in the mission area extending 1,000 miles in length and nearly as wide.

Elder Frank J. Fullmer, just returned from presiding over the mission, related that one elder who made a visit to one of the islands encountered a delay of 42 days before he could return because no transportation was available. Some branches, he said, have not been visited regularly for years because of lack of sailings.

Delays of days and weeks due to calms also were common.

The new ship sailed Friday morning from Wilmington Harbour, California, for Tahiti. Future missionaries, a former mission president, and the crafts' captain and an able-bodied seaman were aboard the yacht when it sailed for the South Pacific.

RENOVATION OF LOGAN TEMPLE COMPLETED

Following building and expansion and renovation of the Logan Temple, costing more than £66,666, the Temple reopened on February 6. The Temple has been closed since last spring.

Most of the annex has been re-modeled. 10,000 square feet of additional floor space has been provided through new construction in connection with the annex. A new roof over the annex, amounting to 13,000 square feet, has been built, and the ceiling has been treated with insulation material.

Some of the facilities provided in the new construction include cloak-rooms for the men and women, laundry with modern equipment, boiler room, including two new boilers, coal storage bins sufficient for two carloads of coal, shop and tool room for the engineer.

Here and There IN THE MISSION

ALL ABOARD!!

Steel cranes juted their frames into the clear afternoon sky. Throngs of people were warned to get off the track as the gangway was let down and moved out of the way. Then powerful engines began to hum and whirling propellers began to stir the water. Slowly the huge ship moved away from the pier. Tears were seen to roll off an occasional face and fall unnoticed into the placid waters off Prince's Wharf. Eight elders and two saints waved their last good-bye as loving friends and members stood on the dock to watch the "Aorangi" slowly move out toward Rangitoto and the sea. Memories flashed through the minds of people as they rapidly reviewed the two years that had passed. Now it was over. They waved good-bye to Maoriland on April 4th to return home.

Those sailing were:—

ELDER G. GLADE HOUSLEY, of Dayton, Idaho. He arrived on March 8, 1948, aboard the "Sierra." He was immediately assigned to labour in the Mahia District until he was called to assist in opening the Wairoa District, where he laboured for ten months. He next laboured in the Manawatu District and has been the District President there since last September. He will continue his university studies upon arriving home.

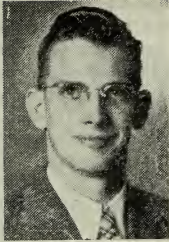
ELDER WILLIAM G. GIBBS, District President in Bay of Plenty for the past ten months, is returning to his home in Salt Lake City and will study business at the University of Utah. He arrived aboard the "Marine Phoenix" on April 9, 1948, and was assigned to the Hauraki District for

six months. Missionary activities next took him to Bay of Islands for eight months. At the time of his release he was D.P. of Bay of Plenty.

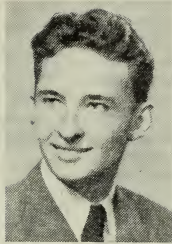
ELDER VAUGHN HUGIE, who hails from Logan, Utah, will attend the Utah State Agricultural College and major in sociology upon arriving home. He arrived, too, aboard the "Sierra" on March 8, 1948. For the first 13 months of his mission he laboured in the Otago District. While there he was instrumental in organizing the farthest south Primary in the Church, it being organized at Colac Bay, Invercargill. For the past 11 months he has laboured in Bay of Plenty.

ELDER J. RALPH MANTLE, whose home town is Murray, Utah, came to New Zealand on April 2, 1948, aboard the "Sonoma." He was first assigned to Hawke's Bay and laboured there for seven months. Next he was assigned to the Auckland District and laboured there before being transferred to Waikato. After labouing there for eight months, he was transferred to Wellington. The last two months of his mission were spent there.

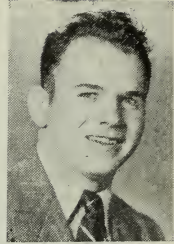
ELDER DONALD R. ANDERSON set foot on New Zealand on April 9, 1948, and first laboured in Manawatu for three months. His next assignment was to Rarotonga, and while awaiting passage to there he worked in the Auckland District. In late December he returned to New Zealand from Rarotonga and was assigned to the Wellington District at Lower Hutt. He has been senior elder there since last September. Upon arriving home he plans on continuing his agricultural pursuits.



Elder G. Glade Housley



Elder William G. Gibbs



Elder Vaughn Hugie



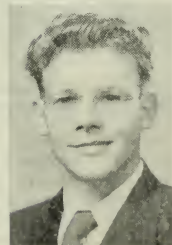
Elder J. Ralph Mantle



Elder Don R. Anderson



Elder Donald B. Davis



Elder Elrod Cox Leany



Elder Don S. Brunt

ELDER DONALD B. DAVIS hails from Riverside, Utah. He arrived on April 2, 1948, aboard the "Sonoma." During the first year of his mission he worked in the Poverty Bay District. Then for the ensuing seven months he laboured in the Otago District. Elder Davis has been labouring in the Manawatu District during the last five months of his mission. He will attend the Utah State Agricultural College upon arriving home in order to study construction engineering.

ELDER DON S. BRUNT arrived on August 15, 1948, after labouring for short periods of time in California and Australia. After labouring in Auckland for two months, he was assigned to the Waikato District and remained there until Hui Tau of 1949. After labouring again in Auckland for eight months he went to the South Island to search out genealogical information from relatives there. He will return to the Brigham Young University and continue his academic courses there.

ELDER ELROD COX LEANY arrived in New Zealand on the drizzling day of April 2, 1948. His first ten months in the mission field were spent in Wairarapa. Then he was transferred to the Taranaki District to labour in Wanganui for 11 months. During the last three months of his mission he laboured in Auckland. Hailing from St. George, Utah, he will return to the Brigham Young University to continue his studies in chemistry.

ACCOMPANYING the returning elders to Zion were Sister Islay McIntyre and Paul Ormsby. Sister McIntyre is making her third trip to Zion and hopes to do extensive work in the Temples of the Lord for her dead ancestors. She hails from Wellington.

Paul Ormsby, of Rotorua, will attend the University of Utah in Salt Lake City. There he plans on studying mining engineering.



TITIRO MAI!

Tenci the Tumuakitanga of te Takiwa o Pei Whairangi te karanga atu ki nga iwi katoa, ki nga hapu, ki nga tangata katoa e noho ana i te whenua nei kia haere mai ki to tatou Hui Pariha ka tu nei ki Awarua a te tekau ma toru me te tekau ma wha o nga ra o Mei, 1950. HAERE MAI HAERE MAI KIA RONGO KI NGA PONONGA A TE ATUA, HAERE MAI KOUTOU.

Everyone is welcome to the Bay of Islands District Hui Pariha to be held at Awarua on the 13th and 14th of May, 1950.

NA ELDER J. L. BATES,
NA MAIRANGI NGAKURU,
NA IVAN G. JOYCE.

Tumuakitanga o te takiwa nei.

What do we live for, if it is not to make life less difficult to each other?

KO "IHU" TE "KARAITI"

Na Taramete



Translated by GEORGE R. HALL

Kua mate te Tama a te Tangata

KO te tinana o Ihu kei roto i te tomo e takoto ana, kua katia te kuaha ki te kohatu taumaha, e kore nei e taea e te tangata kotahi te hapai; kua tutuki te hiahia o nga Hurai kia hiritia te kohatu, e kati ra i te kuhunga ki te tomo, i ta ratou i tono ai kia Ponotio Pirato, kei whanakotia e Ana Akonga te tinana o Ihu. Kua tu nga hoia Romana hei tiaki. Kua tae tenei ki te korero e korerotia nei, "Kua mate te tinana, kua tukua ki te kopu o te whenua, ko te wairua kua hoki ki te Atua, naana nei i homai." Kaore i hunaa ki te ao nga tapuae o te Wairua o to tatou Ariki; kua mahue atu ra hoki Tona tinana, kei te urupa e takoto ana; a ko te mohiotanga i riro mai i te whakaaro tangata, kua haere te wairua ki te wahi e huihui atu ai nga wairua, i te wa i mania atu ai ratou ki waho i o ratou tinana. Ko te Wairua o to tatou Ariki Atua, i haere ki reira; notemea, kua rite noa atu i te Atua Kaharawa te Mihona Maana ki te ao wairua; i ta te poropiti i ta Ihaia i whakaatu ai i roto i aana tuhituhinga, "Kei runga i a au te Wairua o te Ariki o Ihowa; na Ihowa nei hoki ahau i whakawahi hei kauwhau i te rongopai ki te hunga mahaki, kua unga

mai ahau e ia ki te takai i te hunga maruu, ki te kauwhau ki nga whakarau kia haere noa, ki nga herehere, kua tuwhera te whare herehere. Kia karangatia te tau manakohanga atu o Ihowa, te ra rapu utu a to tatou Atua; kia whakamariri a te hunga katoa e tangi ana. Kia whakatakotoria he tika nga mo te hunga katoa o Hiona e tangi ana, kia whakaputaia ketia o ratou pungarehu hei ataahua, te tangihanga ano hei hinu koa, te wairua pouri hei kakahu whakamoemiti; a ka karangatia ratou he rakau na te tika, he mea whakato na Ihowa, kia whai kororia ai ia Ihaia 61:1-3"; tera atu ano etahi kupu karaipiture e pa ana mo tenei take.

Kua haere tenei, to tatou Ariki i roto i te ao wairua. Kua whakaaturia i runga ake nei, kua rite noa atu te mihona ma te wairua o Ihu; kua rite noa atu i roto i nga whakaotinga o nehera, ko Ihu Karaiti hei hoko, hei whakaora i te ao, kaore ano te kamaka hei tuunga mo te whenua i whakaupapatia, kua oti noa atu i te runanga wairua te mihona ma Ihu i te ao kikokiko, Tana mihona ano hoki i te ao Wairua. Pehi atu, pehi atu, te tini miriona o nga wairua, o nga tangata kua mate, o roto i nga whakapupuranga maha, i roto o nga tau, kua

hikoi ki tua o te arai, ki te ao wairua, taea noatia te ra o te Karaiti, kaore ano i rongoi i te rongopai e whakamaramatia ana. Ki te kauwhau i te rongopai ki enei wairua, i roto i nga rohe wairua, te mihona i tapaea ma te wairua i puta ki te ao hei "Karaiti." Ko Ihu taua "Karaiti," Naana i kawe te kupu o te ora ki te ao Wairua, te hokonga i te tangata kia puta ki waho i nga rire o te reinga. I Tana tinana e takoto ana i roto i te urupa, tera Tana wairua ora tonu, e ruku atu ra, e hou atu ra i roto i nga whare herehere o te reinga, ki te torotoro i nga wairua tangata, kia wetekia i nga here a te rewera. Anei ano tetahi kupu karaipiture mo tenei take; tirohia Ia Pita 18-20. "Kotahi hoki whakamaetanga o te Karaiti mo nga hara, te tika mo te he, kia arahina ai tatou e ia ki te Atua, i whakamatea hoki ko te kikokiko, he mea whakaora ia na te wairua. Ko Tana ano tena, i tona haerenga i mua ki te kauwhau ki nga wairua i te whare herehere. I turi nei i mua, i te mea e tatari ana te manawanui o te Atua i nga ra i a Noa, i te mea e hangaa ana te aaka, te mea i ora ai etahi wairua torutoru nei, ara tokowaru, he mea na te wai." Ko te wahi tuatahi o te mihona a Ihu i oti i runga i te ripeka, i te whakainumanga a nga hoia i a Ia ki te winika ka mea Ia "Kua oti," na, ka tuohu Tona matenga tukua atu ana te wairua, Hoani 19:30. Te otinga o te wahi tuatahi ote mihona a Ihu, ka mania Tana wairua ki waho i Tana tinana ka hikoi ki te ao wairua i nga korero i korerotia i runga ake nei. I a Ia ano e ngaua ana e te mamae i runga i te ripeka, i whai kupu iho Ia ki te tangata tahae, "Hei aiane koe noho ai ki a au ki Pararaiha," Ruka 23:43; hei mohiotanga tenei mo tatou; i te Ariki e iri ra i runga i te ripeka, ko Ana whakaaro kei te huarahi hei haerenga Mona i roto i nga rohe wairua.

I te aranga ake o Ihu i te mate, ko Tana kupu tenei kia Meri Makarini, "Kaore ano ahau i kake noa ki toku

Matua," hei mohiotanga ano tenei mo tatou, ko te rohe wairua e korerotia nei, i tae nei a Ihu ki te torotoro, ara ko Pararaihe, kaore i te rangi i te wahi e mohiotia nei e tatou he nohoanga no te Atua; kei wahi ke noa atu. Ia Ihu e haere ana i roto i nga rohe o Pararaihe, kei te whakaaro te maha o te tangata ko te rangi taua wahi, Naana korero ano i whakaatu he wahike ano tetahi, i tetahi. Tona mihona i te ao Wairua, ko tenei, "Me korero e ratou a ratou mahi ki te Kai whakawa mo te hunga ora mo te hunga mate, kua rite noa ake hoki tana. Mo konei ra i kauwhautia ai ano hoki te rongopai ki te hunga kua mate, hei whakaeanga hoki ratou, ara, te kikokiko ma te tangata, kia ora ia ratou, ara te wairua i runga i ta te Atua. I Pita 4:5, 6." Ko tenei te wahanga tuarua o tenei mihona; a no te aranga o Ihu ka tutuki tena wahi o Tana mahi.

Anei ano etahi karaipiture whakaatu mo tenei wahanga korero. "I taua rangi ano ka whiua e Ihowa te ope o te hunga kua neke ake, me nga kingi ano o te whenua, i runga i te whenua. Ka huihuia ano hoki ratou, ka peratia me nga herehere e huihuia ana ki te rua, ka tutakina ano hoki ki te whare herehere, a ka maha nga ra ka tirohia iho ratou, Ihaia 24:21, 22." Kia mohio ano tatou, ehara i te mea, i timata i konei a i mutu ranei i konei nga mahi ma to tatou Kai whakaora. I nehera era mihona, kua oti noa atu. Ko enei e wanangatia nei e tatou, ko o roto i te kikokiko, hou atu hoki ki te hohonutanga o te ao Wairua. I Tona aranga ake i te mate, ka hono te wairua, kua hoki ano ki te tinana, ka whai kororia te tinana, ka timata ano he mahi mo tena wa hei mahi ma te Tama a te tangata, tae atu ki te ra o te whakaritenga whakawa; huri ki tua atu ki roto i nga wa mutunga-kore, ake, ake tonu atu, kaore he mutunga o nga mahi a te Atua, me te hunga i hapainga ake e Ia ki roto i nga tikanga tapu o te tohungatanga; kia noho tahi, kia haere tahi me Ia i roto i nga rire o te reinga,

kia whiwhi tahi hoki i te kororia o te Atua Kaharawa. I waiata ai te Kingi Rawiri i tenei waiata. "Ka waiho tonu e ahau a Ihowa ki toku aroaro; kei taku ringa matau nei Ia, e kore au e whakakorikoria. Koia i koa ai toku ngakau, i whakamanamana ai toku kororia, i takoto tumanako ai ano hoki oku kikokiko. No te mea hoki, e kore e waiho e koe toku wairua i te reinga, e kore e tukua e koe to mea tapu kia kite i te pirau. Ka whakakitea mai e koe ki a au te huarahi o te ora; kei to aroaro te haringa nui, kei to ringaringa matau nga mea ahua e kore nei e mutu. Waiata 16:8-11." Ka pahemo atu te Ariki ki te rangi i muri i Tana aranga ake i te mate ka rukea iho te mana ki a Ana pononga e haere tonu ai nga mahi o Ana whakahaunga me nga tikanga i waiho iho. Tirohia ano i te korero a te apotero a Paora. "Penei ka aha te hunga e iriiria ana hei whakakapi mo te hunga mate, ki te kore rawa te hunga mate e ara, he aha hoki ratou ka iriiria ai hei whakakapi mo te hunga mate, I Koriniti 15:29." Anei tetahi o nga kupu korero i waiho iho e Ihu, "Akona ratou kia mau ki nga mea katoa, i whakahaua atu e ahau kia koutou, na, ko au tena hei hoa mo koutou i nga ra katoa, a, te mutunga ra ano o te ao Amine Matiu 28:20." Kaore he mutunga mai o te mahi mo te oranga tonutanga. Ote hunga katoa kua whiti ki tua o te arai, e haoa katoatia mai ana e tenei ture; ka whakaaturia kia ratou, ma ratou e nanao, ma ratou ranei e akiri atu. Kua tutuki, kua oti te taha ki te Atua; mate tangata e whakatutuki atu te pito ki te tangata, e whaawhai ana i te oranga tonutanga.

Kua ara te Ariki

Ko te Hatarei, ko te ra hapati a nga Hurai, tenei kua pahemo; kua takiri ko te ata o te ra tuatahi o te wiki, he ra enei kua hohonu ki roto i te hitori o nga whakatupuranga tangata, o nga tau e tata nei ki te rua mano. Ko te ra tuatahi o te wiki, kua

tata te puao mai, kei te tu tonu nga hoia o Roma, kei te taha o te tomo e tiaki ana, kei reira nei hoki Tana tinana e takoto ana. E pouri tonu ana te mata o te whenua ka puta te ru ka ngaueue te whenua, ka heke iho te anahera a te Ariki i roto i te kororia, ka nanao atu ki te kohatu taumaha i hiritia ra ki te kuaha o te tomo, ka whakatakaia ki tahaki, ka noho te anahera nei i runga i taua kohatu. Ko tona mata (countenance) i rite ki te uira, ma tonu tona kakahu ano he hukarere; matangurunguru ana te paa-nga o te wehi ki nga hoia, hinga ana ratou ki raro ano he tupapaku kua mate; a te hoki nga mai o te ora ki roto i o ratou manawa, ko te aranga ki runga, oma ana i te kaha o te mataku. Ahakoa te uaua o te whakatau a te ture Romana, he whakamate rawa i te hoia e whakarere ana i te turanga i tohungia mona, kaore nga hoia nei i whakaaro ake ki te whiu a te ture, oma ana ratou. Kua kore nei hoki he tiakitanga ma ratou, kua wahia ketia te hiiri, kua puare te tomo, kaore he aha i roto. Tirohia Matiu 28:1-4 otira korerotia te katoa o tenei upoko.

Tuhi kau te maramatanga i te pae, he takiritanga no te ata, ka korikori a Meri Makarini me etahi o nga wahine ka whakatika ka haere ki te urupa. Kei te matau hoki ratou, ki te kaika o te tukunga iho i a Ihu i te ripeka me te takai tanga i Tona tinana, ko te whakaaro i roto i o ratou mahara kia mahia tikatia ano e ratou te tinana o te Ariki, kia ata ngaiotia, kia rite ki a o ratou whakaaro i pirangi ai; i mau ano ratou i nga paihi me etahi atu mea kakara hei whakawahi ma ratou i to ratou Ariki. I a ratou e haere whakapoururu ana, katahi ka mahara ake ki te taumaha o te kohatu, a ma wai ra e whakataka ake; me te mea nei kaore ratou i te mohio kua hiritia ketia te kohatu. Ka tae atu ratou ki te tomo ko te anahera e tu ana mai, a wehi ana ratou. "Na, ka oho mai te anahera ka mea ki nga wahine, kei wehi korua e matau ana

hoki ahau e rapu ana korua i a Ihu i ripekatia. Kahore Ia i konei, kua ara hoki, kua pera me tana i mea ai. Haere mai kia kite i te wahi i takoto ai te Ariki. A hohoro te haere korerotia atu ki ana akonga, kua ara mai ia i te hunga mate; na tena ia te haere atu na i mua i a koutou ki Kariri, ko reira koutou kite ai i a ia na, kua korero atu nei ahau ki a korua. Matiu 28:5-7."

Ahakoia he anahera ta nga wahine nei i kite ai, i pangia ano ratou e te wehi oma ana, me te mea nei ko Meri Makarini te tuatahi ki te hari korero ki nga akonga. Erua nga wahanga o te whaikorero a te anahera ki nga wahine ra, "Kua ara Ia," "Kahore Ia i konei" Ka marama iho tatou ki te potatutanga o nga whakaaro o Meri Makarini, i a ia e korero ana i tana korero ki nga akonga a Ihu. Ka wareware i a Meri te pito tuatahi o te korero; korero ana ia ko te pito tuarua

anake, "Kahore Ia i konei." Ka oma a Meri, tae atu ana ki te wahi kei reira a Haimona Pita me etahi ano o nga akonga, to ratou tutakitanga kaore i korero i nga korero katoa a te anahera i korero mai ai kia ratou, korero ana ko tetahi wahi anake, ara ko tenei, "Na ka oma ia ka haere ki a Haimona Pita, raua ko tera akonga i aroha ai a Ihu, a ka mea ki a raua, Kua tango-hia e ratou te Ariki i te urupa, a e kore matou e mohio ki te wahi i waiho ai ia e ratou." Te rongonga o Pita i enei korero ko te omanga i omai ai raua ko Hoani ki te urupa. Ko Hoani o ratou i whakapono ki enei mea katoa a naana ano hoki te kupu whakamarama mo ana hoa. "Katahi ka tomo atu tera akonga i tae wawe mai nei ki te urupa, kite ana, whakapono ana. Kiano hoki ratou i mohio noa ki te karaipiture, kua takoto te tikanga kia ara ake ia i te hunga mate."



Overwork gets altogether too many curses for the crimes committed by overworry—

The depth of our regret for the imperfect in our lives is the measure of our progress.

There is only one step from heaven to hell, but a million from hell to heaven.

COURAGE FOR TODAY

*Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labour and to wait.*

—Longfellow.

The age of romance has not ceased; it never ceases; it does not, if we will think of it, so much as very seriously decline.—Carlyle.

What's the earth with all its art, verse, music, worth—compared with love, found, gained and kept.—R. Browning.

As the yellow gold is tried in fire, so the faith of friendship must be seen in adversity.—Ovid.

Never speak a word that you would not wish to come true.

TIME OUT FOR

"My family thinks there's something wrong with me," a woman complained to the psychoanalyst, "simply because I like buckwheat cakes."

"But there's nothing wrong about liking buckwheat cakes," the doctor murmured, puzzled. "I like them myself."

"Oh, do you?" the delighted woman exclaimed. "You must come up some day. I have seven trunks full."

WINDOW PAIN

A woman walked into a millinery shop and pointed out a hat in the window. "That red one with the feathers and berries," she said. "Would you take it out of the window for me?"

"Certainly, madam," the clerk replied. "We'd be glad to."

"Thank you very much," said the woman moving toward the exit. "The horrible thing bothers me every time I pass."



Little Claude's mother had reluctantly allowed her precious little child to attend public school. She gave the new teacher a long list of instructions. "My Claude is so sensitive," she explained. "Don't ever punish him. Just slap the boy next to him. That will frighten Claude."



Smiles

Two matrons stopped to look at a bookstore display. "There's a book on How to Torture Your Husband," said one.

"I don't need that," the other replied. "I have a system of my own."

—Chicago Tribune.

Two perspiring Irishmen on a tandem bicycle at last got to the top of the steep hill. "That was a stiff climb, Pat," said Mike.

"Yea, it was that," said Pat. "And if I hadn't kept the brake on we would have gone backward, sure."

"Why haven't you mended the holes in these socks?" he demanded.

"You didn't buy that fur coat I wanted," replied his wife. "So I figured if you didn't give a wrap, I didn't give a darn."

For a number of years a school teacher had taught in the Blue Ridge Mountain schools of Virginia. Trying always to impress the virtue of honesty upon her students, she required them to give a pledge that they had neither given nor received help on their examinations. One young girl handed in her paper with this pledge on it: "I haven't received no help on this exam, and heaven knows I couldn't give any."

Branch Reporters ! Branch Reporters !

All you Branch Reporters will want to know just what "Te Karere" needs from you to make your reports better than ever. The major requirements are enumerated below:—

- (1) The space in "Te Karere" is very limited. Therefore, write your reports in a maximum of 250 words. It doesn't matter whether your Branch is large or small. If you can report in fewer words, well and good.
- (2) "Te Karere" readers like news that is new. Avoid talking about things that happened six months before, even if you haven't reported for that long.
- (3) When someone's name is mentioned it is not necessary to name his genealogy and family tree in order to identify him.
- (4) Reports must be into "Te Karere" by the 2nd of the month for publication in the following month's magazine.
- (5) If possible, type your Branch report.
- (6) At the end of your article list all births, baptisms, advancements in the priesthood, deaths, and marriages.
- (7) You are the Branch Reporter. If any sifting of Branch news must be done, you are the one to do it. You know what can be sifted "Te Karere" does not.

We're looking forward to even better reports in the future.



News Of The Field

RAROTONGA BRANCH

By P. Benioni

Rarotonga Branch is still going on its ceaseless, progressive way. The Relief Society, Priesthood, and Primary joined forces in late December to give Farewell feasts for Elder Chadwick and Brother Tangaroa Kainuku. They have gone to Aitutaki, 150 miles north of Rarotonga, to continue their missionary labours. Our Branch President reports that they baptized two converts recently.

Brother James Vahua has been appointed chairman of our welfare work here, and under his guidance we are steadily moving forward. All brothers and sisters have been working on arrowroot, and by using an old Ford a machine has been rigged up so that it can grind the arrowroot. We also have a welfare garden that will shortly be planted.

For the past while our Relief Society sisters have been busy preparing for our Hui Tau. All people who attend Hui Tau are especially advised to pay particular attention to the first class South Sea tropical quilts.

Much progress has been made in our Rarotonga District through the untiring help of Brother and Sister Wm. Thompson. All organizations in the Branch are functioning splendidly. Our Relief Society sisters are experimenting with tropical jams at present.

The M.I.A. is progressing rapidly and the officers anticipate having a Gold and Green Ball this year. Primaries of Rarotonga send their thanks to the Sunday Schools in appreciation for the candy and soap which was sent.

Brother and Sister P. Benioni are very happy to announce the birth of a beautiful baby girl on January 3, 1950.

Before concluding I would like to quote an expression which the Islanders have when they are in trouble: "Kia mokora to kaki e kia pupuru to vaevae. E tama e tama e! Kia orana outou katoa toa.

WAIHI BRANCH

By Elder Grant Packard

People in Waihi are busy searching out eternal happiness. Sister Marge Riwai and her sister travel from Katikati each week

to attend our M.I.A. Many investigators also enjoy our meetings. On March 5th our Sunday School was cancelled and we went to the Omaha Hui Peka.

Our Primary is working very well under the direction of Violet Thomas, Ngarina Thomas, and Kathleen Thomas.

On March 12th a number of Saints and non-members attended a large Hui at the Manaia Pa. Here an unveiling ceremony of the memorial in honour of the late Elder Ngaruna Mikiaka took place.

A neighbourhood Primary was recently organized at Uriwha, Waihi, for the families of Brother Elias Watene and Karaipu Honetana. Sister Rawinia Honetana and Sister Sarah Watene teach the Trail Builders, Sister Ngarihi Honetana teaches the Primary Class, and Rawinia Honetana is the secretary.

Brother George Watene, Hauraki District secretary, was here on March 25th to help compile the Branch membership population. There are 50 members in the Branch.

The Hauraki District Genealogical Board has given us some very interesting information on our whakapapa work and it is hoped that this very important work of the Gospel will take firm rooting here.

MANAIA BRANCH

By Shirley Manu

The month of March has indeed been a full one for us here in the Manaia Branch. What with Hui Tau just around the corner we've hardly had time to breath.

On March 10th the combined organizations of our Branch held a concert, the proceeds of which went toward our bus for Hui Tau.

On Sunday, 12th March, we had an added number to our Sunday School meeting in the way of several members from the Wanganui Branch. They, along with Elders Hartley, Hafen, and Hinds, journeyed with Brother and Sister Davies from Moawhangao Branch to have a combined choir practice. This proved to be very successful.

On Sunday, April 2nd, Brother Manu, our Branch President, and some of the M.I.A. girls journeyed to Wanganui in order to finalise different competitions for Hui Tau.

We take this opportunity in wishing all those who attend Hui Tau our best wishes that they may find and gain a testimony of this Gospel.

ROTORUA BRANCH

By Muri Ormsby

Branch work is progressing favourably here since our auxiliaries were re-organized in February.

Special visitors to our Branch during the month of February were Elder Snelgrove, Mission M.I.A. Supervisor, and Sisters Isobel Hooro and Joan Bush of the M.I.A. and Relief Society Boards.

Brother Chase of Taupo and his four daughters, including Sister Lucy from the Mission Home, visited us on February 12th.

Sister Lena Wairea, District Relief Society President, has been visiting various Branches in the District.

Sister Elsie Chirney visited Taupo Branch and Sister Awhitia Hiha visited Maketu in order to arrange for Hui Tau choral numbers and members of the choir.

The most recent surprise to our little community was the engagement of Sister Kenya Wairea to Brother Bart Watene. Their marriage was solemnized by Elder Gibbs in the home of Brother and Sister Wharekura on March 25th. Counsel was given to the young couple by Elders Gibbs, Hugié, and Joe Wharekura. About 20 guests from Rotorua, Maketu, and Thames attended the ceremony.

Prior to the couple's marriage, the M.I.A. sponsored an engagement party. We wish the newlyweds all the joys that life can offer—health, wealth, happiness, and prosperity.

Frewell parties were held for Elders Gibbs and Hugié at Sister Chirney's home on the 26th of March.

HIONA BRANCH

By Margaret Haeta

We are happily preparing for Hui Tau and much time is taken up by our members in practising for the different competitive items. The Sunday School has been re-organized with John Tahana Rewai as President, Sister Hiakai Nini is 1st counsellor, Sister Waireka Manning is 2nd counsellor, and Sister Pike Kawana is the secretary. Our Hui Atawhai officers for the forthcoming year are:— Sister Margaret Haeta, President, Sister Hiakai Nini as 1st counsellor, Sister Raila Kawana as 2nd counsellor, and Sister Rawinia Madsen is the secretary.

The eagerness to go to Hui Tau is being shown by the great number of bookings for the bus seats. In glancing over the booking list we find a good majority consist of young people who are non-members of the Church. Two recent visitors to our Branch were from the Wanganui Branch. Sister Yvonne Edwards and Brother Monty Edwards were the visiting Saints.

Members of this Branch had the pleasure of recently visiting Mangakino, so we say hello to the Saints in Mangakino. We hope to visit there again some time.

TAIHAPE BRANCH

By Sister Rangī Davies

Our first Gold and Green Ball was held in the Taihape Town Hall on Friday, February 3rd. It was held in conjunction with our Hui Pariha. Feature event of the evening was the crowning of the Gold and Green Queen. Sister Betty Manu was crowned the Queen by Elder Hafen, having been chosen from nine entrants. A beautiful floor show was presented by eight couples from the Manaia Branch. Brother Joe Kohu directed the Centennial Waltz that was presented by the Moawhangao Branch.

On February 4th our Hui Pariha began. Under the direction of Joe Kohu, a talent quest was held. Later Elder Hafen showed us the film "Message of the Ages." The M.I.A. dance which followed was interspersed with hakas, solos, and action songs.

The following morning our Hui continued. Priesthood meeting began at 8 o'clock. Relief Society members also had

a meeting. Sunday School began at 10:30 and the General Session started at 12:30. The people here are grateful to Tumuaki and Sister Young for their visit to our Hui. This was the first time that a Mission President had visited our Branch for over 20 years.

Elder and Sister Davis accompanied

Brother and Sister Rapana to Raitihi where Brother Kohu baptized Lotumua Hakopa. On March 26th Sister Iriaka Chase was baptized by Brother Joe Kohu. Over 30 people attended the baptismal service.

We have over 50 people who have booked transportation to Hui Tau.



Queen Betty Manu and Gold and Green Ball attenders at the Taihape Town Hall on February 4th.

MAROMAKU BRANCH

By Norma Mason

Saturday evening, March 11, saw the arrival of President and Sister Young at the Mason home. The following day a memorial service was held in honour of our soldiers and airmen who lost their lives in the First and Second World Wars. Sunday School was held in the morning as usual and at 2 p.m., with the chapel filled almost to capacity, a very impressive service was begun.

Guest speakers representing the District and local bodies were Mr. Henry Rusk and Mr. George Ross. Members of the Branch furnished songs for the programme. Brother Joseph Hay spoke and he was followed by President Young who also unveiled the plaque, which was a Roll of Honour to Percy Stanley Going, son of Brother and Sister Percy Going, and Raymond Cyril Going, son of Brother and Sister Cyril Going.

On March 16th Joseph Hay and Myra Mason attended Sister Heperi's funeral. Wreaths were sent to her funeral by the Maromaku Relief Society and the Branch.

In the District Hui Tau competitions, Brother Don Mason won the M-Men oration and Muriel Mason came very close to winning the Gleanor oration. Sister Myra Mason has gone to Nuhaka

to make Hui Tau preparations for the Primary. Brother Mason also left to accompany President and Sister Young down to see the new college farm.

Elder Hamon and Elder Bennett visited our M.I.A. on March 28th.

As this will probably be the last time I will be sending in a news report, I wish to send my best wishes to all my "Te Karere" readers and say how much I have enjoyed doing this work.

DUNEDIN BRANCH

By Thelma Stone

Dunedin Saints recently had a lawn party in order to raise funds for those in the Otago District who had to travel to Dunedin to enter in the District Hui Tau events. Corsages were graciously made to help swell the funds by our Gleanor Girl floral specialists. Four visiting girls from Australia were welcomed into our happy circle that night.

Our District finals for the Hui Tau oration went off well, the Christchurch Saints winning the honour of representing Otago at Hui Tau. We all wish them the best of luck and hope that the South Island will be put on the map again this year.

This month has certainly been full of activity for the Dunedin Branch, there

being five baptisms to our credit so far. This Branch is surely growing and going ahead. At the Sacrament meeting of that day people were obliged to stand to allow room for others.

Two of our members, Brother and Sister Mountford, are over 60 years of age. Doctors have warned Sister Mountford for years that she should not get into water because of her heart condition. However, the Lord helped her when she was baptized so that she felt no affect on her heart.

We have just received word of Sister Peterson's release at Hui Tau. We will always remember Sister Peterson for her library. To her we say Kia Ora and God bless you.

P.S. Brother Bill Cockburn has just been called on a mission.

OMAHU BRANCH

By Molly Hira

The Omaha Branch of the Hauraki District held a Hui Peka at the home of Sister Rachel and Brother Tuaha Randell. Members from all over the District were present.

Priesthood and Relief Society commenced at 8 a.m. Branch President Sam Hira conducted a very interesting Priesthood meeting of some 30 members, including District President Gordon S. Gregson.

Sister Rachel Randell conducted the Relief Society meetings. Sunday School commenced at 10:30 and selected speakers were most encouraging. Principle speakers were Brother Geo. Watene, Sister Patricia Hira, Elder Lundberg, Elder Packard, Elder Jackson, and Elder Gregson.

During the afternoon session the Branch was re-organized by Elder Gregson. Vocal and musical items rendered were as follows:—A piano accordion selection by Elder Lundberg, a song by Sisters Daniels and Patricia and Molly Hira of the Omaha Branch, a duet by Brother and Sister Daniels of the Waihi Branch.

After the new Branch Presidency was set apart, D.P. Elder Gregson called on various individuals to speak, all of whom counselled and advised the brethren to be stronger in the Gospel.

By the time this is into "Te Karere" Bill Trevor Randell will have been quite settled in his new sphere of activity in Auckland. Billy has been selected by the captain of the N.Z. British Empire Games swimming team to train and represent N.Z. at the next Empire Games to be held in Canada.

UAWA BRANCH

By te "Karoro"

Our Branch is a small one, which goes about in a small way, to retain its identity as a Branch, by trying to carry out in a small way, what is required of a small Branch.

The site for our new chapel has been selected. Funds have been raised by our people and the plans and specifications have been forwarded to the Mission President for approval.

The good news that our chapel has been approved by President Young has just been received by our secretary. The

new building will be built out of sand bricks.

The Hui Atawhai members are going all out to finish their quilt. For the past two months the sisters and helpers assembled every day to complete their Hui Tau quilt.

Friday, March 17th, the Hui Atawhai put over the tableau "To the Latter-day Saint the Home is a Sacred Place." It was indeed a good effort. All those present enjoyed the programme.

At a life saving competition held at Gisborne, Tui Marino, Willard Amaru and Pere Paea, students of the Tolaga Bay High School, were among the successful contestants, for which they were awarded medallions.

We welcome Brother George Tuau, of Te Hapara Branch and of the District M.I.A. Board. Brother Tuau is employed here on State house construction.

On the evening of March 24th the friends of Elder Davis assembled in the Hauiti Hall to farewell him.

RANGITOTO BRANCH

By Ani M. Pihema

Tena Koe! Talofa! Kia Orana! Hi! Hello! Where else but at Hui Tau would such a chorus of salutations be heard. Now that we have opened the book of memoirs, let us turn back the pages to the month of March.

The programme in form of a tableau is to be conducted by the Relief Society. Curtains part to reveal the theme—"To a Latter-day Saint, HOME IS A SACRED PLACE." Sister Young and Sister Joan Bush are present representing the Mission Relief Society. Their words of praise and endorsement of the programme completed a lovely evening. A bouquet is due to the sisters of the Relief Society for an outstanding presentation.

We are very proud of our little Beehive Girls for the manner in which they have carried out their assignment for M.I.A. assembly programmes during March.

Most popular young man of the month was undoubtedly Hekemaru Kewene. His coming of age party proved to be quite a rendezvous for his many friends. Included among the guests were our beloved Tamuaki and Sister Young.

Thanks for the honourable mention Tamaki, Rotorua, Maromaku, Bay of Plenty. Rangitoto appreciates the compliments.

AUCKLAND BRANCH

By Faye Aston

Greetings to all! We are happy to announce the baptism of Sister Olga Mincher and Sister Caroline Eagle, which took place on Sunday, March 5th, in the Branch Chapel.

Motuihi Island was once again the popular resort of a Sunday School picnic, which was held on Saturday, March 18th, and it proved to be a most happy occasion.

A special Relief Society programme was held on Sunday evening, March 19th, under the capable direction of Sister Margaret Ottley who has recently been appointed President of the Relief Society, due to the release of Sister Ruby Burge.

On Sunday, March 26th, we were fortunate in having present with us once again President and Sister Young.

The inspiring words given by Tumuaki and Sister Pentecost, who is visiting once again with us after having returned from a 12-month stay in the U.S.A., were greatly appreciated by those members in attendance.

A special welcome goes to Elder G. Lowry and Elder V. Lowry, brothers who have both recently arrived from Canada to labour in this corner of God's vineyard.

MAKETU BRANCH

By Sister Wharekura

For the last four months the District Presidency has been very busy. One week end the members of the District Presidency are in Maketu; the next week they might be in Judea, Wairoa, Rotorua, Mangakino, or Reporoa.

Our District officers are to be commended for their fine work.

We, the members of this Branch, wish to welcome Elder Barnard into this District.

March 25th is a day that will stay in our minds for a long time. It was the day that Kenya Waerea and Bartlette Watene were joined together in holy matrimony right here in our little home. Elder Gibbs, on the eve of his departure, performed the marriage ceremony. Numerous relatives from both parties were present.

The same evening the members of the Branch got together to bid farewell to Elder Gibbs and Elder Hugie, both of whom are leaving our shores on April 4th. "Haere ra e tama ma. Ma Te Atua Korua e tiaki taenoa Korua Kite wa Kainga."

AWARUA BRANCH

By Moses Wihongi

Greetings, e hoa ma. Once again we bring you the reports of our activities. Some of our people are anxiously waiting for the Hui Tau. All officers at the surrounding branches gathered at Kaikohe for different instructional purposes. The same day our Hui Tau representative competitions were held to determine our Bay of Islands representatives.

There was a canteen run by the elders; the money was in aid of the Hui Tau. A dance was also held that night. Door money was also used for expenses incurred in going to Hui Tau.

On March 28th we held a dance in order to raise funds for our coming M.I.A. season. The night turned out to be a successful one. On Friday 31st some of us attended the choir practice. Many others practised their different items for Hui Tau.

TIMARU NEWS

By "Pulpit"

There is always something new happening here. We have a fully-organized Relief Society now and we have great plans for keeping it in full operation. We also have two more members who were recently baptized into the Church. Welcome to our fold, Mr. and Mrs. Mountford. They were baptized in Dunedin by

Elder Gilbert and confirmed by Elder Danielson.

On April 2nd we had a special evening service which was sponsored by the Relief Society, inasmuch as it was the anniversary of that organization.

Taking part during their visit were Sisters Peterson and Heninger, and also we were privileged to renew acquaintances with Elders Danielson and Tormey of Dunedin. I have been given to understand that these four have been injected with anti-freeze to enable them to continue their labours in Dunedin.

We lost the company of Elder Hyde. Since his transfer to Hawkes Bay we have missed him very much.

We wish to extend our deepest sympathy to Re Riwai family, of Christchurch Branch, in the loss of their daughter, Georgina, who passed away after a long illness.

Elder Holmes was also here for a time of recuperation. He usually gets it in the neck!

Well, folks, this is the end of the usual monthly report. We'll meet you in this column after Hui Tau.

MATAKOWHAI BRANCH

By Julia Paki

Again this Branch brings in a brief report of its activities. We are happy to report that our organizations are functioning well. Our Sunday School in particular is progressing favourably, the attendance being very regular.

Our Relief Society sisters, though few in numbers, still hold their regular meetings, their main handiwork being kit-making. However, these ambitious sisters have a fine collection for Hui Tau.

With only a few days between us and Hui Tau, those who are travelling from this Branch are falling over themselves in their anxiety.

We have been fortunate enough during the month of March to have had a visit from our four elders, who visited us with the purpose in mind of checking up on our Hui Tau preparations. While out here Elder Hall and his companion, Elder KeKaula, travelled a good number of miles on horseback to look up some members.

Well, folks, you'll be hearing from this Branch later.

HOROERA BRANCH

By Josephine Panere

Many of you, no doubt, will be hearing of this Branch for the first time, but I assure you, this will not be the last.

In all, there are two L.D.S. families, but to see the attendance at Sunday School one would think that there were at least 20 families. We are most grateful to those non-members who are among the most regular attenders.

The Sunday School is the most fully organized auxiliary and is held regularly at the local Marae. Brother Phil Aspinall, who is S.S. Supt., manages to visit us at least once a month. Both Brother and Sister Aspinall are District officers, so their presence and advice is always most welcome. They come from Maorangiroa, a distance of at least 25 miles.

On March 10th the Relief Society sisters under the guidance of Sister Aspinall held a "Bring and Buy Day." All the goods were sold and the total takings was £30.

The Primary held its first meeting for 1950 this month. Sister Ruwhiu and Potae are both doing their utmost to further this work and would welcome assistance from the District Primary officers who have not once visited this Branch. So, if any of the above-named officers happen to read this, please visit us.

WAIHOU BRANCH

By Hinehou Nehua Bryers

The Waihou Relief Society put on an enjoyable programme for the evening. The Saints of this Branch are looking forward to Hui Tau in a few days time and to meeting with different Saints of other branches in the mission. We all enjoy the elders' visits. We now have a new member in the Church. She is Mrs. May Hone Bryers, who was baptized by Brother Hone Bryers on March 26th. She was confirmed by Brother Hone Nehua Bryers. Kia ora, Sister Mary, we wish you all the best.

CHRISTCHURCH BRANCH

By Judy Dorn

To start the month of March off well, the Christchurch Branch moved into new headquarters at the Forresters Hall. It is quite a large hall and is ideal for our M.I.A. meetings. During the month we had a visit from our District President, Elder Gilbert, and we hope he enjoyed the week he spent with us. Elder Holmes, who has not been well, was sent to Timaru.

On March 19th one of our dear sisters, Georginia Riwai, passed on after suffering a long illness. We all extend our deepest sympathy to her parents.

Last Thursday evening the M.I.A. held the "Mad as a March Hare" dance and it was a great success. Our dance director, Muriel Henderson, certainly did a wonderful job of organizing. We had a savoury supper and it did not take very long to go down. There were about 50 present, a number of them being non-members.

Well, folks, we'll be seeing you at the Hui Tau, so cheerio for now.

TE HUE HUE BRANCH

By Charlotte Witehira

"Our homes and chapels will be beautified." This is our motto for the beginning of 1950. Our little chapel which was completed last November is indeed a pleasure to walk into. The Priesthood, together with the Relief Society sisters, got together and varnished the floor and stage. New curtains are up, and we even have a new flower bowl.

On February 4th we travelled to Mata-raua and had Sunday School there. The Primary rendered some very lovely short items during intervals under the direction of Sister Julia Birch.

The special missionaries were again in our midst and I'm sure that we'll be better Latter-day Saints after hearing their inspirational talks.

On February 19th our Sunday School Presidency was reorganized. The old Sunday School Presidency consisted of the following people: James Witehira, Mita Witehira, and Hone Witehira, and Tikawe Mahia.

Our new officers are as follows: Hare Herewini is the Tumuaki, Miriam Witehira is 1st counsellor, Rahiri Witehira is 2nd counsellor, Lucy Herewini is secretary, Ngatihana Witehira is chorister, Hare Herewini is the class teacher, and Charlotte Witehira is the reporter. The Relief Society sisters are going flat out to finish a quilt to take to Hui Tau. Kia kaha, sisters.

NGARUAWAHIA BRANCH

By Edwin Ormsby

The Branch is progressing well with all activities under way. Our M.I.A. has been organized for 1950 with Brother Edwin Ormsby as President, Brother Ronald Stockman as 1st counsellor, Sister Mary Ormsby as 2nd counsellor, and Sister Amy Marshall as secretary. Owing to a number of our members from last year leaving the Branch we have combined our M.I.A. We are very proud to hear that our District M.I.A. picnic is to be held in our Branch on the banks of the Waikato River on March 4th, and we are looking forward to an enjoyable day.

WHANGAREI BRANCH

By Valerie M. Jones

Our Branch is still working in a big way and once again the M.I.A. takes the limelight. On February 8th we held a picnic and games party at Mair Park, a very suitable ending for our very active and much enjoyed summer programme.

On February 15th we opened our winter programme with a Gold and Green Banquet and Dance, and if the attendance and enjoyment is an omen (as we know it to be), this winter will be an M.I.A. super-season.

At present the Branch is a hive of Hui Tau activity, with everyone humming trios or quartettes and the Relief Society energetically sewing their quilt.

KAIKOU BRANCH

By Carrie Peihopa

There were several things of interest in the few weeks past. On February 25th we had our M.I.A. opening night. The programme was well prepared and the music, songs, and recreation were enjoyed by all. We thank the Te Horo Saints for coming along to make this programme a success.

Visitors at this meeting were Brother and Sister Hohepa of Waima. They are teachers of the Te Horo School at Pipiwai. We are surely thrilled to see them and also Sister Emma Paraha of the Wellington Branch. She is spending another week here.

The Primary sponsored a dance for the purpose of the Welfare Project. We are now continuing to fill the Primary Welfare cupboard with preserved fruits of all kinds. It's the first time we started this type of project in our Branch and we are happy about it.

March brings another busy month for us since we are practising for Hui Tau competitions. Our music teacher, Amelia Peihopa, is busy with the two branches, the Te Horo and our Branch, and she is pretty keen and happy with her work. There are eight in the choir who are going to Hui Tau, and none of them can read music.

Elder Pyper, District President, recently married Sister Awaroa Maru to Brother George Henare. Sister Audrey Shortland is very happy in her new home.

We also report that Brother Hopa Paewhenua died at his home on February 25th.

WAIROA BRANCH

By Kate Marsh

At the home of Sister Julia Hakopa on Wednesday, March 1st, we received a visit from the District Relief Society President, Sister Tureiti Solomon, and her counsellors, Sisters Ellen Naitira and Milly Te Ngaio.

A most enjoyable afternoon was had by all. The Relief Society sisters are working hard to complete their Hawaiian quilt in time for Hui Tau.

The M.I.A. has begun meetings and the following officers have been set apart: Y.W.M.I.A.—Sister Okeroa Marsh, President; Sister Julia Hakopa, 1st counsellor; Sister Betty Nia Nia, 2nd counsellor; and Sister Jane Greening, secretary.

Y.M.M.I.A.—Brother Douglas Hakopa, President; Brother Sonny Matenga, 1st counsellor; Brother Trevor Ferguson, 2nd counsellor and secretary.

Also, Sister Charlotte Ferguson was set apart as teacher for the Gospel Doctrine Class.

I guess Station W.H.B. had better close down. Listen in and see us again next month. Cheerio everybody!

PUKEHOU BRANCH

By Mona Herewini

Now that our Branch has been organized we now hold our Sunday meetings in the Pukehou Primary School Hall. We also hold our afternoon Sacrament meetings there. So to all the parents of these boys we feel sure that you will be well pleased to know that each Sunday from 2 p.m. to 4 p.m. your sons from all parts of the North Island are taking part in the Sacrament meeting in our Branch. There are 11 boys attending and all are deacons from different branches.

The three speakers on Sunday were from Manutuke, Nuhaka, and Porirua. So to Elder Parsons it was he who planted the seed of this wonderful organization here. He first organized a Sunday School, and now we see that that seed has grown and taken root and is certainly growing and we pray that to all those that have been given work to do will help to cultivate that seed so it may keep on growing.

All our thanks to Elders Sharp, Hansen, and Ngakuru for the work in all your visits as we know each time you visited us it was a help to all of us. Keep up the visits, we are only too pleased to have you with us.

We wish Brother Harry Wahapongo a speedy recovery from his bed of illness

while in Waipukurau Hospital. Kia kaha, e hoa.

TE NGAE BRANCH

By Diana Hapeta

Introducing the Sunday School and Primary of Te Ngae, though we are not yet a Branch we some day hope to be; somewhere in the near future.

Sunday, February 5th, a meeting was held at the home of Brother Rangī Hapeta for the purpose of reorganizing a Sunday School, and to organize a Primary. Brother Ray Polamalū, formerly of the Maketu Branch, we welcome as our Sunday School President. (Diana) Titaha Hapeta is our secretary and Sunday School teacher. Sister Mary Ormsby is President, secretary, and Primary class teacher with Rangī Polamalū as assistant. Elder Hugie and Elder Isaac conducted these services. The baby daughter of Brother Ray Polamalū was also blessed and named Vaughna Odel after Vaughn Hugie. To date our Sunday School totals 20 members and 5 non-members.

Elder Magleby and Elder Isaac visited us and held an evening at the home of Brother Rangī. The lecture was appreciated by those present. They peddled almost 20 miles to give us the pleasure of seeing them. Sister Messires Rogers also paid us a visit to advise on Primary work. Before the meeting was over our children had all learnt a song.

TE HORO BRANCH

By Eru Matini

Te Horo Branch is here calling its winter time news. Much good news have past in this Branch. The M.I.A. held a successful dance here in Pipiwai Hall. On February 10th we had buses from Whangarei Branch. Two big buses came from Whangarei and one came from Kai-kohe and one from Mangakahia. This dance was the first successful dance that has ever been held in Pipiwai.

The Relief Society sisters are busy with the Relief Society quilt to take down to Hui Tau. The Kaikou and Te Horo Branches are holding combined practises for Hui Tau. Elder Snelgrove visited with us for three days to help us on the M.I.A. Pageant. Our Hui Tau queen candidate is Edith Shortland.

On the 15th of March a big District competition was held at Kaikou for the Hui Tau competition.

OKAUTETE BRANCH

By Huia Akuipa

A most successful Hui Pariha was held on the 19th of March. Starting off was a social and dance held in the Homewood Hall on Friday night, March 17th. Saints and elders arrived from points far and wide that evening.

Tumuaki Young, who presided at the Hui, paid his first visit to Okautete. We can assure you that this Branch was really pleased and thankful to have the President and Sister Young among us. President Young is the first Tumuaki to visit us here.

Saturday night the M.I.A. and Primary joined forces to present a well-balanced programme to all in attendance. The next day the regular services were held.

Tumuaki and the elders gave some very inspiring talks.

Everyone took leave soon after the service, each heading for their far-off homes. Tumuaki took leave also, heading for Wellington with the elders of that Branch. While here, Tumuaki and the elders stayed at the home of Brother Hipa Morris.

STATISTICS

Births: A baby girl to Brother and Sister P. Benioni, Rarotonga, January 4th. Leslie Evelyn Ngawaka, February 10th, Waihi Branch.

A son to Brother and Sister Niha Waa Waa Hoterene, Te Horo, January 13th.

A girl to Brother and Sister Arthur W. Hart, Te Horo, January 13th.

Baptisms:

◦ John Peterson, Waihi Branch, February 28th.

◦ Reginald John Tonira, Waihi Branch, February 28th.

◦ Lotumua Hakopa, Raitihi Branch, March 8th.

◦ Irikiaka Chase, March 26th.

◦ June H. Mallet, Shirley Edith, Dorothy Mau, Sister Mountford, and Brother Mountford, Dunedin, March 19th.

◦ Wayne Pere Amaru, Uawa Branch, March 25th.

◦ Arapata Tokoarangi Te Maari, Uawa Branch, March 25th.

◦ Mina Maioha Paea, Uawa Branch, March 25th.

◦ Maraea Paea, Uawa Branch, March 25th.

◦ Olga Mincher, Auckland Branch.

◦ Waerata Peipe, Te Horo Branch, January 29th.

◦ Arthur Wm. Hart, Te Horo Branch, February 5th.

◦ Matekino Tipene, Rua Armstrong, Wikitoria Marsh, Meinetta Skypoonk, and Herehere Taina, Te Horo Branch, February 26th.

Marriages: Kenya Wairea to Bart Watene, Rotorua Branch, March 25th.

Awaroa Manu to George Henry, Te Horo Branch, February 28th.

Ordinations: Reginald J. Tanira, Priest, Waihi Branch.

Raiwhara Wm. Mita, Priest, Waihi Branch.

Hori Matenga Ngawaka, Priest, Waihi Branch.

Mita Taupopoki Honakiau, Deacon, Horoera Branch.

Deaths: Georginia Riwai, Christchurch Branch, March 19th.

Hopa Poewhenua, Kaikou Branch, February 25th.

Excommunications: James Forbes, dishonourably released from mission and excommunicated for adultery.



Yes, we must ever be friends; and of all who offer you friendship, let me ever be the first, the truest, the nearest, and dearest.—Longfellow.

Friendship is the shadow of the evening which strengthens with the setting of the sun of life.—La Fontaine.

It is not enough to know; we must turn what we know to account. It is not enough to will; we must do.—Goethe.

I envy the blasts two things—their ignorance of evil to come, and their ignorance of what is said about them.—Voltaire.

Look within: for within is the spring of good that is ever ready to gush forth if thou wilt but dig patiently.—M. Aurelius.

Friendship is an order of nobility; from its revelations we come more worthily into nature.—Emerson.

He is the happiest, be he king or peasant, who finds peace in his own home.—Goethe.

You Can Always Try Again

*In life there is no going back,
The road lies straight ahead.
You can't go back along the track,
In search of what is dead.
Our past mistakes we can't undo,
And wishing is in vain,
But try to keep this truth in view,
You can always try again.*

*You can't recapture melodies
From some sweet yesterday.
The song fades into memories,
The echoes float away,
So do not yearn and try to seize
At some forgotten strain.
Life's tune is set in many keys,
You can always sing again.*

*If all your castles fall on you
You can survive the crash,
Dare to plan and dream anew
Amid the dust and ash.
Don't waste time in vain regret,
Don't grumble or complain.
Things may look bad, but don't forget,
You can always build again.*

*If friends forsake and prove unkind,
Just let them pass along.
Look forward, leave the past behind,
And whether right or wrong,
Don't let your grudges poison you,
Why suffer useless pain.
Although one friend may prove untrue,
You can always love again.*

*If failure seems to threaten you,
Hold on, and don't give in!
Your single purpose still pursue,
Determined that you'll win.
Life's highest crags are yours to scale,
The summit you'll attain.
But remember, if you fail—
You can always try again.*

—Anonymous.

RECREATIONAL SONGS FOR YOU

Recreational Song Books Arrive From Zion

The latest and best in recreational songs have been gathered and bound to help you in your Branch. This red bound volume has over 260 folk and recreational songs in it.

These songs were carefully selected from a host of songs which our forefathers brought with them from their homelands!

Contents of the book are classified as follows:—

PATRIOTIC SONGS — FOLK SONGS — CHRISTMAS SONGS — SONGS OF THE GREAT MASTERS — SONGS FROM THE OPERAS OF SULLIVAN AND GILBERT — FAVOURITE OLD SONGS — SONGS ESPECIALLY ARRANGED FOR COMMUNITY SINGING — NONSENSE SONGS — SONGS FOR THE BARBER SHOP QUARTETTE — PIONEER SONGS — M.I.A. SONGS.

For only 11/6 per copy your Branch will be able to buy these in lot orders. Individual purchases are also permissible.



NGA HIMENE HUNGA TAPU

Maori Hymn Books ! Maori Hymn Books !

A new supply of Maori Hymn Books has just come off the press.

He mea whiriwhiri, he mea whakararangi, hei himene ki te kainga ki roto i nga Kura Hapati, i nga karakia o te Hui Atawhai, me nga huihuinga katoa o nga Kaumatua, o te Hunga Tapu hoki o te Mihana o Niu Tireni.

These books can be purchased from the Assistant Secretary for 3/6 each. Branch officers should try to buy them in lot orders for the Branch or for individual members in the Branch.



“Kia Ora Club”

Here are the returned missionaries and Saints who recently put New Zealand on the map at Brigham Young University. Who do you see that you know?

Te Karere

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



We Went To Hui Tau

JUNE - 1950

A Missionary Son

Writes of Mother

*In the dark outside I saw a face
Which was full of love, beauty, and grace.
And with my interest gone in the opened book,
My eyes stretched forth for a better look.*

*With my heart in my throat, and my breath held tight,
I stared deeper and deeper into the night.
It's true! It's true! It wasn't just fright,
For it was there—vivid, in the new moon's light.*

*Oh, what joy filled my heart, for 'twas the face of Mother.
I'm sure it was her. It could have been no other.
And she wore a smile on her lips just for me,
For I've missed her so this night. Don't you see?*

*With my nose pressed against the cool glass pane,
I watched her disappear, but not in vain
Had been my search for the love I hold dear,
Which only comes into my heart when assured that
Mother is near.*

—ELDER CARL R. SAUNDERS.

OUR COVER PICTURE THIS MONTH was taken during the Sunday afternoon conference session at Hui Tau. Here President Young put forth convincing evidence of an apostate world in support of our claims to the restored Church of Jesus Christ of Latter-day Saints.

TE KARERE

Established 1907

Wahanga 44

Nama 6

Hune, 1950

Gordon C. Young Tumuaki Mihana
Charles T. Mills Etita
George R. Hall (Hori Hooro) .. . Kaiwhakamaori
Malin Perry Hekeretari o te Mihana
Charles L. Querry Asst. Secretary
Harlow W. Pickett Mission Recorder

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

In the Making 174


Special Features:

Sunday Night Pageant 178
South to North, and Back 181
Elder Wright's Testimony 184
Your Hui Tau Winners for 1950 185
In Shadows of Evidence 186
Where Did That Missionary Go? 191
Ko "Ihu" Te "Karaiti" 194

Church Features:

The President's Page 175
Women's Corner 176
Here and There in the Mission 189
This World-wide Church 193
News of the Field 198

In the Making



YOUNG people who are blessed in their early youth with certain talents often attract the admiring eyes of others. And it is not uncommon for people to remark, "There is a real champion in the making." And then the brief utterance passes on without any noticeable effect.

Perhaps the young person spoken of is not conscious of his capabilities. But if his interest is keen he is probably conscious of a desire to excel in some one talent. Or perhaps he might have a desire to outdo others in many fields. At any rate, whether the person is a potential genius, a young musician with a bright and promising future, or an athlete who possesses natural ability, there is oftentimes a promising future "if."

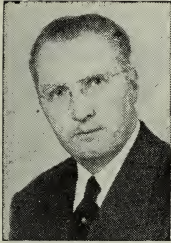
A beginner in music might become a polished musician "if" he has a burning desire to become such, and "if" he will apply himself to the task long enough to master his instrument. "If" a young man possesses innate intellectual traits he might, through constant study, prayer, concentration, and diligence, become a second Einstein, Edison, or Pasteur. A young football aspirant might become a star in the eyes of the public "if" he studies the techniques of topnotch men, and "if" he does not mind the bruises and the rigid training that he must go through to become one of the best. The better he is the more the public acclaims him.

But public praise and admiration last for a short time. When man's praise is heaped upon another man it generally fades away into oblivion as far as the public is concerned.

But in the eyes of He who dwells on high there is promise of greater things than public praise and admiration. "If" you obey the first principles of the Gospel, "if" you honour your priesthood, "if" you pay your tithes, "if" you honour your father and your mother, and "if" you obey each of God's laws you are promised certain rewards. The promise of eternal life is based upon laws irrevocably decreed in the heavens above. To abide by and seek after these is of far more value to a man's destiny than to seek after the praise and admiration of man.

Each of us determine our own eternal destiny, and for every person this life affords necessary schooling for eternal life — in the making.

—C.T.M.



The President's Page

Dear e hoa ma

HUI TAU for 1950, in spite of the bad weather, showed that it took more than a storm to dampen the spirits of Latter-day Saints.

Nuhaka did herself proud, and the co-operative spirit shown was wonderful. The work done in and around the new carved house, the transformation of the L.D.S. Hall, and the bright paint on many of the homes showed thousands of hours of hard work.

District President Norman E. Wright has shown what tireless effort and leadership can do. He was ably assisted by Elder Neilsen and his own brother, Elder Earl Wright.

Then the co-chairmen of the Hui Tau, Brothers Mo Walker and Rangi Greening, showed the type of efficient leadership that makes us proud of the members of the Church. Efficiency was the keynote of these two brethren's work.

The efficient management of the Hui Tau by those in charge and the generous contributions of the canteens, as well as those who provided for the tables in the dining room, have made it possible to not only pay all expenses of the Hui, but to completely pay for a new public address system, the new boiler in the cook house, and many of the improvements on the buildings

and grounds. Every penny has been accounted for.

All the people in Nuhaka and the Mahia combined their efforts to make a success of the conference. Many names, too many to mention, will always be remembered with gratitude for their unselfish effort and co-operation.

The wonderful orations by the young people of the M.I.A. Theme were inspiring. *"How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter."*

How I hope that all those who were present will remember and profit by those wonderful talks on chastity, thus making personal, moral standards much higher than ever before. This will help make all of us, young and old, remember that remaining chaste is a commandment of God, and that His people must be morally clean.

The wonderful choirs, twelve of them, contributed immensely to our mutual enjoyment. The M.I.A. Pageant in the big carved house was well co-ordinated and impressively enacted. The lovely carvings of the house added to the effect. The figure of "Hagoth"

(Continued on Page 177)

Women's Corner

BY VIRGINIA D. YOUNG



WE have just completed a wonderful Hui Tau, and I hope we are all thinking about and remembering the fine words of counsel and advice which we heard. We were privileged in having such a spiritual conference, and we were happy in associating with all the fine people who seemed so interested. The talks were all given in plain words, all easy to understand, so there is not much excuse for us not remembering them. None of us are so perfect that we cannot stand improvement, and our Hui Tau certainly gave us many helps in meeting our everyday problems.

We were thrilled to see the beautiful display of handiwork done by the Relief Society sisters throughout the Mission. A great deal of effort was put forth in making this display so lovely. We do appreciate it and I'm sure you all enjoyed working together to accomplish this. We were made very happy with the articles from the South Island. As you all know there are very few sisters there, and their organizations are comparatively new. I'm sure they all enjoyed making the lovely articles for us to see.

Four quilts were sent over from Rarotonga, and they were really beau-

tiful. It brought us so much closer to our sisters over there when we saw that they were interested in being represented. We appreciate the fine work Sister Una Thompson is doing in helping those fine sisters in accomplishing so much. We all send our love to them. We were sorry that the weather was so bad and that we did not have better opportunity in displaying our quilts and other articles, but everyone feels that their work was appreciated.

The people who helped the Primary children prepare their lovely programme at Hui Tau did a fine job. People from all over the Mission were thrilled by the little children as they gave their programme about the Lord's Prayer.

I want to take this opportunity of thanking all the Primary for the lovely things they contributed toward the Primary Hospital in America. They were really fine. So fine, in fact, that we are sending them all home to our little friends there. It will really thrill them to see that our New Zealand Primaries are going ahead. I will see that they are sent home in June with the elders.

I have just received a letter and receipt for the money which was col-

lected from the Birthday Pennies from Sister Howells. They truly appreciate your willingness to help and send their love to all of you. Here is part of the letter which Sister Howells wrote:

"We are delighted with the response of the people in your Mission in their willingness to contribute so freely to the Primary Children's Hospital. The money which we have received in Birthday Pennies from your Mission will add to the comfort and well-being of the children at the hospital who have been denied the normal health

and strength of the average child.

"The new Children's Hospital is well under construction, and we are anxiously looking forward to occupying it. The hospital will accommodate twice the number of children now cared for, and it will be up-to-date and modern in every respect. We deeply appreciate the financial, material, and spiritual assistance of all in your Mission who are helping to make this building and the maintenance of the hospital possible."

Sister Adelle C. Howells.



THE PRESIDENT'S PAGE (Continued from Page 175)

that was carved by Elder Elliott Fairbanks figured prominently.

The talks that were given by all the speakers were impressive and well delivered. I especially hope that we will all remember the fine talk given by my good wife, for it contained a pattern for happy family life. And good family life provides a solid foundation for happiness in the world.

We are grateful to the people who fed us. They worked long and hard in the kitchens preparing the food. Many of them were not members of the Church, but they were willing and efficient helpers.

Hui Tau has now grown to such a proportion that the facilities provided on the marae are taxed to the limit.

One thing that many people commented on was the presence of many

of our Pakeha members of the Church. It was gratifying to see the spirit of brotherly love present among all the Saints. The fine group of Saints from the South Island and the people who travelled by bus and truck from way up in the Bay of Islands and Whangarei were good examples of this. People literally poured into Nuhaka from every part of New Zealand, regardless of the distance.

The work of the Church is progressing throughout the world. The reports from the many missions are most encouraging. Blessings are being showered on the Latter-day Saints. We are greatly blessed, and I pray that we will show our gratitude to our Heavenly Father by striving to keep His commandments.

—TUMUAKI YOUNG.

Make yourself an honest man, and then you may be sure that there is one rascal less in the world.—Carlyle.



Sunday Night Pageant

By Elder Phillip R. Snelgrove

IT was Sunday evening, just after dark. The last of 3,500 people slipped away from the kai hall and ambled over across the road to the big Maori carved house. One of the big events of the 1950 Hui Tau was about to commence, and as we approached the whare we wondered just what the M.I.A. Pageant would have in store for us.

Many people were sleeping in the hall because the inclement weather during the first few days of the Hui prevented the erection of large tents. In order to make room for anxious spectators, covers were stacked up and suitcases were pushed to the side of the hall. Where it was possible, big people squeezed closer together so that their slender friends could edge in to see the programme. Half an hour be-

fore the pageant began the house was packed with wide-awake onlookers.

As time for the performance drew close, the atmosphere behind the scenes become tense—and with good reason. In spite of the intense preparation made by all concerned there had been no rehearsal. There was not enough time for a practice, so all actors and directors realized that they must go ahead in faith, relying on the Spirit of the Lord to prompt them.

Behind the curtains the actors and directors knelt in prayer. Unnoticed, the narrators and the voice parts bowed their heads as one of them invoked divine aid in the undertaking. The feeling of suspense and pressure left, and faith swept away all doubts. From then on all persons went ahead with their parts in confidence. Lights dimmed, curtains slowly parted, and

then the spectacle unfolded before eager eyes. . . .

To most people the story of the Polynesians presents a fascinating history. Scientists are quick to put forth theories as to their origination. In most cases these theories remain such, and for years they have not been proved. But the pageant depicted the history of the Maori, a history that can be pieced together through latter-day revelation, Maori legends, and established customs.

Many people of today are familiar with the old Maori myths and legends which go back to the seven canoes and Hawaiki. But the breathtaking pageant took us back even further . . . clear back to the time of Jacob, the ancient prophet whose offspring became a covenant people with the Lord. Maori, Islander, and Pakeha listened with attentive interest as narrators described the blessing of Joseph and how his descendants were directed to the land of the everlasting hills.

Lehi, the father of early inhabitants of the America's, fled from Jerusalem with his household. Being a descendant of Joseph, he took the brass plates of Laban with him so that his posterity would have a record of their origination.

After many trials and tribulations the families of Lehi and Ishmael arrived at the promised land. For years they prospered and multiplied, especially when they heeded the words of their prophet father. But unity did not continue.

Two of the brothers rebelled against the guidance of their father and their younger brother, Nephi. After the death of Lehi, Laman and Lemuel plotted against their brother Nephi, but he was warned by the Lord that he should flee so that his life might be spared. Other righteous people fled with him, and eventually these two factions became mighty nations. The followers of Nephi were a righteous people who tilled the soil and developed many arts and crafts through

using precious metals they found. They were a happy and delightful generation.

The rebellious brothers, Laman and Lamuel, taught their followers to harden their hearts against God and his counsels. Because of their wickedness, their love of war, and their carnal desires, they were cursed with a dark skin so that they would become loathsome to the Nephites. For centuries these two nations served whomsoever they desired—the Nephites trusting in God, and the Lamanites serving the Devil and his hosts. In the ensuing years great wars brought destruction and death to both nations.

Five hundred years after the arrival of Lehi to the promised land, a curious Nephite named Hagoth built a large ship and launched it into the Western Sea. Later the ship returned, and, under the direction of Hagoth, many colonizers set forth to settle on the new home across the waters.

Centuries passed without any written records being kept of this branch of Joseph's seed that had gone out into the sea to settle. At Hawaiki, the legendary homeland of the Polynesians, seafaring men like Kupe, Ngahui, Toi, Whatonga, and many others explored and found other homes in the islands of the sea.

These descendants of Joseph built seven great canoes in anticipation of a voyage that eventually carried them to a land which God's chosen people had never before seen. To those seven canoes the Maoris trace their first migration to the "Land of the Long White Clouds."

Nearly two thousand years passed from the time that Hagoth sailed from the promised land. The heart of the Maori people hardened even as the Lamanites of old. Their calling as God's chosen people was smothered in warfare and hatred. Their Priesthood degenerated into witchcraft. The Gospel of Jesus Christ which their ancestors cherished, was corrupted

and its principles absorbed in rites and ceremonies of pagan religion.

. . . . And then God restored the true Gospel of Jesus Christ to the earth through the Prophet Joseph Smith. Across the sea, from the very land which Polynesian ancestors originally departed, came the descendants of Ephraim, proclaiming the restoration to all who would hearken. The Maori people were quick to recognize the truth and they accepted it readily.

Many years before their great leaders had told of the coming of the true Church from across the seas. Its ministers would travel in *pairs*, living with the people. When the true men of God arrived they would raise their arm to the square. Yes, the Maori people heard and recognized the truth. They embraced it, and today thousands of that noble branch of Israel bear fervent testimony to the authenticity of this divine work.

As the Porirua Choir and congregation sang "High On a Mountain Top" people felt that the pageant had really depicted actual incidents per-

taining to the arrival of God's covenant people to this land and the bringing of the Gospel to the isles of the sea.

The actors in the impressive pageant hailed from many parts of the Mission and had practised their parts in their individual branches. Pipiwai and Kaitou Branches practised each week for six weeks. They spent valuable time and money rehearsing. Many of them travelled five miles for each practice during the short period of preparation prior to Hui Tau. Porirua Choir members worked together for hours and hours to co-ordinate the music with the script. Saints from Te Hapara took the part of Maoris who first welcomed the early missionaries to their pa: Bold Lamanites from Maketu worked entirely on their own in preparing for the event.

The contributions of each of these groups gave added finish to the event. The voice parts were made up of Saints and missionaries who gave of their talents to add indelible memories to Hui Tau, 1950.



NEW MISSIONARIES DOCK AT WELLINGTON

When the "Sonoma" docked at Wellington in early April there were three New Zealand elders aboard. Elder Bruce P. Sloan, Salt Lake City, has been assigned to the Wairau District. Elder LeRoy D. Johnson, also from Salt Lake City, was assigned to the Poverty Bay District at Hui Tau. Elder Donald S. Baker will labour in Whangarei. He hails from Lethbridge, Alberta, Canada.

Two lady missionaries, Sister Verna Wilson and Sister Ruth Taylor, arrived on the "Sanoma," went to our Hui Tau, and then proceeded on to Australia.

A New Zealand convert who migrated to Canada recently returned to this country as a missionary. Elder Steve Scirkovich, formerly of the Hiona Branch, is now labouring in Hawke's Bay.

Every man is worth just so much as things are worth about which he busies himself.—M. Aurelius.

▼ Otago Saints came to Hui Tau in greater numbers than ever.
Here's what they did as they went from . . .

South to North, and Back

BY ELDER ARNOLD B. GILBERT



WE had a long way to go, but we were determined to get there. So we packed our tartans, we rolled up our rugs, we left our homes, and we boarded the train which was to take us up across the Taerie and Canterbury Plains. For months we had been planning and working in anticipation of the annual Hui Tau, and now we were finally on our way.

We started at Dunedin, and at different places along the way—Timaru and Christchurch—more of us joined in with the ever-growing throng. As we sped along over miles and miles of railroad track we looked forward to the time when we would arrive at Nuhaka so that we could meet old friends and become acquainted with new members of the Restored Church. As we settled back in our seats we

watched beautiful green meadows pass in review. White sheep that were nibbling on tender blades of grass would glance up from their nibbling and watch the train steam by. At different points along the way we stopped and were happy to make more room for more of our people as they boarded the train.

Just after dark we arrived at Lyttelton, and there we made a quick switch to the ship that was to carry us across Cook Strait to the North Island. Hastily we carried our tightly packed grips up the gangway, and then the ship slipped away from the wharf and we headed north for Wellington and the North Island.

Everywhere we went we found that officials were happy to co-operate with us in getting our people to their

destination. At first we had quite a time convincing the railroad officials that Europeans as well as Maoris were Mormons, but they realized their misunderstanding and gladly granted concession rates that the Hui Tau Committee had already arranged for.

For the first time in the history of the Mission the Otago District was represented in the choir competitions at our April gathering. Some of our choir members were scattered as far as 400 miles apart. Ship's officers aboard the Rangatira were eager to arrange a place for our first combined practice. The conductor arranged the group on the upper deck of the inter-island ship. There we were partly sheltered from the noisy winds and the sleet which blew across the deck.

At Wellington we again changed from water transportation to the railroad in order to reach our destination. At different stops along the way more of our North Islands Saints joined us. At Palmerston North, Dannevirke, Hastings, and Wairoa we were elated to welcome strange faces into our midst. We, as members of God's true Church, were quick to recognize people who share our way of life. Making new friends kindled our spirits as we neared Nuhaka.

When we stepped from the train at Nuhaka on that memorable Thursday night, we heard a cheerful voice call out of the dark, "South Islands Saints this way!" So we plodded off the station platform on to the wet road and quickly headed for the tents and buildings which we could see silhouetted against the lights. From then on our Nuhaka hosts made great personal sacrifices to make our stay a comfortable and enjoyable one.

Early the next morning we found ourselves in the middle of bustling activity. People left their tents and moved rapidly into the newly painted L.D.S. Hall to hear representatives of young womanhood voice convincing

reasons as to why the youth of the Church should keep themselves unspotted from moral transgression. We were stimulated by their bold affirmations, and we vowed within to keep ourselves morally clean. Throughout the morning we were delighted to hear Men's Quartettes add colour and variety to the orations.

During the day's activities we became better acquainted with the marae. We carefully examined the outstanding carvings that graced the new carved house. At morning, noon, and night we mingled with folks from all parts of the Mission while anxiously awaiting our turn to enter the kai hall and partake of the steaming food that awaited us.

After listening attentively to the Men's orations that afternoon we hurried back to our whare to prepare for a busy evening. Hundreds of us, Maoris, Islanders, and Pakehas, crowded into the L.D.S. Hall to see coloured movies that told of Zion and the marvellous works which have been built up there. To the famous music of the historic tabernacle organ and choir, we toured Temple Square while the narrator related the famous epic of the Mormon Pioneers. We went for an imaginary swim in the Great Salt Lake, and saw Ab Jenkins race across the world renowned Bonnierville Salt Flats in his Mormon Meteor. We even saw how the crickets swarmed down upon pioneer crops and how the crops were saved by the seagulls.

All of these things added to Hui Tau, but above all we went to the conference to hear God's restored truths voiced. Hearing humble men bear testimony to the Gospel which we have embraced touched our hearts. We felt a spirit of earnest conviction quicken our senses as we heard President Young relate actual instances where the Lord's hand had been manifested. He advised us to be industrious in our temporal as well as our spiritual welfare.

Sister Young, too, voiced a sincere testimony of the Gospel. Her words of exhortation on home life will ever remain with us as we plan for the future.

Many of the missionaries and outstanding Saints of the Mission thrilled us with their testimonies of the Gospel. Some of them shared their own past experiences with us, experiences which were replete with evidences of blessings which come only to true followers of Christ.

More Saints from the South Island competed in different events this year than ever before. Otago's entries in the M-Men and Gleaner Orations, Victor and Dusk Manawatu, garnered highest honours in that event. The choir from the South Island was the first of its kind to ever represent this end of the Mission. We were very grateful that we were able to engage in the activities which other districts have enjoyed for so many years.

On Monday we thrilled to the exciting Maori haka and the rhythm of the action song. Young and old alike donned their brightly designed Maori regalia and then displayed the fascinating Maori poi dance. Performing on the porch of the carved house, the participants brought back old mem-

ories to elderly Maoris, and displayed to all onlookers the arts of a gallant people.

After watching the girls' marching in the late afternoon, we quickly moved back over to the marae to see the last of the tennis competitions and to watch the M-Men basketball playoff. Elders from the North and South Island formed teams and had an exhibition game in hopes of providing a few pointers for future basketball hopefuls.

In the evening everyone turned out to the Gold and Green Ball in the L.D.S. Hall. Young men donned their Sunday best. Young ladies dressed up in their formals and joined in an evening of dance. The Queen and her lovely attendants added grace and charm to the popular evening, and after the Ball was over we retired to our beds for a peaceful night's rest at the conclusion of a successful Hui.

To us, Hui Tau had been just right. We renewed acquaintances, we listened reverently to beautiful choral music, we were inspired by the words of our leaders, and we joined in song to sing praises to our Heavenly Father. With renewed determination to live the Gospel we left Nuhaka, and, with an eye to next year, we bid farewell . . .

If you lost any possessions during the Hui Tau at Nuhaka, write to the Elders, Box 18, Nuhaka. During the post Hui Tau clean-up someone might have found your article.

One of the most important things in life is not where we stand, but in what direction we are moving.—G. Herbert.

I don't think much of a man who is not wiser today than he was yesterday.—Abraham Lincoln.

I owe all my success in life to having been always a quarter of an hour beforehand.—Lord Nelson.

HUI TAU was different for me this year. Much different! Last year I had been one of you who attended the gathering at Bridge Pa. This year I was fortunate in being able to help with pre-Hui Tau preparations.

Many faith-promoting incidents of how Saints have been protected under dangerous circumstances have been related to me. But I never imagined that I would have such a personal experience.

This is what happened.

President Young had completed negotiations to the extent that the Church once again had the L.D.S. Hall at Nuhaka back into its hands. For twenty years it had been controlled by non-members of the Church.

Three of us, Elder Earl Wright, Elder Howard Neilsen, and yours truly, were instructed by Tumuaki Young to go ahead with the people of Nuhaka and renovate the hall, inside and out. With the help of others we completed three-fourths of the outside with a lime solution.

It was a beautiful morning and everyone was working as usual. Elder Neilsen was about ten feet away from me and a little closer to the ground. It had fallen my lot to paint round the wires that came into the building from the main lines that ran along the side of the road. I was right at the end of my ladder with a can of paint in one hand and a brush in the other.

And then something hit me!

My arm accidentally crossed the two main wires! For over five seconds 440 volts of death-packed electricity surged through my body! I couldn't let go. My whole body felt as though it was being jerked apart, limb by limb, joint by joint. Enough electricity passed through me to blow the main fuse on the street pole. My paint brush fell to the ground. I recovered and looked down at the ground 20 feet below. My body was limp—like a wet dishcloth. My strength was sapped.

"Why was I preserved? Why hadn't that 440 volt charge killed me?" I kept asking myself.

Then my mind flashed across 7,000 miles of ocean and prairie to the Salt Lake Temple. I remembered . . . A Priesthood bearer had promised me that my garments would be a source of joy and protection to me . . . Simple? Yes. But God's blessings are always based upon simple things.

Our Heavenly Father does protect those who are engaged in His work! To this I testify!

—ELDER NORMAN E. WRIGHT.

YOUR HUI TAU WINNERS

FOR 1950

MEN'S CHORUS

1. Wellington.
2. *Bay of Plenty.
*Auckland.
3. Hawke's Bay.

MEN'S ORATIONS

1. Victor Manawatu, Otago.
2. Emeron Elkington, Manawatu.
3. David Edwards, Hawke's Bay.

MEN'S QUARTETTE

1. Wellington.
2. Auckland.
3. Hawke's Bay.

MARCHING

1. Hawke's Bay.
2. Manawatu.
3. Auckland.

M-MEN BASKETBALL

1. Manawatu.
2. Otago.

MIXED ACTION SONG

1. Hawke's Bay.
2. Mahia.
3. Manawatu.

EXPLORER HAKA

1. *Hawke's Bay.
*Bay of Islands.
2. Manawatu.
3. Mahia.

*Tie.

WOMEN'S CHORUS

1. Auckland.
2. *Wellington.
*Bay of Plenty.
3. Poverty Bay.

WOMEN'S ORATIONS

1. Dusk Manawatu, Otago.
2. Mate Pere, Hawke's Bay.
3. Nola O'Brien, Taranaki.

WOMEN'S TRIO

1. Poverty Bay.
2. Wellington.
3. Mahia.

TENNIS

Men's Singles: Mahia.
Women's Singles: Bay of Plenty.
Girls' Singles: Whangarei.
Boys' Singles: Hawke's Bay.
Men's Doubles: Bay of Plenty.

MEN'S HAKA

1. Mahia.
2. Manawatu.
3. Wellington.

WOMEN'S POI

1. Bay of Plenty.
2. Auckland.
3. Mahia.

JUNIOR POI

1. Mahia.
2. Wairarapa.
3. Taranaki.

WINNING DISTRICT

(For cumulative points in competitions)

1. Hawke's Bay with 46 points.
2. Mahia with 45 points.
3. Manawatu with 39 points.

IN SHADOWS OF EVIDENCE

BY ELDER WILLARD L. JONES

(Former President of the Moapa Stake of Zion)

MY brethren and sisters, I pray for the Spirit of the Lord while I shall speak to you. It was forty-one years ago, on the 17th of last March, when the colonists first went to the Maricopa Stake of Zion, sent by the President of the Church to do missionary work among the Indians. I thought this afternoon it might be of interest to you to know what the Church is doing for the Indians in Arizona.

We have living in our stake some three hundred members who are Indians. We have two missions there, with headquarters. The Church is very liberal in helping these good people. Our missionaries go out among these Indians and work with them on the farm, helping them to prepare the ground for the putting in of their crops, building their homes, and in providing for them the necessary seed, and the materials with which to build their homes. We get splendid results, for they are a good people. I doubt if in all the Church there are any who live their religion more strictly than do the Lamanites of the Maricopa Stake of Zion. At one time we had a bishop who did not keep the word of wisdom, who was in charge of these Indians. He reported at one of the conferences that he was the only person in his ward who did not keep the

word of wisdom. Brother Kimball wants to know what we did with him. He was released.

We have in our stake a high counsellor who is a Lamanite. We have an Indian who is a superintendent of Sunday School, and a very faithful brother. We have also a number of Indians who are faithful missionaries, and these faithful Lamanites have done 100 per cent ward teaching, and their average attendance at their sacrament meetings is over 50 per cent.

A good work is also being done among the Indians in our stake at the Indian school. The Government of the United States has permitted us, with other churches, to have our Indian children twice a week, and preach the Gospel to them. The children are all brought into a main building, where the different churches have the privilege of teaching their own children twice a week. This was at the solicitation of our people. We are doing a great deal of good among them in that way.

Our people have known of these tribes of Indians in Arizona for a great many years. When the boys of the "Mormon" Battalion made their historic march from Santa Fe to the coast they met some of these Indians, and learned something about them.

In our stake, too, we have evidences of the divine authenticity of the Book of Mormon. We have there the ruins of a great city, probably at one time fifteen miles wide and thirty or forty miles long. And that immense Salt River Valley was once peopled by the Nephites with a larger population than occupies it today. Just a mile from Mesa are the ruins of great buildings which those people erected. There is a building 450 feet long by 350 feet wide. I estimate that it had at least a thousand rooms when it was being used, and around this building are the signs of a great wall that used to protect it.

When our people went to the Salt River Valley forty-one years ago the people were poor and unable to get the water out. But they found the signs of a great canal those Nephites *had* used. They cleaned out that canal for twelve miles, made a dam across the river, and turned the water out on to the thirsty soil, and for a number of years our people had the use of that canal. Then the Government came and built the great Roosevelt Canal. But after careful, scientific investigation by the best engineers, this old Nephite canal was found to be built just where it should be, and was followed. There are parts even now of the Salt River Valley that are not being irrigated which were used by those Nephite people in times past.

The Indians of the Salt River Valley have traditions of the time when there was a great flood. They point you to the great mountain, the Superstition Mountain, and they say that is the place where a great boat landed when the flood was over the earth, and a bird was sent out, and

brought from that mountain twigs, and the boat was steered that way and landed on that mountain. Then the water receded from both sides of the mountain and left only two streams, one the Salt River on the north, and the Gila River on the south. They have traditions of a time when the Supreme Being was among them, doing a wonderful work, and they look forward to his coming again. A great many statements of the Book of Mormon in regard to the history of their forefathers are borne out by their traditions.

I take great joy in labouring among these Lamanite brethren and sisters, and there are some ten or twelve thousand of them in Arizona.

The people of Arizona are very friendly to the Latter-day Saints. Not long ago, when we were in the prohibition campaign, they asked us to go and give talks in Phoenix on prohibition. During a talk to a great audience there someone spoke up and asked about one of the apostles.

I thanked him for calling attention to the fact that I was a "Mormon," for I told them that if there was anything I was proud of it was the fact that I am a "Mormon." And I told them that the Latter-day Saints have what they called the Word of Wisdom, that they do not believe in using liquor, tea, coffee, or tobacco. What is the result? In Arizona, out of 469 inmates in the insane asylum, we had two, while in proportion to population, we should have twenty. I told them that one of the chief reasons for that was that we are a moral and a temperate people and we keep the Word of Wisdom. Out of 169 in the penitentiary we had but one who claimed a mem-

bership in the Church, while in proportion we should have nineteen or twenty. In the industrial school we had none; at the poor farm none; in the various hospitals we had none. Hence, I told them that I was proud that I am a member of the Church of Jesus Christ of Latter-day Saints. I also told them the fact that the birth rate among the Latter-day Saints compared with the death rate was five births to one death, while the statistics of the state the previous year showed a very much smaller proportion of births. I

told them they ought to be thankful that the Latter-day Saints saved the state. There would have been more deaths than births if we had not been there. So I had the privilege of giving my testimony in regard to the vital statistics of the people.

I am proud to be a member of the Church of Jesus Christ of Latter-day Saints, and I pray God to bless us all that we may be faithful and true, which I ask in the name of Jesus Christ. Amen.



Wilford Woodruff's First Meeting With JOSEPH SMITH

Before I saw Joseph I said I did not care how hold he was, or how young he was; I did not care how he looked—whether his hair was long or short; the man that advanced that revelation was a prophet of God. I knew it for myself. I first met Joseph Smith in the streets of Kirtland. He had on an old hat, and a pistol in his hand. Said he, "Brother Woodruff, I've been out shooting at a mark, and I wanted to see if I could hit anything." And, said he, "Have you any objection to it?"

"Not at all," said I. "There is no law against a man shooting at a mark that I know of."

He invited me to his house. He had a wolf skin, which he wanted me to help him to tan; he wanted it to sit on while driving his wagon team. Now

many might have said, "You are a pretty prophet; shooting a pistol and tanning a wolf skin." Well, we tanned it, and used it while making a journey of a thousand miles. This was my first acquaintance with the Prophet Joseph. And from that day until the present, with all the apostasies that we have had, and with all the difficulties and afflictions we have been called to pass through, I never saw a moment when I had any doubt with regard to this work. I have had no trial about this. While the people were apostatizing on the right hand and on the left, and while apostles were urging me to turn against the Prophet Joseph, it was no temptation to me to doubt this work or to doubt that Joseph Smith was a prophet of God.

Here and There **IN THE MISSION**

BUILDING DIRECTOR ARRIVES

Elder George R. Biesinger, a former missionary in New Zealand, recently returned with his wife and family to New Zealand. Flying clear from San Francisco, the Biesingers arrived in Auckland a few days after Hui Tau. They will be in this country for an indefinite period of time to direct all construction of Church buildings in this Mission, Samoa, and the Pacific Isles.

The parents of two young sons, Steve and George, and a young baby daughter, Kathey, the Biesingers hail from Salt Lake City. Elder Biesinger left New Zealand before the outbreak of hostilities in January, 1939. He had laboured in Wellington and Nuhaka, and for quite some time was the Mission M.I.A. Director.

We'll hear more about them in our next issue of *Te Karere*.

OFF TO RAROTONGA AND SAMOA

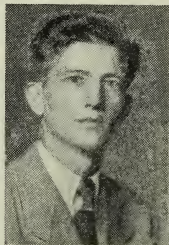
President Young and Elder Biesinger left for Rarotonga and Samoa aboard a New Zealand Airways flying boat on April 18th. Leaving from Whenuapai, they made the entire trip by plane.

President Young made his annual trip to Rarotonga to observe the needs of the Saints there and to familiarize himself with proselyting activities in that far away District of the Mission.

Elder Biesinger accompanied President Young and checked needed information relative to the construction of a school in Samoa.

GREEN LIGHT FOR GENEALOGY

Realizing the need and importance of a Mission Genealogical Chairman, President Young has called Elder Ross J. Pyper to direct extensive activities in that field of the Gospel. Elder Pyper, a fluent Maori speaker, is well qualified for the complex situations that will arise in this Mission due to the Maori and Pakeha condition which exists.



ELDER PYPER

Before beginning his work in New Zealand he had previously been a missionary in California, as well as among the Japanese of the Hawaiian Islands. Upon arriving here in early April of 1949 he was assigned to the Manawatu District for six months before being called to be the District President of Whangarei. His experiences there will prove to be of much value to him in helping our Maori people with their whakapapa. Write to him for information!

**M.I.A. LOSES
ELDER SNELGROVE**

Having completed thirteen months of successful work as M.I.A. Supervisor for the Mission, Elder Phillip R. Snelgrove has recently been called to labour in the King Country District. Elder Snelgrove directed the large-scale M.I.A. Programme at Hui Tau this year. Prior to Hui Tau he toured the Mission in an earnest attempt to better M.I.A. standards and procedure in Districts and out-of-the-way Branches.

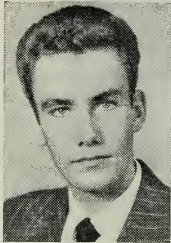
After arriving aboard the "Marine Phoenix" in July of 1948, he was assigned to the Waikato District for ten months before he was called by President Young to direct M.I.A. activities. Hats off to Elder Snelgrove for his accomplished successes.

Elder John R. Simmons of Logan, Utah, has been called to fill this position. He arrived on the Pan

American Airways flight of last September after labouring for a time in California. Since arriving in New Zealand he has been in the Taranaki District.

WINGS HOME

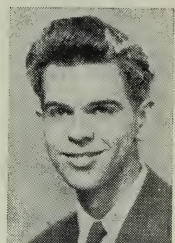
Recently flying from Auckland to Honolulu and the Pacific Coast of the United States was Elder J. Richard Jenkins. Elder Jenkins will return to the University of Utah to continue his architectural studies. Upon arriving here in April, 1948, he was assigned to Whangarei for six months. Then he was transferred to Auckland for eight months before being called to edit the *Te Karere*. After successfully editing the Mission publication for seven months he was assigned to the Bay of Islands. He laboured there for the last three months of his mission before being honourably released.



ELDER SNELGROVE



ELDER SIMMONS



ELDER JENKINS



If you are going to do a good thing, do it now; if you are going to do a mean thing, wait till tomorrow.—Anon.

A thankful heart is not only the greatest virtue, but the parent of all other virtues.—Cicero.

Never leave that till tomorrow which you can do today.—Franklin.

At Hui Tau many of the Missionaries were transferred to new places among new people. Below you'll find the answer to . . .

Where Did that Missionary Go ?

AUCKLAND DISTRICT

Address: Box 72, Auckland, C.1
(2 Scotia Place)

Elder Frank K. Horton, Dis. Pres.
Elder Wm. G. E. Sylvester
Elder Lewis J. Winter
Elder Gilbert Lowry
Elder Wm. Cockburn
Elder Robert Holmes

BAY OF ISLANDS DISTRICT

Address: Box 109, Kaikohe

Elder J. L. Bates, Dis. Pres.
Elder Robert A. Edwards
Elder Vernon Lowry
Elder Roger M. Hamon

BAY OF PLENTY DISTRICT

Address: 146 Ranolf St., Rotorua

Elder Logan W. Barnard, D.P.
Elder Duane S. Isaac

HAWKE'S BAY DISTRICT

Address. Bridge Pa, Hastings

Elder Hugh L. Sharp, Dis. Pres.
Elder Richard W. Lines
Elder Charles L. Hyde

Address: Box 482, Hastings

Elder Fred Danielson
Elder Norman Ensign

HURAHI DISTRICT

Address: Box 90, Thames

Elder Gordon S. Gregson, D.P.
Elder Herbert Hinds

Address: Box 16, Waihi

Elder John H. Hansen
Elder Grant Packard

KING COUNTRY DISTRICT

Address: Box 193, Taumarunui

Elder Theron E. Hall, Dis. Pres.
Elder Andrew R. Neilsen
Elder Samuel Jackson

Address: Post Office, Otorohanga

Elder Norwood V. Fridal
Elder Floyd Ormsby
Elder Phillip Snelgrove

MAHIA DISTRICT

Address: Box 18, Nuhaka

Elder Norman E. Wright, D.P.
Elder James H. Neilsen

MANAWATU DISTRICT

Address: 40 Cuba Street,
Palmerston North

Elder Blaine P. Anderson, D.P.
Elder Bill Webb

OTAGO DISTRICT

Address: Box 208, Timaru

Elder Arnold B. Gilbert, Dis. Pres.
Elder Earl E. Wright
Elder Joseph D. Rickenbach
Elder Les A. Clarke
Elder Les Going

Address: Box 664, Dunedin

Elder Ralph G. Willie
Elder Ortho R. Fairbanks
Sister Jeanette Heninger
Sister Norma Mason

Address: Box 1383, Christchurch

Elder Francis D. Hunger
Elder Russell A. Lundberg
Elder Peter P. Pearse
Elder Robert P. Pypor

POVERTY BAY DISTRICT

Address: Box 422, Gisborne

Elder J. Morris Dastrup, Dis. Pres.
Elder Le Roy D. Johnson

RAROTONGA DISTRICT

Address: Rarotonga Post Office,
Cook Islands

Elder Duane G. Chadwick, D.P.
Elder Melvin S. Tagg
Elder William Thompson
Sister Una Thompson

TARANAKI DISTRICT

Address: 26 Anzac Parade,
Wanganui

Elder Lowell Hartley, Dis. Pres.
Elder James L. Ashby
Elder Roland P. Wheelwright
Elder Don B. Tolman
Elder Henry Davies
Sister Rangī Davies

WAIRARAPA DISTRICT

Address: 42 Villa St., Masterton
Elder Edward L. Kearl, Dis. Pres.
Elder Royal Rigby

WAIRAU DISTRICT

Address: 66 Washington Valley,
Nelson
Elder Jeddy McMurray, Dis. Pres.
Elder Raymond C. Orrock
Elder Robert G. Wiley
Elder Bruce P. Sloan

WELLINGTON DISTRICT

Address: 42 The Crescent,
Roseneath, Wellington

Elder Melvin J. Westover, D.P.
Elder Grover D. Jensen

Address: 51 Victoria St., Petone

Elder Henry W. Drewes
Elder Stanley D. Jenkins
Elder Morris Tormey
Elder Lee Thompson

WAIKATO DISTRICT

Address: Box 71, Huntly

Elder Hal T. Sharp, Dis. Pres.
Elder Richard H. Magleby

Address: Box 328, Hamilton

Elder Stanley A. Hall
Elder Donald H. Boyce
Elder Lloyd Simpson
Elder Eugene W. Beuhner

WHANGAREI DISTRICT

Address: Post Office, Hikurangi

Elder M. Gene Oveson, Dis. Pres.
Elder Donald S. Baker
Elder Robert A. Bennett
Elder Edwin K. KeKaula

MISSION OFFICE

Address: 514 Remuera Road,
Auckland, S.E.2

Elder Malin Perry,
Mission Secretary
Elder Charles L. Query,
Assistant Mission Secretary
Elder Harlow W. Pickett,
Statistical Recorder
Elder Joseph Hafen,
Mission Recorder
Elder Charles T. Mills,
"Te Karere" Editor
Elder John R. Simmons,
M.I.A. President
Elder Ross J. Pyper,
Genealogical Chairman
Elder Carl Saunders



He jests at scars who never felt a wound.—Shakespeare.

The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile.—Plato.

THIS *World-Wide* CHURCH

PRESIDENT SMITH COMMENDS ATHLETES

"You young men represent the ideal of Latter-day Saint youth. If you and others like you will fight life's battles like you have fought here—clean and hard—we need have no fear of the future."

Those challenging words by President George Albert Smith in the University of Utah fieldhouse capped the 28th Annual All-Church M-Men Tournament.

In some respects, this tournament was history-making. For the first time in history it took the games from the tradition-steeped, but cramped, Deseret Gymnasium into the spacious fieldhouse quarters. An immediate result was a new attendance record. Some 4,000 persons saw the final night's championship battle, almost three times the number housed in the Deseret Gymnasium.

Those 4,000 fans went home happy, too. They saw a smooth, highly-coordinated team from Brigham City Fourth Ward beat back the superb challenge of an under-dog Pleasant Grove Ward team for the championship of the giant, 10,000-player M-Men League.

FORTY PER CENT OF YALE ELDERS IN MISSION FIELD

The Ninth Quorum of Elders, Yale Ward, in Salt Lake City, has a most enviable missionary record, one which probably tops the Church from a percentage standpoint.

Today this quorum numbers 83. Thirty-three of this number are in the mission fields of the world. This represents nearly 40 per cent of the quorum membership. These elders are a part of the Ward's contingent of 41 missionaries which represents 3.4 of the Ward's population. It is one of the highest ward records ever achieved in the Church.

CZECHS RELEASE TWO MISSIONARIES

One of the most stirring incidents in Mormon Mission history came to a dramatic close recently as two Latter-day Saint missionaries reached Zurich, Switzerland, where they awaited transportation home.

The pair had been held for 27 days in a Czechoslovakia prison under custody of the Czech Secret Police, charged with being spies and with entering prohibited territory.

The two missionaries, Stanley E. Abbot and C. Aldon Johnson, were held incommunicado in the prison at Olomouc, a few miles from Prostějov in central Moravia. Both elders had been serving as missionaries in the Communist-dominated country of Czechoslovakia for more than two years.

President Wallace F. Toronto will now be the sole remaining missionary for the Church in that land. He will stay only long enough to turn the work over to Czech converts. He recently sent his wife and six children back home to the United States.

KO "IHU" TE "KARAITI"

Na Taramete



Translated by GEORGE R. HALL

Te tinana pirau-kore

I A Ihu ano e ora ana kua mohio ke Ia kaore e tutuki te tikanga i whakaotia i te whakakaupapatanga o te ture mo tenei ao, i te wa e ripekatia ai Ia, ka oti te tutanga ki nga hara o te tangata; otira ko te mihona a te Karaiti, kaore i mutu mai i te ripeka, kaore te tangata e mohio, ka ntu mai i whea te mihona a to tatou Ariki, he tongi nei i tuhia hei mohiotanga mo tatou. Anei Tana kupu ki nga Hurai i Tana whakaoranga i te turoro i te ra Hapati. "He pono, he pono, taku e mea atu nei kia koutou, Meake puta mai te wa, a tenei ano i naianei e rongoi ai nga tupapaku i te reo o ia te Atua Tama; a te hunga e rongoi ana ka ora. Ta te mea he oranga to te Matua kei roto i a ia; waihoki kua hoatu e ia ki te Tama, kia whai oranga i roto i a ia. A kua hoatu ano hoki ki a ia he tikanga mo te whakawa, no te mea ko ia te Tama a te Tangata. Kua e miharo ki tenei; no te mea meake puta mai te wa e rongoi ai i tona reo nga tangata katoa i roto i nga urupa," Hoani 5:25-28. Ka mararama tenei pito korero, ka mohio tatou na te matenga o Ihu, me Tona aranga mai i te mate i kiia ai kua taea e Ia te ao, i riro mai ai te oranga tonutanga mo te katoa, mo te hunga ora me te hunga mate; kua oti ake

ra nga whakaatu mo tenei tutanga korero.

I te mamae i pa pouri nei ki te hunga tapu i te ra o tainahi, taea noatia tenei te timatanga o te ra tuatahi o te wiki, kua tiaho te maramatanga ngoto rawa ki roto i nga whakaaro o nga wahine o te kahui tapu. E ruarua tonu ana nga mahara o nga akonga, kua ara ranei a Ihu kaore ranei; kua kite ke nga wahine i to ratou ariki, kua rukea nga pouritanga, nga mamaetanga i pakia ai ratou i te wa e tutututea ana te Ariki e nga Hurai, kua uru mai ko te koa me te hari nui; kei te potatu tonu nga mahara o te kahui tane, ara o nga akonga, me te hunga tapu. Kua honohono haere te whakakitekite a Ihu i a Ia ki te hunga tapu i mua i Tona kakeanga ki te rangi. I te ahiahi o te ra tuatahi o te wiki, ka whakatika etahi, tokorua, o nga akonga, a haere ana ki Emauha, he kainga e whitu e waru ranei nga maero atu i Hiruharama. I a raua i te huarahi ka mau atu i te tahi tangata; anei te korero o te tuhi-tuhinga kei a Ruka 24. Timata i te rarangi 15: "A i a raua e kororeroro ana e uiui ana ki a raua, na ko Ihu ake ano kua whakatata mai, a haere tahi ana ratou. I puritia hoki o raua kanohi, i kore ai raua e mohio ki a Ia. Na ka mea ia ki a raua. He aha enei

kupu e kororero nei korua, ki a korua, i a korua e haere nei, e ahua pouri nei. Na ka whakahokia mai e tetahi, ko Kereopa te ingoa, a ka mea ki a ia, I Hiruharama koe e noho ana, a ko koe anake kahore i mohio ki nga mea kua meinga nei ki reira i enei ra? Ka mea ia ki a raua, ki ehea mea? Ka mea raua ki a ia, Ki nga mea o Ihu o Nahareta, he poropiti hoki ia, he kaha tana mahi, tana kupu, i te aroaro o te Atua, o te iwi katoa.

A ka tata ki te kainga i haere ai ratou, na, ka ahu atu ia, me te mea e haere tonu ana ia. Na ka tohe raua ki a ia, ka mea atu, e noho koe ki a maua, kua ahiahi hoki, kua titaha hoki te ra, Na ka tomo atu ia, ka noho kia raua. A tona, nohoanga iho ki a raua ki te kai, ka mau ia ki te taro, ka whakapai, ka whawhati, a hoatu ana ki a raua. Na kua kite o raua kanohi, a ka Mohio ki a ia; a ngaro whakarerere atu ia i a raua." Korerotia te roanga atu tae noa ki te mutunga o tenei upoko.

Itē mohiotanga o Kereopa raua ko tana hoa, ko te Ariki tenei, kaore i tatuu ta raua noho, i taua haora ano, ka whakatika raua ka hoki ki te pa ara ki Hiruharama.

Te Putanga o te Ariki ki nga Apotoro i Hiruharama

Te taenga atu o Kereopa me tona hoa haere, ki te pa, ka rokohia atu e raua te huihuinga o nga apotoro tenei etahi atu o te hunga kua whakapono, kua whakawhaiti mai ki te pa. Te korero tuatahi o nga oha ki a raua, "Kua ara te Ariki." Ko tenei te korero i rongo nui i nga rohe katoa o te hunga whakapono, i whitiki ai ano ratou i o ratou hope, ki te mataara ki nga whakahau mo ratou i enei ra; te timatanga tenei, he kahui iti, he kahui i tupu hei iwi nui o roto i nga rau tau o muri mai, taea noatia tenei ra hei torotoro, hei hapai, hei kawē i te ingoa o Ihu; hei hao mai i nga tangata katoa e pumanawa ana e aroha ana ki nga mahi tika a te Atua. Ia ratou kua noho huihui kei roto ratou i te koa

i nga rongo e hau nei, "Kua Ara te Ariki," kua tae mai hoki nga wahine, i te urupa. I whakahuatia ai ano te ingoa o Pita e te Ariki. Ia ratou e kororero nei i a ratou korero, ka tu a Ihu i waenganui i a ratou. Nga korero o tenei putanga mai o te Ariki tirohia kei a Hoani 20:21-23.

Ia Ihu e tu nei i waenganui i Ona, i korero Ia, he arataki haere i nga whakaaro o Ana akonga, kia whai haere i nga kupu karaipiture, o roto i nga tuhituhinga a Mohi i te ture; i nga tuhituhinga a nga poropiti, i nga tuhituhinga anohoki o nga Waiata a Rawiri. Hei whakau rawa ki roto i o ratou ngakau, i nga mea i pa nei ki te Ariki, e hara i te mea pokanoa ake, engari i tenei, "I te timatanga te kupu"; "i te koraha kua takoto te tikanga," kua poropititia noatia ake te Patunga Tapu. Kua takoto te tikanga, kia whakamamaetia, te Karaiti mo nga hara o te ao, a i te toru o nga ra, kia ara ake Ia i te mate ki te ora mutunga kore, e puare ai te huarahi mo te ripeneta o te tangata, e taea ai te whakatutuki o te murunga hāra. E kauwhautia ai te ingoa o te Mihaia, ki nga iwi katoa, timata atu i Hiruharama, ka horapa atu ki nga hau e wha o te ao. I mua i Tona haerenga, i waiho iho e Ia Ana manaakitanga ki runga i Ana akonga, i whakahangia iho anohoki e Ia Tona manawa ora kia ratou, kia whiwhi Ana akonga i te Wairua Tapu; i waiho iho ano hoki e Ia te mana mo te here, mo te wewete ranei i nga hara o te tangata i runga i te mata o te whenua. Nga takatu o tenei wa, he maha tonu, me pehea koia e kore ai te takatu o te hunga tapu, e hau nei nga rongo, "Kua Ara te Ariki, a kua puta ki nga tuahine me etahi o nga akonga."

Nga whakakitenga a Ihu i a ia, i muri mai o te aranga

I puta a Ihu kia Meri Makarini i te taha o te tomo; ki etahi ano hoki o nga wahine i te huarahi. Ki nga akonga tokorua i te huarahi ki Emaua; kia Pita i tetahi wahi o Hiru-

harama; ki nga Apotoro tekau, me etahi atu i Hiruharama; ki nga Apotoro tekau matahi, i Hiruharama ano; ki nga Apotoro, i te moana o Taipiria i Kariri; ki te tekaumatahi i runga i te maunga, i Kariri. Ki nga hunga tapu e rima rau i tetahi wahi; Kia Hemi; i uru ke tenei ki etahi o nga tuhituhinga a Paora kei a Koriniti tuatahi 15:7.

Tana whakakitenga whakamutunga i a Ia, ko te wa i tutahi ai ratou ko Ana Apotoro tekau ma tahi, ko te wa tenei i kake atu ai Ia ki te rangi; i a ratou e tu tahi ana i runga o te maunga Oriwa, e tata ana ki Petani.

He maha ra nga putanga o te Ariki ki te tangata, i muri mai o te kakenga atu ki te rangi, i na hoki i puta kia Haora i te huarahi, otira he wahanga korero ke ano tena, me rapa atu i roto i nga Karaipiture.

He Kupu Apiti

Kua puta ake te whakaaro i au, i te kai whakamaori i enei wharangi ki te "Karere," me mutu i konei ta tatou wananga ara ta tatou rapu haere i nga tutanga mo to tatou Ariki mo Ihu Karaiti i tuhia e Tana pononga e Taramete. He nanakia ra enei, hei whakaaroaro ake, hei kukume i o tatou whakapono kia hangai rawa ki runga i te tongi i tongia e Ihowa tuoro o nga mano; ki te tapepa tatou ki wahike o tenei tongi, kua mohio tatou kua he ta tatou hikoi, me hoki ano ki to tatou Ariki-Atua, ki a Ihu, ki te Karaiti a te Runga Rawa; ki te mata-ama o te ao katoa, ki te upoko o te "Hahi o Ihu Karaiti o te Hunga Tapu o nga ra o Muri nei." Hei whakamutunga iho me tiki atu e ahau ko te korero i te ruatekau mawha o Ruka, i te wharangi ruatekau mawaru, "A ka tata ki te kainga i haere ai ratou, i na, ka ahu atu ia (a Ihu) me te mea e haere tonu ana ia." No roto i nga kupu nei te tupunga mai o tetahi o nga himene, e himenetia nei e nga hahi katoa, ko te hahi Katorika anake pea i rere ki waho o tenei korero; anei taua himene, "Te Ariki hei au

koe noho ai, he Ponga hoki tenei no te ra, tupono noa nga he o tenei ao, kia tata mai, hei au koe noho ai. No roto i tenei himene etahi kupu atahua." "Nga ra e ora ai te tangata ano he tai e timu atu nei; e koe te take o te oranga, kia tata mai, hei au Koe noho ai." "Whakaaria mai Tou ripeka ki au. Tiaho mai ra-roto i te Po. Ki kona au titiro atu ai."

Me whai haere tatou i te wharangi i whakahuangia i runga ake nei. "Ka ahu atu Ia, me te mea e haere tonu ana Ia." Me peni ta tatou whakamaori i te korero nei katahi ka tino marama; kaore i te maataua te tokorua ko wai to raua hoa, kaore raua i te mohio ko Ihu tenei e hikoi nei i to raua taha. Kua mahue haere raua a kua timata te matara at o Ihu ki mua, me te mea nei e kaika ana te haere; no reira i tere ai te whai atu o te reo," e noho koe kia maua, kua ahiahi hoki, kua titaha hoki te ra," no enei kupu powhiri, ka peka a Ihu hei manuhiri. E haere tonu ana Ia, na te powhiri manuhiri, ka peka. He aha Ia i haere tonu ai, he maha pea no nga mahi Mana i mua i Tona aroaro; i ra hoki tetahi o Ana korero, "he hipi ano aku chara i tenei kahui, ka haere ahau kia kite i a ratou." He aha koa ra, i peka a Ihu, i tuku Ia i te tokorua nei kia whakamanuhiri i a Ia, otira kaore Ia i noho, notemea ano ka whaka tapua e ia nga kai, ka puea o raua whakaaro ka mohio kia Ia, ka mutu Ana whakaako iho, ka ngaro whakarere, ka mahue mokemoke iho raua, kaore i tatuu te noho, whakatika ana raua hoki ana ki Hiruharama, ki te korero i enei mea i puaki nei kia raua. E tika ana me powhiri rawa te tangata ka peka; kia pumahara tatou, me powhiri rawa te Mihaia ka peka, me powhiri Ia e tatou i roto i nga tikanga o te Hahi. Ki te aroha tatou ki nga tamariki ririki, ki te atawhai tatou i Ana pononga, he powhiri tena i a Ia. Ta tatou powhiri Mona, kua i te powhiri a-ngutu, engari i te powhiri a ngakau, kia aru tatou i muri

i a Ia. Kei te wananga tonu nga wharangi hitori ko wai te hoa o Kereopa, kaore he whakaaturanga ko wai, engari ki te whakaaro a etahi ko tana hoa wahine pea; kaore hoki enei i uru ki te kahui Apotoro, engari he nema no te hahi, i hoki ki Hiruharama he ngakau nui ki te hari i ta raua korero ki te huihuinga hungatapu i reira. Ruka 24:33. Te Patai a Ihu i te rarangi 17, he aha te take i pouri ai raua, ta raua whakautu, note me kua totohu ta ratou i tumanako ni, kua ripekatia te Mihaia. To raua mohiotanga ki a Ihu, ka hu ake i roto i a raua te koa, ka kore atu te ngakau mamae. I a Ihu e korero ana, ka tahu te wera i roto i o raua uma, hoki ana ki te whakaatu ki te iwi whakapono i Hiruharama, kaore i taea te huna iho. Me pera hoki te mahi ma tatou, me whakaatu tatou i ta tatou i mohio ai, i kite ai, kia mohio nui ai tatou, ko te hunga katoa i whakarongo, a i whakapono hoki, he hunga no ta tatou kupu, no ta tatou ki, no ta tatou whai-korero. Kaore a Ihu i noho tonu kia whakamanuhiritia, me te tokorua i powhiri nei i a Ia, kaore i noho tonu, i hoki raua ki Hiruharama, i rokohanga ano raua e Ihu ki reira, i roto i to ratou huihuinga; waihoki me tatou, kua tatou e noho noa iho, engari me korikori tonu i nga wa katoa, me whai atu i a Ihu. I nauria e Ihu a Pita, a Hemi me tona taina

me Hoani ki runga i tetahi maunga tiketike, i konei te kitenga o nga akonga nei i a Mohi raua ko Iraia e korero ana kia Ihu; ko te kupu tenei a Pita "E te Ariki he mea pai kia noho tatou i konei; ki te pai koe, ma matou e hanga etahi wharau ki konei kia toru, kia kotahi mou, kia kotahi mo Mohi, kia kotahi mo Iraia. Kua tatou, o enei ra whakamutunga e pera me ta Pita i whakaaro ai, me noho tonu i runga i te maunga, kua e heke iho; ko nga mahi kei raro kei nga raorao, kei nga awaawa, kei nga papatairite, i heke iho a Ihu i te Maunga kia tutuki ai nga mahi i tohungia maana, me aru tonu tatou i a Ia, me haere tonu, me hapai i te pito i mahue iho ma tatou, i timatanga mai ra i Hiruharama, e ngari kaore e noho tonu i reira; ka horapa ki nga wahi katoa o te ao.

He Kupu Mihi

Heoi ano ra e te hunga tapu, tena koutou katoa, i to koutou manawanui ki te whai haere i enei korero i whakamaoritia nei e ahau; he tuhituhiinga na tetahi o nga tino tangata i uru nui ki roto i te matauranga o te Hahi. Kei roto i enei korero te taanga manawa mo te tangata e konohi ana ki te oranga tonutanga.

Kua mutu tenei, kei a Hurae ka timata he korero hou. Ma te Atua koutou e awhina. Hori Hooro.



A fair outside is but a poor substitute for inward worth.—Aesop.

Bear not false witness, slander not nor lie; truth is the speech of inward purity.—E. Arnold.

Every noble life leaves the fibre of it interwoven for ever in the work of the world.—J. Ruskin.

The Lord spake unto Joshua: "Be thou strong and very courageous . . . Observe to do according to all the law . . . Turn not from it to the right hand or to the left . . . then thou shalt make the way prosperous, and then thou shalt have good success . . . Be not afraid, neither be thou dismayed; for the Lord is with thee whithersoever thou goest.



News Of The Field

MOEREWA BRANCH

By Eilein Witchira

This month we are very pleased to report that our Sunday School is progressing very favourably. The Relief Society is working very hard canning fruits and doing work on the Welfare Plan. As members of the Moerewa Sunday School we extend our thanks to the members of the Maromaku Branch for the help they have given us in this work. The Relief Society has been making clothes and selling them in order to raise money for their fund. All of the money raised is used by the Relief Society in their work. The Relief Society is also working very hard on the Lei pattern bedspread for Hui Tau.

We are holding a dance once a month to raise funds for a chapel. The dances have been a big success and they are helping us a great deal in raising funds.

TAMAKI BRANCH

By Davis R. Mihaere

In connection with the top-line news of this Branch I wish to take this privilege in announcing that the Relief Society has led the organizations in the field of activity for this month. They gave a fine programme which typified the ideal Latter-day Saint family.

Next in line is the M.I.A., which is taking a little time to get going. A busload of members journeyed to Korongata to participate in the District competitions, where they enjoyed themselves very much.

In connection with our Sunday School we have been very unfortunate in losing our superintendent, Brother William Harris, who has gone to Auckland. Our best wishes to you, e hoa.

We have had many visitors to our Branch this month. Brother Rahiri Harris, Stuart Meha, and Sid Christie gave us some inspiring and timely messages of warning which created a lot of comment and thought.

Brother James Puriri and several members of the Korongata Choir paid us a visit and sang the District Choir number "God is Our Refuge."

The Branch Presidency has spent many days cleaning up our graveyard. They intend putting large portions of it into lawn.

We, the Saints, are striving to do our best and hope to do better in the future.

WAIMAMAKU BRANCH

By Mae Ngakuru

For some time the Priesthood has been functioning. Under the supervision of

Brother Katuhi Ngakuru, the Aaronic Priesthood was organized with Brother Rangihara Ngakuru as President, Apatu Kupa as 1st counsellor, and George Ngakuru as 2nd counsellor. Pura Kupa is the secretary.

Sister Erana Heperi passed away on March 14th at her home in Kaikohe. This faithful sister is known in the Mission as a mother to all; many missionaries who have returned from New Zealand will remember her as a humble and God-fearing sister. Nothing too great or too small could be spoken of this diligent sister in embracing the truths of this Gospel. She was buried in her family cemetery in Waimamaku. Many of her friends and relatives came to pay their last tribute to her. Among those present were Elder Gale Ngakuru, her grandson, who was fulfilling a mission at the time, and Tumuaki and Sister Young. An inspiring service was held before leaving for the cemetery. There Tumuaki spoke on the work for the dead, as there were many non-members present who enjoyed the kauwhaus.

The Singing Mothers sang "Love at Home" as a tribute to this dear mother.

At the graveside they sang "Piko Nei Te Matenga," after which Tumuaki blessed Grandma's last resting place.

Haere, e to matou Tupuna, he tangi na o mokopuna.

HIONA BRANCH

By Margaret Haeta

"He that receiveth by me; and he that receiveth not my Gospel receiveth not me." (D. & C. 39:5.)

Like the minutes of time, Hui Tau has come and gone and the Saints of this Branch have returned home with hearts full of joy and determination to further the work of the Gospel.

Through the "Te Karere" we give thanks to the good people of Nuhaka for taking such good care of us at Hui Tau. Honour came to our Branch in that Sister Rawenia Haeta was one of the Princesses in attendance to the Queen of the Gold and Green Ball.

We have farewelled one of the most loved and respected elders that has laboured here, Elder Carl Saunders. He has been transferred to Mission Headquarters in Auckland and in his place here as District President we welcome Elder Kearl and his new hoā, Elder Rigby.

Visiting us just recently for our Sunday Service have been members from the Porirua Branch, Sister Girdle Solomon, Putu Kaio, and Edna Edwards, as well as Mary Manihera from Wellington.

All the organizations are functioning satisfactorily, and in conclusion we extend our best wishes to the "boys" and Saints of the Mangakino Branch.

THAMES BRANCH

By Edna M. Oakley

Another report from our little Thames Branch brings a few more changes. Since Hui Tau, Elder Lundberg, who we are all sorry to see leave, has been transferred to Christchurch. Hope he can capture the hearts of the people with his piano accordion playing as he has done here. Good luck to you, Elder Lundberg.

Another who has been here some months, Elder Jackson, is leaving for the King Country. We also wish him the best.

Elder Gregson reports a wonderful Hui Tau to all those who attended.

We welcome Brother Ralph Hamon who has been released from his mission and we wish his brother, Roger, who is now an elder, every success in his mission to the Bay of Islands.

Brother Ray Hamon and his wife are frequent visitors to our Thames Branch and we are glad to have them.

The Relief Society came to the fore again with another successful social held on March 15th to celebrate the organization of the Relief Society.

HOROHORO BRANCH

By Halverson Acres

We had a farewell visit from D.P. Elder Gibbs and his companion, Elder Hugie. A handful of Saints from here presented them with a rug each with their names embroidered on them. Also, we have had a couple of visits from Elder Barnard our new D.P.

Joseph Wharekura, 1st counsellor of the District and our Welfare Officer, has also visited his daughter, Sister Huia, who resides at Diana Falls.

We are glad to welcome back to Horohoro Aroha and Maurice Wharekura.

Sister Josephs was thrown out of her husband's truck, but, as the Saints of Judea Branch said, "To tough to kill."

Brother and Sister Henry Davis sold their home in Rotorua and then visited Halverson Acres for the night.

BAY OF PLENTY

By "The Voice"

A District farewell was held at Huria to say farewell to our beloved Elders Gibbs and Hugie, and to date we still miss them.

We have also lost Elder Magleby to the Hamilton District. What is our loss is your gain, Hamilton.

The District wishes to welcome our new D.P., Elder Barnard.

All members of this District wish to thank the Hui Tau Board and the Nuhaka people for their wonderful hospitality during this Hui Tau. Kia kaha, Nuhaka.

Brother Josephs wishes to thank the Huria Branch and the Chase family in their wonderful efforts to help with the choir. Brother Josephs will be starting again soon.

Brother Joseph Wharekura, Welfare Officer, has been flat out canning fruit and giving demonstrations.

Elder Isaacs has won the District "Te Karere" competition. The joke is that Elder Isaacs didn't know there was a competition on.

The District wishes to announce the marriage of Bart Watene to Kenya Waerea. The ceremony took place at the home of Brother and Sister Wharekura, "Maketu."

WAIHI BRANCH

By Ngareno Thomas

Greetings, everyone, this is Station L.D.S., Waihi. We now announce the transfer of Elder Roger Hamon from this District to Kaikohe. We all miss you, Elder Hamon, and we wish you health and happiness in your new assignment, and we welcome Elder John Hansen from Arizona. Brother Al Weeks was baptized and Brother Karaipu Honetana was ordained an elder at the Hui Tau.

We also farewell Elder Grant Packard, and we know we are all going to miss you very much. Haere ra, and may God be with you always. Elder Packard is going back to Glendale, California.

Cheerio, brothers and sisters, until we will be reorting some more of the Waihi Branch news.

MANAIA BRANCH

By Shirley Manu

We in the Manaia Branch have returned home from Hui Tau spiritually uplifted and full of eagerness to further the work of our Gospel in this part of the N.Z. Mission. We younger ones of the Mutual feel that our testimonies have been strengthened by the many inspirational talks given by the different speakers.

On Sunday, the 22nd of April, we received into our Church another fine member in the way of Sister Eleanor Ellison. We appreciate this fine sister and pray that she will receive many blessings in her achievements as a member of the Church.

Our counsellors in the Primary organization were greatly pleased with having attended the Primary Meeting at Hui Tau, and they are more eager than ever to get under way the different ideas given them there. Our M.I.A. is going full steam ahead, a new project having been introduced in the way of two members each Mutual night giving two and a half minute talks in Maori. The Mutual officers would like to take this opportunity of thanking the Mission M.I.A. Board for giving us the honour of doing our floor show at the Hui Tau Gold and Green Ball. We appreciated it very much. We'd also like to congratulate Sister Muriel Mason on being crowned Queen of the Ball and trust that she also received joy in the honour of being chosen.

UAWA BRANCH

By Te "Karoro"

There has been an increase in attendance at Sunday School. This was brought about by the Branch Presidency making direct contact with inactive members in their homes.

The Hui Atawhaiis are to be commended on their quilt work and to have finished in time for Hui Tau exhibit—yes, it was there.

Brother Wi Pere Amaru attended a Welfare Officers' meeting in Wellington. He was accompanied by his wife.

Visitors to the Branch were: Atawhai Wihongi, Awarua Branch, who spent three weeks with his daughter and son-in-law, Mr. and Mrs. Hone Paea, Myra Wihongi of the Heretaunga Branch also stayed with the Paea's, Adelaide Harris and Elisha Williams, Heretaunga Branch, were the guests of Mr. and Mrs. J. Marino, Pauline Haeta of Wairapa stayed with Mr. and Mrs. H. Hindmarsh.

PALMERSTON NORTH BRANCH

By Leota Cooksley

Greetings, everybody! Here is the small Branch of Palmerston North calling. We hope you will hear from us every month now. Although we are few in number now, we have hopes of increasing our numbers shortly.

Our hearts were heavy a couple of weeks ago when we lost Elder Rickenbach to the Timaru Branch. However, we are happy in having Elder Anderson, our new D.P., with our Branch. You will have to get a basketball team started now, Timaru. Elder "Never Miss" Rickenbach was our mainstay.

Our elders are very busy now with Cottage Meetings at investigators homes every week. Keep up the good work, elders.

Our congratulation go out to Nuhaka for a very fine Hui Tau. We all enjoyed it very much, especially the non-member who came with us.

We are now practising for our Mother's Day programme. It is going to be a great success, I'm sure. Almost everyone is taking part in it.

So, until next month, this is the sunny City of Manawatu saying goodbye now.

PORIRUA BRANCH

By Polly Tarawhiti

The results of competition at Hui Tau was rather a pleasant shock to members of the Porirua Branch. Although we had never entered in for so many competitive numbers before, we felt sure that our chances of making good were quite remote. Comparing our entry as a Branch against other Districts, our chances of making an impression became slimmer. We do appreciate the help of our leaders and the co-operation of our members.

After Hui Tau we had Elder Wright and Elder Nielsen staying with us for a short time. Elder Pyper also spent a week here taking care of business and visiting members and investigators. A few South Island elders stayed at the home of Brother James Elkington while awaiting passage to the South Island.

The M.I.A. has been having socials in Wellington and the Branch, although little money has been made, we have had a lot of fun. Our Relief Society had a fine display at Hui Tau and they are carrying on with their normal duties. Doug Whatu is home from the hospital, as well as George Katene. It's good to see them again. Our sympathy goes to James Elkington who has just lost his aged father, Brother Ratapu Elkington.

Elder Rickenbach, who coached our victorious basketball team, has been transferred to the South Island. Three

of our boys who were under his coaching have been selected to be on the Rep. team. We welcome Elder Anderson, our new D.P., and we're sure that he will be able to carry the responsibilities required of him. Elder Webb, the District secretary, is his companion and is keeping up his end of the good work.

MATAKOWHAI BRANCH

By Julia Paki

Tena koe, e hoa ma! Again Matakowhai Branch brings in a brief report of its most recent events and activities.

First of all comes the Hui Tau which was well represented by Saints and friends from our Branch. The speeches given by our Tumuaki and the elders and sisters were thoroughly enjoyed by all. We wish to thank all those who worked hard and catered for the large crowd who attended.

On April 23th friends, relations and elders gathered at the Mormon Hall in the Puketapu Branch to witness the marriage of Mary E. Paki to Dufty Te Kare Martin. They were privileged to have our D.P., Elder Theron Hall, officiate in uniting them.

We now extend to the newly-wedded couple, who have made their home in Huntly, our best wishes for a happy future, and pray that the Lord will bless them both to carry out His work.

Through "Te Karare" we wish to say "Aloha Nui Loa" to Elder Edwin K. Ke-Kaula, who is now labouring in Whangarei. We were very sorry to lose you, e hoa, but with the going of one elder we have gained three more. Why have we gained so many elders through the loss of one? I'll tell you next month. To our new elders, Snelgrove, Jackson, and Ormsby, we extend a hearty welcome, and hope you will all enjoy your association with us.

Matakowhai is not a bad place, elders, so come along. You are welcome.

CHRISTCHURCH BRANCH

By Judy Dorn

On Sunday, April 2nd, the M.I.A. officers held their Sunday evening service, and it was lovely to see the young people conducting the meeting. On the same evening we also said farewell to Elder Drewes, who has been with us for almost a year. We were indeed sorry to lose him—he has been such a livewire in the Branch, and we appreciate greatly all he did for us.

On Monday, April 3rd, the elders held an Easter Party at the home of Sister Cameron. It was in the form of a hamburger evening and about 45 were present, including the elders from Timaru and Dunedin. Christchurch suffered a double loss this month, for we also lost Elder Holmes, who is returning home. We would like to thank him for the wonderful work he has done down here, especially with the choir which he prepared for Hui Tau.

We take this opportunity to welcome into the Branch Elders Pyper and Lundberg, and we hope that their stay in Christchurch will be a pleasant and successful one. Now that Hui Tau is over we are concentrating on items for our June Conference in Dunedin on the

King's Birthday week-end, so we have plenty to do until then.

KAIKOU BRANCH

By Carrie Peihopa

We want to thank the Nuhaka Saints for their hospitality and kindness to us during Hui Tau. The Saints of the Branch are still talking about the Hui Tau happenings, which surely strengthened our testimonies.

Welcomed into our midst are Elder Bennett and Elder KeKaula. During their short stay with us we were honoured with hearing them speak. We also held a family cottage meeting with Elder Bennett. We take this opportunity in saying to him, "Haere ra, e hoa, e hoki kite Kainga"

To Elder KeKaula we will say, "Haere mai, e hoa." We surely like to see the elders come here.

The Saints of the Branch are in keen interest in their work. Brother Patu Peihopa, who is in charge of the Sunday School, doesn't like to see the members come late.

The Mutual work is always the next best. Much interest is taken up by the younger people.

In charge of the Primary is Sister Jannie Herewini, and the number of children this year is increasing. They have a keen interest in their new lessons for the year. The older children love to wear their bandaloos. Class teachers are Carrie Peihopa and Puti Herewini. I love to teach the children, as they pay attention and behave themselves.

MANGAKINO BRANCH

By P. Tengaio

Canning has arrived in Managakino and this was introduced by Elder Wm. Gibbs before he departed for his homeland. The thin edge of the wedge is in the Welfare Project and it depends on Branch officers and members to drive it home.

To Elders Magleby and Barnard we say welcome to the Bay of Plenty and, whether your stay be short or long, we pray that it will be happy and successful.

"Thank you" to Elder Gibbs and Hugie. We say goodbye, and God bless you.

Elizabeth Rahiri and Michael Joseph Savage were baptized by Brother P. Tengaio.

The Branch Primary Presidency was dissolved and a new Presidency appointed in its place.

TE HAPARA BRANCH

By Tui L. Rogers

Hello again! It was indeed a happy occasion to see a number of our old friends at Hui Tau in Nuhaka.

The honours of receiving the shield for trio singing made its return to Poverty Bay. Congratulations to Miss Gertrude Ryland, Noti Ria, and Tiny Tuau. Poverty Bay still retains third place in the women's choruses.

A surprise party was held for Elder Beuhner, who has been transferred to Waikato. Sister Hanna Cotter presided over the party and presented Elder Beuhner with some gifts from the members of the Branch. Elder Johnson, a new

elder from Zion, was present and was very impressed. Although you have just arrived from Zion, Elder Johnson, we want you to feel as though this were your home town.

We also wish to extend a welcome to Sister Phil Aspinall who is going to be in our midst for quite some time.

We are preparing for a Mother's Day programme. I sincerely hope that all fine mothers have had a memorable day throughout the entire Mission.

The Relief Society is making sure that we always have flowers for our meetings now, and the Priesthood is seeing to it that there is always peace and order in our meetings.

On the 23rd the Relief Society is holding a huge bazaar. All organizations have contributed toward the effort.

TAUTORO BRANCH

By Hoori Kaka

Our Sunday School organization has proved to be successful during these past months. The Y.W.M.I.A. and the Y.M.M.I.A. have been proceeding with their work to a good standard. Brother Thomas Tai Rakena has been recently appointed President of the Y.M.M.I.A.

The Relief Society holds its meetings every Tuesday under the leadership and supervision of their President, Sister Fe Wakeoia Wharemate. The Primary attendance has been very good.

We are very happy to announce another newborn child, a boy to Mr. and Mrs. Aperahama Wharemate. He was named James Davis Wharemate.

The majority of the Hui Tau crowd from the Bay of Islands travelled to Nuhaka by truck. Brother Luxford Walker extended his appreciation for the co-operation and unity of the Northland people which he witnessed. He is carrying on his dental career in Kaikohe.

We express sympathy and regret at the death of our young brother, Jack Tai, who passed away on April 17th at the age of 19. He suffered from tuberculosis for 15 months before passing away in the Whangarei Hospital.

ROTORUA BRANCH

By Ida May Thompson

Rotorua is making a rapid recovery from the Hui Tau effects, and is now settling down to some good solid work. With the release of Elder Gibbs and Elder Hugie from our District we seemed to have lost some of our life. Perhaps we need two more "like them. But we're glad to say that they took a lot of Rotorua with them in the form of Paul Ormsby. He is going over to Zion to further his studies in school. Take good care of our Paul, Kipi, and Huki.

We'd also like to take this opportunity of saying "Hello" to Harold Cherney, also in Salt Lake, just to remind him that we haven't forgotten him.

A hearty invitation is extended to the Mission to attend our M.I.A. Gold and Green Ball on June 21st. Come along, and we'll assure you of a very happy evening.

Rotorua will also be holding a Hui Peka on June 4th, so come along.

Sister Ngawati Chase has just returned from her annual holiday and she is pre-

pared to work harder now. The same to Brother Leo Ormsby. Pat Rei has new counsellors now. Brother Bart Watene and Norman Scott are his counsellors and Cyril Clarke is the new secretary.

The Branch has had one more addition to its small population, it being Brother Thomas Clarke from Thames. We hope to see his family here very soon.

AWARUA BRANCH

By Moses Wihongi

Greetings to the Saints of the New Zealand Mission! Once again we bring you a report of our activities. Different classes have been practising different items and plays in order to prepare for our coming concert in June. We are all looking forward now for our District Hui Pariha which is coming off on May 14th.

All organizations of our M.I.A. are functioning regularly in our Branch. We have organized a Deacons' quorum with 8 deacons. The President is Moses Wihongi, and his counsellors are Pera Wihongi and Kaharau Neko. The secretary is Riko Wihongi.

Brother Atawhai Wihongi has not returned since Hui Tau, for he is visiting some of his family at Tolaga Bay. We were visited recently by Elders Bates and Lowry, our new elder.

Sister Mereana Aparahama, Girlie Wihongi, and the brother have returned from Hui Tau and given some inspiring talks on the big gathering.

With this report go the greetings of the members of the Awarua Branch to all.

TAIHAPE BRANCH

By Rangī Davies

The last tennis tournament of the season was held under the direction of the M.I.A. and was held on April 4th. Under the direction of Mr. and Mrs. Dirch, a canteen was operated during the day. A dance was held in the evening and the total amount netted for the day was £12.

Derreck McCarthy and his young brother, Anthony, were baptized by Elder Kohu and confirmed by Elder Davies. Sixty people from here journeyed to Hui Tau on April 6th. It was the first time that many of these people had attended a Hui Tau, and they thoroughly enjoyed themselves.

We are happy that Sister Mary Matthews has returned to her home after being in the Palmerston North Hospital for the past month.

On April 27th Tuwaretoa Pine passed away. We extend our deepest sympathy and aroha to the bereaved wife and family who mourn the loss of their father and grandfather.

Elder Davies and I wish to say hello to Brother Joe Kohu. We thank you for all the good missionary work that you have done here. We also wish to thank the Hui Tau Board for their many kindnesses.

AUCKLAND BRANCH

By Faye Aston

Kia ora, everyone! As usual, the Auckland District is the centre of "welcomes" and "farewells."

On Sunday, April 2nd, the following missionaries gave farewell messages to

the Saints of Auckland: Elders Brunt, Leany, Mantle, Housley, Anderson, and Davis. Also present at this meeting was Paul Ormsby of the Rotorua Branch, who is leaving these shores to further his studies at the University of Utah. Best wishes, Paul, and God bless you.

Our farewell also goes out to Elder J. R. Jenkins, who returned home by plane on April 19th.

We are very happy to welcome into our midst Brother and Sister Biesinger and their family, who recently arrived from the States.

I am sorry to report the illness of Brother Linney Thatch who is in the Greenlane Hospital, as well as Sister Joan Bush who is suffering from a broken ankle.

A special welcome goes out to Elder Carl Saunders and Elder Simmons. Both of them recently returned to further their labours here in Auckland.

Special to the Dunedin Branch!! We are very happy to welcome your own Elder Cockburn and hope to see many more Dunedin missionaries.

So, until then, cheerio, everyone!

WHANGAREI BRANCH

By Valerie Jones

Our Branch is still on the ball, and we had a good attendance at Hui Tau, though there were still a few unfortunate ones left at home carrying on the Branch work and planning to go next year.

We are sorry to say "au revoir" to Elder Ppyer, and we wish him every success in his new calling. We are very pleased to welcome into our District Elder Baker and Elder KeKaula, and we hope they will enjoy their stay with us.

HOROERA BRANCH

By J. Parere

On April 6th a busload of Mormons and non-Mormons travelled through to Nuhaka to attend the Hui Tau. In spite of adverse weather conditions and other inconveniences the Hui was enjoyed by all; and already there are plans being made for the next Hui Tau. Our thanks and appreciation go to those who worked so ably.

During the past month there hasn't been very much activity in this Branch apart from the regular Sunday School meetings. We are, however, seriously considering the formation of an M.I.A.

MAROMAKU BRANCH

By Gwyneth Hay

Since this Branch last reported we have been fortunate in having several experiences come our way. Just before Hui Tau we held a very enjoyable social-dance at which we bade farewell to two of our members who had been called on missions. The following Sunday we heard Sister Norma Mason and Les Going express their willingness to give of their time and purse to assist in bringing the Gospel to others. Sister Mason is labouring in Dunedin and Elder Going will carry on the work of the "Kiwis" in Timaru.

For the first time on record our small Branch was represented in the M.I.A. competitions. Great was our honour and joy as another member of our Branch

was crowned Queen of the Gold and Green Ball! Sister Muriel Mason richly deserves this honour for her diligence and humility in Church work. She is a fine example for the younger girls.

Upon returning from Hui Tau we learned that Brian, the small son of Mr. and Mrs. C. M. C. Going, had met with a serious accident. We held a special day of prayer and a special fast day. It now appears that Brian will fully recover from his injuries, and it is our earnest prayer that the Lord will watch over him.

This month we have been privileged in being visited by Elder Ross Pyper and Elder Carl Saunders, and their words of counsel and advice were appreciated. Before Sunday School on that day, members of the Branch gathered together for a baptismal service. Brother Richard Kehoe was baptized that day.

DUNEDIN BRANCH

By Thelma Stone

Hello there once again! Here we are back in our little home town, doing our best to settle down after our spiritual feast at Hui Tau.

We were proud of Otago District in gaining first place in both the M-Men and Gleaner orations; once again bringing the honours to the South Island.

The basketball team deserves honours as well, as they gained second place in the competition. The onlookers who shouted themselves hoarse (for our team, of course) have our thanks.

Although the choir did not quite make first place, we were pleased with the results, which have fired us with enthusiasm for next year.

Once more we had our District represented at the Ball, where Thelma Stone was chosen as one of the two attendants to the Queen. Our thanks go to the Mutual Mission Board, and congratulations on a successful evening.

We all wish we could thank everyone personally for their hospitality which was shown us. It certainly touched our hearts.

Things are under way at present for our District Gold and Green Ball which is to be held in Dunedin during our June conference. Everyone is welcome. Until then we sign off.

NUHAKA BRANCH

By Terry Elkington

Nuhaka has been silent on these pages for many months, but in Nuhaka itself silence is unknown. Before the Hui Tau hammers, saws, concrete mixers, and all other working paraphernalia combined, gave proof that the Nuhaka Saints were working hard.

During the Hui Tau the air was full of music, words of wisdom, and laughter, as Saints from all over the Mission met old friends and made new ones. Above all this was a spirit that is present only when the servants of God are near.

Thank you, Saints, for your co-operation and help. Special thanks go to the workers from other branches—Sister Mason and Sister Whatu of the Primary organization, Elder Snelgrove of the M.I.A., and Elder Saunders and Elder Kearn from the Wairarapa District—for the work done before Hui Tau.

Let us hope that the words said and the work done during Hui Tau will strengthen our testimonies so that the speakers and the workers will know that their efforts have not been in vain.

We have lost many of our young people who have gone out to educate themselves, and through education they help to educate others. Sister Api Smith is going to the Ardmore Teachers' Training College. Maui Whaanga and Junior Mataira are attending the Otago University and the Wellington Teachers' Training College, respectively.

Under the supervision of Brother Sam Edwards and Sister Helen Kohu and Molly Taroiwhiti, two ladies' and two men's indoor basketball teams have been formed. Good luck for the coming season. And so the Church moves on.

RANGITOTO BRANCH

By Ani Pihema

Katahi ano! 'Tis April again—no fooling. So rise, e hoa ma, and SHINE. The M.I.A. is foremost this month with a superb programme presented Sunday evening, April 2nd. Among the youthful speakers, whose subjects were on the M.I.A. theme of 1950, credit goes to Brothers Pat Wihongi and Louis Southern for the best material, preparation and delivery. The same evening our D.P., Elder Horton, conducted a farewell Testimony Meeting on behalf of Elders Leaney, Brunt, Mantle, Housley, Davis, Anderson, and Paul Ormsby. To Paul we say, "Haere ra whaia te noraunga matauranga. Nga manaki tanga nui kia koutou katoa."

We were delighted to see the Australian missionaries and Brother Ray Chipman of American Fork, who were also on their way home. Kia ora.

Kia ora, Nuhaka, thanks for the pleasant hospitality and the privilege of staying in Kahungunu. Auckland District feels very pleased with their efforts at Hui Tau, and wish to compliment the other Districts and Branches—especially the newer ones. Heretaunga tino atahua to action song.

A choice girl is Awhi Harawira, who represented our Branch as Gold and Green Queen at Hui Tau.

Some very welcome newcomers in our midst are Elders Cockburn, Holmes, Hafen, and Boyce. We are also pleased to have the Biesinger family.

MATARAU BRANCH

By Te Wehenga Wihongi

On April 4th many Saints from this Branch travelled to Hui Tau at Nuhaka. Everyone that attended showed great interest in all that they saw.

We are striving hard to do our work in our Sunday School, and we are hoping to do better in the future. We are also very pleased to have Mokai Herewini as our Junior class teacher. Andrew Wihongi is the 2nd counsellor in the Sunday School, Rebecca Birch is the assistant secretary, and Te Wehenga Wihongi is the new "Te Karere" reporter.

Our many thanks go to Elder Bates and Jenkins for helping us in all our difficulties. We are hoping to see them visit our Branch in the very near future.

Kia kaha nga kaumatua ote Pe Whairangi nei.

On April 10th Brother Iwingaro, Sister Ihapera Wihongi, and daughter travelled to Otaki to see their beloved daughter Janie who has been sick in the hospital. They were very pleased to find her out of bed and able to walk about. She is very well, and has been to Levin to do some shopping. All Saints from Mataraua Branch send good luck to Janie and all her companions in hospital.

TE HUE HUE BRANCH

By Charlotte Witehira

Five people from our Branch made the trip to Hui Tau. We were indeed happy to partake of the spiritual feast there and to hear Tumuaki and Sister Young and the elders give their wonderful talks. Now we are back in our Branch ready to carry on with renewed determination to carry on with the work of the Lord.

We sincerely appreciate Sister Lucy Herewini's effort in providing her display of embroidered work.

Hine Waiaata, daughter of James and Charlotte Witehira, was baptized by James Witehira recently. Baptism is one of the dearest performances in the work of the Gospel.

A bonny baby boy was born to Mr. and Mrs. Mita Witehira at Kawene Hospital. A baby girl is the new arrival into the Kaha family.

In conclusion may I add that Paora Witehira is the father of these children's parents, and although he is over 70 years of age, he assisted in blessing some of these children. Last October Brother Paora had a serious operation at the Rawene Hospital, and he has recovered miraculously, and is looking very healthy after his trip down to Taumarunui with his sons.

We hope he has made up his mind to stay home, as the Branch missed him very much.

LOWER HUTT BRANCH

By Marion Lyle

After returning from a very enjoyable Hui Tau we have had to settle down quickly and get down to business for our coming Hui Pariha.

Several changes have been effected since the release of Elder Donald Anderson, who was our Branch President. Unfortunately he was unable to be present at the Hui Tau, as the boat left two days prior to the gathering, but I'm sure that he will be remembered by the Hutt people for everything he has done for them.

We welcome to our Branch Elder Drewes, who has been sustained as our

new Branch President, Elder Morris Tormey, and Elder Stanley Jenkins. Elder Tormey hails from Australia. Elder Jenkins will direct our choir from now on.

The M.I.A., under the direction of John Aspinall, is well under way, and the meetings are held regularly every Thursday in the Transit Hall at Trentham.

Everybody is putting forth a big effort to increase their knowledge of dancing under the direction of Elder Jenkins, and already we have acquired the basic principles of the "Tango."

Elder Drewes has many ideas for the improvement of the Branch and is putting them into practise already.

STATISTICS

Births: A son to Mr. and Mrs. Aperahama Wharemate, Tautoro Branch, on March 5, 1950.

A son to Mr. and Mrs. Hau Ra Rawhiri, Horoera Branch.

A son to Mr. and Mrs. Mita Witehira, Te Hue Hue Branch.

A daughter to Mr. and Mrs. Hati Kaha.

Baptisms:

o Al Weeks, Waihi Branch.

o Eleanor Ellison, Manaia Branch, April 2, 1950.

o Elizabeth Rahiri and Michael J. S. McDonald, Mangakino Branch.

o Derreck McCarthy and Anthony McCarthy, Taihape Branch.

o Phyllis Alberta Mincher, Auckland Branch.

o Eleanor Jane Brown, Auckland Branch.

o Richard Kehoe, Maromaku Branch, on April 30th, 1950.

Ordinations: Karaipu Hinetana, Waihi, an elder.

Marriages: Kenya Waerea to Bart Watenene, Bay of Plenty.

Mary E. Paki to Dufty Te Kare Martin, Puketapu Branch.

Margaret V. Smith to John Edward, Hutt Valley Branch.

Deaths: Erana Heperi, Kaikohe, on March 4th.

Ratapu Elkington.

Jack Tai, Tautoro Branch, on April 17th.

Tuwharetoa Pine, Taihape, on April 27th.



*Greatly begin! though thou have time
But for a line, but that sublime—
Not failure, but low aim is crime.*

—J. R. Lowell.

Your Gold and Green Queen

BY ELDER JOHN R. SIMMONS

THE Hui Tau Gold and Green Ball has grown until it is the highlight of the M.I.A. social season throughout the Mission. It provides an opportunity for the young people throughout the Mission to join in a pleasant evening under desirable conditions. At this year's Gold and Green young couples from Manaia, Auckland, Here-taunga, and Taihape combined to produce a fine floor show.

Sixteen young women came from the far corners of the Mission as representatives of worthy Gleaner Girls. Each came with the realization that only one would be chosen queen, but every girl already wore a crown which was of far greater value than any honour that might be bestowed upon her that night. As her most prized possession, each girl wore the crown of virtuous womanhood.

It was difficult for judges to select a Queen of Queens, but judges adjudged Miss Muriel Mason, Maromaku Branch, to be the reigning Queen. Her worthy attendants were Rawinia Haeata, Hiona Branch, and Thelma Stone, of Dunedin. In her life she has strived to maintain the ideals of a true daughter of the Lord. She has a 100 per cent record in many of her Church activities.

Young women such as Joan Bush, E'Terena Enoka, Awhi Harawira, Itikai Hoterene, Betty Manu, Dudie

Martin, Olive Mihaere, Te Wira Morrell, Huia Pere, Hazel Te Maari, Noelene Thompson, Hine Tipoke, Vera Wineera, and the many other girls of the Mission who have the same high character are worthy of high recognition also.

The M.I.A. Theme, "*How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal happiness hereafter,*" is well exemplified in these outstanding girls.

And so we present your Queen for 1950:



MISS MURIEL MASON



The descendants of Joseph, many of which reside in the Isles of the Pacific, are world renowned for their native arts and dances. Here Saints from Bay of Plenty exit after performing their highly-rated Poi Dance.

De Karere

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



Stepping Stones of Progress

JULY - 1950

About Our Cover Picture . .

● "WHO are those people getting out of that new jeep station wagon?" queried an inquisitive gentleman, as he strolled along Queen Street toward downtown Auckland. No doubt similar questions ran through the minds of workers who rode past on the tram while going to work.

We didn't have time to tell them just then, because they went right on past without asking us personally. But if they would have quizzed us, we would probably have answered them with something like this

"That's the George R. Biesinger family. They've been called by the First Presidency of the Church to come out here to help us build churches and schools in New Zealand and other parts of the South Pacific. Elder Biesinger is a competent building constructor and has left a lucrative construction business in Salt Lake City to come 6,000 miles to help us in our new building programme. The family is here at its own expense, too.

"Elder Biesinger was a missionary in New Zealand just before the war. He laboured in Nuhaka and Wellington for a number of months and was then called to direct the M.I.A. activities throughout the Mission. Prior to the outbreak of hostilities he returned to America, and in a short time was called to the service of his country. He entered the army as a private, and at the end of the global conflict was honourably discharged, having served as a major in the United States' Army.

"Sister Biesinger is holding their newborn baby boy in her arms. The other boys, George and Steve, are still a bit amazed at the quick change in everything, but they seem to take all the changes in their stride. Oh, yes, and that's the only girl of the family in Elder Biesinger's arms. Her name is Kathie, and she's a blonde with blue eyes.

"We're happy to have them in the Mission, and we hope that as time goes on more of us will become acquainted with them. So here they are, the Biesingers."

TE KARERE

Established 1907

Wahanga 44

Nama 7

Hurac, 1950

Gordon C. Young	Tumuaki Mihana
Charles T. Mills	Etita
George R. Hall (Hori Hooro)	Kaiwhakamaori
Malin Perry	Hekeretari o te Mihana
Charles L. Querry	Asst. Secretary
Harlow W. Pickett	Mission Recorder

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

Just Plain Talk	210
-------------------------	-----

Special Features:

Report from Rarotonga	213
President George Albert Smith Reports	215
God's Power Made Manifest	221
The Prophet's Seership	223
Thirty-three Million Dollars	226
How the Faithful Should Pray	228
He Who Robs One of Her Virtue Will Lift Up His Eyes in Hell	230

Church Features:

The President's Page	211
Women's Corner	212
Here and There in the Mission	218
This World-wide Church	224
Nga Pou-tokomanawa o Roto i Te Hitori o Te Hahi	231
News of the Field	234

Just Plain Talk

THERE is a challenge confronting the inhabitants of the earth today. It is a challenge of having more plain talk from leaders of nations, more talk that is easily comprehended by the ordinary member of society. Talk that does not reek with obscure policy, that does not confuse the mind.

Within some of us there might be the tendency to be on the alert for fallacies or improper conduct in other people's lives. In accounting for their attitude or behaviour we might attribute it to the fact that they have been misled. Maybe the fallacious talk of someone has caused those people to move along insecure paths, and in due time, when their cause fails, someone might point an accusing finger at them and say, "You weren't right. You were wrong."

But wait a minute! Before anybody points an accusing finger let's take stock of ourselves. Let's just take inventory on this one thing. Do we pay our tithes?

That's a simple question. It's short, brief, easily understood by any man, woman or child. It is plainly understood because it was plainly given.

The Lord has told us that this is the only Church upon the face of the earth with which He is pleased, collectively and not individually. He has not told the members of other churches that they must pay tithes because they do not belong to His organization. They cannot receive the blessings of a tithepayer until they comply with the first principles of Gospel and then pay their tithes to persons holding the proper authority.

Through latter-day revelation we have been commanded to pay 1/10 of our increase, thus showing our willingness to obey His revealed word. He has not said to pay 1/20 or 1/40. One-tenth is the amount. His commandment is not obscure.

And so while we are crying for more plain talk by leaders of nations, let us remember that there is much plain talk given by God's servants upon the earth today. If we heed their counsel and advice we will gladly impart of 1/10 of our increase to assist in the building up of the Kingdom of God upon the earth. And that is easy to understand. It is simple. It is plain talk.

—C.T.M.

The President's Page

Dear e hoa ma

A LETTER has recently come from the First Presidency in America commenting on our missionary activity for 1949. Most of the comments were favourable, but the one exception was the small amount of time the missionaries were putting in with the non-members of the Church. The time spent was way below average, in comparison with the Church throughout the rest of the world.

One of the main reasons we fell down on this activity is the time the elders are required to spend with the members, and that is something for all of us to realize, that the elders must preach the restored Gospel to those who haven't yet heard it. In order for them to do this, the members must take the responsibility of officiating the different auxiliaries. The best way to learn is to teach, and the best way to improve is to take responsibility and learn to be dependable in doing your duties in the Church.

This Church gives many of its members a chance to do missionary work, or work in organizations. If you are called to a position, ask to be set apart for it by the Branch Presidency. You are entitled to have this call recognized, and it will be, if you are called and set apart by those having authority. Then follow your leaders to the best of your ability. The Church of Jesus Christ is an orderly institution,

because the organization was divinely revealed.

We are told repeatedly in the scriptures to "Knock and it shall be opened," "Seek and ye shall find," "Ask and ye shall receive." Do we do any of these things? Or do we feel ashamed, or are we just too lazy to follow the sure promises of Christ?

I'm grateful to say that more people are following the above injunctions. People are anxious to have a solid basis on which to build their hope of eternal salvation. Recently a fine man who is going to join the Church said, "I have studied and prayed and I can't find a flaw in the Gospel teachings. The people? Yes, there is much to be desired in their conduct, but the principles of the restored Gospel are perfect."

We know this is true, for the author of these principles is perfect and the way is clear, if we have the courage, desire and faith to follow.

So, e hoa ma, let's get behind our leaders and deserve the blessings of the Lord that we are soon to receive in the erection of our college and the other lovely buildings.

Remember, *the Lord helps those who help themselves.*

—TUMUAKI YOUNG.

Women's Corner

BY VIRGINIA D. YOUNG

RECENTLY there appeared in the Reader's Digest an article entitled "Divorces Anonymous." It seems to hold a hope for solving the increasing divorce rate throughout the world.

The idea is very simple, as many solutions to problems often are, in that those applying for divorces are asked to talk to other people who have been divorced and have found that they made a mistake in leaving their first husband or wife. If a wife wanting a divorce can talk to several understanding women who have been through divorce procedures, they can often, through past experience, help her to adjust herself to the problems that seem so great. And if a divorce-seeking husband can also receive advice from men who have experienced divorce, he can often be helped in finding a solution to problems that might have caused the separation. By looking at the problems logically and fairly, couples often find that the problems are unimportant and insignificant.

Sometimes it is just misunderstanding and failure of one or the other to do his or her part in living up to the marriage vows.

Marriage should be entered into with a mutual desire to go more than half way toward the solving of problems that are sure to arise. Husband and wife need to have confidence and respect in each other. By sacrificing

for each other, husband and wife find mutual enjoyment in the building of a home.

There should be no wrong impressions given by the husband as to his financial ability to care for his wife. A husband should never lead the wife to believe that he is better off than he really is. Frankly talk over your money problems and try to work out a budget that you can live within. If you both have to sacrifice some personal pleasures it will make you appreciate each other more. Don't forget to show your appreciation to each other for what you both do. A word of thanks is often all the other needs or expects in acknowledgment of a sacrifice.

Don't be afraid to say, "I'm sorry," when you have made a mistake. Whole lives have been ruined because one or the other failed to acknowledge a wrong done to another.

Remember what I said at Hui Tau. You husbands try to give your wives a little allowance of their own, and when you do give them a little money regularly, don't ask them what they do with it.

Our Church people only have about 1/10 as many divorces per capita, in America, as do the rest of the citizens of that country. And even that percentage is to great among people who have the fullness of the Gospel teachings to guide them in their lives.

▼ Fasten your safety belt, and prepare for a long flight. Then we'll level off at 5,000 feet while we hear Tumuaki's

Report from Rarotonga

By President Gordon C. Young



Saints gather with Tumuaki and missionaries to clear newly acquired ground for future use as welfare land and possible site for the erection of a chapel.

LAST month I made my third trip to Rarotonga, and the sixteen days spent there, between planes, was very enjoyable.

The missionaries there are doing a wonderful work. Elder Melvin Tagg and Brother and Sister William Thompson are on Rarotonga, and Elder Duane Chadwick and Tangaroa are on Aitutaki, 150 miles to the north.

The progress being made in that part of the Mission is very encouraging, there being 139 members on record at the present time. This is a big increase in membership over the 44 members in Rarotonga when I made a trip there eighteen months ago.

On Rarotonga, Sister Thompson is on the go all the time. She sometimes holds two primaries in an afternoon. Teaching the Relief Society sisters

and getting ready for the Island's first Gold and Green Ball has kept her very busy, too. Brother Thompson is able to talk the language and is quietly but effectively preaching the gospel to many of the hard-to-reach natives, while helping them with their work.

Elder Tagg is busy night and day with translating lessons, promoting the welfare work and conducting cottage meetings. He is a real Maori and is loved by all the Saints.

Elder Chadwick was sent to Aitutaki and has made some fifteen converts since arriving there with Tangaroa, one of our saints. He has shown the Church films, using a battery to run the projector. He reports that as many as two hundred people attend his cottage meetings. It is with real reluctance that we are releasing Elder

Chadwick to return home in August. Elder Tagg will take over in Aitutaki. Elder Gilbert Lowry is now in Rarotonga, having gone over on the last sailing of the "Maui Pomare."

We are hoping that the restrictions for our missionaries will soon be removed so we can get additional help over there in the near future. In fact, Sister Awhitia Hiha has been called and will be going over during the first part of August.

We were successful in leasing a beautiful plot of ground from the Maoris in Rarotonga on the edge of the sea and in the centre of the populated area. Upon completing the lease with Uritaua Tautu and other people of the Uritaua Ki Uta family, we all gathered and cut the underbrush from off the land. The morning I left on the plane, most of the saints had gathered to see me leave and then they were going back to continue clearing the section. It is hoped that before long authorization will come from Zion to build a suitable chapel and mission home for the fast-increasing membership in those Islands.

We were very fortunate to get the lease, and I'm sure that before long it

will be necessary for the Church to establish a separate mission in the Cook Islands, as there are eleven inhabited islands in that group.

It was my pleasure to ordain four more elders on this trip, bringing the number to six now on the islands. These faithful brethren are Brother Bennion, Manu Cummings, James Vahua and Tipoki.

The two Maori brethren who for several years have been the mainstay of the elders from Zion are Sam Glassie and Harry Strickland; both are elders. Brother Harry has been in the hospital but has been preaching the Gospel to many natives who come to the hospital from other islands, and there are people on nearly all of the eleven populated islands that have heard the story of the restoration, and many are anxiously waiting for missionaries to come to their islands.

I doubt if there is any place in the world where the people are more ready and seemingly eager to receive the gospel truths, and it won't be long before these choice members of the House of Israel will be given a chance to apply the gospel teachings to their lives. Kiarana, Rarotonga.



Membership increased from 44 members to 139 in eighteen months.

President George Albert Smith

RELATES

WHEN I was 21 years of age I was sent on a mission to the Southern States. I became secretary of the mission, and while there was called to Columbia, South Carolina, because some of our elders had become seriously ill, and it was difficult to get word back and forth, so I got on a train and went down there. I found that they were improved, and getting along all right.

When I bade them goodbye, I boarded the train and started home, and we passed a little Indian settlement at the side of the track. I saw evidence that there were quite a number of Indians there, so I reached over and touched the man who was sitting in the seat in front of me, and I said, "Do you know what Indians these are?" He said, "They are the Catawbas. That is the tribe that Chief Blue represents, who has just spoken to us."

I asked, "Do you know where they come from?" He said, "Do you mean the Catawbas?" I replied, "And Indians." He said, "Nobody knows where the Indians came from."

"Oh," I said, "yes, they do." I was talking then to a man about 45 or 50 years old, and I was just 21.

He questioned, "Well, where did they come from?" I answered, "They came from Jerusalem 600 years before the birth of Christ." "Where did you get that information?" he asked. I told him, "From the history of the Indians." "Why," he said, "I didn't know there was any history of the Indians."

I said, "Yes, there is a history of the Indians. It tells all about them."

Then he looked at me as much as to say, "My, you are trying to put one over on me."

But he said, "Where is this history?" "Would you like to see one?" I asked. And he said that he certainly would. I reached down under the seat in my little log cabin grip and took out a Book of Mormon and handed it to him.

He exclaimed, "My goodness, what is this?" I replied, "That is the history of the ancestry of the American Indian." He said, "I never heard of it before. May I see it?" I said, "Yes," and after he had looked at it a few minutes, he turned around to me and asked, "Won't you sell me this book? I don't want to lose the privilege of reading it through."

"Well," I said, "I will be on the train for three hours. You can read it for that long and it won't cost you anything." I had found that he was getting off further on, but I had to get off in three hours.

In a little while he turned around again and said, "I don't want to give up this book. I've never seen anything like this before." I could see that he apparently was a refined and well-educated man. I didn't tell him I really wanted him to read the book, but I said, "Well, I can't sell it to you. It is the only one I have." (I didn't tell him I could get as many more as I wanted.)

He said, "I think you ought to sell it to me." I replied, "No, I'll tell you what I'll do. You keep it for three weeks and at the end of that time you send it to me at Chattanooga," and

I gave him my card with my address on, Secretary of the Mission. So we bade one another goodbye and in about two weeks he wrote me a letter saying, "I don't want to give this book up. I am sure you can get another and I will pay you any other price you want for it."

Then I had my opportunity. I wrote back, "If you really enjoy the book and have an idea it is truly worthwhile, accept it with my compliments." I received a letter of thanks back from him.

I speak of that because that was the first time I had ever heard of the Catawba Indians, and there were only a few of them. I understand now from Chief Blue that 97 per cent of them are members of the Church of Jesus Christ of Latter-day Saints.

Coming back to this book again—Brother B. H. Roberts and I were sent some 15 years later down into the Southern States to visit the mission. When we arrived at the hotel at Columbia we registered and went into our room, and soon after a knock came at the door and a coloured man said, "There's a man downstairs that wants to see George A. Smith." That was the way I used to write my name, and I wrote it that way before I was married.

I said to Brother Roberts, "What will we do?" and he replied, "Send him up," so the man went back, and pretty soon up came a man who knocked on the door and we opened it. He reached out his hand and said, "My, I am glad to see you." I said, "I am glad if you're glad to see me, I am happy to see you." But I said, "Who are you?" and he gave me his name.

I asked, "What can I do for you?" He said, "Don't you remember me," I told him, "Remember you? I don't believe I ever saw you before." He said, "Isn't your name George A. Smith?" and I said, "Yes." "Well,"

he replied, "I am sure you're the man. I met George A. Smith years ago as he was doing missionary work here." I answered, "Oh, that is easily explained, there was another George A. Smith here doing missionary work, too." "Oh," he said, "it wasn't any other George A. Smith. It was you. Nobody that ever saw that face would forget it."

"Well," I said, "I guess I must be the man." Then he related this story. He said, "You were on a train and we passed the Catawba Indian Reservation." I interrupted, "I remember all about it now." It all came back in an instant. He said, "I want to tell you something. I read that book and I was so impressed with it that I made up my mind I would like to take a trip down into Central America and South America, and I took that book with me in my bag when I went down there, and as a result of reading it I knew more about those people than they knew about themselves.

"I lost your address, I didn't know how to find you, and all these years I wanted to see you, and today, after you registered downstairs, I happened to be looking at the hotel register and I saw your name. That is how I found you

"I am a representative of the Associated Press for this part of the United States. I understand you are here in the interest of your people." And I answered, "Yes, Mr. Roberts and I both are here for that purpose." And he said, "If there is anything I can do for you while you are here, if you want anything put in the press, give it to me and it won't cost you a cent. But," he continued, "I want to tell you one other thing. I have kept your missionaries out of gaol; I have got them free from mobs; I have helped them every way I could, but I have never been able to get your address until now."

So you may be interested, brethren and sisters, in knowing that I am delighted in seeing Chief Blue here today, representing that tribe of fine Indians. I have seen some of them since. I met one very fine young woman who is a school teacher, and others that I have met of that race, in fact, I have some trinkets in my office that were sent to me by members of that tribe.

I am happy to have this good man here who represents one of the descended tribes from Father Lehi as well as some of the others that are in our audience today. One good man that I am looking at here came to the temple during the week and was sealed to his wife. They are coming into the Church all around, and I am so grateful this morning to be here and hear this testimony of this man who for sixty years has been a faithful leader among his people and now comes to this General Conference and bears testimony to us.

It is a great work that we are identified with. Not the least of our responsibilities is to see that this message is carried to the descendants of Lehi wherever they are, and give them an opportunity to accept the Gospel of Jesus Christ. How glorious it is to know that we have that information, and we have the knowledge that there were others resurrected, as recorded in the New Testament, and then we have the information in the Book of Mormon of the coming of

the Saviour to this western hemisphere, and we have the appearance of John the Baptist, and Peter, James and John, and the Father and the Son to Joseph Smith in these latter days. No other people have what we have. I don't know of any people who ought to be so anxious and willing and grateful to be able to celebrate this day that is recognized in the world as the anniversary of the resurrection of the Redeemer of mankind, and that meant the opening of the grave for all humanity.

I pray the Lord to bless us that we may be worthy because of our lives to keep this testimony, that not only we, but all we can contact may receive that witness and carry it to our brothers and sisters of all races and creeds, and particularly to the descendants of Lehi until we have done our duty by them. I am sure that when that time comes when we are celebrating the anniversary of the first resurrection, that when the time comes that all who are in their tombs that are worthy shall be raised from their graves, and this earth shall become the celestial kingdom and Jesus Christ our Lord will be our King and our Law Giver. That we will rejoice, that we have availed ourselves of the truth and applied it in our lives. That's what the Gospel teaches us. That's what the Gospel offers to us if we will accept it, and I pray that we may be worthy of it in the name of Jesus Christ. Amen.



A LITTLE TREASURY OF WISDOM

The greater the obstacle the more the glory in overcoming it.—Moliere.

War does not of choice destroy bad men, but good men.—Sophocles.

He has not learned the lesson of life who does not surmount a fear.
—Emerson.

Here and There **IN THE MISSION**



THERE GOES THAT SONG AGAIN!

Yes, that's what crewmen and officers of the "Aorangi" thought as they listened to Maori, Island, and European Saints sing farewell to missionaries who departed from our shores on June 7th. When the "Aorangi" slipped away from Prince's Wharf on that dismal afternoon, nine elders tucked their honourable releases carefully away and prepared themselves for the long voyage home. A special farewell had been held for them just two nights previous, and with fond memories flashing through their minds they bade farewell to New Zealand.

ELDER FRANK K. HORTON, a former editor of *Te Karere*, landed in New Zealand in early April, 1948. He

was assigned to the Waikato District. During his six-month assignment there he was the Puketapu Branch President in conjunction with his missionary activities among investigators of the Church. During the next six months of his mission he edited the Mission publication. He was then assigned to Poverty Bay, and after labouring there for a few months was recalled to Auckland to be the District President. When he returns to his home in Los Angeles, California, he plans to continue his university studies.

ELDER NORWOOD V. FRIDAL, a native of Tremonton, Utah, arrived on the "Sonoma" with Elder Horton and Elder Packard in April, 1948. After labouring for ten months in Poverty Bay, he was transferred to King Country for an equal period of time. Next he laboured in Auckland

for three months, and then returned to King Country to complete his mission. Elder Fridal will enter the Brigham Young University in order to continue his automotive and diesel engineering course.

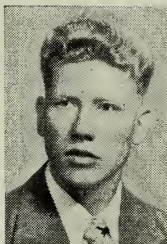
ELDER HAL T. SHARP arrived with his brother, Hugh, and laboured in the Whangururu area of the Whangarei District for the first ten months of his mission. On Christmas Day of 1948 he was transferred to the Wai-kato, and after serving as District Secretary for two months he was called to be the District President. He continued his labours in that capacity for the remaining 16 months of his mission. He, too, plans on attending the University of Utah upon returning home to Salt Lake City.

ELDER HUGH L. SHARP began his labours in Bay of Islands upon arriving here aboard the "Marine Phoenix" in February of 1948. Later he was transferred to Hawke's Bay, and was made District President there. Hailing from Salt Lake City, he will return home and attend the University of Utah.

ELDER CHARLES L. HYDE will resume his schooling at the Utah State Agricultural College upon returning to his home in Hyde Park, Utah. Arriving aboard the "Marine Phoenix," he laboured in the Mahia District for a number of months before being transferred to Otago. He laboured in Invercargill, Dunedin and Timaru before being transferred to Hawke's Bay.

ELDER ROBERT BENNETT arrived here aboard the "Marine Phoenix" on July 23, 1948. After labouring for three months in the Taranaki District, he was transferred to Hawke's Bay. Then he laboured in Auckland for a time before being called to the

Whangarei District. He will return to his home in Raymond, Alberta, Canada, after visits to Hawaii and the United States.



ELDER G. PACKARD

ELDER THERON E. HALL, who comes from Emmett, Idaho, arrived in New Zealand aboard the "Marine Phoenix" in February, 1948. He was immediately assigned to the Whangarei District for 13 months. President Young then transferred him to King Country, and after labouring there for two months he became the District President. Having laboured the last 12 months in that District, he will return to his home after a brief stay in Hawaii.

ELDER ROBERT M. HOLMES arrived on the "Marine Phoenix," too, in July, 1948. He first laboured in the Taranaki District for over a year, and was then transferred to Christchurch. For the past month he has been in Auckland compiling information on internal and external proofs of the Book of Mormon. Hailing from Raymond, Alberta, Canada, he plans on attending the B.Y.U. to further his studies in soil chemistry.

ELDER GRANT PACKARD laboured in Nelson during his first year in New Zealand. He arrived aboard the "Sonoma" in April, 1948, and after labouring in Nelson was assigned to Manawatu. During the last eight months of his mission he had been assigned to the Hauraki District and was labouring primarily in Waihi. A native of Glendale, California, he will return home and work with his father, who is a surveyor.

AUSTRALIAN MISSION PRESIDENT PASSES THROUGH

President Charles B. Richmond, former Australian Mission President, and his wife recently spent a week in New Zealand enroute to Honolulu and the U.S.A.

They came from Sydney to Wellington aboard the Monowai, spent a few days in the capital city, and then came on to Auckland via Rotorua. For the past 37 months they have presided over the saints and missionaries in Australia. Their home is in Salt Lake City.

Many people in Australia who are not versed in the scriptures are attracted to the Church because of its practical philosophy. Although it is difficult to get very many copies of the Book of Mormon, as well as other Church publications, into the country, President Richmond reports that the gospel is moving ahead in that continent.



IN HONOUR AND TRIBUTE

We here in the Mission sincerely extend to Elder LeRoy D. Johnson and his family our deepest sympathy and love for the loss of his father, Brother Arthur R. Johnson, Salt Lake City, who passed away on April 30th.

How grateful we all are for the knowledge the Gospel of Jesus Christ gives us regarding the hereafter. To know beyond a doubt that our loved ones will be waiting for us to continue our association as a family beyond the grave enables us to bear the thought of the few years of separation.

We are grateful for Elder Johnson here in the Mission, and know that he will bring many souls to a knowledge of the truth of the Gospel as he knows it.

—TUMUAKI YOUNG.

▼ President Heber J. Grant has had many experiences with the powers of the adversary. Here he relates the power of faith which must be exercised in exerting a controlling influence over the forces of the evil one.

God's Power Made Manifest

BY PRESIDENT HEBER J. GRANT

WE are now hearing a great deal about manifestations from the other world and about spirits appearing and communicating with so-called "mediums," in what is known as spiritualism. Let me remind you of the fact that there never was a counterfeit twenty dollar gold piece of the United States until such time as there was a United States and the Government had first issued the genuine coin. There could be no such counterfeit coin until the genuine coin had come into existence. The same rule with reference to spiritualism, with its counterfeit spiritual manifestations, which do not occur except when true spiritual power is in the world.

Upon one occasion Wilford Woodruff went to a place where spiritualistic meetings had been held for many weeks. Brother Woodruff went there as a missionary, after having prayed to the Living God that he would shut up the shop, figuratively speaking, of the spiritualistic medium. An audience of about three hundred people had assembled, and the medium was prepared to give his lecture and his spiritualistic demonstration, as he had been doing on former occasions; but he found it impossible to proceed with the usual manifestations. He jumped down from the platform, walked around through the aisles, here and there among the audience, and finally came to Brother Woodruff. Shaking his fist in Brother

Woodruff's face, he said: "You are the man who is keeping me from doing anything tonight." Brother Woodruff said: "Yes, I am the fellow. I am here with the priesthood of the Living God, and I have rebuked the power of the adversary. You can't do anything while I am here." After a while the audience asked Brother Woodruff to please withdraw, and he did so; and they had the devil's own time after he left.

Upon one occasion the elders labouring in the Nottingham conference asked my permission to go to a spiritualistic meeting, but I refused to allow them to go. Six months later they again asked for permission to go, but I refused and said: "You can't handle a nasty, dirty, smutty stovepipe without getting your hands dirty and you can't go on the devil's ground and take the spirit of the Living God with you. That is no place for you." The third time they asked I said: "Yes, you may go"—just Brother Woodruff went to that meeting in Boston—"you may go the next time the spiritualists invite you, but go without eating supper, because, through fasting and prayer, you will gain power. Get down on your knees and ask God for the power to rebuke the spirits in that meeting, by the power of the priesthood of God, and in the name of Jesus Christ. If you do this and go to that meeting with the spirit of the Lord, and not out of curiosity, there will be no spiritual-

istic manifestations while you are there." They went to the meeting, and there was no demonstration while they were present. Some of these spiritualists had been attending our meetings, and they had annoyed the elders with their taunts and invitations to go with them and learn something about spiritualism.

When I was a little boy my mother gained her livelihood by going out sewing. She used to sew, not five hours a day, which some people now consider a day's work, but she would sew all day and sometimes till late at night. When she continued her sewing into the evening it was always understood that I, being her only child, should come and take supper with her, and then we would go home together. In the home of the late William S. Godbe, on the corner of Second East and Second South Streets, in a building known as the "Octagon House"—which still stands there with its eight sides—my mother was sewing in one room while a number of people were having a hilarious time in the parlour receiving messages from a planchette. They had their hands on this little machine and it was running around writing messages. These people were laughing and joking and having a fine time. They wanted mother to come in there but she would not go. Her statement was that President Brigham

Young had said: "Let that thing alone. It will deliver a message to some of you that will lead you on to apostasy. Those who are fooling with it will apostatize if they do not repent." And scores of them did apostatize. They joined what was known as the Godbeite movement, largely as a result of the messages they had received by this planchette. Finally they jokingly said that if mother would not come in where they were, they would bring the machine in where she was sewing. They brought their machine but it did not work. They took it into the other room and it worked as before. Then they begged mother to go in there. To my surprise she went; but while she was there they could not make it work. When we got home I said to her: "Mother, why did you go into the parlour when Brother Brigham had told the people not to go near that machine?" She said: "My boy, I went in there to keep it from working, and not out of curiosity. When they brought it into the room where I was, I prayed to the Lord that as I was not going where it was he would not permit it to work in my presence. When they invited me to go into the parlour I told the Lord if He would give me the impression that it would not work in my presence I would go in there and shut it up. I did not go out of curiosity; and as you know, it did not work while I was there."



HAERE MAI! HAERE MAI! HAERE MAI!

*Hawke's Bay District GOLD AND GREEN BALL will be held
JULY 21st, 1950,
in the Assembly Hall, Hastings.*

▼ Saints in the early days of the Church were quick to learn that the Prophet Joseph was inspired to help protect them.

The Prophet's Seership

By Joseph S. Barlow

MY grandfather, Israel Barlow, was a very trusted bodyguard to the Prophet Joseph Smith. Shortly before the martyrdom (the exact date not being available), the Prophet called upon him and requested that he make a journey of many miles on horseback and deliver a message from the Prophet to a certain man who lived in a neighbourhood of enemies to the Prophet and to the Latter-day Saints. He was asked to make special observations of what he might see and hear while on this mission.

It was a hazardous time in the history of the Church and the Prophet's life was constantly in jeopardy, not only from enemies without but within the Church. The Prophet told him to leave on this errand on a certain day early in the morning and ride to a certain man's home and there deliver the message. He was instructed to accept of their hospitality, which the Prophet Joseph assured him they would extend to him. "But," said the Prophet, "let them put your horse up for you and eat supper with them, but when it becomes sundown saddle your horse and leave. They will be insistent and try to persuade you to remain overnight, but if you value your life do not stay, but leave, and listen to the direction of the Spirit."

He left promptly at sundown and rode along the country road until it became dark. Just before he came to

the river bridge, a voice said to grandfather, "Ride faster." He sped up his horse and the voice repeated again, with more emphasis, "Ride faster." And again he increased the speed of the animal when the voice said to him: "Ride for your life." He then sped for all the animal's strength. As the horse's feet clattered across the bridge he could hear the mob, which had gathered in the brush to intercept him, cursing at the top of their voices. He had crossed the bridge but a short distance when the voice said to him: "Turn to the right," and he turned his horse off the road into the brush toward the river. There he stood in silence as the mob, who had mounted their horses, came racing over the bridge at break-neck speed, and down the road they went, supposedly after him.

After they had gone by he wound his way from the river's edge to the bed of the stream, and on through the willows. In the darkness he made his way along the river in the opposite direction from which the mob had expected him to go. Finally, when he thought it was safe several miles away, he emerged from the river and made his way over the country back into Nauvoo, just as the day was breaking.

There he saw the Prophet Joseph walking up and down the street in

(Continued on Page 229)

THIS *World-Wide* CHURCH

OPEN HOUSE AT GIANT CHICKEN HOTEL

More than 500 enthusiastic supporters of the Welfare Programme in East Jordan Stake braved icy blasts and snow flurries recently to attend the open house for their newly completed, four-storey "chicken hotel."

An inspirational programme, snow-gasbord, dancing and an inspection tour of the giant chicken coop were features of the evening celebration.

Built at a cost of £17,000, the structure is believed to be the most modern and practical of its kind. It consists of four floors, each 40 feet by 170 feet, radiant-heater brooder, modern electric elevator, up-to-date storage facilities for feed, latest type nests, feeding and watering equipment.

The new chicken hotel is planned to house 10,000 "laying guests," which will produce East Jordan Stake's Welfare assignment to the Jordan Valley Region.

CANDIDATE FOR BAPTISM BRAVES SUB-ZERO WEATHER

In sub-zero weather and icy waters a baptism was performed recently near Sidney, Montana, in the Northwestern States Mission.

The candidate was Ray Ramsey, and, although the baptism itself was no more unusual than many others in the district, the circumstances surrounding it were considered truly inspirational by the investigators, members, and missionaries present.

After several vain attempts had been made to secure a more convenient place for the service, the new convert asked that his baptism not be postponed longer. He wanted the ordinance performed at once, even though it meant facing the discomfort of the bitter cold weather and water.

So, from a nearby creek, six inches of ice was chopped away until a hole was made sufficiently large to enable Elder William Lee to go down into the water with the new Church member.

After the baptism the two were quickly taken to the home of a member about a mile away. A change into dry clothing was effected, then a confirmation service was held to complete the ordinance.

CHURCH STORY FILMED BY SWEDISH TRIO

A dynamic story of the Church in action has been filmed by three staff members of Svenska Journalfilm, Swedish newsreel agency, recently for showing in Sweden.

The film, expected to take about 15 minutes to show when completed, will be released in connection with a centennial celebration by the Scandinavian missions of the arrival of the first Church missionaries in June, 1850.

Included will be a map showing the route of the pioneers to Utah. Monuments on Temple Square, This Is The Place Monument, and relics in the Bureau of Information museum will be shown to help tell the story of the trek.

Other sequences will show the choir and organ, Welfare Square, mountains and the valley itself, a dance festival, ward social, Relief Society sewing activities, a priesthood quorum meeting, priesthood service project, representative bishopric, congregation and M.I.A.

A matinee dance at the new Institute of Religion near the University of Utah, M-Men basketball, and representative family life were other subjects.

HIGH SCHOOL STUDENT CHOOSSES NEW WAY OF LIFE

Through the courage and convictions of a Latter-day Saint high school senior, the course of a young man's entire life has been changed, for he must now choose another vocation and perhaps a new circle of friends.

Gerald Lenz, an employee of General Electric in Johnstown, New York, was taking a post-graduate course at Gloversville High School and was making plans for his training to become a minister in the Baptist Church. After a thorough investigation of major Protestant faiths, he had felt that the Baptist Church more closely adhered to the teachings of the Bible.

Then one day in his speech class, Elizabeth Siebach, a member of the Church, was assigned to give a talk on the subject of faith. Because of his admiration for her courage to discuss the faith of her Church, Gerald wanted to know more about the Church. Elizabeth, with her sister, Miriam, arranged for the elders to meet him and a series of study periods were started. In just a short time his curiosity had turned to genuine interest, and he was attending the branch meetings regularly. At the first testimony meeting he attended, he bore his

testimony that he knew the gospel was true and requested baptism as soon as we felt he was prepared. With eight other converts, Gerald was baptized at the Y.M.C.A. pool.

FAMILY TRAVELS 112 MILES TO MEETINGS

Probably few families in the entire Church recognize the inherent value of the M.A. programme in raising a family as do Elder and Mrs. Calmar Clark of St. Maries, Idaho. Elder Clark, a skilled machinist, finds his best employment at the home base of the huge, ten ton logging trucks that edge into Idaho's primitive area from the small lumbering town of St. Maries. Being the only active Mormon family in the entire area, the Clarks are not content to have their children away from Church influence.

The Clarks, six strong, drive 56 miles to attend their Sunday meetings and their M.I.A. activities. Then they have to drive 56 miles in order to return home at the conclusion of their meetings.

MISSIONARIES TEACH LAMANITE R.R. WORKERS

Lyman Stake missionaries in Wyoming have been meeting with Navajo and other Indian section hands in that area as a result of council and inspiration from Golden R. Buchanan, coordinator for the Church committee on Indian relations.

The missionaries meet with a group of 30 Navajos at Thayer Junction, holding cottage meetings with them in their bunk cars and Sunday School in an unoccupied depot at the junction.

They take the Indians to Rock Springs and Green River to attend sacrament meetings which both groups enjoy.

Thirty-Three Million Dollars

\$ \$ \$

WHAT can you get for \$33,000,000?

During the war that amount of money was being spent for a large battleship or aircraft carrier.

That much money would build more than forty temples like the Idaho Falls Temple.

The amount of money is equal to more than twice the assessed valuation of the City of Provo, Utah, for 1949.

It also was the amount of money spent in Utah during the 12 months of 1949, for hard liquor, beer, and cigarettes.

At the recent general conference of the Church of Jesus Christ of Latter-day Saints, the First Presidency released budget figures showing that during the year 1949 the Church also had spent more than thirty-three million dollars.

For its expenditure it received in return the maintenance of all the Church offices and salaries for staffs, operating expenses for all the temples of the Church, maintenance and operation of all the missions in the Church throughout the world, maintenance and operation of 1,779 stake, ward and branch meeting houses and recreational halls, plus expenses and travel allowances paid to all the stake presidencies and bishoprics of the Church.

This figure also included erection, remodelling and repairing stake and ward buildings for that year. (Since the war 200 new chapels and recreation halls have been built.) The operation of the Church Welfare programme was included in the thirty-three million, as were the operation of the Brig-

ham Young University, Ricks College, Juarez Academy, 16 institutes near colleges, and 127 seminaries near high schools, plus the operation of the Department of Education of the Church.

There was also the maintenance, construction and operation of the general Church buildings and grounds, the Salt Lake Tabernacle, Assembly Hall, and the expanding operations of the Genealogical Society including the micro-film work being done in many countries of the world.

There was also included in the Church's thirty-three million dollar expenditure, funds for Indian projects, erection and maintenance of historic monuments and markers, priesthood supervision, the L.D.S. girls' programme, contributions to civic and educational institutions, insurance, taxes and various kinds of assessments. There were also expenses of the general boards of the auxiliaries of the Church, and donations to hospitals and temples, and various other smaller items.

All that the Church obtained for its \$33,925,960 expended last year.

When comparisons are made as between financial expenditures, a comparison must be made also of values. It is well known what good came from the expenditures of the Church. During the war we felt good about spending a like amount of money for a new aircraft carrier, because we felt we were getting in return protection for our freedom, our property, and our very lives.

The assessed value of two cities the size of Provo is something which we may visualize and appreciate. Think

what Utah would be like without Provo, and possibly Logan.

Yet last year, in this same state, an amount of money equal to items like those listed above, was spent for liquor, beer and cigarettes. What was the return from that outlay?

What comes from liquor? Broken homes, broken hearts, broken wealth, broken businesses, broken morals and broken faith.

What comes from beer? Generally the same things we might list for hard liquor, because the use of beer so often leads to the use of hard liquor, and often to similar ends, with or without the hard liquor.

What comes from cigarettes? Again we might make a list not so different from that set forth for liquor.

As a people we are supposed to have normal intelligence. With that intelligence we are expected to get the best values we can out of life. Is there any way, judging strictly from an economic basis, by which we can justify the expenditure for liquor, beer and cigarettes of an amount of money which would equal the assessed value of two towns like Provo each year? Or which would duplicate all the expenditures of the Church for all purposes for a year?

Aside from the religious standpoint, and looking at it strictly from the

point of view of cold, hard economics, do we realize what we are doing when we spend money in this way?

It is almost unbelievable that a state with a population of a little more than a half million people would spend for these three items as much money as a million Church members spend for all their religious activities.

But we cannot look upon it only from the economic standpoint. After all, it is the least important. That which is of most worth is the human soul. What did the expenditures of the Church do for the human soul in 1949? Can the good ever be measured? No man is great enough to determine the good accomplished last year by the Church in its expenditure. But can any one man measure the true cost of the use of thirty-three million dollars worth of narcotics and intoxicants with all their degrading and demoralizing effects upon the human soul?

As we ponder these things, it is difficult to forget that the Saviour once told the parable of men who builded their houses—one upon the sands, the other upon a rock. And when the winds blew the floods came, and the rains descended and beat upon those houses; that built upon the rock stood, but the other—great was the fall of it.

*Approximately £N.Z.11,000,000.



HAWKE'S BAY HUI PARIHA

- The place.....BRIDGE PA, HASTINGS.
The dateFrom Friday evening, July 21st,
to Sunday evening, July 23rd.
The eventsFriday night: Social.
Saturday: Sports (basketball, soft-
ball, football, tennis, etc.) Explorer
Event, Primary & M.I.A. Session,
M.I.A. Social.
Sunday: General Sessions.

All are invited! Anyone from outside the Hawke's Bay District who attend should notify the Elders at Bridge Pa, Hastings.

How The Faithful Should Pray

By ORSON PRATT

WHEN the Saints pray they should endeavour to find out what they want most, and then calmly, simply, and honestly ask for it with an expectation of receiving it; for, says our Saviour, "If my words abide in you, and ye abide in Me, ye shall ask what ye will, and it shall be given unto you." Do not think that you will be heard for much speaking or vain repetitions. If you fail in receiving anything that would be for your benefit, or anything that is promised, you may know that there is some cause for it; perhaps you may not have been as faithful as you ought; the fault, if any, must be in yourself; for God's promises are sure. Therefore seek to find out the reason why your prayer is not answered, and remove the cause, and then ask again, and if all is right on your part, you will receive an answer. Seek not to express your desires before the Lord in great swelling words, to be praised of men for your eloquence; neither convert your voice into some unnatural tone; but endeavour to speak to the Lord with the same degree of sincerity and confidence that a child has in asking his parents for food. When you desire any particular blessing, do not let your mind be wandering upon hundreds of other blessings which are foreign from the one which you most earnestly desire, lest your faith become divided, and you fail of receiving any answer. If a great multitude of things are asked for in the same prayer, the Saints are sometimes apt afterwards to forget some things, which they have

prayed for, and consequently do not look with earnest expectation for the answer, and because of this the blessing is withheld.

The great secret in obtaining favours from God is to form, modify, and cultivate such characters and dispositions as will correspond in every respect with the teachings of the word and spirit of Christ. Condescend to men of low estate. Despise not the poor because of his poverty; and when you prepare a feast invite in "the poor, the halt, the maimed, and blind; for they cannot recompense you again in this life, but you shall receive your recompense at the resurrection of the just." Feed the hungry, clothe the naked, administer to the widow and the fatherless in their afflictions, visit the sick. Let your love abound unto all men; endeavour to reclaim men from the error of their ways by telling them the plain, unvarnished truth in meekness and with sobriety, remembering that you yourselves were once in gross darkness, because of the traditions and false religions with which you are surrounded; therefore have compassion upon the millions of deluded beings who have deceived themselves with the pomp and vain show of modern Christianity. Be upright and honest before all men. Practise virtue and holiness continually. Such should be the disposition and character of all the children of God, in order to qualify themselves for usefulness in this world, and to inherit eternal life in the world to come.

front of his home. As grandfather approached and alighted from his horse, he began to tell the Prophet of his experience. The Prophet stopped him and told him he need not tell him for he already knew. The Prophet told him that he had been up all night waiting for his return, and stated, "I saw it all, you have no need to tell me." Thereupon the Prophet laid his hand upon grandfather's shoulder and gave him a blessing and said: "Thee and thine shall never want."

Upon another occasion my grandfather was assisting in the building of the Temple at Nauvoo and was driving a pair of beautiful, high-spirited black mares. One day while backing his wagon in at the quarry which was down by the river's edge, the Prophet Joseph stood watching him. When he stopped the wagon, the Prophet came over to him and said: "Israel, on your next trip up, stop and buy your-

self a buggy whip," to which grandfather assented. On his next trip up town he bought a buggy whip and returned for another load of rock. Backing the team in this time, he attempted to stop them as usual by saying "Whoa," to which they paid no attention, but kept backing until Israel, in excitement, was compelled to use the whip which the Prophet had told him to buy. The horses jumped forward and the wagon stopped right at the edge of the quarry, beyond which they would have plunged below.

Grandfather frequently told this story as an illustration of what obedience meant. Grandfather accepted everything the Prophet Joseph Smith told him and never questioned "why?" Some would call this blind obedience, but not so. Israel Barlow knew full well the divine calling of the Prophet and bore that testimony to the day of his death.



NEW MISSIONARIES ARRIVE

on May 16th aboard "Aorangi"

They are:

Elder Glen, Nielsen of Salt Lake City, Utah... Bay of Plenty District.
Elder Ned R. Winward of Clifton, Idaho..... Otago District.

They have been assigned to:

on May 30th aboard "Sierra"

Elder Keith Gleave of Provo, Utah..... Hauraki District.

▼ What lies in store for the man who would rob a daughter of God of her most prized possession, her virtue?

He Who Robs One of Her Virtue Will Lift Up His Eyes in Hell . .

BY BRIGHAM YOUNG

THERE are many ladies, probably, here who have lived long in the outside world, previous to coming to Utah, and who are not entirely acquainted with the usages of society there. You know that it is customary to admit a certain class of gentlemen to private parties and entertainments where they are greeted cordially and welcomed. They are esteemed as gentlemen of grace, education and polished manners; they are adept in all the little extras of most refined society. They are great lovers of the fair sex, and their gallantry, fine appearance, and gentlemanly bearing too readily win for them the deepest admiration of the fair ones who may chance to cross their path. Yet it is not unknown, in the circles they frequent, that they are vile and corrupt, with regard to chastity. Yes, it is known that those beautiful gentlemen are libertines, that they do not respect female virtue any more than they do their old clothes, which they have worn and cast off. Yet they are greeted with the most profound respect and deference, their great crimes against female chastity are winked at, and they are still permitted to frequent the best society, to lead astray and decoy from the paths of virtue the unsuspecting and unwary female.

Take another view of this subject. Let any one of the poor unfortunates, whom these unprincipled scoundrels have, by their hellish arts, seduced from the path of virtue and honour, make her appearance in a select party where the ladies are fanning the vanity of these wicked men with their unmeaning and insincere adulations, and what would be the consequence? Instead of making the poor creature

welcome, she would be spurned from their presence; unceremoniously cast out upon the cold world to be crushed down still deeper into the dark depths of crime and degradation, with none to reach forth a saving hand, or shed a tear of sympathy over the dreadful fate of the dishonoured and lost one.

This is one of the inconsistencies of the refined society of the age. The defiler of the innocent is the one who should be branded with infamy and cast out from respectable society, and shunned as a pest, or as a contagious disease is shunned. The doors of respectable families should be closed against him, and he should be frowned upon by all high-minded and virtuous persons. Wealth, influence and position should not screen him from their righteous indignation. His sin is one of the blackest in the calendar of crime, and he should be cast down from the high pinnacle of respectability and consideration, to find his place among the worst of felons.

Every virtuous woman desires a husband to whom she can look for guidance and protection through this world. God has placed this desire in woman's nature. It should be respected by the stronger sex. Any man who takes advantage of this, and humbles a daughter of Eve to rob her of her virtue, and cast her off dishonoured and defiled, is her destroyer, and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not; but He will call the perpetrator to an account. He will be damned; in hell he will lift up his eyes, being in torment, until he has paid the uttermost farthing, and made a full atonement for his sins.

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



Na Hohepa F. Mete



Translated by GEORGE R. HALL

**He kupu huaki i tenei korero. No
mua noa atu te hahi i te Ture**

TIMATA i te mahuetanga atu o Ihipa tae noa mai ki te wa o to tatou Ariki, o Ihu Karaiti, i raro tonu a Ihairaira i nga ture i hoatu ki a Mohi. Ko te whakaaro a nga iwi o te ao, no te whanautanga mai ano o te Karaiti ki tenei ao i kitea ai te kaupapa haukoti i nga ture a Mohi. No mua ke noa atu te hahi, no muri ke noa mai nei te ture a Mohi. No mua ke noa atu te hahi i te whakanohanga i te kamaka o te whenua. Kaore he timatanga o te hahi, kaore ona mutunga, ona tikanga he mautonu; i whakaaturia ano hoki ki nga wairua tangata i te wa i tohungia ai a Ihu Karaiti hei Reme mo te patungatapu. Ko nga tikanga katoa i whakaotia hei tatuutanga iho mo te tangata i te ao wairua ki te ao kikokiko, he mea ata whiriwhiri, he mea ata whakaoti ano hoki ki roto i aua runanga ko Arama hei mataamua mo nga tangata katoa e whakanohoia ki runga i te mata o te whenua.

**Te takanga ki te hara,
me te hokonga**

Kotahi tonu te huarahi e whiwhi ai a Arama me ona uri i te maatauranga o te ao matemate, ko tenei, "Me maatua wahi te ture kia pakaru, taua ture i whakaturia iho ra hei arahi i a raua ko Iwi i roto o te kaari o Erene." No te pakarutanga o te ture, ka pa te mate kia raua me o raua uri. Kua takoto te tikanga kia waiho ki te tangata ano tona tikanga, mana ake ano e whiriwhiri te huarahi mona, a kei tana e whiriwhiri ai te kiteatanga o tona kakenga, o tona totohutanga ranei. Ko te hopu a te tangata i ta te Atua tikanga hei hapai i a ia; ko te ngakaukore hei pehi ki te whakangaromanga. Kotahi tonu te huarahi e tutuki ai e taea ai enei mea, ara, ko te whiriwhiri i tetahi wairua hei hoko i te ao, kia mania ki raro i te kamaka o te whakaoranga. "Na te tangata nei hoki te mate, waihoki na te tangata

te aranga mai o te hunga mate. I roto hoki i a Arama ka mate katoa nga tangata, waihoki i roto i a te Karaiti ka whakaorangia katoatia." I Koriniti 15:21, 22.

Kaore te Atua i whakarere i a Arama kia noho tonu i roto i te kuare-tanga, i hoatu kia raua te matauranga o te mate me te ora. Kei roto i te pukapuka a Moromona, kei a Mohi 6:22 te whakaaturanga i te iriiringa o Arama, me te whakawhiwhinga i a ia ki te tohungatanga. I hoatu ki a Arama te rancatanga o nga kupu Atua, hei uhi mo raua me o raua uri, kei rokohanga mai e nga whakawainga a te Rewera. I whakawhiwhia ano hoki raua ki te Wairua Tapu. I rukea katoatia atu e Arama raua ko Iwi o raua matauranga ki a raua tamariki tane, me a raua tamariki wahine; nga mokopuna o nga whakatupuranga o muri mai, kaore i mahue ki waho o enei akoranga i te rongopai.

Nga ra i a Noa

I whakahaweatia te rongopai i te ra i a Noa, e waru anake nga tangata i whakapono, no roto i te whanau a Noa. I anga nui nga whakaaro o Noa me te kaha o tana mahi, kia huri te iwi, kia hoki ki te Atua, kia ripeneta; otira, kaore te iwi i ngawhere, kua hohonu ke ratou ki roto i o ratou kino; pukupuka a Moromoni (Mohi 8:29).

I muri o te waipuke, i te ngaro nga o te hunga kino, ka timata ano a Noa ki te kauwhau i te rongopai; taka iho ki nga tangata Pateriaka me etahi atu o nga tangata nunui a te Rungarawa kaore i mutu mai te whakaari i nga kupu a te Atua, otira kaore te ao i aronui ki nga kupu o te rongopai. Ko Merekihereki tetahi o te hunga whaka-

pono i hira ki runga, i huaina ai te tohungatanga o te Atua, ko te tohungatanga o Merekihereki, kingi o Harema (Akoranga Kawenata 107:4). Na Merekihereki ki a Aperahama. Na Aperahama i tuku ana whakatekau ki a Merekihereki.

Te Kawenata kia Aperahama

I kauwhautia te rongopai kia Aperahama. I hangaia ano hoki e te Atua he kawenata ki waengauni i a raua; anei tetahi wahi o taua kawenata. "Na ka manaakitia rawatia koe e ahau, a ka whakanuia rawatia e ahau ou uri kia pera me nga whetu o te rangi, me te onepu hoki i te tahatika o te moana; a ka riro mai i ou uri te kuwaha o ona hoa riri." (Tirohia i a Kenehi 22:15-18.) I kauwhautia ano te rongopai ki a Iharaira, a i te pakeke o ratou ngakau kaore ratou i whakarongo. Na te roa rawa o ratou e pehia ana e te whakataurekarekatanga i roto o Ihipa, i puhoi ai o ratou whakaaro ki te mahara ake ki te Atua. Kua riro ke o ratou whakaaro i nga atua whakapakoko o nga Ihipiana me nga tikanga katoa o taua iwi. Tera noa ake te kaha o Mohi ki te whakapau i tona mohiotanga ki te whakaako i tana iwi i a Iharaira, ki te tohutohu kia ratou i nga ture a te Atua, kia noho rite ai ratou, mote kite i te mata o to ratou Atua, otira kaore rawa a Iharaira i ngawari; nareira i mura ai te riri o te Atua kia ratou, i oati ai, "Ekore rawa ratou e tomo ki roto i Tona okiokinga." (Ako me Kawenata 84:23, 24.)

Te tohungatanga nui me te ture kikokiko

Ite kaki maro o Iharaira i te uaua o ratou ki te ngohengohe ki nga ture

a te Atua, tangohia ana a Mohi me te tohungatanga nui i a ratou, waiho iho ana ko te tohungatanga o raro hei taanga namawa mo ratou; ko tenei te tohungatanga pupuri i nga mana o nga Anahera kai mahi, hei reira nga ki o nga mahi tuari a nga anahera whakatikatika o te rongopai. O te whakapono, o te ripeneta, o te iriiringa murunga hara, ko enei i waiho iho ki te whanau o Iharaira, i waho o enei ka tapiritia atu ko nga ture a Mohi hei whakaako; pera i ta Paora i korero ai "Na kua meinga nei te ture hei kai whakaako mo tatou, hei arahi ki a te "Karaiti" kia tika ai tatou i te whakapono." (Karatia 3:24.)

Ite tomonga o Iharaira ki roto i te whenua o te kupu whakaari, tae noa ki te haerenga mai o te Tama a te Atua i roto tonu a Iharaira i te ture a Mohi. I whakapakihiwitia ai ki runga i a ratou nga taumahatanga uaua o taua ture, i rohea ai nga rohe o ratou hikoinga, he kore no ratou i ngohengohe ki nga tino tikanga o te rongopai i hoatu kia ratou i te koraha.

Te Huakitanga o te takawaenga o nga wa

Ka timata te takawaenga o nga wa (Meridian of Time) ka tu te Mihaia ki runga i te mata o te whenua, i minita ai Ia i waenganui o nga Hurai; i whakahokia mai e Ia te rongopai me te tohungatanga nui; i karangatia ai e Ia te tekaumarua i wehea ai ratou e Ia hei Apotoro, I hoatu ai ki tenei ropu tangata te mana, i mua i Tona kakenga ki te rangi, kia whakaotia e ratou te whakatinanatanga o te hahi kia rite Tana i tohutohu iho ai. I whakahaua ano hoki ratou e Ia ki te kawē i tenei kupu o te oranga tonutanga ki te ao katoa. I tangohia nei hoki e te Atua te rongopai i a Iharaira, i a ratou i te koraha, hoatu ana ko te ture a Mohi; Ite wa ka tu te

Mihaia ki runga i te whenua, ka whakahokia mai ano te rongopai, tangohia ana ano te ture i homai ra i te koraha, te ture whaka-te-kikokiko; kia watea ai te turanga mo te ture teitei, ko te take kua tutuki te melua o te ture iti.

Te Komihanatanga o nga Apotoro

I raro i te komihanatanga i tonoa ai te tekau-marua, kia whakawaha i te rongopai mau-tonu ki te ao katoa, kia kauwhautia ki nga iwi katoa, ka heke iho te mana i te rangi i te ra i huihui ai ratou, he petekoha taua ra; a no tenei ra ano hoki i timata ai ta ratou kauwhau, i rangona a ratou kupu e te maha o te tangata. Ano ka tupu haere te mahi minita, ka kitea te torutoru rawa o nga kai mahi, karangatia ana ano etahi atu kai mahi, tapaea ana ratou hei toha ki te nuinga atu o te maara hei mahinga, ara hei kauwhautanga i nga tikanga o te hahi. Hei awhina i te tekau ma rua, i tapaea ano e te Ariki etahi hei whitutekau, a tonoa ana e Ia enei ki roto i nga rohe katoa o Huria, Hei karere ki nga iwi katoa i roto o ena rohe, hei kawē i te kupu o te pono. I te hokinga mai o enei i tonoa nei, i ta ratou mihona, ki tonu i te hari me te koa, ko te take, i ngohengohe nga rewera, i wehi kia ratou. Kaore he whakaaturanga i kitea i roto i te tuhituhinga tera ano ranei etahi atu i karangatia kaore ranei, otira i waiho iho tenei mana ki te tekau ma rua, ma ratou e mahi atu e whakarite atu i runga i ta ratou i whakaaro ai; no reira ka whakaingoatia nga tohunganui, nga Pateriaka, kaumatua, pihopa, rikona, piriti, hepara, me nga kai whakaako ki te mahi minita o te hahi. I oti katoa enei i nga ra o nga Apotoro. Nga mahi, nga mana katoa i te wa i a Ihu i te ao, mana whakaora, homaitanga o te Wairua Tapu. He maha nga poropiti i tupu ake i roto i te hahi i aua ra. Kaore he mea tapu i kai-ponutia e te Ariki ki Ana pononga, ki Tana hahi ano hoki.

News Of The Field



WAIRAU NEWS

By Elder Raymond Orrock

Tena koutou, e hoa ma—

Memorabilia of events during May, 1950, for the Nelson Branch was the baptism of Sister Kerr and Brother and Sister Wells. These fine people have been investigating the Gospel and on May 9th they entered the waters of baptism, emerging with elated hearts.

April 29th was a sorrowful day in the Wairau District, as Brother J. A. Elkington, one of our oldest members, passed away. His final resting place was his home at Madsen, D'Urville Island. Our profound sympathy goes out to his wife, Sister Wetekia Elkington.

As the M.I.A. meeting was to commence on the night of May 11th, the Saints were gratified to renew their friendship with Sister Edna Whitehead of Wellington—joyfully making a visit with her folks and Nelson Saints again.

Arriving on the final voyage of the "Matangi" on May 20th was Elder Grant Packard who is making an extensive tour of the districts he has laboured in. Rejoicing with the renewal of his friendship, the Saints bid him "bon voyage" and a pleasant journey home to his loved ones, after completing a successful mission in Maoriland.

Arriving in this District to commence labours is Elder Sloan. We hope he will enjoy his work here.

The District elders report that all is progressing well, and request the Saints to keep in mind the forthcoming Hui Pariha which will be held sometime in late July or early August at Grovetown.

MAKETU BRANCH

By Sister Wharekura

Another Hui Tau has gone by, and all those of the Branch who attended that Hui are just settling down. The Saints of the Maketu Branch are proud of their members who took part in the M.I.A. Pascent at the Hui Tau celebrations. Did they look the part of Lamanites? I'll say they did.

Elder Barnard, our District President, made his first visit to us, and we greatly appreciated his visit.

The Branch Presidency, with all the officers of each of the auxiliaries, congregated at Brother Witehira's home to bid him welcome.

On May 13 the District Presidency

held their meeting here in our home. With Brother John Josephs, Dist. Sec., came Sister Dinah and her family to pay us her first visit.

Visitors also to the Branch were Richard Ormsby, and his two M.I.A. counsellors, Bart Watene and Dalton Tawa. Also, Sister Ada Ormsby and her counsellors, Elsie Chirney and Selena Ormsby. Lena Waerea, President of the Relief Society for the District, was also a visitor. All auxiliaries in the District are working better.

The officers of the Branch Relief Society landed at my back door recently with two cases of apples to can for the Hui Atawhai. Out of two cases of apples we now have 70 tins of fruit to start our Welfare cupboard with.

While on a business trip to Gisborne I met Brother Henry Hamon, who sends his best regards and aroha to all members of this District, and I take this opportunity through "Te Karere" to pass it on.

KOHUNUI BRANCH

By Dulcie Hawkins

Our Primary has recently been re-organized. Hinaeraumoa Hawkins is the new President, and Haana Matenga and Keti Brightwell are her counsellors. Alberta Riwai is the secretary. Also, Haana Matenga is the 1st counsellor in the Sunday School.

We regret to say that Branch President Tahana Riwai is in the hospital again, but we hope he will get well soon.

We are sorry to lose Elder Carl Saunders who has been transferred to the Auckland District. As he goes, we welcome in Elder Royal Rigby.

The Te Harihana Branch is a Home Branch of the Kohunui Branch, and much credit is due to the sisters of the Branch for the great work they are upholding. It consists mainly of women and most organizations are under their supervision. The Mutual was reorganized on March 3rd. Fi McDonald is the President, and her two counsellors are Erina Te Maari and Majorie Taurau, with Hazel Le Maari as secretary. The Mutual here is doing great work and they are having most of their functions, such as dances and concerts.

At present a District Gold and Green Ball is under discussion, but they are holding a concert on June 30th to obtain funds for future functions.

NGARUAWAHIA BRANCH

By Edwin Ormsby

The Sunday School is an active organization in the Branch, and on Sunday, May 14, Mother's Day, a very enjoyable programme was carried out under the direction of Tipi Ormsby, with items sponsored by the Primary children and the M.I.A. The two most active organizations in the Branch, however, are the Primary and the Relief Society, under the leadership of Sister Mona Marshall, and Sister Louie Ormsby, who meet regularly and are progressing well.

Owing to Brother Edwin Ormsby now residing in Hamilton for a week, and Ronald Stockman also living in Hamilton, the M.I.A. has ceased functioning for a time.

We regret very much to hear that our District President, Elder Sharp, is leaving, but we of the Ngaruawahia Branch send our strongest blessings with him, and wish him the best always.

PUKEHOU BRANCH

By Mona Herewini

We have had the elders visit our Sunday School meeting and our afternoon meetings with all the Te Auke College boys.

Also calling in on us were the three kai kauwhau. They gave some wonderful speeches, and some of us wonder if we are strong enough to be members of this Church.

The Relief Society and a "Bring and Buy" day to obtain funds. £15 was raised.

We have visited the homes in our Branch, as well as patients in Waipukurau Hospital, and we feel thankful for being able to be of help to others.

Elder Gale Ngakuru called in to say he was bound for home after an honorary release. A farewell was given for him. A ig kai was given him at the home of Brother and Sister Waerea. Kia ora, Brother Ngakuru.

Our hall that was given to us for Sunday School has been newly painted inside. During these cold Sundays we are able to have an open fire during the services.

The Te Auke boys still attend our Sacrament meetings from 2 p.m. to 4 p.m. They also help in taking part in our services as deacons. We are pleased to help these boys while they are attending this institution.

We have prepared a programme for Mother's Day, and are having all the Saints from the Waipawa Branch and many non-members from around us.

HIONA BRANCH

By Margaret Haeta

We bring to you all once again the news of our Branch activities. The Branch Presidency has been reorganized and we introduce to you as Branch President, Elder Royal Rigby. Brother Tuaki Haeta and Raharuhi Thompson are his counsellors. Margaret Haeta is the secretary.

The Mother's Day programme was much enjoyed by all. Visitors from near and far attended. A special Mother's Day programme was conducted also by the Primary officers and children in the evening. It took the place of the regular fireside chat.

Credit is due to Sister Piki Kawana and her officers for the wonderful programme presented.

At a special M.I.A. Board meeting held at Martinborough it was decided to hold a District Gold and Green Ball in Martinborough on July 28th. Two of our members were set apart as counsellors to the M.I.A. District President, Sister Dulcie Hawkins, Sister Waireka Manning and Margaret Haeta are her counsellors.

All the Branch activities are functioning and progressing favourably and we sincerely thank our two "Kaumatuas," Elder Kearl and Elder Rigby, for the help they have given us from time to time.

MANAIA BRANCH

By Shirley Manu

The activities of the Manaia Branch are progressing steadily and much effort is being put into the bettering of the different auxiliaries of our Branch. We were sorry to lose from our midst a fine brother, Bill Katene, who has left our Branch to take up residence in Taupo. We wish him all the luck in his new surroundings.

An extra special effort on the part of the Mutual has been made in the way of paper decorations in the house where we hold our different meetings. It certainly has made an improvement.

TE HUE HUE BRANCH

By Charlotte Witehira

May the 14th found our chapel very lonely. On Mother's Day, too. Why?

Well, the Saints of this Branch travelled to our District Conference, held at Awarua, Northland. According to various reports from different persons the programme throughout the entire conference was better than a Hui Tau. Believe it or not.

For all these wonderful conferences we find it difficult to have all the various classes functioning in our Branch. Out of the total of 42 enrolled in our Branch 28 are attending and active, with the exception of three on the cradle roll. However, 14 are on the enlistment roll. From the 14 only four are away working. We are more than comforted to see our District President, Elder J. L. Bates, together with Elder Vernon Lowry, visiting the Saints.

To our new Elder Vernon Lowry we say, "Kia ora, e hoa, and welcome to Ngapuhi." This is Te Hue Hue Branch signing off.

WAIMAMAKU BRANCH

By Mae Ngakuru

Since last reporting, things have certainly moved. We now have Brother Gale Ngakuru back after serving on a mission.

He was first called to labour in his own District, Bay of Islands, for two months. He was then transferred to the Manawatu District. He later laboured in the Hawke's Bay District until he was released at Hui Tau. He wishes to thank all the Saints for their kindness during his labours among you.

Since his return the Branch has put him to work. He is now our drama director, as well as the explorer leader in the Mutual. Under his direction we are looking forward to a good night of drama. At Awarua Hui Pariha he was set apart as 2nd counsellor in the District Genealogy Board.

We have Elders Edward and Hamon here visiting in the Branch. We don't see you kaumatuas very often now so we feel honoured to have you with us.

MATAKOWHAI BRANCH

By Julia Paki

Greetings, "Te Karere" readers! I told you in my previous report that I'd tell you why we have gained so many elders through the loss of one. Really, it is very simple, and I suppose you have all guessed the reason.

Already we have lost two of our six elders. They are Elder Hall, District President, and Elder Fridal. We wish to express our gratitude to Elder Hall for the effort he put forth to bring this District to what it is, and to thank him wholeheartedly for the good he did in our Branch. To Elder Fridal we wish to extend our thanks and appreciation for his good assistance and fine co-operation. Bon voyage e hoa ma!

Our M.I.A. has been reorganized as follows: Krishna Reti, President; Rachel Reti, 1st counsellor; George Make, 2nd counsellor; Catherine Pake, secretary.

To these young folk who are new at the job go our confidence and best wishes. On May 14th Julia Paki was set apart as Branch reporter. So long, folks!

MOKAU BRANCH

By Sophy Pene

Owing to the absence of our reporter, Mary Roberts, were unable to send in reports during the past month. Mary is a staunch worker in our Branch and is at present employed in Whangarei. We are looking forward to the day when she will return home to resume her secretarial duties again.

The following alterations have been made in the Branch: Ekirihī W. K. Rapata has been honorably released from her secretarial and treasurer positions in the Relief Society. Marara Paratene has been set apart to fill those positions in her stead. Sister Julia Solomon is to be a visiting teacher.

Once again M.I.A. assembled at the home of Marara Paratene making early preparations for our Hui Peka. Sister Edith Howe is endeavouring her utmost to carry on with the Primary work. Kia kaha, sister.

At the Whangarei Maternity Annex on the 4th of May, Mrs. Sophy Pene

became the proud mother of a baby boy. A baby girl was also born to Mrs. Sarah Paratene on May 20th.

A special Kia Ora and cheerio to Elder and Sister Wm Thompson in Rarotonga!

WAIHI BRANCH

By Colleen Savage

Flash! Here's news from the Goldfields! Welcome to our midst are two prospectors—Elder Hinds and Elder Hansen, who we hope will be happy here.

We are very sorry to see Elder Packard leave us to return home on May 30. We pray for his safe return home, and that he will not forget us, as we shall not forget him.

We are very grateful to hear that Sister Eliza Savage has recovered from her illness and will soon be released and returning home from the Auckland Hospital, where she recently underwent an operation of major concern.

Sunday, May 28th, will be a great day for Waihi Branch. As we shall be holding our first Hui Peka with several baptisms to be performed.

We shall now go down to the mine to dig for more news till next month. Cheerio, everyone!

P.S. The Hui Peka was a success. Special missionaries present were Elders Hohepa Heperi and Stuart Meha!

ROTORUA BRANCH

By Bart Watene

We are happy to announce that the Branch has acquired the use of the beautifully furnished building of the Women's Club in Fenton Street near the Post Office for its meetings.

The first meeting that was held here was Mother's Day. The programme being under the supervision of Norman Scott. On Sunday, May 28th, a special Primary programme was conducted by Messines Rogers, President, and her able assistant, Peti Rei. These two sisters are to be complimented along with their Primary children for the nice programme they gave.

Tuesday, May 30, was something in this Branch. We had a "Gleaners Binding of Sheaf" evening. It was something beautiful and unique. The three Gleaners who received the Gleaner pin were Wati Chase, Ida Thompson, and Kenva Watene. Sister Chirney of the District Y.W.M.I.A. and Sister Lena Waerea of the Mission Board were present.

To Awhitia Hiha and her counsellors go our sincere thanks for the privilege she gave us and many others of seeing our first "Binding of the Sheaf." The supper that followed was super-duper.

Visitors to the Branch for the month were Mr. and Mrs. Hixon Hamon, Ralph Hamon, Tom Clarke, and Mr. and Mrs. Henry Davies. Elder Hyde also visited us for a short time.

Brother and Sister Bart Watene take this opportunity of thanking their kind friends and relatives of Rotorua, Horo

Horo, Maketu, Kiri Kiri, and Nuhaka for the many beautiful presents they received at their wedding.

DUNEDIN BRANCH

By Thelma Stone

We have at last settled down and are in the full swing of things once again.

Attendances have been good at M.I.A. meetings of late, including a fair number of investigators. The lessons are particularly interesting.

Genealogical meetings are progressing slowly but surely, as we now have Sister Mason presiding as President of this work.

Our L.D.S. basketball team is really going ahead this season, but what else could you expect with those new, smashing green satin uniforms.

We have with us as our Sunday School President, Brother Mahwi Forba, who is at present attending varsity here and hails from the Hawke's Bay District. We welcome him to our Branch and wish him every success in his new appointment.

During this month we were privileged to have with us Brother and Sister Armstrong from Timaru. We also extend a hearty welcome to Elder Winward who has just arrived from the States. We hope that his stay with us will be a happy one.

June 3rd brings our long awaited conference in sight. We have been busy over the last week doing last minute details for this spiritual feast, also for our Gold and Green Ball which we hope will be a great success.

Our welfare plan is well under way with all committees organized, even to the individual members in each family. We are a busy Branch here in Dunedin.

We believe Elder Cockburn is doing a good job up north. We are certainly proud of him down here. That is all folks, cheerio for now.

PORIRUA BRANCH

By Polly Tarawhiti

Mother's Day celebrations proved both enjoyable and inspirational. Members of Hutt and Wellington Branches attended and rendered some fine singing led by Don Ross. Dinner and afternoon refreshments were served, services followed and a fireside completed the day.

The Sunday School organization is now complete with the appointment of Angus Elkington as second assistant. Reginald Tawera has been advanced to 1st counsellor in the M.I.A. and Gordon Little is 2nd counsellor. Both officers, who are non-members, are very active in Church work. The senior M.I.A. basketball team, of which Gordon is a member, has so far been undefeated in spite of losing two of their best players, Joe Hippolite and Madsen Elkington. Four have been selected for the Wellington Reps. The Explorers have entered a team in the Junior competitions for the first time and one has been chosen for the Reps.

Our Mayoral campaign was brought to a close on the 27th with a fancy dress party. Prizes were presented for the most fanciful costume, supper was served, and a dance followed. The Mayors were Alex Wineera, Matthew Love, Robert Solomon, and Steve Martin. The campaign was concluded in that order. All funds go to the building committee for the chapel.

Paying us a brief visit was our new D.P., Elder Anderson, along with his companion, Elder Webb. Elder Webb is the coach of the Palmerston North basketball team which played Wellington and were unlucky to lose the closely contested game by one point.

KAIUKU BRANCH

By Keita Tangiora

Greetings, everybody! Sister Monica McKay, who came home for her holidays, has left to further her studies at the Auckland Training College.

Sister Benita and Victory King, who spent their holidays in Mahia, have now returned to their home in Huramua, Wairoa.

The Mother's Day programme was nicely put over by the Sunday School and Relief Society in the home of Paratene Tangiora. Our membership rolled up 100 per cent to take part and to enjoy the spirit of a well-planned programme.

Following a lovely programme, the mothers were presented with beautiful white flowers. Special gifts were given to the oldest and youngest mother in the Branch.

Many visitors were with us during the day. Elsie Tahiwai of Wellington, Madsen Elkington of Porirua, Elder Wright, and Elder Nielsen were some of the prominent visitors.

TE HAPARA BRANCH

By T. L. Rogers

Mother's Day programme leads the news for this month. Simple, sincere, but very touching to those who paid us a visit.

Te Karaka members were present on this fine occasion and we were joyful that they had remembered us once again.

Our Relief Society sisters paid the home of Brother and Sister Leni Morris a special visit. The sister's home was very excited because they discussed all the wonderful things that had been hand made by Sister Morris.

A short writeup in the Gisborne Herald was that of our local elders. It mentioned a little of their cycling tour which has lasted a little over a month.

At present we have two visiting elders who will be returning to the States in the "Aorangi." Elders Horton and Fridl are the ones. It has been an inspiration to have them with us. I'm sure the Saints here wish you a happy future along with their aroha nui. The Saints here had a very enjoyable farewell for them.

Brother and Sister Wai Hamon were blessed with a baby girl to add to their family of four healthy boys.

CHRISTCHURCH BRANCH

By Judy Dorn

The month of May has certainly been an eventful month for the Christchurch Branch. At the beginning of the month we had a visit from Sister Heninger and Sister Mason who came up to see the Relief Society sisters. On May 11th a Mr. Brown came along to our M.I.A. to show us some educational films and we thoroughly enjoyed them. On that same night our District President, Elder Gilbert, arrived here to spend a few days with our Branch. We hope his stay was a successful and enjoyable one.

We are all practising for our Hui Pariha down in Dunedin on King's Birthday week-end so we haven't time for much else. We sincerely hope that the Waimakarini River does not decide to flood again that week-end and prevent the train from crossing the Pakaiia Bridge.

Well, until next month, the Christchurch Branch says, cheerio!

PALMERSTON NORTH BRANCH

Greetings, everybody! Palmerston North calling! Our Mother's Day programme was carried out splendidly even though the school holidays caused the absence of a few of our children. Our thanks are extended to Sisters Emairaina Pearson and Lea Cooksley for decorating the hall so tastefully and arranging the interesting programme.

The highlight of the meeting was the distribution of flowers to the mothers by wee Patricia and Dorothy Lane; they were wonderful.

Many moving speeches were delivered by our Saints, both in the Sunday School and night meeting.

An enjoyable evening was spent at Sister Ivy Cooksley's on Friday, May 26, to farewell Elder Packard. A few of the Saints were initiated into the King of Siam's court. If any other branches would like to play this interesting game they can have the services of Elder Anderson for the part of the King. He is extra good and very amusing.

This is the sunny centre of Manawatu saying, goodbye now.

KORONGATA BRANCH

By A. Crawford

Hello, folks! May 14th was a special day for us because on that day we honoured our mothers with a special programme. White flowers were pinned to every mother and bouquets of splendid, colourful flowers were presented to the oldest and youngest mother. Then, to surprise us all, a delicious, sumptuous dinner was prepared and served entirely by the priesthood members and fathers of the Branch. I am sure that this day will long remain in the hearts of our mothers.

Again we say farewell to an elder who I am sure is familiar to us all—Elder Hugh L. Sharp, better known as "Koi." The District Relief Society sisters held a banquet in the Matariki Dining

Hall and those specially invited were the Relief Society members and the Priesthood members of the District. Decorations, shadings, and colourful frocks assured us of a successful evening.

Wednesday, May 24th, our Branch, under the direction of the M.I.A., held a social in honour of the Sharp twins and Elder Hyde. An enjoyable programme which was rendered was also recorded. A buffet supper was served afterwards.

To complete this evening, Brother and Sister Crawford invited all who were present to their residence to spend a few hours together. On each occasion tokens of our aroha were presented.

Thanks, Elder Bennett, for the short visit. We bid you returning elders farewell, bon voyage, and a happy landing!

JUDEA BRANCH

By Joe Kohu

Nothing has been heard from this Branch for the last few months due perhaps to the absence of the Branch reporter in the Taranaki District for the last three months. Yours truly reports renewed activity here, especially in the M.I.A. work.

During the past months things have been happening here in this Branch. On the 24th of April Albert Pearson was set apart as a missionary to labour in Rotorua and Taupo.

On May 14th a Hui Peka was held here. A complete organization of the various auxiliaries was affected. Being Mother's Day a well prepared programme was presented by the children honouring their mothers in speech, music, and items.

Branch teaching has again been encouraged and the brethren here are going ahead with it. Cottage meetings are being held under their direction.

On May 22nd the Judea Choir accepted an invitation from the Presbyterian Church. The choir rendered about six numbers and it was well received by an audience of about 150.

Brother and Sister Davies missionaries from Taihape, paid us a flying visit on May 28th. We were honoured by a visit from the special missionaries, Stuart Meha and Hohepa Heperi. An attentive audience of 50 people listened for four hours to their words of counsel and advice "As in the days of Noah so shall it be at the second coming of Christ." This passage was compared and discussed extensively.

Our new D.P., Elder Barnard, has been nicknamed "The Man of the Hour" because of his unexpected arrival at unexpected times and places. His new companion, Elder Nielsen, finds it hard going.

TAUTORO BRANCH

By Hoori Kaha

The majority of the Tautoro Branch folks attended the Hui Pariha held in Awarua. This proved to be very successful, especially the commemoration of Mother's Day. There were many fine speakers in all the meetings. Tumuaki

Young and Sister Young were present, as well as many elders from the different districts.

Brother Bill Taba, one of our former boxing trainers, was baptized into the Church, and we all extend our most sincere gratitude toward him as one of our brothers in the Gospel. Our Branch has recently started having the sacrament meetings. There has also been some reorganizing in our M.I.A. Brother Tupari Wharemate has been set apart as President, taking the place of Brother Thomas Tai Rakena. His assistants are Heneriata McOnie and Henare Wharemate. Brother Amoho Komene and Sister Te Wakeroa are the secretaries for the two M.I.A.'s

The Relief Society, under the leadership of Sister Te Wakeroa Wharemate, held a basket social dance during the previous week. It proved to be a very successful evening. The Primary has been working together and is progressing steadily.

HOROERA BRANCH

By Josephine Panere

Kia ora, "Te Karere" readers! The month of May has been quite an enjoyable one for us. The Mother's Day programme as set out in the Instructor went off very well. Altogether there were twelve mothers present. Also present were Elders Dastrup and Johnson. It was quite a treat having them with us and we hope that they will not allow another seven weeks to elapse before visiting us again. We extend to Elder Johnson a most cordial welcome, and may his sojourn in this District be a pleasant one.

Owing to the transfer of the local school mistress, Mrs. McConnell, to Kaitaia we have lost three Sunday School members. The McConnell children, although non-members, were regular attenders and we really do miss them.

We are happy to see Brother Sonny Potae on the staff of the Horoera School. Let this be the beginning of bigger things, Sonny.

AUCKLAND BRANCH

By Fay Aston

A special M.I.A. officers' meeting was held on May 3rd, during which discussions were held regarding our most-looked-forward-to event—the Gold and Green Ball. We are also looking forward to the gala sports evening which is to take place early in June.

On Sunday, May 14th, the Branch chapel was filled to capacity with loving mothers. This being an occasion when the little children of the Sunday School organization presented a most touching programme in honour of their mothers.

During the sacrament meeting of this same day words of encouragement regarding the new chapel, which is to be built as soon as possible, were heard from Elder Biesinger.

Probably one of the most popular girls of the north is our most talented and loving sister, Mavis Rivers, who celebrated her coming-of-age party on May 23rd.

Congratulations, Brother and Sister Biesinger, on the birth of your baby son.

UTAKURA BRANCH

By Haari Hapeta

We were greatly honoured in our Branch by a visit from Elders Edwards and Hamon. Their stay with us was short, but we were inspired by their words of advice and encouragement. They have been busy tracing Saints and non-members.

Under the direction of Mahuika Otene and the elders of the Utakura Branch held Anzac Day Memorial Service in Commencement of Australia and New Zealand troops landing at Gallipoli.

On May 6th Harata Horomona, daughter of Mr. and Mrs. Tamati Horomona, was married to Sandy Hohai. Elder Bates conducted the ceremony.

We were greatly honoured at having Elders Bates and Lowry in our Sunday School meeting.

On May 9th Elders Hamon and Lowry attended our M.I.A. meeting, and it was enjoyed by all. We had a choir practice under the direction of Elder Hamon.

Many Saints travelled to our Hui Pariha which was held at Awarua on May 13th. From all accounts everyone enjoyed themselves immensely. Tumukaki's words of counsel and advice were very welcome to all.

We were visited by Brother and Sister Bowman Yates and family from Takahue. They have been on a holiday. We had a wonderful cottage meeting at Brother Kato Hapeta's home. Many interesting questions were asked and answered.

AWARUA BRANCH

By Moses Wihongi

Hello once again to Saints of the New Zealand Mission.

On May 4th we held one of the biggest Hui Pariha's Awarua has ever had. Saturday night the hall was full to capacity. The programme that night was presented by Primaries from different branches of the Bay of Islands, the M.I.A. and the Hui Atawhai. Then came Sunday, a fine day for the Hui. Priesthood was held at 8 a.m., and there we heard many inspiring talks. The majority of the speakers spoke on the subject of Mother's Day.

Present at our Hui were elders from Bay of Islands and Whangarei, as well as Tumukaki and Sister Young.

The Kaikohe Choir sang several songs during the programme. The attendance was estimated to be over 380. Others present were Elder Perry, Mission Secretary, Elder Ross Pyppe, the new President of the Whakapapa for the Mission, and the special missionaries Sidney Christy, Rahiri Harris, and Stewart Meha. The main feature of the session was the dedication of our hall by President Young.

We wish to thank the Bay of Islands Presidency for the pulpit given for our hall; we also thank Elder Edwards who made this pulpit.

Brother John Paea, who now resides at Tolago Bay, spent a fortnight here with his wife's people.

MAROMAKU BRANCH

By Gwyneth Hay

We can assure you that though our little Branch may be away from the bright lights of the city that does not mean that we have dull times. Mutual activities have been going well during the month of May with increased attendances due to visitors to the District for the school holidays. A special activity night found the M.I.A. group enjoying the movie of the Empire Games. Another enjoyable evening was held on the Branch President's birthday—a surprise party with the Branch President being truly surprised.

Mother's Day brought good attendances to our two meetings. In the morning the children and adults presented a fine programme. During the afternoon meeting the Aaronic Priesthood told in word and tableaux of the restoration of the Priesthood which they hold. Their programme was proof that no class is too small to attempt to conduct and present a full programme.

When last reporting we had the sad news of the accident of the small son of Brother and Sister C. M. C. Going. We now have to report that he is home with his loved ones once again and looking very well. We truly feel that our prayers have been answered, for his stay in the hospital was considerably shorter than the doctors expected.

It was a great day for the Branch when the "Four Musketeers" paid us a visit. Brothers Meha, Harris, Christy, and Heperi all gave us words of counsel and advice.

Brother Christy sang for us as a special favour and the meeting was so enjoyable we were loathe to go to our homes. We should like to take this opportunity of conveying to these brethren our aroha nui and especially to Brother Christy, who is at present in the hospital.

RANGITOTO BRANCH

By Ani Pihema

KUA PU TE RUHA KUA HAO TE RANGATAHI. Our Primary children hit the headlines with their presentation on Sunday, May 7th, of the programme "Dedicated to Mother." This programme was of a very high standard, and to the children, officers and teachers of this organization we say, "Thank you very much for a superb programme, and may your theme, taken from Doc & Cov. 14:7—**And they shall also teach their children to pray and to walk uprightly before the Lord**—reach the hearts of parents everywhere."

Maori culture is gaining recognition in our Branch, thanks to the efforts of our famous foursome, Brothers Meha, Christy, Harris, and Heperi. They have stimulated interest by imparting to us their knowledge and wisdom of Maori art and culture. Brother James Joyce of our Branch is our newly appointed leader, so we hope Maori culture is here to stay.

A farewell evening for the departing elders was held Monday evening, June 5th. Elder Horton, our District President, will be missed by his many friends and associates, as his stay in Auckland has been quite a lengthy one. Elder Holmes, Elder Bennett, and Elder Fridal endeared themselves to many during their stay here.

Elders Hyde, Hall, Packard, and the Sharp twins also spent a few days with us, and were delighted to have them here.

Brother and Sister Eric Tahuu, Tute Kainamu and various other visitors were welcome guests during that time.



STATISTICS

Births: A daughter to Mrs. Makere Barlow, Waimamaku Branch.

A son to Mrs. Sophy Pene, Mokau Branch.

A daughter to Mrs. Sarah Baratene, Mokau Branch.

A daughter to Mr. and Mrs. Wai Hamon, Te Hapara Branch.

A son to Elder and Sister George R. Biesinger, in Auckland.

Baptisms:

• Maud Isabel Wells, May 9, 1950, Nelson Branch.

• Thomas D. Wells, May 9, 1950, Nelson Branch.

• Jesse A. Kerr, May 9, 1950, Nelson Branch.

• Sandy Hohaia, May 6, 1950, Utakura Branch.

• Trevor Horomona, May 6, 1950, Utakura Branch.

• Fredrick James Kiro, Awarua Branch.

• Andrew Campbell, Awarua Branch.

Ordinations: Pura Kupa, a priest, Waimamaku Branch.

David Paki, a deacon, Matakowhai Branch.

Barron Hale, a deacon, Matakowhai Branch.

Waata Eruera, an elder, Utakura Branch.

Marriages: Harata Horomona to Sandy Hohaia, Utakura Branch.

Wake Atawhai Henare to William Chambers, Awarua Branch.

God's Bank Ain't Busted Yet

*The bank had closed; my earthly store
had vanished from my hand,
I felt there was no sadder one than I
in all the land,
My washerwoman, too, had lost her little
mite with mine,
Yet she was singing as she hung the
washing on the line.
"How can you be so gay?" I asked,
"your loss, don't you regret?"*

*I felt my burden lighter grow,
her faith I seemed to share,
In prayer I went to God's great throne
and laid my trouble there.
The sun burst from behind the clouds,
in golden splendour set;
I thank the Giver of it all,
"God's Bank ain't busted yet."*

*And now I draw rich dividends,
more than my hand can hold;
Of faith and love, and hope and trust;
and peace of mind untold.
I thanked the Giver of it all,
but still I can't forget
My washerwoman's simple words,
"God's Bank ain't busted yet."*

*O weary one upon life's road,
when everything seems drear,
And losses loom on every hand,
and skies seem not too clear;
Throw back your shoulders, lift your head,
and cease to chafe and fret,
Your dividends will be declared—
"God's Bank ain't busted yet."*

—Anonymous.

BOOKS!

New Supply Available

TRIPLE COMBINATION

Book of Mormon, Doctrine and Covenants and Pearl of Great Price:
£2 12/6.

Added Upon	8/3
A New Witness for Christ in America	13/-
Latter Day Prophets Speak	20/-
Faith Like the Ancients	13/6
Our Book of Mormon	12/6
Nga Himene Hunga Tapu (Maori Hymn Books)	3/6
Mediation and Atonement	15/-
Family Eternal	10/9
Gospel Interpretation	10/6
God Planted a Tree	5/6
Gems of Thought	5/6
The True Sabbath—Saturday or Sunday? ..	8/-
Historical Background of the Doctrine and Covenants	10/-
To Whom It May Concern	14/-
Pearl of Great Price and Doctrine and Covenants (Maori) ..	2/6
Know Your Bible (Cloth Bound)	8/6
(Paper Bound)	5/6
Four Estates of Man	9/-
House of Israel—Whitehead	15/9
Orson Pratt's Works	15/-
Pearl of Great Price Commentary	15/9

Send Your Order To:-

MISSION OFFICE,

514 Remuera Road, Auckland, S.E.2.

W. P. Naera

Te Karere

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



Here and Hereafter

AUGUST - 1950



THE building up of Zion of God in these latter days includes, I may say of a truth, every branch of business, both temporal and spiritual, in which we are engaged. We cannot touch upon any subject which is lawful in the sight of God and man, that is not embraced in our religion. The gospel of Jesus Christ which we have embraced, and which we preach, includes all truth, and every lawful calling and occupation We inhabit temporal bodies, we eat temporal food, we build temporal houses, we raise temporal cattle and temporal wheat; we contend with temporal weeds and with temporal enemies in our soil, and these things naturally give rise to the necessity of attending to and performing many duties of a temporal and arduous nature, and they, of course, are embraced in our religion.

—WILFORD WOODRUFF.

OUR COVER PICTURE THIS MONTH illustrates one of the many unique ways in which the gospel is presented to an uninformed public. Here Elder Richard Magleby, Elder Stanley Hall, Elder Walt Buehner, Elder John Simmons and Elder Lloyd Simpson answer the questions of curious people who attended the Waikato Winter Show in Hamilton.

TE KARERE

Established 1907

Wahanga 44

Nama 8

Akuhata, 1950

Gordon C. Young Tumuaki Mihana
Charles T. Mills Etita
George R. Hall (Hori Hooro) .. . Kaiwhakamaori
Malin Perry Hekeretari o te Mihana
Charles L. Querry Asst. Secretary
Harlow W. Pickett Mission Recorder

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

At the Controls 246

Special Features:

Why Children Leave Home 248
Waikato Winter Show 250
Resurrection a Reality 252
He Makes Me Feel Important 256
Attention, Everyone 257
Mission Home Gets New Better Half 260
Time Out For Smiles 268

Church Features:

The President's Page 247
Women's Corner 249
This World-wide Church 262
Nga Pou-tokomanawa o Roto i Te Hitori o Te Hahi 264
News of the Field 269

At The Controls

WARS of the past, present, and future bring many things to our attention. Although they are destructive to human lives and to the things which men have built, there are valuable lessons that can be learned from them.

During the last global conflict food controls, petrol controls, transportation controls, and clothing controls became a part of our lives. Whenever reports came home from the battlefronts there were references made to men who were at the controls of airplanes, tanks, field artillery units, ships at sea, and numerous other instruments of death and destruction. These controls were an essential part of the struggle for freedom. They were necessary so that we as nations, as freedom loving people, could pit our best against the powers of aggressive nations.

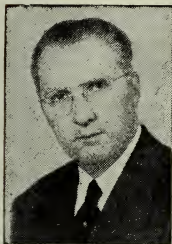
The military forces that co-ordinated for all-out offensives were directed by men who had gone through rigidly applied courses of study, discipline and practice. Citizens and leaders of nations made personal sacrifices so that the things sacrificed could be put at the disposal of men who knew how to use them. As long as the controls put upon people resulted in the eventual preservation of freedom they were good. Finally the aggressors were trampled under by the same sound of war and death and destruction which they themselves had started. Free men won.

IN our our personal lives there are controls that must be exercised if we are to defeat the wiles of the adversary.

To each of us the Lord gives a certain number of days. Each day has 24 hours. Each hour is at our disposal. Decisions that we make minute by minute, hour by hour, day by day, will determine our eternal destiny. When the time of reckoning comes there will be no turning back, no getting away from it, no quick retreat. Whether our deeds will have been good, bad or indifferent, there will be no doubt. Our reward will be just. We ourselves will know, whether we like it or not, that we, no one else, were at the controls. The human vessel is yours. Control it.

—C.T.M.

TE KARERE



The President's Page

Dear e hoa ma

YESTERDAY two grey battleships steamed out of Auckland Harbour, provisioned and supplied for the serious business of war. From many other nations the clanging of armour can be heard as preparations go forward. Scarcely has the rubble been cleared and the dead buried from the second world conflict before the smoldering embers are being fanned into life again. God grant that His children can see and quickly smother these dangerous sparks that could again ignite and further destroy precious human lives.

What about the members of His Church here upon the earth, we who have had restored the fullness of the gospel of Jesus Christ, who know beyond the shadow of a doubt what is expected of us? Are we going to be able to explain our negligence and weakness when we stand before the judgment bar of God? "Where much is given, much is expected." This is very applicable to us as members of His Church.

The field is truly ripe and ready for harvest. Throughout the world men's thoughts are sobered by the

apparent triumph of evil in the world. They are groping for something to sustain them. They know not what it is that is lacking. But we know that it is "the peace that surpasseth all understanding"—a true knowledge of God and His Son, Jesus Christ, a knowledge that they have spoken to the children of men and given a clear knowledge of the requirements of eternal salvation.

If you or I have sinned, the great law of repentance can be brought into effect in our lives. We can repent of our wrongdoings by confessing our sins to those we have sinned against, asking their forgiveness and trying to make restitution, as far as possible. It is when we repent and try to make right our sins that we are made to realize the magnitude of them. You can't entirely heal the hurt that you have caused by words you have uttered that have hurt your fellow men. If you have been the means of robbing a daughter of God of her virtue, her most priceless possession, you certainly cannot restore that to her. If you have, through failure to control your temper, said and done things

which have hurt and disgraced others, you can only pray for their mercy and the mercy of your Heavenly Father for forgiveness. Then you must show a changed life and never allow these sins to reoccur.

Be honest, especially with yourself. Resolve to put your house in order by living your religion. As a member of the Church of Jesus Christ, you are entitled to a testimony. If yours is weak, or you haven't one, the way is open for you to obtain a strong testimony. Live to deserve by keeping

the commandments. Attend your meetings. Faithfully fulfill responsibilities that you are given. Pay your tithes and offerings. Pray for strength to overcome weaknesses. Live lives worthy of example and your testimony will become strong and you will be as a shining light. People will see your good works.

In this way, we as members of the Church can make a real contribution toward the peace of the world.

—TUMUAKI YOUNG.



Why Children Leave Home

BY ORSON PRATT

DO not be so stern and rigid in your family government as to render yourself an object of fear and dread. There are parents who only render themselves conspicuous in the attribute of justice, while mercy and love are scarcely known in their families. Justice should be tempered with mercy, and love should be the great moving principle, interweaving itself in all your family administrations. When justice alone sits upon the throne, your children approach you with dread, or peradventure hide themselves from your presence, and long for your absence that they may be relieved from their fear; at the sound of your approaching footsteps they flee as from an enemy, and tremble at your voice, and shrink from the gaze of your countenance, as though they expected some terrible punishment to be inflicted upon them. Be familiar with your children that they may delight themselves in your society, and look upon you as a kind and tender parent whom they delight to obey. Obedience inspired by love, and obedience in-

spired by fear, are entirely different in their nature; the former will be permanent and enduring, while the latter only waits to have the object of fear removed, and it vanishes like a dream. Govern children as parents, and not as tyrants; for they will be parents in their turn, and will be very likely to adopt that form of government in which they have been educated. If you have been tyrants, they may be influenced to pattern after your example. If you are fretful and continually scolding, they will be very apt to be scolds, too. If you are loving, kind, and merciful, these benign influences will be very certain to infuse themselves into their order of family government; and thus good and evil influences frequently extend themselves down for many generations and ages. How great, then, are the responsibilities of parents to their children! And how fearful the consequences of bad examples! Let love, therefore, predominate, and control you, and your children will be sure to discover it, and will love you in return.

Women's Corner

BY VIRGINIA D. YOUNG



MANY lovely socials have been held at our Mission Home in Remuera, but on Thursday, June 29th, a most unusual and interesting evening was had by the Relief Society of the Auckland Branch. We had get-acquainted games and several items, as well as a fine talk by Tumuaki. Following this a very lovely American supper was served to ninety-one people. The menu consisted of chicken ala king, stuffed celery, date-nut bread, mixed fruits in jelly on lettuce leaf with whipped cream topping, fruit juice, and chocolate cake with vanilla ice cream topping.

This party was decided on when Sister Ottley, Sister Daniels and myself were out doing our teaching. Being the fifth Thursday in the month, we thought it would be most interesting to invite our husbands and people interested in the Church to the social. We had at least twenty-five investigators, although some of them were probably hesitant about coming out to an evening with strange people. But before the evening was over all of them knew everyone and everybody was entering into the fun and having a grand time. Everyone commented on what a fine evening they had had and what a fine group of people we had in our Church. Some of them were greatly surprised when they found that they could have such a good time without drinking or smoking and without

having tea or coffee. We were very happy to see how favourably impressed they were with everything.

As many of you know, our Mission Home has just been painted downstairs in soft pastel shades, every room being different, and it's really beautiful. The pink room and the green room were opened up to make one very large room, with a nice fire glowing in the fireplace. Everyone commented on how lovely and homelike it looked. On the panels in the front halls hang eight beautiful pictures of our temples, and that immediately caused a great deal of interest.

The Relief Society members were all so willing to co-operate in any way they could that it was not a hardship on anyone. I appreciate this very much, and it makes me feel very happy to see how friendly everyone was toward each other. Relief Societies throughout the Mission should get together with their members and have little socials once in a while. They need not be elaborate, but by getting together we are able to get better acquainted and learn to work with each other. Invite your friends, for I know of no better way to let the outsiders know what kind of people we are and how we enjoy ourselves together.

May the Lord bless you all that you may work unitedly together and continue the splendid work you are doing.

Waikato Winter Show

BY ELDER STANLEY A. HALL



ON May 3rd of this year the Waikato Winter Show began to be a reality for the elders located at Hamilton, Waikato District. It was on this day that the secretary of the Waikato Winter Show Board gave us permission to have another booth at the Show Grounds.

To the people of New Zealand, the huge fair is the climax to a successful year of agricultural, educational, cultural and industrial attainment. In brief, it is the culmination of all the progress in this country over the past year.

To be permitted to have an exhibit in the show is quite an honour, and the ease in which we were able to obtain a space is a tribute to the elders who took care of last year's show, as well as the growing popularity of the Church here.

The theme for this year was very naturally chosen as the building project that the Church plans to undertake in New Zealand. When Elder George R. Biesinger came to New Zealand, he brought some photographs of many of the Church Temples. These were mounted on white board frames, as were some plans and drawings of the proposed college and chapels which will be built in this country.

After a short visit to Auckland to confer with President Young, it was decided to use these pictures as the central basis for the booth. Elder Biesinger helped us mount the photographs in glass so that the material could be displayed to the best advantage. Hamilton's Branch President, William Curnow, constructed a very modern front stand for the booth, while the elders put up the walls and arranged the colour scheme.

The Mission Office staff prepared a complete selection of Improvement Era's, Sunday School class manuals and other Church magazines. A set of all Church books that were in stock were sent in to help complete the displays.

As a rule, the show is noisy and confusing, so we attempted to set our display in order and present to the public an area of calmness. By doing this we were able to preach the gospel to better advantage. As a special feature, the Salt Lake Tabernacle Choir records were played on a machine concealed within the booth. This gave a sacred, tranquil atmosphere to the whole area. Along with the Salt Lake Choir records we played records which the well-known Rangitoto Maori Choir had made, thus showing fruits of our local Churchwork. At the front of the stand we placed one of the broadcast records with an inscription explaining what the record was, as well as the time and station over which the Sunday broadcasts are made.

The word "Mormon" naturally attracts attention, and we found that many people were very curious when they found us so well represented in the show. A side light of this type reached a new high when a woman cautiously approached the booth and asked me if I was a real Mormon.

When I replied to the affirmative, she quickly stepped back and with a shocked look on her face apologetically replied, "I've never seen a real Mormon before! I just wanted to see what they looked like."

There were, however, many people who were interested to find out the facts concerning the true history of the Church, and they wanted to know why our Church was so different from the other denominations of the earth. Many admiring people expressed words of praise for our choirs and the beautiful programmes they have produced. The biggest attraction of our show was the fact that the new college is going to be built near Hamilton. Everyone thought it would be a fine thing for New Zealand.

Possibly the outstanding contact of the show was with a young man who was taking his final examinations to be admitted to the clergy of his denomination. He now has a copy of the Book of Mormon and we are holding cottage meetings with him.

At the end of the show we were all tired, but very happy with the success of the venture. We all feel that the Spirit of the Lord was with us, and that this experience will prove to be one of many that adds strength and vitality to our testimony of the restored gospel of Jesus Christ.



Ideals are like stars; you will not succeed in touching them with your hands, but, like the seafaring man on the desert of waters, you choose them as your guides, and, following them, you reach your destiny.

—Schurz.

Resurrection, A Reality

BY ELDER EDWARD J. WOOD

Former President of the Alberta Stake, Canada.

I AM FROM CANADA, "men of the North are we." We have been at war, assisting our mother country for upwards of three years. Having been born here in Salt Lake, but now being a citizen of Canada, I am pleased with the attitude of my Uncle Sam.

We have nearly fifty of our fine t young men right at the front in France today. Before they went, a great number of people volunteered their services. When the recruiting officers came in our section of the country, they did not go among the people, but they came in our Tabernacle and asked that we suit ourselves in volunteering our services. In doing that, they received the aid and the assistance of our home militia, the finest body of young men in all Western Canada, "Mormon" boys, who had spent upwards of seven years in training, about ten days each year, and who had won high honour in all the competitions open to the home guard of Canada. They were the boys, seventy-five of them, who kept the Word of Wisdom, every one of them, and they were commented upon by the highest military officers of Canada. When we spoke about those who should volunteer, the officers said, "Give us these boys; we know them."

The boys came, and under the hands of those who preside, received their blessings, and not one has been lost in all the armies of Europe among the Allied portion, which we represent and of which we form a part.

When the time comes for any of you to volunteer, let it be said that the very best young men go. I see the wisdom of President Wilson's suggestion that possibly conscription should be put



in force: they want the good men to go, and to get them, they may need to call them.

Not long ago we had one of our missionaries from Switzerland, who was doing missionary work in Germany. He told of a circumstance which shows to me that the "Mormon" people have not any enmity in their hearts. I do not believe any of us desire to kill a German or an Austrian or any of the Teutonic nations in war, except as we may be called upon to defend ourselves. Imagine on the field of battle a German member of this Church receiving also under the hands of the missionaries a blessing that he should go into battle, and that he would not lose his life. The missionary states that this particular young man went to the front, his battalion was called to

charge upon the English, and he noticed after the charge that very few were left. They were commanded a second time to charge. He remembered the blessing that he should not lose his life, and, he said, they made the charge, and all he could then remember was that he should not be called upon to shed blood nor lose his life, and he wondered how it would come to pass. After the charge was made the next he remembered was that he was in a hospital in Berlin.

Our boys from Canada had the same blessing given to them. Imagine a Canadian "Mormon" boy and a German "Mormon" boy meeting on the field of battle, each with that promise that they would not be called upon to shed blood nor lose their life in battle. Can you see any better solution to universal peace than by and through the sensing of religion as we feel it as Latter-day Saints, commonly called "Mormons"? So much for the war.

I am pleased to be with you today, this Easter day. We heard in the Tabernacle yesterday and this morning some very splendid discourses upon the theme of the resurrection of *the* body from a scriptural standpoint. Let me take the time to tell you something outside of the scripture, which has come under my personal observation.

We have to the north and the south of our country Indian reservations. We have recently had an Indian by the name of Brother Warner, from Parker, Idaho, come up and do missionary work among the Blood and Blackfoot Indians across the border in Montana from our country. He and a young man named Galbraith—you saw his picture in the Era a few months ago, where he was in Washington and introduced to the President of the United States. He went there in behalf of the Indians on the reservation in making their allotments. His mother was an Indian, a Blackfoot woman. His father

was an honourable Scotsman living very close to our country on the Blackfoot reservation.

This Brother Galbraith had a dream. He said he came to our meeting. He saw in the meeting, in his dream, four or five old Indian chiefs sitting on the stand. He knew these Indians were dead and had been for a long time. One of them was his uncle. The highest point on the Rocky Mountains near us was called Old Chief. That was the name of his uncle, the highest chief among the Blackfoot nation. He said as he went into the audience that this uncle of his told him to come up on the stand with him, and he said he wondered how it was, because this man was dead; he knew this. He went up and he heard his uncle preach a sermon to the audience there and turn around and say, "This nephew of mine must be our representative among our people." Be it said to Brother Galbraith's honour that although a half-breed Indian, he honours his race and is never ashamed of his Indian blood. He said the man spoke in a language he could understand, and he marvelled at it.

When he got to this, Brother Galbraith said, "What have I got to do?" His uncle said, "You see this book on the table"—and he pointed to a book on the table—"that book contains the history of our people. We are what people call all dead, and you are in the life, with the book. It will be told to you what to do." He awoke, and after two long years of investigating, he joined the Church.

When brother Warner came up, by permission of President Ballard, he went over and visited Brother Galbraith, and they went among the Indians, and they aroused a lot of interest among them, and held a meeting in a half-caste's house. There sat in a corner a lady, a chief's daughter, and a man by her side, who was a

half-caste. Brother Galbraith said when he looked down on those two they became almost white in his eyes. Whenever he spoke about the Book of Mormon the lady would apparently go white, and he marvelled at it. When he got through the man stood up and said, "I know more about that book than you do, Brother Galbraith. I can see that. Let me tell you what I know. For three consecutive years I have taken my family and gone off into the woods, and when I got there (the first year was 1914) pitched my tepee and went off in the forest. I was told by a man who came there to meet me that I was to lie down under the trees, wrap my blankets around me, and go with him on a journey. So I did it. I went right off, and looked down on my body when I went with this visitor—saw an Indian there wrapped in his blankets, and I wondered how it was that I was living and yet it was I there wrapped in my own blankets. I wondered if anybody would come along and bury my body before I returned. We were gone a day, and the visitor had taught me, oh, so many things—many things you would not believe if I told you, because my own family do not believe them. The messenger said I was to come in 1915, and I did it. I went again on the journey. In 1916 the messenger said to me, after taking the usual trip and seeing my body there wrapped in my blankets as before—and after, the whole tribe called me a visionary man—'During this year you will have a little dark man come to you with a book. That is the book that will tell you of the history of your people.'"

The man stood up and said, "There is the little dark man, Brother Warner.

I saw him here yesterday. He had the book in his hand. The old Indian told him to give me the book, and I have longed for it for three years." And he took it and wrapped it in what they call their sacred cloth, and said to the man, "Brother Warner, this is my book, not yours."

He did not want anything to do with the Church at all—when they held a public meeting he went off among the Indians and got an interpreter to read the Book of Mormon to them.

He saw his body. That is what I want to impress upon you. A great many of us Latter-day Saints have vague ideas of what the resurrection actually is. I was pleased to feel that today we could hold General Conference on the day commemorated as the day of the resurrection of Jesus Christ. Yet how few really look upon the resurrection as I saw it, in my experience on the islands of the Navigator Group, in 1889.

* A young man from Provo—a great many know him, but I will not mention his name because what happened to him did not do him much good—was told by his mother not to go in bathing. We had been accustomed to bathing every day in the ocean, and had become good swimmers before this young man arrived. I coaxed him to go in swimming with us in the ocean. Those of you who have come from the old country know what it looks like on the beach when the tide is out. Those islands are surrounded by a coral reef, and in the reef there are large holes, ten to eighteen feet deep, and when the tide is out, we wind our way, guarding ourselves from the holes, un-

til we come to the edge of the reef. Then we dive out into deep water, where we used to anchor our boat.

I coaxed this young man to go. We got our bathing suits, and he followed me out. I wound my way through the coral reef, and swam out to where three others of our elders were. When I got there, one of the older brethren said, "Did not that brother follow you out?" I said, "Yes." But I looked around and could not see him anywhere. He had told me he could not swim, and I thought he was bathing in the shallow water.

We swam to the reef and hunted around and saw the young man in about twelve feet of water, in the attitude of prayer. We dived down, lifted his body up, and brought it up to the beach. Blood was coming from his ears, mouth and nose. We worked with him until we could see that he was dead.

You can hardly imagine my feelings, feeling myself almost responsible for the death of that young man. The natives gathered around and said, "It is sacrilegious to work with a body after it is dead." But I suggested to the mission president that we take him into a house, dress him in his garments, and administer to him. Then I should feel more satisfied. We worked for over forty minutes with that young man's body, carried him on to the beach with his head down, his feet on my shoulders. No sign of life at all.

We laid his body on a table, with over five hundred natives witnessing the ceremony of the anointing with oil. We anointed him and we blessed him. I felt his eyes move under my hands,

and he awoke and came to, and asked us to place him up on the table and he would tell us what he saw, "before I forget it," he said, "for I can feel it is going from me just like I might be leaving a room."

He said, "I called, when I got into deep water. You paid no attention to me, and the last thing that I thought of was of my mother's admonishing me to always pray in time of danger. When you took my body out of the water I was with you. When you walked up and down the beach I walked up and down with you. I saw my body. I prayed to God with all my soul that you would not bury me nor consider me dead until you exercised the power of your priesthood. I was told by something that it was the priesthood that had the power to return my spirit to my body. I watched you all the time. I wondered why you did not do it, having this glorious ordinance in the Church. You elders apparently were going to forget all about it. And oh, how glorious, when you exercised your priesthood and anointed me with oil in the name of the Son of God and through the priesthood which you had! As soon as you said that, my spirit body entered my physical body." I am here to testify unto you what I know to be a positive fact.

This, to me, my brethren and sisters, is the power of God unto salvation to those who obey and believe. By that power does the resurrection of the body come. I do not care what anybody says about this resurrection "fallacy," as our esteemed friends term it sometimes. I saw that thing happen, call it what you will.



He makes me feel Important

BY HELEN GREGG GREEN

"I SAW TOM COLLIER TODAY," I overheard a neighbour telling his wife recently.

"Tom Collier! I don't quite place him. Is he the chap we met New Year's Eve with the magnetic personality?" asked Evelyn De Marinis, who has a talent for friendship.

"Oh, no, Evelyn! That was Dick Hughes. Tom Collier is a nice fellow, but he hasn't that kind of personality. He doesn't know how to make the other fellow feel important like Dick Hughes does."

"Make a fellow feel important!" Here was Fred Thompson, one of the most useful, outstanding men in our great city, wanting to be made to feel important.

How true it is that everyone likes to be appreciated! We like to be made to feel important!

John E. Gibson in a recent brief article in "Your Life" writes, "If you want to impress people favourably, here's a cardinal rule to go by. A rule to cut out and paste in your hat. The best way to impress people is to let them impress you."

It is frequently the case that the more ability one has, the more that person bolsters the ego of those with whom he comes in contact, thus permitting them a feeling of well-being and self-importance. As a rule, outstanding men and women have kindness, compassion, and the interest of others in their hearts; generally they are the most unpretentious, the simplest, the sweetest to know. They seem to have a feeling of being their "brother's keeper."

Occasionally, however, you are confronted with someone who has developed the habit of deflating the other person's ego.

I met a charming woman, recently married to a brilliant man who had been "pressing his suit" for ten years.

I said, "My, how young you're looking!"

She smiled. "How kind of you to say that. I just met an acquaintance who can deflate one's ego quicker than that," she said, snapping her fingers. "You're looking well!" she told me, "But you've gained some weight, my dear, and you're getting grey!"

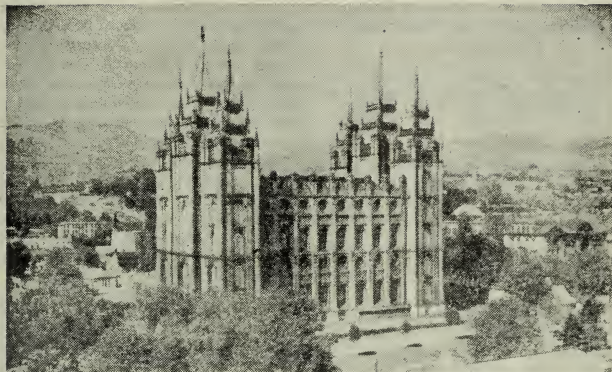
The principle requisite in friendship is the simple expedient of trying to please. A note, a telephone call, a clipping mailed of a favourite hobby, any small attention takes but a few minutes.

One of my friends has told me whenever I return to my former home in South-eastern Ohio, "It's so good to have you here! You're the only person who ever makes a fuss over us!"

The crowd of old friends will gather. Soon they are talking of the interests in which, because of my absence, I cannot share. Seldom does anyone think in some tactful way to switch the subject to topics which are of interest to everyone.

So often a wise man whose opinion I value (yes, it could be my husband!) has said, "Why not talk about what interests the other person?" Isn't reciprocity fair in conversation as in

(Continued on Page 263)



Attention Everyone, Living & Dead

BY ELDER ROSS J. PYPER

“WHAT would it profit me, though I should go out into the world and win strangers to the fold of God, and lose my own children? Oh, God, let me not lose my own! I cannot afford to lose mine, whom God has given me and whom I am responsible for before the Lord, and who are dependent upon me for guidance, for instructions, for proper influence . . . The Lord help me to save my own, so far as one can help another. I realize that I cannot save anybody, but I can teach them how to be saved. I can set an example before my children how they can be saved, and it is my duty to do that first. Then, when I have accomplished the work I should do in my own home circle, let me extend my power for good abroad just as far as I can.”

—PRESIDENT JOSEPH F. SMITH.

What a beautiful gospel plan our Lord has given to us. We can not only strive to gain salvation for our-

selves, but we can also be the instruments, or aids in helping our loved ones to reach that same eternal glory which we, ourselves, are seeking. This applies not only to our children, but also to our progenitors. We can gain blessings from on high by doing service for our ancestors that they cannot do for themselves. President Smith also said:

“We should avail ourselves of the sacred and potent ordinances of the gospel which have been revealed as essential to the happiness, salvation and redemption of those who have lived in this world when they could not learn the gospel and have died without the knowledge of it, and are now waiting for us, their children, who are living in an age when these ordinances can be performed to do the work necessary for their release from the prison house. Through our efforts in their behalf, their chains of bondage will fall from them, and they shall hear in the spirit

world of the work that has been done for them by their children here, and will rejoice with you in your performances of these duties."

President Wilford Woodruff was very simple and direct in telling the Latter-day Saints:

"We want the Latter-day Saints from this time to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to the parents, and run this chain through as far as you can get it. This is the will of the Lord to His people."

These words, spoken by one of the Latter-day prophets, form the frame around one of the most beautiful portraits ever created by the Master. It is sometimes hard for a mortal being to picture the beauties of an immortal world. It is quite hard for a person to believe that there can be such a state of happiness and bliss, as exists in that Kingdom that our Saviour has promised, on condition of obedience to the gospel. Yet, we have not only the word of scores of prophets whom God has sent here to direct us; and we have not only the word of their writings, nor the atoning testimony of Jesus Christ. We have yet another proof of the existence of this continued life after death. The following account is taken from the "Millennial Star," Vol. 50, No. 26, p. 405:

"On the first day, just as Professor Smyth was concluding the voluntary, a selection from Mendelssohn, a number of the saints in the body of the hall and some of the brethren in the west stand, heard most heavenly voices singing. It sounded to them as angelic, and appeared to be behind and above them, and many turned their heads in that direction wondering if there were not another choir in some other part of the building. There was no other choir, however. Some of the saints saw the spirits of Presidents Young, Tay-

lor, J. M. Grant and others in the Temple, and the heads of some of the speakers were surrounded by a halo of heavenly light during the services. The saints enjoyed a heavenly feast extending through the three days, and many shed tears of joy while listening to the testimonies and admonitions of the servants of God. There can be no question but that God has accepted the Manti Temple, at the hands of His saints and will bless all who have in any degree assisted to build it, or who, not having the means to assist, have said in their hearts, 'I would have helped if I could.'"

There have been many of these manifestations from the spirit world that our loved ones, who are waiting there for us, are in full accordance with the work which we are doing in the temples today. It is hard to describe the joy that must be in their hearts when they see that their very own children are doing the work for them that will help them to enter into the eternal rest of our Father in Heaven.

Our greatest joy will not come in gaining the Celestial Kingdom by ourselves. Our most magnificent and satisfying joy will come from embracing our loved ones, after we leave this existence, and with our arms interlocked, our determination strong, and our love deep, to forge ahead in the challenge given to the children of men. As a Latter-day saint, I could not succeed in this challenge unless I had my father to guide me, and my mother to comfort me.

We must prepare our genealogical records, and with a prayer in our minds constantly, we must go about the task of assisting our loved ones to gain that kingdom, which is, perhaps, righteously theirs.

Millions of pounds have been spent in erecting temples to the Most High God, for the purpose of performing

necessary ordinances for our dead. Why has so much been spent? Why have men sacrificed friendships, home, wealth, and even life to erect these beautiful edifices? For you, and for me! From the burning testimonies in their hearts, they have gathered the materials to construct havens for the Master of our beings.

For those people in the New Zealand Mission who have the desire to do the

A PRAYER

O Father, help me understand,
 And know the reason why
 The boy that Thou did'st give to me
 So early had to die;
 Why one whose life had been so pure,
 Who never knew deceit,
 Should droop and wither like a flower,
 Crushed under ruthless feet.

O Father, help me understand
 Thy purposes Divine,
 In letting death, with ruthless hand,
 Tear his dear heart from mine.
 O let me see the veil beyond,
 Where dwells his spirit pure,
 And know he's happy where he's gone;
 O let me feel secure.

Forgive the surging doubts that rise
 Within my aching heart,
 And take the dimness from mine eyes,
 Let darkness all depart.
 Let light and knowledge come to me
 From heaven, Thy home on high,
 O help me put my trust in Thee:
 O Father, tell me, why.

Perhaps I sin in asking this,
 More faith should show in Thee;
 But, O, I miss his loving kiss,
 He was so dear to me.
 Just let me know that I sometime
 Shall find him once again,
 And clasp again his form to mine:
 I ask in Jesus' name.

work for their deceased, and don't know the procedure to be carried out, please write to the district genealogy chairman in those districts which are fully organized. If you do not have an organization, write to ELDER ROSS J. PYPER, *Genealogical Department, 514 Remuera Road, Auckland*, and you will be able to obtain the information needed to carry forth your individual responsibilities toward your deceased loved ones.

THE ANSWER

Grieve not, my son, for time shall be,
 When death shall be no more.
 Thy loved one I'll return to thee,
 To cherish evermore.
 'Twas in the plan that man should die,
 And slumber in the grave,
 But rise again, as even I,
 For this My life I gave.

For mortal life is but a part
 Of God's eternity,
 In which the souls of men embark
 To find felicity.
 What men call death is but a step
 From low to higher plane,
 And all who in the dust have slept,
 Through Me shall live again.

Then grieve not for the one that's gone,
 Nor let your heart despair;
 For God in wisdom called your son,
 To work for Him up there;
 The prison gates to open wide
 For those who died in sin,
 And through repentance them to guide
 Again to worship Him.

Let this then be your answer, why,
 And let your heart rejoice.
 For unto God they do not die,
 Who answer to His voice;
 But walk with Him in realms of love,
 Where all the righteous be.
 Be comforted, for there above,
 Thy boy will welcome thee.

—Rey L. Pratt.



A really great man is known by three signs—generosity in design, humanity in execution, moderation in success.—Bismarck.



Mission Home gets New Better Half

WELCOME, honoured guests, to the Mission Home of the Church of Jesus Christ of Latter-day Saints. We would appreciate the opportunity of taking you on a tour of this lovely home, so that you can see what the use of talents has done in the beautifying of this edifice.

As we arrive in the front foyer, a remarkable sight greets our art-thirsty eyes. We allow our gaze to fall upon the light pastel shades of the freshly painted walls. The foyer, and the adjoining halls, including the walls lining the staircase, are done in

lovely shades of peach. It gains a remarkable effect from the two shades that are used. To add contrast to the warm peach coloured walls, the woodwork and the ceiling are clothed in a white coat of fresh paint. The eight panels in the front hall bear pictures of the Temples of the Church. It is a sight that would awe the proudest monarch.

Come to the second scene of this lovely haven. We pass from the front door directly across the foyer to the sitting room. We are greeted with the beauties of the rose pastel. This time,

the panels of the walls are done in different shades of pink rose, and the effect is pleasing to the eye and adds a meditative atmosphere to the room. Sister Young, the creator and inspiration of the work, has adorned the windows with beautiful drapes of flowery design. The mantle over the fireplace is decorated with colonial style tea cups.

We carry on our tour to the next lovely scene, which takes place in the living room of the home. This time we are prone to sigh at the beauty of the two tones of pastel green that sooth our eyes. In splendid harmony with the soft green of the walls and furniture, wine coloured drapes frame the big windows that face Auckland Harbour.

The dining room is next on the tour, and in this room we present the feature of your visit. If a beautiful dining room is conducive to better eating, then the missionaries that eat there should be the healthiest in the Mission. The colour is green, but this time it is deep rich green, and it rises

up the walls to meet a white ceiling. The unique feature of the room is the striking panel adornment. A perfect shade of grey wallpaper, in a light green flowered design, harmonizes with the rest of the room to give the eager visitor a chance to rest his eyes on the beauties of a magnificent creation.

Even the kitchen has been made a place where the elders like to wash the dishes. The white woodwork and cupboards harmonize with a lovely shade of yellow to create a clean, warm atmosphere.

This is the breathtaking venture that awaits the welcome visitor to the Mission Home on Remuera Road. Sister Young herself is the master of the creation. Elder Carl Saunders and Elder Donald Boyce put in many hours mixing the paints, blending the colours and skilfully painting the spacious rooms and hallways. Brother C. A. Stinson added his talents to the crew during the early stages of the venture. To all of them go a sincere expression of thanks.
—R.J.P.



ELDER SAUNDERS



ELDER BOYCE

THIS *World-Wide* CHURCH

Faithful Aged Lamanite Woman Oldest Person to Be Baptized

Perhaps the oldest person ever to be baptized into the Church was baptized at Amecameca, Mexico. She is Eulogia Rojas, a faithful Lamanite who is around 116 years of age. She has no birth certificate to prove her age, but her relatives agree that she has kept pretty good track of it and she relates experiences of wars and other events that occurred when she was a child.

She believes that she was born in 1834, when the Church was only four years old.

In spite of her age and her tiny size, she walks a block and a half to meetings each Sunday without assistance, always bringing her small bouquet of beautiful flowers to brighten up the small meeting hall.

Senora Rojas is so small that she cannot reach the benches to sit on, so the members have made her a special chair about half the size of the regular benches, permitting her to be seated comfortably.

Elders Advised to Teach Gospel While Travelling

At a recent missionary meeting held in the North Texas District, we were advised that we should take advantage of the time we spent travelling on buses.

On the return home trip, we decided to see what we could do, and engaged one of the two passengers on the bus in conversation. While we were thus engaged, the bus stopped due to mechanical failure. The bus driver sent word into town with a passing motorist, asking for some one to come out and take us the rest of the way into town. While we were waiting, we again started to talk to our newly-acquired friend. Our conversation seemed to interest the other passenger on the bus and also the bus driver. They gathered around us, and we had a meeting right there in the bus. Before the meeting was over, we had sold a copy of the Book of Mormon to all three of them.

The manager of the bus company arrived while we were still talking and became interested in our message. At the end of our journey, we not only had sold the three copies of the Book of Mormon but also had arranged for cottage meetings to be held with the driver of the bus and with the manager of the bus company.

We felt happy about the experience, and knew that the Lord had inspired those giving us the counsel to take advantage of our time.

ELDER MELVIN C. HUNTER.

ELDER WM. P. ROWLEY.

Deseret Clothing Factory Knits For Welfare Programme

Substantial quantities of knitted goods for the Church Welfare Programme are flowing from the Deseret Clothing Factory Project now located in commodious quarters on South Redwood Road, Salt Lake City.

Utilizing modern machinery, approximately 43 employees process huge rolls of cotton webbing and bolts of rayon into underwear, tee shirts, and related articles.

Uncanny mechanical devices by the score are found in the airy, well-lighted, new quarters.



HE MAKES ME FEEL IMPORTANT (Continued from Page 256)

everything else? Should we not encourage everyone with a group to talk? Too often one or two persons will monopolize a conversation like the two end men in a minstrel show.

Living with yourself is dangerous. Psychologists who know what is good for mental and emotional health advise us to associate with happy persons.

Henry Walker Hooper in "It's Nice to Know People Like You" says, "Think of each person as being a distinctive individual whom you try to

understand and make a bit more happy. If you practise this fundamental principle, you will find sooner or later that you are popular and influential with others."

The best thing about being liked by others is that in making the effort we find life fuller, richer in every way. Thinking of others, making them feel worth while and important, pays happiness dividends to those who cultivate this fine habit.



WHO? WHAT? WHERE? WHEN? WHY?

WHO? You, yes you, are invited to attend the . . . *WHAT?* the Bay of Plenty Hui Pariha to be held at . . . *WHERE?* at Te Puke, Tauranga, at the Te Kahika Pa on . . . *WHEN?* on September 2nd and 3rd for the purpose of . . . *WHY?* attending the sports events and the Dance Saturday night and the Conference Sessions on Sunday.

Elder Logan Barnard,
District President.



A little more patience, a little more charity for all, a little more love; with less bowing down to the past, and a silent ignoring of pretended authority; a brave looking forward to the future, with more faith in our fellows, and the race will be ripe for a great burst of light and life.—Hubbard.

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



Na Hohepa F. Mete



Translated by GEORGE R. HALL

Nga Apiha me o ratou turanga e mau tonu ai te hahi

KO nga Apiha me o ratou turanga i roto i te hahi, e whakahuanga i raro iho nei, e hara i ta te tangata i whiriwhiri i whakaoti ai ranei; engari na te Atua i Runga Rawa. Nana i ki kia penei, na reira, kaore e taea e te mana tangata te whakakahore, te tapae ranei ki wahi ke kia kore rawa atu. Anei te kupu karaipiture. "A homai ana e Ia etahi hei Apotoro, ko etahi hei poropiti, ko etahi hei kai kauwhau i te rongopai, ko etahi hei hepara, hei kai whakaako. Kia tino rite ai te hunga tapu, he mea mo te mahi minita, hei hanga i te whare, ara i te tinana o te Karaiti. Kia tae katoa ra ano tatou ki te kotahitanga o te whakapono, o te matauranga hoki ki te Tama a te Atua; ki te tino tangata, ki te mehua o te tino kaumatuatanga e tutuki ai ki to te Karaiti." Epeha 4:11-13. Ata tirohia iho te korero nei kia tino marama ki te ngakau; ko enei apiha, ka tuturu tonu, a tae noa ki te tutukitanga o te wa i whakahuanga ake nei. Na te Apotoro, na Paora enei korero i matau ai te katoa kaore e taea e te mana tangata te whakakore o a te Atua i whakarite ai. Ki te hoatu e te tangata ko ana i pirangi ai, kua kore ena e kiia na te Atua, engari

na te tangata. Ko te mahi ma nga Apiha nei, "He arahi, arataki i te hunga tapu, kei noho tonu i roto i te ahua o te kohungahungatanga, engari kia mahue ki muri nga mahi o te tamarikitanga; kei akina, kei kahakina e nga hau katoa o te whakaako, he maminga na te tangata, he tinihanga e mahia ai te whakapohehe." Epeha 4:14.

Te patunga kia mate te tinana o te hahi

Ahakoia ra i poua nga Apiha o te hahi ki runga i te mana, me te kaha o te tohungatanga, a i whakatuturutia mo te wa i whakaaturia ake ra, i tupu ake tetahi ropu whakarihariha i tahuri ki te hahani i nga pononga a te Atua, ki te haukoti hoki i nga mahi i roto i ta te Atua i whakakaupapa ai; ki te whakaheke toto ano hoki, ki te patu tangata, ki te whakapeau i nga mahara o te iwi, o nga iwi katoa.

Te Takanga ki waho o te hahi

No nehera noa atu nga kupu whakari a nga poropiti tae noa mai ki nga Apotoro, a te Ariki, mo tenei take.

I whai kupu iho te Ariki mo taua take ano, i whakaatu Ia, tera e taka

hunuku te tangata ki waho o te pono. E whitu rau tau i mua i a te Karaiti, ka puta te kupu a te poropiti a Ihaia, i runga i te takatakahi kino o te tangata i nga ture o roto i te Kawenata hou, o te kawenata mau tonu, ka whakaaturia enei kupu whakaari mo nga ra whakamutunga, e mura ai te ahi a he ruarua nei o nga tangata e puta ki waho a taua whakangaromanga.

Ta Ihaia, mo nga ra whakamutunga

“Na tenei ake kei nga ra whakamutunga, ka whakapumautia te maunga i to Ihowa whare, ki te tihi o nga maunga, ka whakanekehia ake ano ki runga i nga pukepuke; a ka rere nga iwi katoa ki reira.” Ihaia 2:2. “Na reira i kainga ai te whenua e te kanga, mokemoke iho ona tangata; na reira i wera ai nga tangata o te whenua, a he torutoru te hunga i toe.” Ihaia 24:6. Timatangia i te tahi o nga rarangi, he kupu rarahi katoa ena.

Na te poropiti, na Amoho

“Nana kei te haere mai nga ra e ai ta te Ariki ta Ihowa e unga atu ai e ahau te hemo-kai ki te whenua, ehara i te kemo-kai taro, ehara ano i te mate—wai, engari he hiahia kia rongoi nga kupu a Ihowa. A ka atiutiu atu ratou i tetahi moana ki tetahi moana, i te Nota ki te Rawhiti, ka kopikopiko ratou, he rapu i te kupu a Ihowa; heoi e kore e kitea.” Amoho 8:11, 12.

Ta Raniera

I kite a Raniera, i kite matakite i te turakitanga i te hahi i whakaturia e te kai Whakaora i te takawaengatanga o nga wa. I whakakitea mai ki a ia nga kararehe e wha, ko ta Napukaneha i kite ai i roto o te whakakitenga mai ki a ia. Tera ano etahi kotahi tekau, a i roto o enei ka tupu ake te pihi kotahi; he mana nui tenei, i muri mai hei riwhi mote Emepaca o Roma. He kanohi ano to te pihi nei a he mangai ano tona, a he maha nga kupu kohukohu i whakapuakina e ia ki te

Runga Rawa, a e toru etahi atu kingitanga i turakina e ia. I tu ano te pihi nei i huaki riri mana ki te hunga tapu, a hinga ana te hunga tapu i a ia. A, i te roa ona e pakanga ana ka kore kaha te hunga tapu, a ka ngoikore ratou; a ka puta he whakaaro i te pihi nei kia whakarereketia e ia nga wa me nga ture. Ko te tahi o nga ingoa o te pihi nei he haona. Anei te korero karaipiture. “Katahi ahau ka mea kia mohio ki te tika o te wha o nga kararehe, i rereke nei i era atu katoa, he nui whakaharahara nei te wehi; ona niho he rino, ona maikuku he parahi; o tera i kai ra i wawahi ra a mongamonga noa, a takatakahia ana te toenga ki ona waewae. Onga haona kotahi tekau ano hoki i tona pane, o tera atu ano hoki i puta ake ra, a taka ana etahi e toru i tona aroaro, o taua haona ra he kanohi nei ona, he mangai ano hoki e korero ana i nga mea nui whakaharahara, o tera i maia rawa tona ahua i ona hoa. I titiro atu ahau, na kua whawhai taua haona ki te hungatapu, a taea ana ratou e ia. Taea noatia te taenga mai o te Tuaiho Onamata, te homaitanga ano hoki o te whakarite whakawa ki te hunga tapu o te Runga-rawa; kia puta mai ano te wa e riro ai te kingitanga i te hunga tapu.” Raniera 7:19-22.

Te hohonutanga atu o enei korero e penei ana, ka hinga te hunga tapu i te haona kotahi, i te haona kaha nei, otira kei te wa o te taenga mai o te Tuaiho o Namata, ka korikori ano te hunga tapu, ka uru ano ratou ki nga whakaoranga, kia hoki mai ka riro i a ratou te kingitanga mau tonu.

I timata i te wa o nga Apotoro te takanga ki waho

Kaore ano i tutuki te mahi minita a nga Apotoro ka whai kupu iho a Paora te Apotoro; anei tana korero, “Na kia tupato kia koutou, ki te kahui katoa ano hoki, i meinga ai koutou e te Wairua Tapu hei kai Tirotiro, whangaia te hahi a te Atua, i hokona nei e ia ki ona ake toto. E mohio ana hoki

ahau ki tenei, ka riro ahau, tera e puta mai kia koutou nga wuruhi nanakia, e kore nei e tohu i te kahui. A ka whakatika ano etahi tangata i roto i a koutou, hei korero i nga mea parori ke, kukume ai i nga akonga, he whai i a ratou. Na kia mataara, kia mahara ano hoki ki nga tau e toru, kihai nei ahau i mangere i te po i te ao ki te whakatupato i tenei i tenei o koutou, me te tangi ano ahau. Nga Mahi 20:28-31.

“Kei tinibangatia koutou e te tangata ki tetahi mea; e kore hoki e tae wawe mai, kia matua tae mai te takanga atu, kia whakakitea mai ano hoki te tangata o te hara, te tama a te whakangaromanga. He hoa riri nei ia, e whakakake ana i a ia ki runga ake i nga mea katoa e karangatia ana he Atua, e karakiatia ana ranei, a ko ia ano hei Atua e noho ana i te whare o te Atua e whakakite ana i a ia, ko ia te Atua.” II. Teharonika 2:3, 4. Kaore e tino atiu rawa te tuihitihi iho i tenei wahanga korero. I penei katoa te takoto o nga korero a etahi o nga Apotoro, ara nga mea o ratou i tuihitihi nga korero. Tenei i a Paora nei, i a Pita; hoki rawa a raua korero ki nga poropititanga o Nehera, a nga poropiti a te Atua, kei pohehe te ao, engari kia marama ai te ao, i muri mai i a te Karaiti, e hara tenei hinganga o te hahi i te hinga tonu atu, engari kua takoto ke te tikanga, kei nga ra whakamutunga ka whakahokia mai ano taua mana, ka tuturu ki runga ki te whenua ake, ake.

Ka kore haere nga homaitanga a te Wairua

I muri tata mai i te korenga atu o nga Apotoro, ka totohu nga mana i hoatu ra ki te hahi. Te korenga atu, ka waiho hei korero hei mahara ma te ao kua tino mutu rawa atu enei mana; kua korero te ao, i homai nga mana Atua ki te hahi he awhina kau i te whakaturanga tuatahitanga o te hahi ki te whenua. Otira i marama ano

ta nga karaipiture, ka whakaturutia te rongopai i nga ra whakamutunga.

Ko nga Apiha i tu i te turanga o te tohungatanga

I whakarerekitia e te hunga i taka kino i te hahi, ko te take kaore he kaha i roto i enei tangata hei pupuri i nga akoranga tapu, i ki tonu nei hoki o ratou ngakau i nga mahara kikino, i nga whakaaro whanoke, i te ngaoko o ratou taringa, ka pirau o ratou mahara kaore i tika hei pupuri i nga tika-nga o te whakapono. Kua Kurupopo o ratou whakaaro, kua poke a ratou mahi.

Te tangohanga atu i te hahi i waenganui o nga tangata

Ka kore atu ra nga Apotoro me nga poropiti, ka rereke noa atu nga tangata karakia i tu mai i roto i nga turanga karakia, kaore rawa i pariterite atu ki a te Ariki i whakatu ai. Ko te hahi i whakaturia e te Kai Hoko kua tangohia i runga i te whenua, ko te take kua kaha rawa te whakatoi a te hunga whakatoi, me te taka ano hoki a te tangata ki waho o te hahi, nawai ra ka hemo te ha o roto i te hahi, ano he tupapaku tona rite. Ko ta te tangata i hanga ai kua tupu, engari puhoi te tupu, kua ki ko ia te Hahi a te Karaiti, nui noa atu nga tau i pahiko, i te whakawhitinga o nga mahi a te hahi i te tika ki te he, i te he ki te tino he rawa. Te maniatanga o te hahi ki raro i tona turanga tapu i timata i te rau tau tua tahi a haere tonu, tomo rawa ki roto o nga rau tau o te hitori, i heke iho, o roto i nga whakapaparanga tangata; ka ngaro rawa te hahi me nga tikanga i whakawhiwhia ki nga Apotoro a Ihu Karaiti kua maunu, kua kore rawa i te ao. Kua kore i rangona te reo Atua, kua kore hoki he kaupapa taunga iho mo nga kupu Atua i runga i te whenua.

Kua tupu te hahi o Roma

I te timatanga o te wha rau tau, ka tupu kaha rawa tenei ropu karakia,

hei mana nui i raro i te mana o te Emepara Kotenetaine (Constantine) ka kiia ko te hahi o Roma, ka whakawhia mai te mana kawanatanga o Roma e te hahi nei ki raro i tana i whakarite ai, hei mana kotahi raua. Ka timata tonu i konei te toro haere o tenei hahi ki nga wahi katoa o te ao, a ka nana ki te hanga ture, ki te whakawhiti ture ano hoki i nga rohe maha o te ao, i waho atu i nga rohe o Roma. Ko nga tikanga o te whakapono Karaitiana e marama noa iho nei ki te katoa, ki te tangata matau, ki te tangata kore mohiotanga, kua peitatia e te Romana kua kore i mohiotia atu e te tangata. Kua Apitia atu ko nga tikanga whakapaipai, a te tangata i tiki atu ai o roto i nga huihuinga, me nga karakiatanga whakapakoko; ko te hunga tutei kua whaka tohunga nunui i a ratou ko nga piriti ara ko ratou katoa kua whai i a ratou tikanga i hanga ai, kua mahue nga tikanga a te tangata o Kariri i whakakaupapa ai, me nga tauira a te ropu iti, a te kahui hao ika o Nahareta i whakakotahi ai. Ko nga tohunga Piriti o Roma kua tiki atu i nga maita (Mitre) utu nui, hei potae i o ratou matenga, i nga kahu hiraka hei whaka-ataahua i o ratou ngakau whakahi, e rawe ai te tangi whakakokako o a ratou karakia i roto i nga reo ke; i a ratou inoi o nga reo haraki kaore nei e mohiotia atu ona ritenga e te tangata papaku nga whakaaro o roto i te whakapono.

Te whakarereketanga o nga tikanga o te hahi

Ko te ture tika o te Atuatanga, i akona e Ihu Karaiti, kua kiia he mea ngaro. Ko te ture o te iriiri tapu, ara te iriiringa rumaki hei murunga hara, kua hangaa kia rereke, kua meatia me tauuwhiuwhi ki runga i te mahunga o nga tamariki kohungahunga, kua kiia e ratou, e te hahi Roma nei, he iriiri; he tikanga tenei kua tu hei mea whakato i te aroaro o te Atua, kua tawai i ta te Atua i whakarite ai, i te aroha noa o te Karaiti, i te mana o te Wairua Tapu. Kua tuturu tenei tikanga ki roto i te hahi Roma, me nga hahi i puta mai i roto i a ia. I whakarereketia ano hoki te hakarameta ara te hapa tapu a te Ariki i to te tino tikanga; kua kiia te taro me te waina, he tino kikokiko, he tino toto no to ratou Kai Hoko; ko ta te Karaiti ia i whakatakoto iho ai, he whakamaharatanga mo tona matenga. Ko ta Roma i ako ai, a e ako tonu nei i naiane, kua kiia he tino toto, he tino kikokiko—wheua ano hoki, he mea whakahuri e te mana Atua kia whakawhiti pera. Kaore i penei ta te karaipiture: engari hei whakamaharatanga. Ko te hunga o te hahi Romana e uru ana ki nga mahi minita o taua hahi, kaore e tukua kia marena. Ko etahi atu tikanga o te hahi tapu i whakakaupapatia e Ihu, hei tikanga tuturu a i whakarereketia e Roma, i hoatu he tikanga ke hei riiwhi, me kaula noa ake e whakahuangia i naiane.



STRONG FOUNDATIONS

*To rest the weary, and to soothe the sad,
Doth lesson happier men, and shames at least the bad.*—Lord Byron.

The less people speak of their greatness the more we think of it.—Bacon.

We live by admiration, hope and love.—Wordsworth.

When love and skill work together expect a masterpiece.—John Ruskin.

Sentiment is the poetry of the imagination.—Lamartine.

Search thy own heart; what paineth thee in others in thyself may be.
—Whittier.

Time Out For Smiles . . .

Pat O'Hara and Mike Murphy (who, strangely enough, were Irishmen) had taken jobs at a colliery. Pat one morning broke his shovel when he was down the mine. He was too lazy, however, to take it to the surface with him so he left it for his friend, writing on it in chalk: "Take my shovel out, Mike, I've forgotten it!"

But friend Michael knew Pat of old, and refused to be caught by such a trick. So he rubbed the message off and substituted one of his own: "Take it our yourself; I've never seen it!"

THE BACKSLIDER

"Rastus, how is it you have given up going to church?" asked Pastor Brown.

"Well, sah," replied Rastus, "it's dis way. I like to take an active part an' I used to pass de collection basket, but dey's give de job to Brothah Green, who returned from the war."

"In recognition of his heroic service, I suppose?"

"No, sah. I reckon he got dat job in reco'nition of his having lost one of his hands."

The daughter of a wealthy producer was asked at school to write a story about a poor family. Her essay began: "Once upon a time there was a poor family. The mother was poor. The daddy was poor. The children were poor. The butler was poor. The chauffeur was poor. The maid was poor. The gardener was poor. Everybody was poor."

A chest x-ray worker thought she saw a familiar face in the line of persons being x-rayed and asked the woman if she hadn't already had an x-ray.

"Certainly," replied the woman. "I've had three already. The first didn't help me, but after the second one I began feeling a lot better. I don't have to stop taking treatments, do I?"

—Seattle Times.

A Scotsman had just won a new car in a raffle, but, far from being elated, he seemed decidedly glum. "What's the matter, Jock?" asked his friend.

"Mon," he answered, "'tis this other ticket. Why I ever bought it, I canna imagine."

They were alone in the country; wooded hills separated them from the nearest house.

Suddenly he muttered and wheeled on his prone victim. "I'm going to send you to Hades," he hissed. Slowly he pulled out his shooting iron and advanced step by step. The one on the ground lay white and motionless. Bang! went the six-shooter, and dirt flew into the air. But the shot went wide. "You'll get it now," he raged. Again the sturdy six crashed and again he missed. With an oath he threw down the weapon and seized a hickory club. Down came the horrible blow. "I got you!" he cried.

And the golf ball rolled to the green.

—Argonaut.

News Of The Field



HIONA BRANCH By Margaret Haeata

Once again we take pleasure in reporting the activities here in our Branch. In the last three or four weeks we have had some very important visits made us from the elders of the Mission Office. The "Bring and Buy" social evening held by the M.I.A. was enjoyable as well as a financial success. The District M.I.A. Board met recently to discuss matters concerning the Gold and Green Ball to be held in Martinborough on July 28th.

With the arrival of Elder Ross Pyper and Elder John Simmons, we took the opportunity of seeking information from them concerning our whakapapa and our M.I.A. work. Visiting us also was Elder Harlow Pickett. We thank these dear brethren for the great help they gave us while here.

The attendance in our Sunday School and Sacrament Meetings are very pleasing indeed, members who have been absent for some time being present again. Visitors from other districts have been welcomed. We especially welcomed Sister Awhi Harawera of the Rangitoto Branch.

Mahau e te Karere e mau te aroha o tenei peka ki nga Hunga Tapu katca.

KAIKOU BRANCH By Carrie Peihopa

Hello, folks! On missing last month's report, the reporter has been spending her time at the Ngawha Mineral Hot Springs, near Kaikohe. We surely had a good time there. In charge of the pools are Brothers Whautere, Witchira and Rikono. They are surely looking after the place properly.

On Sunday, July 2nd, we are having our Hui Peka. The programme will be conducted by Pat Peihopa. It will consist of a 2½ minute talk by Aroha Peihopa and one by Rima Peihopa. They will be followed by a poem by Charlotte Peihopa. "Nga Mahi" will be recited in Maori. The choir will sing "Come, Come, Ye Saints" and "Joy to the World."

The Y.W.M.I.A. was reorganized again. Amilia Peihopa will be the President, and her counsellors are Carrie Peihopa and Mate Herewini. Jannie Herewini is the secretary and Celia Maru will be the dance instructor. The M.I.A. officers and members are looking forward for their prize, a wristlet watch. These will be given only to those who are living up to M.I.A. standards, and the ones who are punctual. All are coming on time and

trying to be clean. In three months' time the prize will be forwarded to the active members. Kia kaha, e hoa ma, and keep up the good work.

Recently the Primary children held their concert and it was thoroughly enjoyed by the young and old. This concert will be repeated again next week at Kawakawa. We would like to thank Mr. Hoheha and his school children for their kind help in making this concert a success.

TE HORO BRANCH By Eru Matini

On May 12th, many members of our Branch went out to the Hui Pariha held at Awarua. And there they heard the good inspirational news of the gospel. Also, we met our Mission President. On May 20th we attended a wedding ceremony held in Motatau. The couple were Sister Maraea and Brother Manu Waa. Bridesmaid was Harriett Armstrong and best man was Steve Tipene. We wish you two future happiness. Elder Bates officiated in the ceremony.

On June 16th we all attended a concert and dance held in Eparaima Makapi Hall, Kaikou. Funds will be used in aiding the Kaikou Primary. It was a wonderful concert. Kaikou people are really progressing.

We are glad to have Brother Pita Ape and Elder Baker spending a short stay with us. We went to a cottage meeting held at Brother Moses Davis' home on Sunday evening. We did not like to close our meeting, but owing to the Word of Wisdom we must close meeting at 9:30 p.m. There are two basketball teams in Pipiwai and they are called Pipiwai A and B. These teams have been very popular this year. In playing with other teams they have not lost yet. Pipiwai B lost and, therefore, Pipiwai A won in the last match.

Kia kaha, e Pipiwai, keep your record up all the time. Don't let it down.

HAMILTON BRANCH By Ellen J. Blair

May 30th brings us to the second event of a booth at the Waikato's Winter Show. This booth was the centre of attraction, its dove blue walls making an artistic background for pictures of our beautiful Temples. The credit of this wonderful display goes to our four Waikato elders, Elders Beuhner, Simpson, Hall, and Magleby, as well as Elder Simmons. 'Tis true, the Lord moves in mysterious ways, so the gospel message wends its way

from a booth at the Waikato Winter Show.

The best of friends must part, so we bid our farewell to our District President, Elder Hal T. Sharp. We will long remember you, e hoa.

The college farm project has been put in the very capable hands of Elder Simpson, who is doing a fine job. Saturday is the big day for the Waikato Saints. While the men proceed to the farm with tools, the Relief Society sisters follow up with delicious kai. So far the drains have been cleared and the beautiful green pasture has had its yearly coat of fertilizer.

Through these lines we would like to give credit and thanks to Mr. and Mrs. Meldrum for their untiring efforts in helping us along with this great project.

Our Branch has been honoured with a visit from the special missionaries, Brothers Stewart Meha and Hohepa Heperi. "Kei te whakarongo te taringa Maori."

So, folks, we keep the ball rolling until we stop next month to give you more news.

DUNEDIN BRANCH

By Thelma Stone

The beginning of this month brought to us our June conference. What a wonderful spiritual feast we had. Our brothers and sisters from as far as Nelson participated in our conference, adding to its successfulness. Seeing the conference was held on a district basis, we wish to thank all those who so gladly gave of their worthy assistance.

At the ball we had an attendance of over ninety people. Christchurch gave the floor show, which lent colour to the already gaily decorated hall.

Of course, the highlight of the conference was the Sunday meeting, ending with a delightful pageant sponsored by the elders that night.

Monday the Dunedinites took the visitors hiking. Nichols Falls was the destination, but very few got there, due to various obstructions in their paths.

Ending the conference was a concert conducted by Christchurch, after which sad farewells were bade at the station.

A wedding united Brother Purrie and Sister Barrett this month. Our best wishes to them for their future happiness.

Our deepest sympathy goes to Sister McCulloch in the loss of her small daughter.

Branch teaching by the members has begun. Two of our saints, John Cockburn and Jim Marshall have been ordained elders. We now have four elders within our Branch.

We are now preparing for our visit to Christchurch for our next conference, which will be held in October. Everyone interested will find us at Christchurch.

TE HUE HUE BRANCH

By Charlotte Witehira

We are happy to say there has been a marked improvement in our Branch.

The inactive members for the last few months have become active once again, and they are taking full advantage of their callings.

Our District President, Elder Bates, along with Elder Lowry and Aro Mgatihaua Witehira, paid a visit to each home where saints live in this part of the district. We thank these dear brethren for their visit, as it was most interesting and encouraging. We also appreciate the welcome visit to our Sunday School by Brother Hare Nehua and Brother Wharemate. They instructed us in various important points.

June 25th was a blessed day to the Relief Society. Sister Erana Heperi (namesake to our dear Sister Erana Hohepa Heperi, deceased) visited us pertaining to our Relief Society work. Her presence was indeed supported by the whole Branch who gathered into the Relief Society meeting. The Relief Society sisters are doing fine under the able supervision of Sister Miriam Witehira. Each month the sisters make a different article and have a "Bring and Buy" day. There are five sisters and they have quite a handy sum in hand.

The Junior Class was organized on June 25th, with Huingarua Witehira as senior instructor and Tauatahi Herewini as counsellor.

NELSON NEWS

One of the saints from D'Urville Island made headlines in Nelson on June 2nd, 1950. As the "Bellfast" glided through the placid waters and came to her moorings in Port Nelson among its complement of passengers was Brother Ernest Flowerday. His visit was conspicuous—being his first to Nelson in fourteen years. A feeling of prodigy was felt within him as he gazed around at the improvements of the city. His visits to the Nelson Branch meetings were enjoyable. It was good to hear him reminisce over his past experiences.

Many of the saints have been down with influenza, and some with pneumonia; illness has been prevalent among the saints from D'Urville Island to Blenheim.

Alighting from the airliner at Blenheim aerodrome after an extensive tour of the North Island, was Sister Paré MacDonald. Every minute of the holiday was enjoyable.

We are happy to announce the Hui Atawhai has gone through a complete reorganization. Taking the position of President, the Hui Atawhai is now in the capable hands of Sister Amy Crapper. As her 1st counsellor is Sister Maria Hippolite, and Sister Maud Wells is filling the 2nd counsellor's position. Jessie Kerr has the responsible position of secretary and Sister Ao Elkington is visiting teacher. We feel gratified to have Sisters Wells and Kerr, our new members, fill these positions.

Elders MacMurray and Wiley left Nelson for Blenheim, there to attend to some district activity. Next they travelled to Dunedin to attend the Hui Pariha

there. They reported that the Hui was very successful and enjoyable.

UTAKURA BRANCH

By Haari Hapeta

We were greatly honoured by having Elder N. M. Paewai and Sister Raa Young attend our Mutual officers' meeting. The instructions which they gave to us were deeply appreciated, and the meeting proved enjoyable to all, young and old.

On June 11th Sister Matekino Anihana was set apart as a visiting teacher of the Relief Society, and also as the assistant secretary of the Branch.

On June 18th Sister Tanaraia Joyce was released as 1st counsellor of the Sunday School, and Brother Hori Horomona was set apart to fill the vacant position.

Brother Haare Horomona was taken to the Rawene Hospital with a fractured knee, and has since been transferred to the Whangarei Hospital.

June 23rd was a very happy day for Sister Tanaraia Joyce, as she welcomed home her daughter, Nurse Harriet Joyce, who just arrived by plane to spend her three weeks' holiday with her family. Harriet has been serving in the Dannevirke Hospital.

The Bay of Islands Sunday School District Presidency paid a visit to the Utakura Branch on the 25th of June. They are Brothers Aperahama Wharemate, Hare Bryers, and Sisters Kura Randell, and Hinehou Bryers.

Sister Miriama Hori Otene was released as the secretary of the Shunday School, and Sister Haari Hapeta was set apart to fill the vacancy. Sister Hapeta was previously the assistant secretary.

Brother David Rawiri, grandson of Sister Keiti Rawiri, returned home to spend his holidays with his family.

CHRISTCHURCH BRANCH

By Judy Dorn

June has been a busy month for the Christchurch Branch. To start it off well, we had our conference in Dunedin, with about 20 of us going down On Saturday, June 3rd. We had our Gold and Green Ball at which Christchurch put on a floor show. We really enjoyed ourselves. The speakers at the conference sessions were wonderful, and I'm sure we have all benefited from them. Monday afternoon a few of us hiked to some waterfall. Very few were lucky enough to reach it, as time passed too quickly. The evening programme was given over to our Branch and we called on all the talented people from the district.

Once again Mr. Brown came along to show us some educational films. We are grateful to him for giving us his time in showing these films.

We were very happy to have with us last Sunday Brother Hedley Squires, who gave us a talk on the Welfare Plan.

On June 29th we held our Masquerade Fancy Dress Ball and we had a good at-

tendance at it. The first prize for ladies costume was won by Lola Walker, who came as a Mexican lady, and Hannah Tonga, a Spanish lady, came second. Elder Hunger, in the guise of Satan, was first of the men, and Victor Manawatu, as an Indian, was second. We had the pleasure of having our District President, Elder Gilbert, and Elder Wright with us on this occasion. We hope they enjoyed the evening as much as we did.

Well, folks, until next month—cheerio from Christchurch.

MOAWHANGO BRANCH

By Rangi Davies

The Branch M.I.A. is very active, holding its meetings every Tuesday night regularly. What with Sister Maria McCarthy leading the class, with lessons taken from the Book of Mormon, when she isn't a member of the Church yet. She studies the lessons thoroughly before coming before her pupils.

The regular evening Church sessions are held at the home of Brother McCarthy, and they are becoming more interesting. Sister Dudie Martin attends all the meetings irregardless of the weather.

The batch turned over by Mr. and Mrs. Stoney for the use of the elders is now completely renovated. Mr. Stoney has been concentrating on the tennis court for further use by the M.I.A. next season. Mr. and Mrs. Stoney are also preparing a welfare garden of vegetables, with their fruit trees for the canning, under the direction of Branch and District authorities. These folks really appreciate the Church.

We all appreciated the visit by Elder Hartley. We welcome our new elders—Elders Tolman, Ashby and Wheelwright.

Until next time we'll say kia ora, kia kaha kia piripono kite rongopai o Ihu Karaiti.

KAIUKU BRANCH

By Keita Tangiora

Brother Neil Tangiora, a student of Te Aute College, returned home last week-end for his holidays. Neil and eleven other Latter-day Saint boys at that school are attending "karakia" at the Pukehou Branch. Kia ora e nga Hunga Tapu o te peka o Pukehou, e manaaki mai nei i a tatou tamariki.

The work of improving and beautifying the half-acre section, bought for our chapel four years ago, has begun. Brother Paratene Tangiora has cleaned out and ploughed the land, so that he can put in a crop of potatoes. He hopes for a good crop, because the money obtained from the potatoes will go towards the building fund.

Brother Barney Brown has decided to erect a temporary building for us to hold our "karakias" in, instead of in the homes of the members.

The baby daughter of Tom and Molly Campbell was blessed by Elder Tangiora, and given the name of Sonia Campbell.

AUCKLAND BRANCH

By Fay Aston

A big hello, everybody!
"Activity"—a word which the M.I.A. members have really gotten acquainted with during this past month.

That familiar buzz of excitement throughout the old home in Scotia Place on the evenings of Saturday, June 10th, and Saturday, June 17th, when on both occasions a successful sports evening was sponsored by the M.I.A. officers, who are always seeking after that "little out of the ordinary" something for the entertainment of its members.

During these last two months the M-Men and Gleaners have certainly come to light in organizing Fireside Chats, which are held directly after the Sacrament Meetings on Sunday evenings. These chats are of a most educational value and are thoroughly enjoyed by those attending.

Our aroha nui goes out to Elders Bennett, Hyde, Fridal, Holmes, Packard, Hall and, last but not least, our District President, Elder Frank Horton. They departed from these shores on June 13th. God bless you all for your work here in the "Land of the Long White Cloud."

Our congratulations to Brother Don Fraser, who is now a new member of the Branch and whom we recently welcomed into our midst.

Kia ora to John Williams, who hails from Dunedin. Also, Sister Rosita Forbes of Hamilton is extended a warm welcome.

And so, until next month, kia kaha, everyone!

HUTT VALLEY BRANCH

By Marion Lyle

Our coming Hui Pariha and Gold and Green Ball, the first held in Wellington for many years, have kept the Hutt Valley Branch members very busy in preparing for these events. The date for the Gold and Green Ball has been set for July 27th, and the Hui will be on July 30th. The Hui Pariha will be held in the Dominion Farmers' Institute Building, Wellington, and we have been lucky in procuring the Empress Ballroom for the Gold and Green.

We congratulate the Porirua Branch for the splendid programme they had on Mother's Day, and which was enjoyed by all.

Elder John Simmons, Mission M.I.A. President, and Elder Ross Pypier, head of the Genealogical Department in the Mission, paid a short visit to our Branch.

The M.I.A. held a social and dance in the Transit Hall and the programme that was prepared was enjoyed by all who attended.

This is the Hutt Valley Branch signing off. See you in the next edition of the "Te Karere."

ROTORUA BRANCH

By Bart Watene

A Hui Peka was held at the supper room of the Municipal Chambers in Rotorua on June 4th.

We were happy to have with us at this Hui Elders Stewart Meha and Hehepa Heperi, whose words of counsel and advice are not to be forgotten.

The sisters of the Branch are to be complimented for the nice hot dinner that was served in the afternoon.

The highlight of the month was the Gold and Green Ball held at the Municipal Chambers on June 21st.

Both the stage and the hall were beautifully decorated with greenery and tulips, giving it a touch of Dutch atmosphere. Even to the windmill on the stage. Around the walls of the hall, too, were paintings of green pastures with windmills here and there. In all, the decorations were beautiful.

To Brother Cyril Clarke, who is our M-Men President, we say, "Keep the good work going."

The floor show, which harmonized with its surroundings, took form in its part of folk-dancing. Here, too, Sister Awhitia Hiha is to be complimented for her part in such a spectacular floor show. We wish to thank Sister Cootes, of Whakataane, for her able assistance in bringing a party along to do the Highland dances as part of the floor show. We also had a very fine supper.

So to other branches in the Mission who are yet to hold their Gold and Green Balls, I wish you luck. But I do believe ours was the best.

So to all friends who assisted in our floor show and patronized our dance, we say, "thank you."

MAROMAKU BRANCH

By Gwyneth Hay

Our Franch conference, held on June 24th and 25th, proved to be a spiritual feast for all of us here. Attendances at all the meetings were most gratifying and we would like to take this opportunity of thanking all those district officers who attended and gave us such sound counsel and advice. We should also like to thank Dr. Paewai and Brother Luxford Walker for their presence at our Sunday afternoon meeting, and also for the fine talks they delivered.

Two more members of our Branch, Brother and Sister Joseph Hay, have been called to fulfill a mission. The fact that these good folk have the courage to undertake a mission will give us here at home added strength and courage to make steps to go ahead with our work in the Branch. Their leaving has necessitated considerable reorganization in the various Branch offices. During our Hui Peka the following officers were set apart: Sunday School—Supt., Norman S. Mason; 1st counsellor, Cyril M. C. Going; 2nd counsellor, Ray V. Going; secretary, Edna

M. Horsford; asst. secretary, Melva D. Going; chorister, Melva D. Going; asst. chorister, Edna M. Horsford; pianist, Muriel G. Mason; teachers, Donald C. Mason, Gwyneth M. Hay, Mary G. Going; asst. teachers, Stanley J. Hay, Mervyn J. Going, Relief Society—President, Doris Going; 1st counsellor, Myra P. Mason; 2nd counsellor Mary G. Going; secretary, Gwyneth M. Hay, Genealogical Committee—President, C. M. C. Going, counsellors, Stanley J. Hay and Muriel G. Mason. Primary—President, Myra P. Mason; 1st counsellor, Muriel G. Mason; 2nd counsellor and secretary, Irene Going. Branch—Secretary, Mervyn J. Going; asst. secretary, George S. Going; pianist, Muriel G. Mason.

KOHUNUI BRANCH

By Dulcie Hawkins

Once again we are thankful to have our Branch President, Tahana Riwai, after being in and out of the hospital for the last few months.

His daughter, Meri Riwai, is also in the hospital and we are hoping that she will be with us, too, very soon, as she is missed very much in the various activities of the Branch.

We wish to convey our appreciation to Sister Haana Matenga for upholding our Primary, as she has been in this role for many years.

There has been great activity for the past month in the "Teharihana" home Branch. Many thanks are due to the sisters of this Branch for the fine work they are doing. Under great handicaps they sponsored a concert with the assistance of non-members.

On June 30th their efforts were rewarded. The funds were for the purpose of holding a District Gold and Green Ball at Martinborough on July 28th. So thank you, sisters, for your co-operation.

Welcome all to our Ball!

TAMAKI BRANCH

By D. R. Mihare

I wish to report that the whakapapa has been reorganized with Francis Barclay as President, Sister Pare Takana and Sister Ngete Mihaere are his counsellors, Rufus Mihaere is the secretary. The Sunday evening programme held by the whakapapa was very inspiring and was enjoyed by all.

Elder Pyper and Elder Simmons, who are Mission officers for the Whakapapa and M.I.A., paid our Branch a visit concerning these respective organizations. All the officers in attendance at this meeting enjoyed their counsel.

The district whakapapa officers and M.I.A. officers also visited the Branch in connection with the work of these organizations in the Branch, especially the Gold and Green Ball and assignments for the Hui Pariha to be held at Korongato. Elder Danielson paid the Branch a short visit.

Albert Cannon, who is a radar mechanic aboard the H.M.N.Z.S. Pukaki, was very

welcome when he came home for a short holiday. We wish to congratulate him on his good work.

Elder Lines, our new District President, and Elder Scirkovitch paid the Branch two very important visits. First was in connection with the records of all the members of our Branch, and second was pertaining to a district week-end missionary system. Many members assembled to attend this meeting. Brothers Ra Puriri, Claude Hawea and George Randall, Jnr., have been appointed to carry out the missionary system in the district.

We wish to congratulate the M.I.A. officers in the extensive work they are doing to the meeting house in preparation for the Ball.

MATARAU BRANCH

By Anaru Wihongi

In the absence of my sister I feel honoured in continuing the branch reports of activities. The Sunday School organization is progressing very well, along with the Primary and M.I.A. Sunday evening, June 18, the M.I.A. had the privilege of conducting the meeting, and it was very interesting. Numerous questions were asked about the Bible and the Book of Mormon. The Explorers and Beehive groups came to a draw, answering the same number of questions. There were also many visitors present who also took part in the programme. Albert Joyce, who is a non-member and a counsellor in the M.I.A., is very active, and we hope for the day when he will become one of us through the waters of baptism. At the conclusion of this session a lovely supper was served and enjoyed by all. The whole of the Branch is looking forward to July 16th, to the celebration of Sister Tekuhi Witehira, who will be 70 years of age. This good sister is very active, and a staunch member in our Church. She is also looked upon as the mother of this Branch.

Today we were honoured in having a visit from our District President, Elder J. L. Bates, along with his hoa, Elder Lowry. They gave some very inspiring talks. Kia kaha nga kaumatua kite tiro tiro ia matou menga mema katoa, kia kaha kite pupuri nga tikanga o to tatou rongopai.

MAKETU BRANCH

By Sister Wharekura

Our Branch President, Elder Tiata Witehira, along with Joe Hohaena, visited the Te Kahika Sunday School. They report a very good meeting. Elder Hohepa Wharekura, 1st counsellor of the District, traveled to Rotorua to attend the Hui Peka there.

Visitors to our Branch on June 11th were James Waerea and Bart Watene of the Sunday School and M.I.A. in the district. Also visiting us was Sister Messines Rogers, President of the Primary for the district. All these officers hail from Rotorua. We appreciate their visits to our Branch. They are commended for the good work.

Our Branch was well represented at the leadership meeting sponsored by the District Presidency held at Rotorua on June 24th.

A bonny baby boy was born to Brother and Sister Bill Morris at the Te Puke Annex on June 17th.

As our Hui Peka is being held next week-end the Saints are kept very busy. So, until next month, cheerio, everyone!

MANAIA BRANCH

By Shirley Manu

The activities of the Manaia Branch are well under way and much enthusiasm is being shown by the different members of the Church in pushing the work along. On June 9th three of our M.I.A. girls were asked to sing at a Scotch concert in Manaia. They sang, and the applause that they received nearly brought the house down. Incidentally, one of the songs they sang was the ladies' trio competition piece sung at Hui Tau, and they made a better job of it at the concert than they did at Hui Tau.

On June 21st the older folks of our Branch journeyed to Porirua to attend the funeral of Jim Toi. We extend to all his relatives our deepest sympathies. Mutual meetings are now being held at various homes owing to the inability of some of our members to journey to the pa to attend these meetings. Holding these meetings at different homes is indeed proving quite successful. Reconstruction of our pa is well under way and it is hoped that all renovations will be completed in the near future.

KORONGATA BRANCH

By A. Crawford

On the King's birthday both the Mata-riki hockey teams, men and women, won the double and brought home the honours.

The most welcomed visitors to our Branch were Elder Pypier and Elder Simmons. Under the direction of Elder Lines, a special district officers' meeting was held on June 11th. There Elders Pypier and Simmons presented some wonderful talks on Whakapapa, Sunday School and M.I.A.

Two of our boys from the M.A.C. football teams were chosen to represent the Hawke's Bay against the British Isles team. They were Peter Hapi and Kate Parahi.

June brings Father's Day, a day that will long be remembered, for it was certainly revered in speech, song, poetry, tableau and musical numbers. After this service the fathers were entertained at a banquet in their honour. Thanks to the young mothers who responded faithfully to the request of the Relief Society. After much planning and preparation our first fireside meeting was held in the home of Brother and Sister Hamiora Kamau. In order to assure the interest of these particular groups it has been held fortnightly.

We welcome home Alice, Lily, and Marlene, who are pupils of the Saint Joseph College, for their term holidays. Enjoy yourselves, girls.

Elder Lines has surely got the ball rolling. He has introduced into the district a new missionary system which I am sure will prove satisfactory. Representatives from branches were present.

We will see you all at our Hui Pariha on July 22nd and 23rd.

KAIKOHE BRANCH

J. Luxford P. Walker Reporting

Hello, everybody! Progress is the word! Activity is the slogan! Improvement is the theme! And faith in God is our strength! "The Kaikohe Branch is on fire!"

The Lord's business is making such progress up here that the people will have to queue for seats in our Sunday meetings if we don't get another chapel. Our attendance of 64 last Sunday morning would have made the proverbial sardine can feel empty by comparison. The improvement in our recent active membership is proving a problem to the housing of our chapel. Class room space is at a premium and we are having to resort to one or two of the members' cars for one class and good old "Mother Earth" with the "wide open spaces" for another. Do we need a new chapel? Why, even a good imagination won't solve our problems of accommodation now! However, "come, come, come to the Church in the Wild Wood" and let's show that we deserve our promised chapel!

The Branch is not yet fully organized, but under the new Presidency and the officers of the organizations so far set apart, the work is literally "firing ahead."

We wish to welcome two families to our Branch, Brother James Heperi and Brother Gardner with their good wives and families. These people, with the wonderful spirit that they have brought with them, are already proving great assets to us.

Sister Apikara Paewai of Dannevirke has been spending the past three months with Brother and Sister Manahi Paewai. Nitama Cowley Paewai—Junior to you—is fine and growing by the pound. Which will a baby say first is often a parental question "Mum or Dad?" His Rugby career has already begun with the presentation of his new football. His Dad-trainer has put him on a strict diet, lots of sleep and light exercise, confined mainly to dribbling.

Brother Paewai and yours truly are established together here in our respective professions. Both of us have our surgeries in the one building, which is probably the newest in Kaikohe. So, in combination with the Priesthood, just send up for repairs—mind, body, or soul!

An endeavour is being made to place our Branch finances on a budget system, similar to that in Zion. We think it's unique in the Mission, but we'll tell you more later.

Our M.I.A. has been making plans and preparing for the coming Gold and Green Ball, which will be held on the 25th August.

The Branch Presidency have taken upon themselves the responsibility of straightening out their own Branch records rather than leave it to the already over-burdened shoulders of our good missionaries.

On Sunday, 2nd July, the Relief Society conducted a beautiful programme in the special first Sunday of the month evening service, their theme being "Thou shalt love the Lord thy God . . . and thy neighbour as thyself." Their pageant and speakers were deserving of the praise and joy that the congregation afterwards expressed.

That's all for now, but keep your eyes upon this column!

Per medium of "Te Karere" your reporter says "Hello" to my ex-Branch Lower Hutt, to Dannevirke, to Porirua, and, last but not least, to Dunedin. Here endeth, with greetings to you all.

Remember! Keep your eyes upon this column!

PALMERSTON NORTH BRANCH

Greetings, everybody. Palmerston North missionaries and Saints are giving themselves headaches now making arrangements for our Gold and Green Ball and Hui in September. We are planning on having them on the 2nd or 9th. Most likely the 9th.

The Ball will be Palmerston North's first and we want it to be a success, so rally around, folks, and help us.

June 7th heralded in another year for Elder Anderson and so a birthday party was held in his honour at Sister Cooksley's. A good time was had by all, especially those who were initiated into the Bird Club.

Sister Lea Cooksley is contemplating giving up high-heeled shoes now, she has her left leg in plaster following a slight accident alighting from a bus (in high heels). We hope she will be A1 for the Ball. More news next month, folks.

HOE-O-TAINUI BRANCH

Hello, "Te Karere" readers. Here we come crawling back once more into the news. It's many moons since we have reported. As the activities of our Peka were inclined to be backwards and downwards, it is undoubtedly the spirit that prompted our silence on these pages.

However, reporting on recent events: On June 18th we were blessed, for on this date our special missionaries (Heperi and Meha) with Elder Magleby, visited our Branch. A gathering of the Hunga Tapu's were convened and everyone heard the special message which these brethren were called to expound.

"Awake, ye members of the Branch, listen to the voice of warning, and put aside your deeds of yesterday."

WAIROA H.B. BRANCH

By Kate Marsh

"WHB calling all ears and eyes attention; please listen and see here."

We Saints of this Branch wish to extend our sympathy to the family and relatives of Sister Ripene Winiata who passed away on the 12th of June. The burial service was held at the Putahi Cemetery with Elders Wright and Neilson officiating. We sincerely mourn her loss and are sorrowful for her grieving family and pray that the Lord Almighty will heal their anguish and comfort their hearts.

Our M.I.A. is progressing most favourably, with keen interest shown by the children. I said "Children, didn't I? Well, mostly non-members. Children from 12 to 19 years, even under, the oldest being our Y.M.M.I.A. President, Douglas Hakopa. We have only two classes in our M.I.A. They are the Explorers and Beehive classes. The Explorers, who are mostly at the age of 14 and 15, and two or three at 17, are taught by Brother Paratene Matenga, who is 19 years old and the only one at that age. Beehive girls at the ages of 12, 14 and 15 are taught by the Y.W.M.I.A. President, Sister O'Keroa Marsh, who is 18 years of age.

The Relief Society and Sunday Schools are also progressing favourably.

Guess my time is up now, only 250 words, must remember that. Keep tuning in for this station.

This is Station WHB saying, "Au Revoir."

AWARUA REPORTING

By Moses Wihongi

Hello, once again, to the Saints of the New Zealand Mission. We bring you the news and activities of the Awarua Branch for this month. The M.I.A. held a concert on the 16th of June. It proved to be a great success. A bus was run from Parakao and another from Kaikohe. After the concert programme was over, a dance rounded up the evening. Music was provided by the local boys. The concert was in aid of a piano for our hall.

Also this month both the Y.M. and Y.W.M.I.A. were visited by the heads of the Bay of Islands M.I.A. Board to check with the reports and Mutual activities.

MOKAU BRANCH

By Sister Sophy Pene

Our Relief Society, M.I.A. and Primary are all on "Active Service." Relief Society members have sent in a small fund for the purpose of providing Sister Una and Brother William Thompson with a food parcel. A bag of potatoes were later sent in by Sister Edith Howe.

The Hui Peka spirit has reached a new height in Mokau Branch. The Punaruku Branch has united with the Mokau Branch, and with combined efforts we are determined to make the forthcoming Hui Peka a success.

Brother Huru and Waipu Paratene, who was away for a considerable length of time, have returned home.

Kia ora, folks. A "special" greeting from our Branch goes to our former reporter, Sister Mary Roberts, Brother Peter Ape, wherever you are, "Kia ora."

We are glad to report that Sister Harriet Waetford and Brother Opai Moses, who have been seriously ill for some time, are on the road to recovery.

Early this month at the Whangarei Hospital, Agnes Remo Wetere passed away. To her husband, Peter Remo Wetere, and family we extend our heartfelt sympathy.

HOROERA NEWS By Josephine Panere

The month of June has been rather a sad one in as much as we have lost Brother James Daves of Hicks Bay. To his family and relatives we extend our deepest sympathy.

Mr. and Mrs. Karohina lost their newborn baby. To them also we extend our deepest sympathy. Mrs. Karohina is still confined to her bed in the Te Puia Hospital and we wish her a speedy recovery. Although non-members, their children are regular Sunday School attenders, and Mary, their daughter, is a Sunday School teacher.

The burial of the baby was performed by Brother Haw Ruwhiu.

We welcome to our midst the Howell family, who, due to the visits of Brother Ruwhiu, Sister Potae and Mrs. Puha, are now attending Sunday School. The above persons have been very busy taking cottage meetings to the homes of non-members, as well as to homes of Saints, and as a result more people are investigating.

Recently Brother Aspinall and Brother Ruwhiu attended a District officers' meeting in Tolaga Bay, and from all accounts things look very promising.

STATISTICS

Births: To Brother and Sister M. Pere, Hamilton Branch, a daughter.
To Mr. and Mrs. Bill Morris, Maketu Branch, a son.
To Mr. and Mrs. Ian Dennison, Korongata Branch, a son.

Baptisms:

- ° Charlotte Peihopa, Kaikou Branch, June 4, 1950
- ° Mari Shortland, Kaikou Branch, June 4, 1950.
- ° Hoani Tipene, Te Horo Branch, June 11, 1950.
- ° Maehe Wiremu Neho, Te Horo Branch, June 11, 1950.
- ° Rawinia Tahī Waa, Te Horo Branch.

Ordinations: Houhua Warene, a deacon, Nelson Branch.
Aphiai Hemi, a deacon, Nelson Branch.

Marriages: Sister Maraea to Manu Waa, Te Horo Branch.
Sister Barrett to Brother Purrie, Dunedin Branch.

Deaths: Infant daughter of Mr. and Mrs. Jack McCulloch, Dunedin.
Ngahina Takana, Karioi, June 5, 1950.
Peter McDonnell, Karioi, June 1, 1950.
Monica Davies Hopa, Gordonton, May 30, 1950.
Maiti Waerea Tuhi, wife of Okeroa Tuhi, Korongata Branch.
Agnes Remo Wetere, Mokau Branch.
Ripene Winiata, Hawke's Bay.
Roka Martin, Huntly Branch, April 3, 1950.



*The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.*

—Longfellow.

Road Between

Somewhere between frugality and waste

There is a middle road that I must go:

Not watching sunset with too great a haste,

Nor being, for a shooting star, too slow;

Not giving up the hyacinth to feed

The body only, nor allowing bread

To go unused when there is monstrous need.

I must not store away, till I am dead,

The fairest things, nor be extravagant

With laughter, coloured word, or love I shall

Be giving. There's road between the scant

Pinched way of living and the prodigal—

*And I must find it, who have learned from
each extreme,*

The lesson it has had to teach.

—Elaine V. Emans.



Coming from all walks of life, these missionaries have been called to proclaim the restored truths that were formerly introduced to the world during the Meridian of Time. Paying their own way, they are part of a missionary force of approximately 5,000 men and women. Their objective: to preach the gospel to every nation, kindred, tongue and people.

Te Karere

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



A Maori Warrior

SEPTEMBER - 1950

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.

OUR COVER PICTURE THIS MONTH represents the Maori People of whom we are paying tribute to in marking the 600th anniversary of their centennial year celebrations. A very interesting narrative of this Polynesian race is portrayed on Page 291.

TE KARERE

Established 1907

Wahanga 44

Nama 9

Hepetema, 1950

Gordon C. Young	Tumuaki Mihana
Walt Buehner	Etita
George R. Hall (Hori Hooro)	Kaiwhakamaori
Malin Perry	Hekeretari o te Mihana
Charles L. Querry	Asst. Secretary
Harlow W. Pickett	Mission Recorder

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

Hearken O Ye People of My Church	282
--	-----


Special Features:

The Message of Restoration	286
Origin of the Maori People	291
Ways of Growing Old	293
Spirit of Discernment	294
Farewell	297

Church Features:

The President's Page	284
Women's Corner	285
This World-wide Church	290
Here and There in the Mission	298
Nga Pou-Tokomanawa o Roto i Te Hitori o Te Hahi	302
News of the Field	305

Hearken O Ye People Of My Church



AND I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God and give glory unto Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she commanded all nations drink of the wine of the wrath of her fornication. (Rev. Chapt. 14, verses 6-8.)

With these inspired words John the Revelator predicted the restoration of this Gospel to the earth and the subsequent destruction of that power which filled the earth with darkness, spiritual inebriety and wickedness. These events were not revelations of the past, but were prophecies of the future manifested to the Apostle John. In the fourth chapter of the fifth verse of the Book of Revelations we read where our beloved Apostle looked, and beheld, a door that was opened in the heaven: and the first voice which he heard was as loud as a trumpet which said, "Come up hither, and I will show thee things which must be hereafter."

The purpose for an angel to be seen flying through the midst of heaven and bearing that everlasting Gospel, and preaching to every nation, kindred, tongue and people, at that time, was to tell them that they were not living in accordance with the original, eternal plan of salvation.

An interesting point predicting the events that would occur previous to the Lord's coming and "the end of the world," was when Christ said, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." (Matt. Chapt. 24, verse 14.) From this we learn that the Gospel as preached by Christ and delivered by Him to the Apostles is to be preached in all the world as a witness of His second advent and a sign of the approaching end.

Why will men in this day accept readily the stories in the Bible of visits from angels, but deny this to be possible today? Is it because the Lord no longer cares for mankind? Is He too busy? Surely there is evidence that a restoration

of the Gospel is needed today. The prophet Nephi predicted that in these last days men would say, "A Bible! A Bible! We have got a Bible, and there cannot be any more Bible. Today, how often we have heard this repeated almost word for word.

It was in the year 1823 that the angel spoken of by John the Revelator came with the everlasting Gospel. The angel spoken of in the 14th Chapter of Revelations was among the things which John was told, "must be hereafter." It was that angel who appeared to a boy scarcely the age of 18 whose name was a common one and, too, whose occupation was that of a farm boy.

If the restoration of this Gospel did not come through Joseph Smith, then through whom has it come? If it has not come then the time is short in which the messenger may appear. The present world is in a dreadful state today. The Lord is not the author of confusion, nor of false doctrine, yet the churches of the land are empty, beer halls and liquor parlors are filled. Blasphemy, drunkenness of tobacco and immorality, control the hearts of the people. These conditions cannot be denied.

Without question we are rapidly approaching the great day of the Lord, that time of "refreshing," when He will come in the clouds of heavens bearing that everlasting Gospel. Then He shall commission His servants and send them forth to proclaim repentance and will again say to the people, "The coming of the Lord is nigh." Surely the Lord would not depend entirely upon the predictions of his ancient prophets for this warning of His second coming. True, the warnings of old are not to be slighted, but reason also compels us to believe that the Lord would again raise His voice through His appointed servants in warning that we, the people of today, might know that this great and dreadful day is even now at our doors. It is to be a day of peace and joy to the righteous, but a dreadful day to the wicked. And thus the Lord has spoken:

"Hearken, O ye people of my Church, saith the voice of Him who dwells on high and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

"For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the house-tops, and their secret acts shall be revealed." (D. & C. 1:1-3.)

—E. W. BUEHNER.



The President's Page

Dear e hoa ma

THE Aorangi has gone again returning nine of our fine missionaries to their homes. Three more local elders on full-time missions have been released. Our missionary force is less than one-half what it was a year ago.

Organization in some districts is very complete and the members of the Church are taking more of the responsibility of helping carry on the activity of the districts and Branches, and also endeavouring to get inactive members back into Church attendance.

Notably Hawke's Bay, with Elder Lines as District President, has a wonderful missionary system and it was gratifying to me to see the activity of the people in this wonderful work.

These home missionaries can help wonderfully with the Church members and also acquainting outsiders with the principles of the Gospel. It will have the effect of stimulating their own desire to learn more of the Gospel and, by learning more themselves, will want to impart it to others. I'm sure this is pleasing to our Heavenly Father.

The time has come when the members of the Church must lead exemplary lives and live their religion; we are being wonderfully favoured in being given permission to build our college and Auckland chapel.

Also I'm very disappointed in having a pessimistic faction among the members who, instead of uniting their faith and helping, are prone to prophecy the failure of these undertakings.

I can tell you the Lord wants these things done. His hand is shown constantly in the way things have been accomplished. But we must do our part and I'm so appreciative of the members who have told me they are ready at a moment's notice to carry their share of the load.

Do you all appreciate what it means for us to be given permission to build the Auckland Chapel which will be the first Church to be built on Queen Street and, with one or two exceptions, the first building on that street in nearly thirty years?

There are some members throughout the mission who are letting their personal feelings interfere in the overall activity and growth of the Church work. We must learn that we have great obligations to the work of God but are not indispensable. Any of us can drop out but the work will go on, and when we are at outs with the spirit of our calling we are only hurting ourselves.

Let us put petty jealousies and ill-feeling out of our hearts and truly combine in furthering the Lord's work in this beautiful land.

It is to such groups as these that we are looking, to preach the Gospel to the many people who have not heard. All of the members should do missionary work, telling their neighbours, fellow employees, and friends about the wonders of the restored Gospel.

—TUMUAKI YOUNG.

Women's Corner

BY VIRGINIA D. YOUNG



AS many of you may know, the permit has been granted for the college, and consequently the sisters in the mission have a big job ahead of them. We think the best way to help is to furnish the bedding. We are asking each sister to donate one pound and with it we will buy sheeting and materials for bedspreads which we will send out to the branches to be made, also blankets, pillows and mattresses if possible. Many of us will have our children attending college and we do want to have things nice for them. This is our chance to really do something for our people. The condition of the world today makes it necessary to get our order in as soon as possible for blankets and material in case there is a shortage. You all responded so wonderfully to the building fund in Zion that I'm sure you will want to help again. This will be a very worthwhile project and I'm sure we all appreciate the opportunity we have of helping in this way. We would also like the small branches to make one single, warm, practical quilt for the college and the larger branches to make more. They needn't be fancy, but we would like them warm.

May the Lord bless you and help you to continue to co-operate as you have in the past.

At the recent Hawke's Bay Pariha we had a very lovely experience. Once

again proving to us that when the women are called upon to do something we can depend on them to help. After Tumuaki's arrival back from the Islands he told us how badly they needed a piano, so we decided we would ask the women at the Hui if they would be willing to help toward sending a piano over there to the Saints. Everyone of them were more than anxious to help. After the hands went down Sister Rangī Te Ngaio of Nuhaka raised her hand and said that she had a fine piano she would be willing to give to our people over there. We all appreciated it so much and loved the spirit in which she offered it. We are all very grateful to this fine sister.

I just received a letter from Sister Una Thompson telling us of the fine Gold and Green Ball they had and how much everyone enjoyed it. Many people have asked if it could be repeated again for they had never seen anything like it before. She made beautiful costumes so lovely in fact that they wondered if they had been sent from New Zealand or America. They had 365 people who attended and everyone really enjoyed themselves. I'm sure the piano will be greatly appreciated for the future functions.



The Message of The Restoration

By **BRUCE R. McCONKIE** of the **First Council of the Twelve**

IF the Holy Ghost will give me utterance, I should like to say some things to you about how I think the message of the restoration can be carried to the world with power and effect.

This message is, first foremost, and above all other things: that Jesus Christ is the Son of the Living God; that He is the Saviour of the World and the Redeemer of men; that salvation was and is and is to come, in and through His name only. We believe that He came into the world to do the will of His Father and work out the infinite and eternal atonement, and that by virtue of this atonement all men who believe and obey the Gospel laws will be raised in immortality unto eternal life. It is only by obedience to His laws and His ordinances that we may gain the celestial kingdom.

This message is, secondly, that Joseph Smith, Jr., is the chosen prophet through whom the fullness of the everlasting Gospel has been restored in this dispensation. He was chosen by Christ to be the restorer and revealer of all things necessary for the salvation and exaltation of man; he gave again on earth every law, every principle, and every doctrine by conformity to which we may gain the kingdom of God.

This message is, thirdly, that this Church of Jesus Christ of Latter-day Saints is, at this moment, the only true and living Church upon the face of the whole earth. It is the only place where the plan of life and salvation is found. There is no other path and no other way whereby men can strive and gain peace and happiness that is available for those who live right in this life, and the eternal life that God has promised the Saints in the world to come.

Now we want to carry this message to the world in the way that the Lord wants us to carry it. We want to preach the truth in purity and in perfection, and to do it in the way the Lord wants it done. The only single formula whereby we may do this is for us so to live (and our elders in the mission fields so to live) that we can be guided by the Holy Ghost. We must to be guided by the Holy Ghost. We must to be guided by the Spirit. We have the Lord tell us how He wants us to teach the message of the restoration, and every doctrine of the Gospel, and He will do this by revelation from the Holy Ghost if we are worthy to receive it.

One of the chief differences between us and the churches which are built up, and not unto the Lord, is that the Holy

Ghost gives us utterance if we are faithful, but that the people in the world teach with their learning, and deny the Holy Ghost, which giveth utterance.

The Holy Ghost revealed to Nephi about latter-day church conditions. Speaking of this very day Nephi foretold that many would teach "false and vain and foolish doctrines." He said that:

Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted . . . they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men. (Nephi 28:12, 14.)

We have no interest in teaching by the wisdom or learning or according to the precepts of men. We want to teach the Gospel the way the Lord would have us teach it, and to do it under the power and influence of the Holy Ghost. If we will do that, we will teach sound doctrine. It will be the truth. It will build faith and increase righteousness in the hearts of men, and they will be led along that path which leads to the celestial world.

But if we teach without the Spirit of the Lord, if we are not guided by the Holy Ghost, we will be teaching at our peril. It is a serious thing to teach false doctrine, to teach that which is not true, to teach that which does not build faith in the hearts of men.

In that same sermon on latter-day church conditions, Nephi said, the Holy Ghost giving him utterance . . . "and all those who preach false doctrines . . . wo, wo, wo, be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!" (2 Nephi 28:15.)

There is no hope and no salvation and no blessing in carrying any message to the world by the power of man. The philosophies of the world and the wisdom of the wise shall perish. We cannot touch the hearts of men, but the Lord can, and He will touch them through our ministry if we have the Spirit of the Lord in our hearts. We will get that Spirit if we are righteous in our living and in the things we do.

And so it is that the Lord said by revelation to the whole Church through the Prophet Joseph Smith, that: "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.)

And so it is that he has sent his elders out in this day commanding that they take no thought beforehand what they should say but instructing that they should treasure up in their minds continually the words of life. Theirs is then the promise that it shall be given them in the very hour that portion which should be meted to every man.

If we can have the Holy Ghost as our guide, we shall be able to touch the hearts of righteous men; we shall do the things that the Lord wants us to do; and this course will give us peace here and eternal reward hereafter.

Now, associated with this principle, this only perfect plan and formula for carrying our messages to the world, is another. The Lord said to the Prophet Joseph Smith, "This generation shall have my word through you." (D. & C. 5:10.)

Now, I take it that we are not obligated to teach the message of salvation the way it was revealed to Peter, James, and John, to Moses, or Adam, or any of the ancient prophets, but that the Lord wants us to carry this message the way it was given through the

Prophet Joseph Smith. It is the same message of salvation now as it was then. The Gospel never changes. All men who ever gain salvation will win it by obedience to the same eternal laws. But in each age it has to be accepted from the oracles whom the Lord sends for that age and time.

Joseph Smith was given the keys of salvation as pertaining to all men who live in the Dispensation of the Fullness of Times. That means that he stands at the head of this dispensation. It means that under Adam, the great high priest who stands at the head of all dispensations, and under Christ who is the Saviour of the world, he directs all the affairs of God in the world as pertaining to this dispensation.

When we link the name of Joseph Smith with the name of Jesus Christ in the testimonies we bear, we are doing that which is pleasing to the Lord. If we had lived in ancient Israel and had attended the testimony meetings that they held, we would have linked the name of Moses with the name of Jesus Christ, because he headed that dispensation. And if we had lived in Enoch's day or Abraham's or Adam's we would have testified of Christ and the man who stood at the head of that particular dispensation.

But to us the word of the Lord is sent forth through Joseph Smith. It has been given through him in the manner and form, to the degree, and in the plainness that is adapted to the capacity and abilities of people who now live in the world. Some of the ancient scriptures are not so plain and intelligible to us as the modern. They were written for people who had the social conditions, the philosophies, and the backgrounds that existed generations and milleniums ago. What we have, as it has come through Joseph Smith, is adapted to our intelligence and our capacity. If we shall study it in preference to anything else, we shall have more light, more truth, and more

understanding of the mind and will of the Lord, and the things that we have to do in order to be saved in His kingdom, than we could gain from any other source.

This does not mean that we do not accept the Bible. We do with all our hearts, and we do not try to spiritualize away its teachings. We believe it to be the word of God as far as it is translated correctly. We believe all that God has revealed, and every revelation given to Joseph Smith is in strictest harmony with every revelation given through any prophet in any age. Truth is always the same; revelations never contradict each other. But there is no salvation in reading the Bible and stopping there. People must find a living oracle, a legal administrator, someone who can bind on earth and seal in heaven, someone whose teachings and performances will be recognised by the Lord. And that is where Joseph Smith and the present living oracles come in.

So that we may carry the message of salvation to the world in this generation through Joseph Smith, we have had certain tools given us. The chief of these is the Book of Mormon. That book is a witness for Jesus Christ. Such is its chief purpose. It testifies of Him, and it teaches the doctrines of His Gospel in plainness and purity, and let it not be forgotten that our chief mission is to bear testimony of Christ and teach the doctrines of His Gospel.

Next, the Book of Mormon is a witness that Joseph Smith is a prophet of God, that he restored the fullness of the Gospel and was everything we claim him to have been. No man could have written the Book of Mormon, and any person who will study it with a sincere heart, with real intent, having faith in Christ, following Moroni's counsel, will get the witness in his heart that Joseph Smith obtained that book from the plates in exactly the manner in which he said he got it.

So, by using the Book of Mormon to carry our message to the world, we carry forth the testimony of Christ and of Joseph Smith. If those to whom we preach have righteousness in their hearts they soon receive, by the power of the Holy Ghost, the knowledge that Jesus is the Christ, the Son of the Living God; they soon get by revelation from the Holy Ghost the knowledge that Jesus is the Christ, the Son of the Living God; they soon get by revelation from the Holy Ghost the knowledge that Joseph Smith is His prophet and the head of His work for this age and dispensation.

Then, because the Lord giveth not His Spirit by portions, and because they have tasted of the power and inspiration of the Holy Ghost in these two particulars, they will get, also by revelation from the Holy Ghost, the knowledge that this Church, this kingdom, is the only true and living Church upon the face of the whole earth.

These three things are the very ones we want to get all the righteous everywhere to accept, and the Book of Mormon is the means whereby we may accomplish it.

The Prophet Joseph Smith said that the Book of Mormon was the most correct of any book on earth and the keystone of our religion, and that a man would get nearer to God by abiding its precepts than by any other book.

Why, that is the very thing we want the world to do. We want the people who hear the message that we bear to get so near to the Lord that in contrition and humility they will repent their sins, come in at the gate of baptism, and grow in faith and in righteousness until they become the sons of God, heirs to His eternal kingdom.

As far as the Latter-day Saints are concerned, if they would read and study that book, with the same real intent, purpose, and faith in Christ of which Moroni spoke, they would discover that faith would grow in their

hearts. They would get a knowledge of the principles of salvation. They would have desires of righteousness spring up in their souls. Soon they would not have any inclination or any desire of any aim except to be in harmony with all of their brethren, with their bishops and stake presidents, and with every righteous person in the kingdom.

If you get the spirit of the Book of Mormon, you cannot be out of harmony with the Lord's work and with His mind and will in this day.

With these brethren who have testified, I have in my heart a knowledge and an assurance that is real and positive and certain that this work is true. I know just as well as I know anything in this world that Jesus Christ is the Son of God and that Joseph Smith is His chiefest prophet and His chiefest witness for this dispensation.

At that strait gate where men must enter if they attain the celestial world, there stands a keeper of the gate who is the Holy One of Israel. He employeth no servant there . . . "and there is none other way save it be by the gate; for He cannot be deceived for the Lord God is His name."

But those who receive the servants of the Lord receive Him, and He in turn receives them because they received His servants. And as pertaining to people who lived in this dispensation, when the judgment is set and the books are opened, they will find that the Prophet Joseph Smith will be seated on the right hand of Christ, and it will be with his approval and his approbation and his counsel and his consent that all men from his dispensation who attain salvation will be permitted to inherit it.

I glory in the testimony that I have. I know that this work is true and that this is the Lord's Church. I pray that the work may roll forth and that the Lord's purpose may prevail in the earth. In the name of Jesus Christ, Amen.

THIS *World-Wide* CHURCH

Branch Maintains Six Missionaries

The Bend Branch, Northwestern States Mission, consisting of only 273 members, has six missionaries in the field.

Under the administration of James F. Chappell, former branch president and now president of the Bend District, the Branch not only maintains the six fulltime missionaries but has six local missionaries working in co-operation with elders in the Bend area.

The following are the missionaries and their respective missions: Betty Hansen, North Central States; William J. Harris, Northern States; Maylen C. Madsen, East Central; Jean F. Hanneman, Northern California; and Patricia Stein, Central States.

President Evon W. Huntsman Again Called to Tonga

"We will be ready whenever you wish us to go." That answer was received recently by the First Presidency from Elder and Mrs. Evon W. Huntsman, Idaho Falls, who have been recalled to head the Tongan Mission.

Elder Huntsman, for the second time in four years, will succeed Elder Emile C. Dunn as president of the mission. Elder Huntsman succeeded Elder Dunn in April, 1946, after Elder Dunn had served since January, 1936.

Set apart by President George Albert Smith, Elder Huntsman served as mission president until September 17, 1948, when he was succeeded by Elder Dunn.

From 1912 to 1915 Elder Huntsman served as a missionary in the Tongan Mission.

A former member of the Shelley Stake High Council, he was also agriculture chairman of the Shelley Stake Welfare Committee for five years.

In their letter to the First Presidency the Huntsmans said they were "very grateful . . . for the call."

Three Air Flights Bring 122 to M.I.A. Meet

From Los Angeles 122 M.I.A. leaders came to Salt Lake City in three chartered air flights to attend the General Conference.

The group came largely from Inglewood, California, and included the stake Y.M.M.I.A. superintendent, Y.W.M.I.A. president and stake activity counsellor.

Singers took part in the music festival in the Tabernacle and dancers participated in a dance festival that was held the following day at the University of Utah Stadium.

A member of the Inglewood Stake Sunday School superintendency organized the flight travelling by Western Air Lines planes.

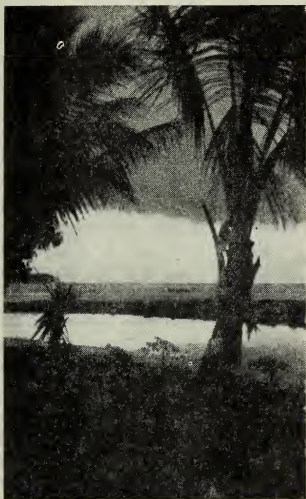
Brigham Young Honoured

Brigham Young has been given the honour at placement in the Capital Building in Washington D.C. with a statue carved from Italian marble. The

(Continued on Page 294)

Origin of The Maori People

BY JOHN Q. ADAMS, former President of the Samoan Mission.



A VERY interesting bit of narrative was given by Brother James Southon, who, himself, remembers it distinctly from reading it in a current magazine, the *Australian Review of Reviews*. At the time, for some strange reason, it impressed him deeply, and since joining our Church, some years ago, its real significance becomes more apparent as an additional light upon Book of Mormon truths. Here is the narrative as Brother Southon relates it:

A certain Captain Barclay, of H.M.S. *Orpheus*, cruising in New Zealand waters, was at one time the guest of Sir George Grey, Governor of New Zealand. In conversation, the topic dis-

cussed turned to the origin of the Maori people. The governor informed the captain that on the Island of Motu-tapu (forbidden or sacred island), there were at that time two stone gods which were looked upon by the Maoris as so sacred as to be viewed by no one except attending priests, upon pain of death. The Governor himself had been permitted this privilege, however, through some favour extended the natives in days gone by. The result of the conversation was that Captain Barclay became sufficiently interested to desire a glimpse also of such relics.

Through intercession of the Governor, the captain obtained permission to visit the island. He was greatly struck with the enormous size of the origin of the images, upon coming to examine them. Both were some fifteen feet in height, and of an estimated weight of more than a ton each. Upon inquiry as to the source of the origin of the images, the Maoris informed him that they had been brought from an island called "Hawaiki," which place they were accustomed to visit in former days. On one occasion an attempted usual visit resulted in failure through their inability to locate the island, and they returned from their fruitless quest to New Zealand, firmly convinced that it had sunk into the depths of the sea.

As regarding the stone from which the images had been sculptured, no similar material of like formation existed in New Zealand. This gave Captain Barclay the idea that, providing he could trace the source of the origin of the gods, he would simul-

taneously be able to connect the origin of the Maoris with their present abode.

Some two years after this event, the captain was cruising in his vessel in the vicinity of Easter Island, some four thousand miles from New Zealand, engaged in survey work. Upon setting foot ashore he was astonished to see several gods very similar to those encountered in New Zealand. Some were in a perfect state of preservation, whole others were partially demolished, some being in the sea where they could be seen at low tide. Here again the search was instituted for the quarry from which the images could have been taken, but all to no purpose.

Puzzled but still persistent, the captain later on heard of such a quarry having been discovered in South America on the banks of the Orinoco River, in Peru. Having occasion to pass that way on one of his cruises, he made it a point to call, and found the identical sort of god in material, shape and size, and in every particular that he had originally observed in the New Zealand images! Although these three

strangely encountered places where he had providentially stumbled upon his clue were thousands of miles apart and in isolated sections of the earth, yet they became at once well connected links in a chain of perfect evidence as to these sacred images originating in South America.

In the face of such a remarkable and incontrovertible fact as this, that in some olden generation the Polynesian island groups could have been peopled by inhabitants from the American continent far to the eastward as easily as that such massive handiwork of theirs could thus be transported across the ocean, how can skepticism of the most pronounced character scoff at such unimpeachable testimony? Bit by bit conclusive evidence of the divinity of the Book of Mormon, with its history of the ancient Israelitish inhabitants of the Western Hemisphere, is accumulating as the years pass, and in the hope that this very interesting and thoroughly authentic discovery of the captain may assume the full value of external proof.



THIS WORLD-WIDE CHURCH (Continued from Page 292)

carving was done by a grandson of Brigham Young, Mahonri Young.

In the Utah State legislature there was a unanimous decision that Brigham Young should be the honoured man. Each State is entitled to have two statues in Statuary Hall.

The Brigham Young Statue Commission was authorized by a joint

resolution of the Utah Senate and the Home of Representatives, February 27, 1945, under Governor Herbert B. Maw.

This monument is being erected by the sons of the Utah pioneers, the Church and descendants of Brigham Young.

Ways of Growing Old

BY WILL H. BROWN

SMOKERS who live to a good old age are so rare that the tobacco organs grasp such instances for the widest possible publicity. It is not so much the fact of living a long time that counts as to how one lives. Dr. D. H. Kress tells in *Life and Health* of a man in San Francisco 100 years of age who had smoked for 75 years. A doctor friend of Dr. Kress called on this old man and found him with a clay pipe in his mouth, and learned he had been blind and deaf for many years, and had been unable to work for thirty years, being dependent upon others for his support. About the same time the same doctor called on another man in the same city who was 102 years of age, but who had the appearance of being about 60, with elastic step, not a pain in his body, with hearing and vision perfect, and enjoying life immensely. This man had never used tobacco. Four years later he was planning to walk from San Francisco to Los Angeles, a distance of over four hundred miles, but his friends persuaded him to give up the trip. He lived to be 110.

Chauncey M. Depew, on his 88th birthday, said in an interview that he felt like 48 instead of 88, commenting: "If you want to be healthy, do the things you don't want to do. I attribute my health to the fact that I always give up things as soon as I find they hurt me. I gave up smoking thirty years ago." In other words, he found the habit was hurting him, and he had the good sense to quit it.

. . . NOTES . . .

An anti-tobacco colony has been founded in Dresden, where no one can own land who uses tobacco in any form, or alcoholic liquors. The German idea is a good one—ideal for the whole world.

Escaping the horrors of war, C. Thorp, a world war veteran, was burned to death at Hollister, Calif., his bed clothing having caught fire from a cigarette he had been smoking.

In Spain there is only one car on each train in which smoking is not permitted, and sometimes it is empty. This is simply an index as to the downfall of Spain, once a mighty power to be dreaded, but now not even seriously considered in connection with world affairs.

The son of a millionaire, sentenced to five days in a Detroit gaol and fined £35 for speeding, described thus by a daily paper: "The loss of his cigarettes apparently was the only thing that troubled him." Boss Nicotine is an impartial ruler, making slaves of millionaires just as easily as of beggars.

Someone estimates that girl stenographers in the service of the United States Government lose 6,000,000 dollars worth of time each year rouging their cheeks. The time girls waste in this way is so infinitesimal in comparison with the time and money wasted by smokers that to mention the former and not the latter is like straining at a gnat and swallowing a whole herd of camels, with several full-grown elephants thrown in for honest measure.

† We ought to say in our hearts "let God judge between me and thee, but as for me, I will forgive."

Spirit of Discernment

BY MATTHEW COWLEY

I THINK by now we are convinced, brothers and sisters, that the theme of this conference is repentance. We have been called to repentance in sermon and in prayer. For thirteen years I have spent much of my time among people who know how to repent. I have never seen such beautiful repentance in all my experiences as I have seen among the people of the South Pacific.

And while I have been thinking about this principle of repentance, there has come to my mind one experience I had during the war years when our young men were going from New Zealand to the war. There came into my office one day two young Maori brothers. They were in uniform. They had volunteered. Natives of New Zealand are not drafted or conscripted in the military service; they have to volunteer. These two young men were about to embark for the Near East and when they came into my office I detected the odour of liquor. But I was not surprised when they asked for a blessing, for I knew them well; I had lived at the home of their mother on my first mission. I said to them, "Do you deserve a blessing?" They knew what I meant, and they said, "We think we do now; we repented a few minutes ago." That's the speed with which a Polynesian repents.

Under ordinary conditions I think I wouldn't have given them a blessing at that time, but as I looked at them in uniform of soldiers who had volunteered to give their lives that I might enjoy liberty, religious freedom, and all the other freedoms, the Spirit prompted me to bless them. In my



blessing I called them to repentance and told them that the blessings were conditioned entirely upon repentance. I promised them that through their repentance and their righteous examples as soldiers in the theatre of war to which they were going, they would return home. And how proud one of those young men was just a year ago when he came to me and said that he was counsellor to the president of one of the branches in New Zealand, and that his brother was very active in the Church. From the minute they repented, coming to my office, up Queen Street in Auckland, New Zealand, they had not broken the Word of Wisdom.

I think one of the great responsibilities we have, we who hold the priesthood, is the responsibility of acquiring a discernment, a spirit of discernment, so that we may really know when a man has repented.

I was walking along the street in one of our towns in New Zealand one day with my mission president during my first mission. I had been staying at the home of one of our Church members, and that's all he was, just a member. He had been a heavy drinker for years, and I had seldom seen him without his pipe in his mouth. The president and I met him on the street. We walked up to him, and the

president said, calling him by name, "I want you to get ready to take your wife and go to the temple of God and be sealed to each other." When I went back to New Zealand on my second mission, that man was the president of the best district we had in the New Zealand Mission, and how I thrilled when I heard his testimony that from the minute he was asked to repent by the priesthood of God he had never broken the Word of Wisdom. And he not only came to the Hawaiian Temple, but he also came to this temple and received the blessings which God gives to all who properly repent.

I love the spirit of repentance in those people. And I am reminded now that this is the centennial year of the Hawaiian Mission, a mission made great by such missionaries as President George Q. Cannon, President Joseph F. Smith, Lorenzo Snow, and many others. And as I have been labouring among those people, and as it has come to me to judge them even when their membership in the Church was involved, I have always said to myself, "What would Joseph F. Smith have done in this case? What would President George Q. Cannon have done in this particular instance?" I have spent much of my time in finding out or trying to find out what the attitude of those grand and noble men was toward the Polynesian Islanders, and I have yet to hear that President George Q. Cannon or President Joseph F. Smith ever uttered anything but words of love to those people, whether they were active or inactive in the Church. So also my heart has always gone out to them in great love.

We have to understand them, but don't we have to understand ourselves as well? And in this business of repenting and forgiving men and women of their sins, we must understand one another. We must try to see them as much from their own eyes and get their own viewpoint as we do from our own.

How we need to pray to God for the spirit of discernment! How we need to know that God is love, and that He forgives those who repent!

Just yesterday I had copied from one of the sermons of President Joseph F. Smith a few words which he delivered from this pulpit at one of the general conferences. It was on the last day of the conference, and they were his last words to that great assembly. I would like to read them here. I think you will read into these words the spirit of love, of forgiveness, which I know President Smith acquired from his association with those wonderful people in the Polynesian Islands. "Brethren and sisters, we want you to be united." We have heard that theme also in this conference, and

many of us need to repent because we are not one; we are not as loyal as we should be.

We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth to bear malice toward another fellow creature. I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not,

whether he is a friend or a foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood and enjoying the gift of the Holy Ghost to harbour a spirit of envy, or malice, of retaliation, or intolerance toward or against his fellow man. We ought to say in our hearts, "Let God judge between me and thee, but as for me, I will forgive." I want to say to you that Latter-day Saints who harbour a feeling of unforgiveness in their souls are more censurable than the one who has sinned against them. Go home and dismiss envy and hatred from your hearts; dismiss the feeling of unforgiveness; and cultivate in your souls that spirit of

Christ which cried out upon the cross, "Father, forgive them; for they know not what they do." This is the spirit that Latter-day Saints ought to possess all the day long. The man who has that spirit in his heart and keeps it there will never have any trouble with his neighbour . . . but he will always be at peace with God. It is a good thing to be at peace with God. (Conference Report, October, 1902, pp. 86-87.)

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right," let us strive, brothers and sisters, to finish this great work we are in, I pray in the name of Jesus Christ. Amen.

TITIRO MAI

The POVERTY BAY DISTRICT invites you one and all to their HUI PARIHA on SEPTEMBER 9th and 10th at TOKOMARU BAY.

Those people living outside the Poverty Bay District who desire accommodation can notify:

ELDER J. M. DASTRUP.....Box 422, Gisborne.
BRO. TIPI KOPUA.... Box 30, Tokomaru Bay, E.C.

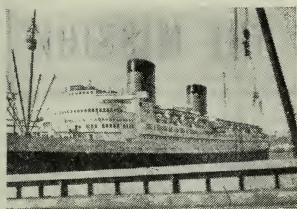
HAERE MAI RA KI A KOUTOU!

The Manawatu Gold and Green Ball and Hui Pariha will be held in Palmerston North on the 16th AND 17th OF SEPTEMBER, 1950.

The Ball will be Saturday night and the Hui will be Sunday. It is the first for Palmerston North and promises to be a good one.

For further details contact:

ELDERS WEBB or ANDERSON,
40 Cuba Street.



Farewell!

BY ELDER ARNOLD GILBERT

AS the massive ship slowly edged its way from the wharf, nine missionaries with tear-filled eyes waved goodbye to the Islands of New Zealand, a land we learned to love. A land filled with unsurpassed beauties, and inhabited by the world's most choice people. Whether they are Maori or Pakeha their equal in this world would be hard to find. To know them is to love them, and those whom we leave behind are as dear to us as life itself.

A little more than two years ago, New Zealand to us was nothing more than two small islands thousands of miles away in the South Pacific. A place where some of us dreamed of basking in the sun on a tropical South Sea Island, and others thought of man-eating natives still in existence. Few of us imagined that there we would spend the most joyful days of our lives amongst people exactly like our own families, and who would love us as their very own sons and brothers. To these people, and this land, we owe a great deal. Especially our most priceless possession—Our Testimonies.

Here, in this country, we witnessed events and had experiences that will linger in our memories for the etern-

ities to come. Uppermost in our minds will be the Hui Taus we have attended. There we saw the saints of New Zealand toil hard and make great sacrifices so that we, their missionaries, could enjoy ourselves. Sacrificing even to the extent of moving out of doors into tents and sleeping on the ground, so that we might enjoy the comforts of their homes.

At Hui Tau we thrilled to the beautiful music of the many choirs and mingled our own voices with hundreds of others in singing praises to the Lord. There we heard men and women of God, both old and young, bear testimony that God lives, and felt His spirit bearing witness to our very souls that it is so.

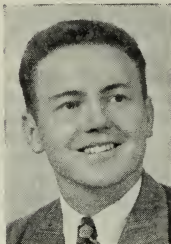
In your homes and in your families we witnessed the great power that lies in Faith and Priesthood. There through the laying on of our hands we saw the sick made whole, the lame to walk, the blind to see, and even some saw the dead raised up to life. In your homes we learned to pray, we learned to be humble, and we learned to teach as the Holy Ghost gave us utterance.

We also observed the power of the Adversary trying to discourage you as you learned from us the words of eternal life. He told you through your friends, and often your families, that Mormonism (so called) is from the Devil and is nothing but evil. He prompted your associates to tell you scurrilous stories about us and the Church we represent. Satan himself persecuted you by arousing hate and resentment amongst the members of your family, by turning all of your friends against you, and even by attacking your bodies in an attempt to destroy your health.

Most of you while investigating withstood all attempts of discouragement and received a testimony that burned within your breast. This gave

(Continued on Page 303)

Here and There IN THE MISSION



ELDER MILLS

Trade Places

Once again a page in the *Te Karere* history is turned as Elder Charles T. Mills desists editorship of the New Zealand L.D.S. publication. He is continuing his labours in the Waikato District. Elder E. W. Buehner, at the request of Tumuaki Young, becomes the new editor.

Elder Mills, whose home is in Brigham City, Utah, arrived in New Zea-



ELDER BUEHNER

land on the Aorangi in August of 1949 prior to his labouring in both the Northern Californian and Hawaiian Missions. His first assignment in New Zealand was in the Wellington District. He was later transferred to Auckland to become the *Te Karere* editor, an office previously held by Elder J. R. Jenkins. Elder Mills deserves credit for adding interest and a touch of flavour to the journalism of the magazine.

New Missionaries for Aotearoa

On July 18th the Aorangi brought: Elder Heber Fullmer of Canada.

Elder M. Grant of Salt Lake City, Utah.

They are awaiting new assignments.

Nine Missionaries Bid Adieu to New Zealand

Honourable releases were given nine Zion elders upon their departure on August 8 for their homes in America and Canada.

ELDER GORDON S. GREGSON spent the first part of his mission in Escondido, Southern California Mission and in the Australian Mission before coming to the land of New Zealand. He arrived here on August 3, 1948, aboard the *Marine Phoenix*. His first assignment was spent in Porirua, Wellington and Lower Hutt. He was appointed to continue his labours as District President for 10 months in the Hauraki District. Elder Gregson travelled with the elders basketball both years in various parts of the Mission. He will work in the store business upon his return.

ELDER HENRY DREWES returns to his home in Brigham City, Utah. He arrived as a missionary March 8, 1948, aboard S.S. Sierra and laboured in the Manawatu District. He later laboured in the Mission Office as assistant secretary. From there he was transferred to Christchurch for a year. He laboured in Hutt Valley as Branch President until the time of his release.

ELDER CARL R. SAUNDERS from Ogden, Utah, arrived aboard the Marine Phoenix on July 23, 1948, and was assigned to labour in the Auckland District for six months. He was then transferred to the Wairarapa District where he laboured until Hui Tau of 1949 after which time he was appointed District President.

In April, 1950, he returned to Auckland and assisted with the interior painting of the Mission Home.

He continued his missionary labours, until his release, in the Whangarei District.

He plans to continue his work with his father and brother in the construction business upon his returning to America.

Due to strikes in shipping, passage was impossible to procure two years ago and ELDER NORMAN E. WRIGHT spent the first six weeks of his mission labouring in Klamath Falls, Oregon, in the Northern California Mission. He moved on to Canada and there spent five months. He arrived in New Zealand aboard the S.S. Ventura on March 21, 1949. His first month on the island was spent at Korongata. He was then transferred to the Bay of Islands and was later appointed by Tumuaki Young to labour as the District President of the Mahia District. He gained the love and admiration of the people among whom he laboured and obtained a fine knowledge of the Maori language. Upon his return home he plans to enrol at the University of Utah.

ELDER ARNOLD B. GILBERT returns to his home in Brigham City, Utah, aboard the S.S. Aorangi. He arrived in New Zealand on March 8, 1948, on the S.S. Sierra and laboured in Christchurch, Dunedin, Timaru, Coles Bay and Invercargill, all of the Otago District. He was appointed by Tumuaki Young on September 8th, 1949, to labour as District President in the Otago District. Elder Gilbert intends to continue with his University schooling upon his return to America.

ELDER LEWIS J. WINTER arrived in New Zealand aboard the Aorangi, April 12, 1949. Prior to his arrival he laboured for five months in the Central Pacific Mission, and also for two months in the Northern California Mission.

Elder Winter was fortunate in arriving just two days before Hui Tau of "49." He was first assigned to labour in the Hawke's Bay District and was later transferred to Whakatae in the Bay of Plenty District. A few months before his departure to America he laboured in the Auckland District and was the acting District President there. He intends to continue his education at the Brigham Young University upon his return home. His home is American Fork, Utah.

ELDER DUANE G. CHADWICK from Payette, Idaho, arrived on February 13, 1948, aboard the S.S. Marine Phoenix and was first assigned to labour in the Waikato District. At the end of a six months period, Elder Chadwick was appointed by Tumuaki Young to continue his labours on the Island of Rarotonga. For the past 15 months he was the District President there. The affection shown by the Maori people to Elder Chadwick during the two years of his labours on their island has been overwhelming. He is a fluent speaker of the language.

ELDER MELVIN J. WESTOVER arrived July 23, 1948. After labouring in Wellington for 9 months he was transferred to Auckland. He laboured in the Auckland District for 6 months before being reassigned by Tumuaki Young to labour as District President of the Wellington District. He also travelled with the elders basketball team during the 1948 and 1949 seasons.

Elder Westover's home is in Los Angeles, Calif. He arrived on board the Marine Phoenix.

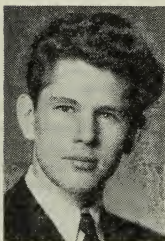
ELDER LOWELL SCOTT HARTLEY comes from Hartleyville, Alberta, Canada. He arrived in the New Zealand Mission aboard the Marine Phoenix. His first field of

labour was in the Taranaki District until he was transferred to the Otago District. Later he returned to the Taranaki District and has been District President there since Hui Tau of 1950. He will resume his studies in music when he returns home.

One of First in 15 Years

Brother and Sister Davies were among the passengers to set sail aboard the Aorangi bound for Zion. They will be one of the first Maori couples in 15 years to be privileged to go to the temples of the Lord from New Zealand.

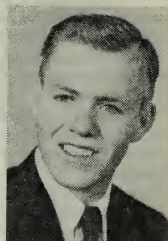
After their sojourn in America they will return to their home in Rotorua.



ELDER DREWES



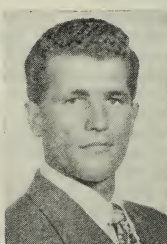
ELDER GILBERT



ELDER SAUNDERS



ELDER WESTOVER



ELDER WRIGHT



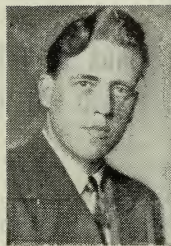
ELDER WINTER



ELDER CHADWICK



ELDER HARTLEY



ELDER GREGSON



"FAREWELL" (Continued from Page 299)

you the courage to be baptized and take upon you the Name of Christ, and separate yourself from this world. The change that was wrought in you when the Holy Ghost became your companion was obvious even to the most unrighteous and carnal minded observers. You became more keen of mind, quicker to comprehend, stronger in your will power, and more beautiful in your countenances.

Within the branches and districts of the Mission, you members exhibited a love for one another deeper than is ordinarily begotten by any of the human race. You worked for one another, you sacrificed for one another, and shed tears one for the other.

You travelled at times several hundred miles to a conference just to meet together and enjoy the companionship of brothers and sisters along with the Spirit of the Lord. There you danced together, sang together, worshipped together and prayed together. Afterwards when the time came to part

there were many tears shed as hands were shaken in a final goodbye.

No greater was your love for one another than it was for us. You took us into your homes and treated us better than your own children. You cooked our food, washed our clothes, ironed our shirts and taught us by your example to be kind and thoughtful. You entertained us and on our birthdays celebrated with us. Indeed, you brought more happiness and joy to us in the past two years than we could give to others in a life time.

In all these ways we have witnessed the hand of the Lord amongst you people of New Zealand and this has been the greatest source of the Testimonies we have. For what you have given us we shall be forever grateful.

And as our ship slowly leaves the shores of your land, we raise our arms in our effort to wave, and with hearts and tear-filled eyes we whisper, "God bless you," and till we meet again—"Farewell."

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



Na Hohepa F. Mete



Translated by GEORGE R. HALL

Te mana a-whenua o te Popa

KUA tu ko Roma hei pa mo nga mana karakia, ko te Popa o Rooma te upoko, te pihopa ano hoki. Ka tatuu enei whakaritenga ka nui haere, a ka tupu te mana me te kaha o te hahi i roto i nga mahi karakia me nga tikanga hanga ture a nga kawanatanga; te ekenga o te hahi ki te tihi o tona kaha, kua mania ki raro i taana whakahaere nga mana karakia me te nuinga o nga mana kawanatanga o te ao o taua wa. He maha nga kingi i ara i te mana o te Popa o Rooma, he maha ano hoki i turakina atu ki raro i ratou toroona.

I roto i te pukapuka a Fredrick Seebom, i te "Era of the Protestant Revolution," Ko tana kupu tenei, "He noho titengi noa iho te noho a nga kingi i runga i o ratou toroona; kia tae mai ra ano te kupu whakaae a te hahi, katahi ano ka tatuu nga whakaae, me nga mahara, kua tau te kingi ki runga i tona nohoanga." Kaore nga minita o te hahi e taea atu e nga ture a te kawanatanga, a nga kawanatanga ranei. Kaore nga pirihī o te hahi e taea te kukume mai ki waho i o ratou ture hahi; ko a ratou piira, e tukua ketia ana ki te Poopa kaore ki te karauna mehemea ka ara he whakapae hara mo te pihopa, e ki ana a Motley,

i roto i tana pukapuka i tuhi ai, te "Rise of the Dutch Republic," e whitu tekau ma rua nga witinihi e karanga, ka whakarongo te ture hahi. E rua tekau ma whitu, ka tu te whakapae hara mo te rikona. E whitu ka tu te whakapae mo to raro rawa apiha, a e rua nga witinihi ka taea te whakapae hara mo te mema noa iho nei o te hahi.

Mana a-whenua o nga minita

O nga tangata o te iwi o waho i te ropu minita, ruarua noa i mohio ki te korero pukapuka ki te tuhituhi ranei; no reira ka riro ko nga pirihī o te hahi hei tu i nga turanga ara, hei mahi i nga mahi whai tikanga. I riro ma aua pirihī nga turanga roia, hei mangai kingi, kawanatanga ranei, hei tangata tohutohu, hei pirimia, hei tu i etahi atu turanga whai tikanga. Ko te hunga anake i puta mai no roto i nga whare wananga o te matauranga, i matau ki te korero, ki te tuhi ranei i te reo ratini, ko tenei hoki te reo o Rooma i aua wa. A, e kiia ana, o roto o nga rau tau maha, ko te tangata i hinga i roto i te kooti whakawa hara o Ingarangi, ki te kitea he mohio ia ki te korero pukapuka ki te tuhituhi ranei, e taea ana e te hahi te kukume mai

o taua tangata ki roto i nga ture o te hahi; te muru atu i nga hara i whakataua ra e te kooti whakawa hara ki runga i a ia; i muri o tena, kaore rawa ia e taea mai ano e te ture kawanatanga. Ko te whakaotinga katoa tanga o nga whakawa a te ture hahi, he tuku i te tangata hara, he wewete atu i tona hara kia kore rawa atu.

Ka riro ra nga turanga nunui i nga pirihi o te hahi, ka kaha rawa to ratou whakatae ta eki nga apiha o te ture kawanatanga, ki nga mana ano hoki o nga iwi o nga whenua maha o roto i te ao o aua wa; ka nui haere ano hoki te apo o aua pirihi ki te taonga, ki te moni ano hoki. Na Jean de Valdez te korero ko tenei tangata he taina (tuakana ranei) no te hekeretari a kingi Haare tua rima. Ko te kupu tenei a taua tangata. "Kua kite au, kaore rawa e riro noa mai i a tatou etahi mea a nga minita a te Karaiti ki te kore he moni; me moni rawa ka iriiri, me moni rawa ka ahei te kite i te pihopa; ko te marena, he moni; te koiho hara (confession), te tohi (extreme unction), kaore enei e taea ki te kore he moni, Kaore e tangi noa he pere ki te kore he moni; kaore he nehu tupapaku ki te kore he moni. Ko te pararaihe i puare ki te tahae i ripeka tahitia ra me te Karaiti, kua kati kia tatou i te kore moni. Ko te hunga whai rawa, nui nga moni, e nehua ana ki roto i te whare karakia; ko te hunga rawakore ki waho noa atu ra. E tukua ana nga rangatira (whai rawa) kia marena ki o ratou whanaunga tata, ko nga rawa kore ia kaore e whakaetia, i te kore moni, ahakoa te kaha o te aroha o tetahi ki tetahi. E pai noa atu ana te rangatira kia kai i nga kai kikokiko (miti) i nga ra i whakaritea kia kaua e kai miti, kaore e tukua te rawakore, i te kore moni ana hei hoko i tenei wa kia puare ki a ia. Tera noa atu te maha o nga tutanga, o nga whakahoa o te hahi e puare ana ki te tangata rangatira me ana moni; e katia ana ki te rawakore, i te pohara ona i te kore moni hei utu. (Era of the Protestant

Revolution, p. 60)." I tua atu o enei taumahatanga, e utaina ana he taake ki nga pakihwi o te hunga ahu whenua, kia ratou rakau mahi, ki runga i nga taputapu o te tira whenua. E tono ana nga pirihi kia utu ratou i nga whakatekau o nga hua o te whenua, o nga moni utu i nga kai mahi, hei whakapukai mai i te moni ma nga pirihi, a kaore i ngata o ratou manawa tohoru ki enei pukai moni, ka uta atu ano ratou i te taake ki runga i nga hoiho, i nga kau, i nga taputapu o te ahu whenua me etahi atu huarahi maha e nui rawa ai te moni a te hunga mahi e riro i te hunga noho, i te hunga mangere.

Nga aroha o te hahi i hokona ki te moni (Indulgences)

Kua tupu haere rawa te tuhoru o te puku o nga tangata nunui o te hahi, ki te hanga nei ki te rawa, ki te taonga, ki te moni, kua tupu i roto i a ratou nga whakaaro kohukohu, kua whakatakoto tikanga e utu ai nga mema o te hahi i te moni hei utu kia murua o ratou hara i nga wa katoa i whakaritea mo te koiho hara (confession). Ko te korero tenei a te hahi o Rooma. "Ko nga hara o te tanagata, nana ake ano i kite, i te mea kua takatakahia e ratou nga ture, ko aua ture no te hahi, no reira ka tau te whiu, a e ahei ana te Poopa ki te whai reo mai kia taka atu aua hara." O roto i tenei tikanga takoha moni hei hoko i te murunga hara, nui atu te moni i pukai ki roto i nga pukai moni a te hahi i nga wahi katoa i runga i te mata o te whenua. Ko John Lathrop Motley te Hitoriana matau o enei ra; nana nga tuhituhinga e whakaaronuitia ana e te hunga kimi matauranga o nga whare wananga. Ko tana kupu tenei i roto i ana tuhituhinga. "Ko nga aroha o te hahi (indulgences), ara nga takoha a te hahi ki nga mema o te hahi e panuitia ana i roto i nga kainga katoa o te Netherlands, he whakaatu i te murunga hara a te Atua e murua ai nga hara o te hunga kua hara, a e pirangi ana ranei

ki te takahi i te ture, i whakaatu i nga ingoa o nga hara, me nga moni i whakaritea e te hahi e ea ai tena hara tena hara; i te hara kohuru tangata, ki te hara o raro rawa. Tirohia "The Rise of the Dutch Republic," Vol. 1, pp. 63-66, Motley."

Ka matau tatou ki te whakatatukitanga o nga karaipiture, "Kei tinihangatia koutou e te tangata ki tetahi mea; e kore hoki e tae wawe mai, kia matua tae mai te takanga atu, kia whakakitea mai ano hoki te tangata o te hara, te tama a te whakangaromanga.

He hoa riri nei ia, e whakakake ana i a ia, ki runga ake i nga mea katoa e karangatia ana he Atua, e karakiatia ana ranei, a ko ia ano hei Atua, e noho ana i te whare o te Atua, e whakakite ana i a ia, ko ia te Atua. Ko reira whakakitea mai ai taua tangata kino, e whakangaromia e te Ariki ki te ha o tona mangai, e whakakahoretia ki te putanga nui o tana taenga mai. Tirohia II Teharonika 2:3-8.

TE HURIHANGA KAUPAPA O TE HAHĪ (REFORMATION)

Nga wa pouri, o roto i te kuare tanga

Aha koa kua riro nga whakaaro katoa o te tangata, whakaaro taha wairua, whakaaro maori ano hoki ma nga pirihi e tohutohu, kaore te hahi i ngata ki tenei tutukitanga o tana mana; kua hiahia kia tae tana whawha ki te hinengaro rawa o te tangata. Otira kua tae te hahi i tenei wa ki te tihī o tona kaha; i nga pirihi e whawha ana i te hinengaro o te tangata, kua timata te takatu o roto i te hahi. I korerotia ake ra, he ratini te reo o roto o nga whare wananga, a kaore rawa te hunga rawakore i patata atu ki enei turanga i to ratou kore e mohio ki tenei reo; i tenei ahua ka uru ratou ki roto i nga ringaringa o nga pirihi hei tutututenga. Ko nga mohiotanga mo nga take katoa mo te iwi i ahu ke mai i roto i nga tohutohu a nga pirihi o te hahi, ki te iwi. Ko nga kape e toe ana o te paipera kaore i maha, a

i roto tonu i nga ringaringa o te kahui minita e takoto ana, kaore rawa etahi o aua kape i taka ki roto i nga ringaringa o te iwi; a, i te mea kaore he mohiotanga i roto i te iwi, ki te reo ratini, kaore tonu he painga o te paipera, i te mea kaore he mohiotanga i roto i a ratou ki te korero pukapuka ki te tuhituhi ranei; i taea ai e nga minita te raweke i nga whakaaro o te iwi, mete mahi i nga mahi tinihanga hei whakapohehe i te iwi.

Kua takiri te ata o te matauranga

Ka timata te korikori o te tangata ki te apo mohiotanga, i te mohiotanga ki te matauranga, ka kaha rawa ake hoki te uaua me te ngakau maro o nga pirihi, me to ratou nana ki te kati atu i te tai o te matauranga e pari ana mai. Ko te iwi nei hoki te huarahi moni mai, e kake rawa ai te rangatiratanga o nga ropu minita, no reira ka kaha rawa nga ropu minita ki te peehi atu i te iwi kia noho tonu mai, kia okeoke tonu i roto i te kuare-tanga. Otira kua timata tenei te maringi iho o te matauranga ki te whenua, kua kaha haere te pehi atu a te wairua o Ihu Karaiti i te pouri kerekere e whakaangi mai nei kite whakawaipuke, kia toremi te maramatanga i te pouritanga. Ka timata te kore haere o nga tango moni mo nga muru hara me etahi tikanga he ka kore atu. Otira he maha ano nga rau tau i pahiko o te whakatikatika i nga he maha me nga taumahatanga i utaina ki runga i nga iwi.

Te whakamaoritanga i te paipera

Kua kaha rawa nga mahi whakapehapeha a te hahi me ona minita, kua matau kei te pari mai nga tai pehi i tana mana, no reira ka kaha rawa tana hanga rekureihana, e tahuri ai te iwi ki te whakatatuki i nga whakahau mai a te popa o Rooma. Ko tenei te wa o te tino huringa o te kaupapa katorika; he raupatu i tupu ake i roto i nga iwi, e kiia nei i te reo pakeha ko te Reformation.

News Of The Field



NUHAKA BRANCH

By Terry Elkington

Greetings! Saints of the mission field. Once more Nuhaka takes up the instrument of communication and lets you in on her many activities. Rain has had many of us in a state of uneasiness, lately as the water slowly rose higher and higher in our area. However, nothing serious has happened yet! A few homes flooded but it could be worse.

The Green and Gold Ball was a great success. It was held on June 30th in the L.D.S. Hall, and was a credit to all those who worked in the rain and yet made those who danced inside forget about the downpour.

The girls from the Hukarere College are home on holiday now. These three girls are a credit to their Church and their people, because of their conduct and fine school reports. Happy holidays, girls.

Congratulations go to the L.D.S. Men's Indoor Basketball Team who won the cup in a basketball tournament recently held in Wairoa. They played a marvellous game, beating the runners-up by 31 points to 25. Already interest in the Church has increased in that township.

Pro. Sid Campbell has returned home after spending a few weeks in the Napier Hospital. He is a very sick man but with the help of his loved ones we hope to see him well in health again.

Sister Jane Christy has also returned home after recuperating from an illness.

TAUTORO BRANCH

By Hoori Kaka

Greetings, all saints and hunga tapus. We are very fortunate in having our Elder J. L. Bates and H. V. Lowry visiting our Branch Sunday School meetings. Recently Brother Hone Wahapu was honourably released from his position as Branch President in our Branch, owing to the fact that he might be moving to Auckland. Succeeding him is Brother Aperahama Wharemate, who was set apart to take his place.

During the first week one of our fire-side chats was held in Brother Hone Wahapu's home. We all had an enjoyable evening singing and entertaining and was climaxed by an appetising "kai."

Elder Horace Vernon Lowry performed two baptisms in our Branch on June 4, 1950. They were: Amoho Komene and Aputania Olympus Mendozer. Brothers Hoori Kaumua Kaka and Henari Apera-

hama Wharemate were ordained priests in the Aaronic Priesthood. Sister Raima Tupari Wharemate was also set apart as 2nd assistant in the Primary organization in our Branch. Last Tuesday the M.I.A. held a dance night. There were two floor shows, the one was the "Black Hawk Waltz" and the other was "Rumba Son" directed by Brother Hoori Kaka, not forgetting a non-member, Roy Thomas. We wish to extend our thanks to him for his great help and assistance in the preparation of these dances. This was a night of success.

Our doctor, Brother Paewai, and Sister Ra Young have been visiting our Mutual Improvement Group and discussing matters, mainly for its prosperity.

HIONA BRANCH

By Margaret Haeta

With all the organizations functioning most satisfactorily we are all looking forward to our District Gold and Green Ball with much eagerness. The girls of this Branch are to present the Floor Show and much of their time and effort are given to make it a success.

A recent visit to our Branch from Elder Pickett gave us the privilege of knowing this fine and busy Kaumatua.

Under the Presidency of Bro. Eruha Kawana the Genealogy work will soon be functioning. Sister Waito Naera and Rawenia Haeta have been chosen as visiting teachers for the Relief Society, thus completing this organization fully.

The "Te Karere" members of this Branch bid farewell to the elders who are leaving to go home in August. Moa te Atua kotou e manaaki i nga wa katoa—Kia Ora.

WELLINGTON BRANCH

By Doris Matangi

Wellington Branch is still going on its ceaseless, progressive way and it is with great expectations that we await the forthcoming Hui Pariha to be held in Wellington at the end of July. We wish to extend a cordial welcome to all those Saints from other branches who may be visiting us on this occasion and we pray that the Lord will be with everyone who attends our conference.

We shall indeed be sorry to lose our Elders Westover, who leaves for his home in August, and Jensen, who is to be transferred to the Hutt Valley Branch. Our very deepest thanks go to them for their willing and kindness rendered and we ask the Lord to continue to bless them in their work.

We are indeed thankful for Bro. Ross as he continues to be patient and faithful as he conducts us as choirmaster. It is with high hopes that we look forward to Hui Tau 1951, so beware all you other branch chiefs!

Our M.I.A. is progressing rapidly and we know that our heavenly Father will always be with us so that by our M.I.A. standards and actions we may bring more sheep to His fold.

M.I.A. officers for this District are:— Branch President, Bro. Don Ross; 1st counsellor, Sister Emma Paraha; 2nd counsellor, Sister Doris Matangi; secretary, Sister Veronica Ross.

As a parting word, we of the Wellington Branch wish everyone a happy and fruitful year and say to you "Turakina nga hara." (Cast down all evil.)

MANAIA BRANCH

By Shirley Manu

A bright and festive occasion was celebrated on July 21 in honour of the 21st birthday party of Sister Eleanor Ellison, our Y.W.M.I.A. President. The party, which was sponsored by her parents, was indeed an enjoyable and happy affair. Kelly Wineera, one of our Mutual M-Men, rendered two solo items at the party and he proved a credit to our M.I.A. here in Manaiia. Bro. Turake Manu, our Branch President, journeyed to Porirua to attend the 21st birthday party of a former member of our Branch, Sister Mata Rei, her party being celebrated on July 1st.

We take this opportunity of reporting the appointment of Sister Doris Manu, daughter of Turake Manu, to the position of manageress of the "London Town Draperies" here in Manaiia. Although several months have lapsed since her appointment we feel that it is one worthy of recognition. It only goes to show what can be, and is achieved by living up to the teachings of our Gospel. "By our examples we shall be judged." We feel that Sister Doris has set such a fine example of Latter-day Saint standards that she was chosen for this position. We say to her, "Kia kaha, and may the Lord bless you in this capacity."

On July 17th we received a farewell visit from our District President, Elder Lowell Hartley who will be returning home in August. A farewell evening was tendered him at the home of Bro. Manu and each one expressed their sorrow in his having to leave us. We thank Elder Hartley for all the fine work he has done for us and pray that the Lord's choicest blessings will be with him on his homeward journey.

Owing to our pa being renovated, Sunday School meetings are now being held at the home of Brother Turake Manu.

HAMILTON BRANCH

By Ellen J. Blair

Hello, folks! It is nice to be with you again. Hamilton Saints take this opportunity of extending a hearty "Kia Ora Katoa." We would much rather shake you by the hand but will leave this until we see you at our Hui Peka November

11 and 12. We are expecting a record crowd at the Hui, one of the best to be held in the Waikato. The programme is well planned and our members are working hard to make it a real success. The Relief Society sisters have been very busy making patch-work quilts for the elders home, and one quilt has been completed. We wish to extend a special word of thanks to Mrs. James Donaghy, who isn't a member of the Church, for her good work in assisting with the sewing of the quilt.

Spotlights are on the Y.W.M.I.A. right now for they are very busy learning their dances for the floor show at the Gold and Green Ball to be held at Huntly in September. The ballet dance is very pretty indeed and is under the supervision of Sister T. Curnow. Whilst the Glean Waltz is in the very capable hands of none other than Bro. Eddie Ormsby, and if you do not believe me folks, pay us a visit at Huntly.

We have our surprises, too. Elder Simpson has been transferred. Many thanks, e hoa, for all you have done for us, and may God bless you always. Once in a while we see some new faces, right now we see Elders Piper and Mills. We extend to you a warm welcome and hope we Hamiltonians will be of service to you.

Sunday, July 16, was a very busy day for Elder S. A. Hall at the beautiful Waikato River. As the sun shone brightly he performed five baptisms, four children and a Miss Margery Murphy. We welcome you sister, and may your testimony strengthen as you learn more of the Gospel truths.

RAROTONGA NEWS

President Young's visit here in the Cook Islands brought success in this Branch. During his stay here he investigated land on which a church is to be built. Some few days later a suitable section of land was obtained and leased from Tautu who was one of the Mataiapos of Ruatonga, Rarotonga. The land was under clearing when President Young was here a day before leaving the island by plane. Since then the work has been going on splendidly. As he went back to N.Z. we welcomed here Elder Thomas Gilbert Lowry to labour in this Branch.

We were sorry indeed to lose Elder Melvin Tagg who laboured here for a good while and now he has been called to leave Rarotonga and further his mission on the Island of Aitutaki. Elder D. Chadwick came back from Aitutaki to Rarotonga to help us in our work and Gold and Green Ball.

On Friday night, June 30, 1950, the Rarotonga Branch held their first annual Gold and Green Ball in the Empire Hall, Avarua. There was a big crowd who attended the Ball and they could not help shouting and clapping for the strange appearance of the Crowning and Floor Show which young boys and girls performed so beautifully that night. "E pakau tikai." (It is real!) someone said in the audience. The beauty of the Ball will never be forgotten and the people here are all looking forward to the next. There

were special congratulations extended to Sister Thompson, elders and all those who took part in the Floor Show, Europeans and Maoris alike. Perhaps next year's Ball will be even more successful, because there has been special requests for the Ball to be repeated, but the officers of the M.I.A. decided not to.

Saturday, 31st June, some of the Saints were tidying up the Hall and some were gathered at the airbase to bid farewell to Bro. James Vahua who left that morning by plane for Aitutaki to labour with Elder M. Tagg. We all wish him the best.

On Monday, 10th July, 1950, the M.I.A. officers of both the Y.W.M.I.A. and Y.M.M.I.A. held an afternoon farewell feast for Sister Teuiariki Harry Torea Strickland who sometime this month will leave us to go to work in New Zealand.

May the Lord bless you all when this news reaches you. Turou! Turou! Turou! e te au metua e te au taake.

NELSON NEWS

Kia ora ana tatou!

The sunshine here in Nelson is inviting many of the Saints to leave their rooms of illness to bask in the salubrious rays. Recovery from the recent widespread influenza is taking place; Bro. Wells was about the last to recuperate. However, he seems well on the way to health and strength again.

Great things have small beginnings—so it was with Elder Robert Wiley. Noticing a pimple develop on his throat he showed concern as it began to enlarge. Suffering distress the physician was summoned and his verdict was an acute abscess. Hospital treatment resulted, but now he is well again.

The day of July 19 was full of hustle and bustle as Nelson was gratified with a visit from Tumuaki Young. Arriving in the late afternoon by airliner and returning on the early morning service on July 20th, his visit was brief, but the Saints were delighted to meet him again. His advice and telling us how to ameliorate our time in the study of the Gospel of Jesus Christ was enjoyed by all.

July 20 another event occurred bringing Elder Harlow Pickett on his tour of the New Zealand Mission. A few happy days were spent here and the elders really enjoyed themselves.

Sister Daniels of Hamilton, who has been working in Motueka, tripped over to say "hello" on her way to Wellington.

From Nelson a warm "kia ora" goes to the Saints throughout the Mission. Kia kaha ki te mahi o te rongu vai.

DUNEDIN BRANCH

By Thelma Stone

Well, another month has gone by, with events and happenings within the Branch.

Our genealogical presidency has been placed in the capable hands of Sister June Mallet and is progressing steadily.

What do you know? Here it is nearly October which brings us to the close of our M.I.A. winter programme. Because of the cold weather the attendances has

dropped somewhat, but with the insuring warm weather we hope for better things.

You should see the men's basketball team, "Fast and Furious" are not the words. Just wait till our girls' team gets under way, surprises are in store for all.

Sad farewells were bade to Elders Gilbert and Drewes prior to their departure for the States. The Lord certainly made His presence known that cold, snowy night at the station; warmth and love radiated from our souls along with our blessings to them both for a safe journey home. Elder Gilbert will ever remain in the hearts of the Dunedin people.

A surprise visit from Elder Hartley was paid us, it being the end of his mission in New Zealand. More farewells were had and best wishes for a safe trip home.

Practises for plays and choirs have begun for the Christchurch conference.

We have Elder Willie as D.P. and Elder Hunger replacing him here in Dunedin. We wish them success in their newly-appointed positions.

TAMAKI NEWS

The Gold and Green Ball held in the Aotea House on June 30th was another outstanding success in spite of very inclement weather. Being the 21st Ball a beautiful birthday cake was made and placed in the centre of the hall where it was cut by the two M.I.A. Presidents, Bro. R. Marsh and Sister C. McLaughlan.

The success of the Ball was due to the co-operation, efficiency and untiring efforts displayed by the officers and members under the capable leadership of the two Presidents.

Aotea House was again beautifully decorated with greenery, shrubs, flowers and crepe paper artistically arranged by the ladies. Bro. W. Duncan and his willing band of workers repainted the front of the building adding grace and stateliness to this wonderful old meeting house.

Two floor shows rendered by Miss Irvine's group and the Gold and Green Waltz presented by the members of the M.I.A. were among the highlights of the evening.

Fine music was supplied by the "Com-mando" Orchestra from Palmerston North, and with the aid of Mr. G. An-near, head M.C., and his assistants kept the crowd in full swing all night.

The supper again was the climax of the evening adding credit to all those concerned.

The District elders and District M.I.A. Presidency with members of the Korongata Branch along with the elders of the Manawatu were very welcome guests at the Ball. Sister Emaraina Pearson was also a welcome visitor.

Elder Lines visited the Branch pertaining to Church census and the assignments for the Hui Pariha. President Young made brief visits to the Branch before departing to the Hui Pariha in Korongata after which he returned with Sister Young and family to stay for a

few days then going on to Masterton to attend a Gold and Green Ball there. It was wonderful to have with us Elder Biesinger, Mat Tarawa and Sister Elsie Tahivi. They were very welcome visitors to the Branch. A very enjoyable evening was spent with them. Especially when Elder Biesinger played recordings of a reception that was held in his home before leaving for N.Z. We were able to listen to Pres. and Sister Cowley, Jewel, Tony and many other returned missionaries.

A busload of Saints travelled to the District Ball and also to the District Hui Pariha, both of which they enjoyed thoroughly.

The District Sunday School Presidency met with the Sunday School Superintendent to see how we were functioning. Week-end missionaries have been very active. The missionaries from the Koronata Branch visited us inspiring the people with their messages of good will.

WAIHOU BRANCH

By Huehou Nehua Bryers

The last three or four years the Waihou Branch Sunday Schools attendance was ten to thirteen, now, through the visits of the Priesthood to all the Latter-day Saint homes, we now have an attendance of twenty-two. We are hoping to have more before long.

We now have a Home Mutual, Bro. Hone Bryers is presiding as officer and Mary Hone Bryers secretary. We enjoyed our first fireside chat meeting Sunday evening, July 30th.

We now have a Whakapapa meeting going. Hare Nehua Bryers, the President, and Roirata Bryers, secretary, were set apart for those positions.

We are all happy to have Sister Mary Bryers back with us; she has been working in Whangarei for five months.

ROTORUA BRANCH

By Albert Pearson

The Saints of the Rotorua Branch once again steps into view with all activities functioning that make us very happy.

We were paid with a recent visit by the M.I.A. Mission President, Elder Simmons. We did enjoy listening to his fine words of counsel.

Things did not look to be too bright for a few of our Saints recently. On the 11th of July Sister Peti Rei had a narrow escape from being scalded to death by a hot pot of scalding water. A board on which she was standing while pouring the boiling water broke from under her. She suffered minor burns of the arm and leg. She was confined to the hospital for a period of two weeks. Now, once again, we welcome her into our midst. Bro. Pat Rei attributes it to not having family prayer. E hoa ma, don't forget your family prayer. To Sister Rei and Sister Messines Roger and family we extend to you our sympathy and aroha nui in the loss of your loved ones.

We are happy to have had a short visit paid to us by Elder Salman and Elder

Bowden. They are enjoying their stay after being released from their mission. They hail from Canada and are passing through New Zealand. They have laboured in the Australian Mission. "Fine elders."

On July 30th we all witnessed a birthday party at the home of Sister Chirney given for Elder Isaac and Bro. Pearson. It's good to be a year older. We all wish you well and a happy Kia Ora.

HERETAUNGA BRANCH

By Marie Pere

Hello, everybody, this is Heretaunga bringing to you once again the news of Branch activities!

Bro. James Southon, after serving in the capacity of Branch President for the past fifteen years, was honourably released along with his counsellors and secretary. To Bro. Jim and his counsellors, Bro. Iriatara Kingi, Bro. Eric Tahau and Bro. Dan Williams, we say, Thanks for a job well done. We welcome in the new Presidency with Bro. Paul Randell, President; Bro. Dan Williams, 1st counsellor; Bro. Hawi Pere, 2nd counsellor; and Bro. Eric Tahau, secretary. To them we say, Kia Kaha.

Although a little late, we wish to extend a welcome home to our own Valerie Perersen after completing a six-months mission down south. We are happy to have Sister Eve Purvis home with us, too, after being an inmate of the Napier Hospital.

A kitchen shower sponsored by the Branch was held at Bro. and Sister June Southon prior to her marriage to Tama Tomoana.

To our returned missionaries, Elders Sharp, Hyde and Bennett, we say "Haere-ra" and happy landing. We welcome to our Branch Elder Ensign who replaces Elder Hyde, and hope he'll like us.

Now for our "Stork News": Bro. and Sis. Pat Waikare, a daughter; Bro. and Sis. Eli Timu, a son; Bro. and Sis. Dan Williams, a son. Congratulations to you all.

So long, till next month. Goodbye now.

WAIHI BRANCH

By Colleen Savage

Hello! We are with you once again to tell you, if we haven't already, about the lucky strike we have made here in this Branch. Two of our members were recently baptised by Elder Grant Packard on May 28th. They were Sisters Colleen Savage and Helene Kathleen Rugherford. Sister Helene is a convert to our Church, while Sister Colleen was baptised because her record of former baptism was lost. We are proud of you, Sister Helene. May you always be a humble member as you are now.

We are thankful of the honour of having President and Sister Young and family pay us a visit on the 2nd of July. "Tena Koutou Katoa." We feel now that from the timely messages given us by the Mission President that we know more of the Gospel than we did before. Most of our Branch members have never met the

President. I, myself, did not know him, but we are thankful of having had the opportunity of meeting him and his lovely family. Elder Gregson, our District President, also paid us a visit, as also Bro. George Watene, our District secretary. It is always a pleasure to have these elders visit us.

At a meeting we were sorry to be informed that Elder Gregson will be released from his mission to return home to his folks in Raymond, Alberta, Canada, on the August boat. "Haere ra, e hoa! Ka hoki mai ano!"

TOKOMARU BAY By Manu Kopua

We all attended a District Officers' Meeting held in Tologa Bay where we discussed and set the place and date of the Hui Pariha. It was agreed to hold the Hui at Tokomaru Bay on the 9th and 10th of September. So we bid you all a hearty welcome.

On the 9th of July we were privileged with a visit from President Young who was accompanied by Elders Dastrup and Johnson. We held a meeting that night which was attended by visitors from the surrounding districts including Tologa Bay. We all enjoyed the wonderful things President Young had to tell us. Monday the 10th President Young, again accompanied by Elders Dastrup and Johnson, ventured up the coast to visit Tikitiki, Ruatoria and Waimatane where they paid the late Sir Apirana Ngata a special visit. It was very much appreciated. We were again privileged to have President Young back in Tokomaru Bay with us on the Monday night and were very sorry to see him depart on the following morning.

From Honolulu we received an epistle from Elder N. V. Fridal whom we said goodbye to on June 6th and he stated that he had visited Brother Wi Clarke's son, Jack, and was going to attend the "Liea Temple" session Friday night. Kia Ora, Elder Fridal.

The District Primary President and secretary, Sister Gladys Kopua and Ngara Potae respectively, have visited the Primaries in the district with the exception of Horoera which was made unreachable by the floods.

TAUMARUNUI BRANCH By Ivy Walsh

Greetings, Hamilton. I hope you are still happy working in the farm Saturdays.

Since Bro. and Sis. Osborne have moved away, our Relief Society membership has dwindled to two. However, we hold our little meetings each week and try to cope with the work.

With Bro. P. H. Rowe conducting and Bro. Archer in charge of lesson, our Sunday School meeting is very interesting. Despite the warmer weather we have a few who prefer their bed Sunday mornings. Come on, folks! Come and enjoy the fine spirit which exists in the meetings.

Bro. and Sis. L. W. S. Osborne are the proud parents of a baby boy, born July 27, 1950. Congratulations go to this happy couple.

MANGAKINO BRANCH By P. Ngaio

In the course of their missionary duties Bros. Hohepa Heperi and Stuart Meha spent an evening in Mangakino and delivered their message. As they stood and addressed the small gathering of members and non-members, I felt that history was repeating itself. Even as Nephi of old had gone amongst the people admonishing them to repent, our leaders of today are doing exactly the same thing. Let us heed the words of these brethren. In the twilight of their lives they have been called, and because of their love for you and me they have responded. Let us remember these Kaumatua in our prayers.

Elder Barnard, accompanied by his new companion, Elder Neilsen, spent an evening with us and we were glad to have them.

Bro. and Sis. Waerea with Sister Ormsby of Tauranga has paid us a visit also.

PALMERSTON NORTH BRANCH

An elders meeting was held here in P.N. on Friday, July 7, with elders from Wellington, Wairarapa, Hawke's Bay and Wanganui. That night they played the Manawatu Reps. at a friendly "Indoor Match" and defeated them 39-33.

Our Hui Pariha is to be held on September 17. We are expecting a good attendance for this conference, so rally around, Saints!

Congratulations to Bro. and Sis. Maurice Pearson on the birth of a bonny daughter, Tania.

Our Pioneer Programme was very inspiring; these programmes tend to make us realize that perhaps our burdens aren't so hard to bear after all.

We send "Health Germs" to Sis. Bessie Paki, who has been on the "Sick List" recently. Get well soon, Bessie, we need you.

We have had many visitors to our Sunday School Meetings lately. We hope they will gain something from attending.

CHRISTCHURCH BRANCH By Judy Darn

July has been a very busy month for the members of the Christchurch Branch for we have been caught up in a bevy of farewells. On Thursday, July 9, we said farewell to Elder Hunger who has been transferred to Dunedin, and we were all very sorry to lose him as we have certainly appreciated everything he has done for us and we wish him all the best during his stay in Dunedin. On July 20th our M.I.A. basketball team put on a dance and it was a fine evening; there was a good attendance. Also at this dance we were very happy to have Elder Gilbert and Elder Drewes, but this happiness was tinged with sadness because we realized this was their farewell visit to us.

On July 22nd the M.I.A. went out to Tuahiwi Pa for another basketball dance. On the following Monday night the choir made a recording for the returning elders after which we all went to the home of Bro. and Sis. Wilton for a farewell party. Also who came to say "goodbye" was Elder Hartley and we were happy to have him with us, too. We members of the Christchurch Branch would like to thank each of these three elders for the wonderful work they have done for us and we pray that God's choicest blessings will be granted them because of their faithfulness to this Gospel. They will always be remembered by us and a prayer for them will always be in our hearts.

We would like to take this opportunity of welcoming into our Branch our new District President, Elder Willie, and we hope his stay in Christchurch will be a pleasant and fruitful one. We are also very happy to have with us Sisters Heninger and Mason. They are both wonderful people and we most certainly hope that they enjoy their stay with us. Sister Heninger already has started a Primary with the help of the elders.

MAKETU BRANCH By Sister Wharekura

July 1st a dance was sponsored by the Branch Presidency to raise funds to help with their Hui Peka at the Whakaue Meeting House on July 2nd. It was a very enjoyable evening and financially it was a huge success. To those who contributed towards it we say, thank you. To Bro. John Josephs and party who came all the way from Horohoro, approximately 50 miles, to supply the music for the evening free, our many many thanks and appreciation goes to them.

Visitors to our Hui Peka were Bro. and Sis. James Waerea, Bro. and Sis. Bart Watene of Rotorua, Sis. Coutts and family of Whakatane, Bro. Tom Ormsby and family of Tauranga.

Preparations for our Hui Pariha is now on the way. On July 15th our District Hui Pariha Board was formed as follows:

Bro. Hohepa Wharekura, chairman; Bro. Bart Watene, secretary; Elder Barnard, treasurer.

On the 29th July we were very glad to have our family home with us. A happy reunion. We celebrated Aroha's 16th birthday on this day. Not forgetting our grandson who was two years of age on the same day as Aroha's. Happy birthday, Aroha and Colin.

MOKAU BRANCH By Sophy Pene

On the 23rd of this month Elder Saunders and Bro. Mathew payed us a surprise visit. The Sunday School was the only meeting and they gave the two, two and one-half minute talks which proved inspiring.

After many weeks of preparations our combined Hui Peka became a reality. We were honoured during this conference by a visit from the Whangarei and Waikare

Saints. To these loved sisters and brothers we extend a warm welcome. Don't forget to call again. The voices of Sisters Amelia Peihopa, Adelaide Anaru, Whakarangohau Pika, Elder Oveson, Brothers Hetaraka, Monty and Charlie Anaru was appreciated by the members of the Pururu and Mokau Branches. They helped assist us in our choir. A special thanks goes to our choir leader, Sister Horiana Reti. Kia Kaha, Sister. I hope you didn't find us too difficult to teach.

We appreciate the catering of the visitors and helping them with their accommodation as was shown so generously by Bro. and Sis. Eru. We, the Mokau Branch, will always remember their kindness. May you dear friends accept our thanks.

We regret to report that Sister Harriet Waitford has been admitted to the Whangarei Hospital. She is to have a complete rest for approximately six or seven weeks. May your faith and prayers be your guiding light.

PUKETAPU BRANCH REPORT By Mary Martin

Greetings, brothers and sisters! Here we are again back into circulation after a long lapse.

Visitors to our Branch during the month of July has been Sister Julia Paki of the Matakowhai Branch, Bro. Coromandel, now residing in Glen Murray, and Elders Boyce and Mills of Hamilton.

The Relief Society has been functioning very well and the response to the roll call has been excellent.

Attendance at our Sunday School of late has been above the average.

The Waikato District Gold and Green Ball is to be held in the Huntly Town Hall on the 14th of September. So come along, folks, and have yourselves a nice time.

KORONGATA BRANCH By Amelia Crawford

Hello, folks, I bring you news of the Korongata Branch.

Elder Lines and Elder Scirkovich are really doing a wonderful job here. They have been visiting with the Saints in their homes and holding cottage meetings with them. They have surely won the hearts of the people.

Through the new method of missionary work there are forty young people waiting eagerly to help go forth and preach the Gospel. It has certainly developed a keen interest in the members to live the Gospel more fully.

We have been highly honoured in having Tumauki, Sister Young and family spend a few days with us. We are surely looking forward to their next visit. We also had with us Elder Biesinger. He brought memories of the old M.A.C. We have not had the privilege of meeting his fine wife, or family, but we welcome them to this land and greet them with our familiar greeting, "Tena Koutou, Kia Ora."

Under the direction of Elder R. W. Lines the result of our Hui Pariha was a great success both spiritually and materially. This Hui was arranged on a district basis in where all branches were able to help, thus bringing out the theme of "co-operation."

We wish to thank Elder Biesinger also for the recordings of President Cowley's which he brought and played for us. It is sure wonderful to hear the enthusiasm displayed by the returned missionaries in the reconstruction of the Maori Agricultural College.

Thanks to all the people who helped make our Hui a success.

KAIKOHE BRANCH

By Rau Young

"Remember the Sabbath Day to keep it Holy." This could be the theme which heads the era of progression that we now enjoy. Our little chapel is packed to capacity.

Something new—our Branch Presidency has solved all of our transport problems. We now have a bus running from town to the chapel for both morning and evening services. Today was its maiden voyage and forty-two enthusiastic souls managed to climb aboard.

On the 4th of June the Relief Society was reorganized. The Presidency is as follows: President, Sister Kaukura Ngakura Randell; 1st counsellor, Sister Ellen Henry Heperi; 2nd counsellor, Sister Nancy Horomona Whautere, who reports their plans for a bazaar at our Hui Peka on the 29th of October.

The Primary Association has had a fine increase in attendance lately under the direction of Sister Hinemoa Andrews.

Elder Bates, our District President, has started a district paper which looks like it is liable to be stiff opposition for the "Te Karere" sales. It is entitled "Te Kupu."

Springtime will be the theme of our Gold and Green Ball which is to be held on August 25, 1950. All are invited to attend and will be assured of a wonderful time.

TE HUE HUE BRANCH

By Charlotte Witehira

This cold weather does not discourage any of the members of our Branch, as from the youngest to the oldest, everyone is doing their share in the Branch and we surely do keep warm. Every department in the Branch is running along smoothly.

Sister Ruiha Witehira has been set apart as a visiting teacher in the Relief Society. Kia kaha, sister.

On July 16, 1950, the Sunday School of the Branch travelled to the Mataraua Branch for an occasion that was being held in the honour of Sis. Te Ruhi Heemi Whautere's 70th year birthday anniversary. We wish her a "Happy Birthday" and many happy returns of the day.

Elder J. Bates and his companion has introduced a monthly circular which is being published and sent to the members

of the district. The name of the circular is "Te Kupu." Subscriptions can be purchased at the price of two shillings a year through your Branch Presidency or mailed directly to you for 2/6 a year. By purchasing one of these circulars you will have the latest news all the time.

The Genealogical Society is moving forward and is very busy with its meetings in Awarua. Three members of our Branch participate. It may be a tiresome job but we say to them, "Kia kaha" and remember the passage of scripture, 1st Corinthians, Chapter 15, verse 29.

KAIKOU BRANCH

By Carrie Peihopa

There are many sports amongst the young people of this Branch, including basketball, football, and table tennis.

Bro. Freman Nebo has carved a lovely home-made "Shield" to compete for in table tennis; all are looking forward for it.

There are six teams competing for this, including members and non-members. There are five auxiliaries moving on rapidly, the Sunday School, Primary, Relief Society and Priesthood.

On Sunday, 2nd of July, we held our Hui Peka. We want to thank all Saints and non-members and everyone who came along to our good Hui Peka, and, above all, we extend thanks to our Heavenly Father for the spirit that was manifest during that day. The occasion was truly enjoyed by all.

Elder Hauraki has gone on a missionary. We held a farewell night for him at Bro. Hone Peepe's home.

On Sunday, July 30th, Sister Susan Harding was baptized by Bro. Wilson Peepe and was confirmed by Bro. Bill Peihopa.

On Saturday, 29th July, we held our Pioneers' Night. The feeling that was represented was truly inspirational.

WHANGAREI BRANCH

Our Branch is still working though it has not been in the news for a while. The Relief Society has its visiting teachers fully organized now and many contacts are being made through them.

On June 25, at the home of Bro. William Jones, a birthday party was held for Bro. Hetaraku Anaru. We were pleased to have with us our missionaries, Elders Oveson, KeKaula and Baker, and Bro. Pita Ape. The sisters who prepared the delightful food and beautifully decorated room, were well rewarded as everyone had a good time.

On July 27 the M.I.A. held an enjoyable Pioneer Programme.

Our L.D.S. basketball team has created much interest and enthusiasm in the Branch, and so far has an unbeaten record in the local competition.

UTAKURA BRANCH

By Haari Hapeta

July 11th Bro. Mahuika Otere was set apart as teacher in the Maori class in the Utakura Sunday School. Sister Harri Hapeta was released as teacher in the

kindergarten class. She was replaced by Sister Mata Joyce. Sister Mingo Maihi was set apart as teacher in the Primary class in the Sunday School.

Ruamahue Joyce has been taken to the Rawene Hospital. We pray for him for a complete recovery.

Bro. Haare Haromowa has been doing wonderful work in the Rawene Hospital while there. He is home now but still has his leg in plaster.

Bro. Daniel Maihi has gone to Auckland. He has been attending services in the Rangitoto Branch.

We were greatly honoured by having Elder Simpson back with us again. Elder Simpson and Elder Lowry spent Sunday and Mutual with us. The meetings were enjoyed by all. They are doing wonderful work with the help of Sister Lauraia Joyce and Sister Haari Hapeta.

Sister Harriet Joyce visited her home here with her mother, but has gone back to Dannevirke to start nursing again.

Bro. Mahuiku Olive has been travelling 22 miles, three nights a week, to Sunday School, Mutual and Cottage Meetings. We appreciate the wonderful work he is doing in our Branch.

A party of five travelled through to Auckland to Bro. Thomas Ngapera's wedding. He was married to Lucy Cassidy. While in Auckland, we saw the elders that were called to go home on the 8th of August. Among them was Elder Norman E. Wright who spent two months in the Bay of Islands. The Branch says, "Haere ra e Raiti ma te Atua koe e manaki tae noa ki te kainga."

AWARUA BRANCH

By Moses Wihongi

We take pleasure once again in reporting the activities from our Branch. On Friday, July 28, a social was held in the form of a pioneer and music festival social. A very good supper was served also.

We had our District President, Elder Bates, with us on Sunday the 30th and he gave us an inspiring talk. Other visitors to the Branch were Reace Ngakuru and Sis. Ngakuru; also Bro. Whautere and Bro. Paipai who spent the week-end here helping us with our genealogy.

MAROMAKU BRANCH

By Gwyneth Hay

It is never hard to find news to write about when we have a baptism to report—that is good news no matter what else we have to report. This month we have to report the baptism of Richard Hersford. Dick, as he is known to us, has been a good worker in the M.I.A. and has attended all other meetings for some time. After having made a thorough investigation of the Gospel, he called on Elder Oveson to perform the ceremony on July 15th. So, although we have "lost" four of our members to the ranks of the missionaries, Dick's joining the Church has helped to bring our numbers back to normal.

Reports from our missionaries tell us that all are well and enjoying their work. We have to report to them that things are going well with the home Branch.

Mutual found themselves a week ahead with their lessons and so took time out for a little fun and games. A table tennis evening was held recently and young and old joined in to enjoy a good night's fun. Although we cannot boast about our singing up this way, we did have an entertaining evening when Mutual gave us a music festival and, besides enjoying their singing, those participating learned a little about the songs they sang.

"Something new has been added"—yes, we are now having Branch teaching and the sisters of the Relief Society have commenced visiting teaching. We feel that we shall benefit greatly from the effort put into this work.



STATISTICS

Births: A baby girl to Bro. and Sis. Pat Waikare.

A baby girl to Bro. and Sis. Maurice Pearson, Mangakino Branch.

A son to Bro. and Sis. Eli Tumu, Heretaunga Branch.

A son to Bro. and Sis. Dan Williams, Heretaunga Branch.

A son to Bro. and Sis. L. W. S. Osborne, Taumarunui Branch.

Baptisms:

◦ Amoho Komene, Tautoro Branch, June 4, 1950.

◦ Aputania Olympus, Tautoro Branch, June 4, 1950.

◦ G. Hodge, Hamilton Branch, August 6, 1950.

◦ Marge Murphy, Hamilton Branch, July 16, 1950.

◦ Colleen Savage, Waihi Branch, May 28, 1950.

◦ Helene Kathleen Rugherford, Waihi Branch, May 28, 1950.

◦ Susan Harding, Kaikou Branch, July 30, 1950.

◦ Richard Hersford, Maromaku Branch, July 15, 1950.

Marriages: Jim Donaghy to Karitaimoana Hikuroa, Hamilton Branch, July 8, 1950.

Ordinations: Mervin John Going, Maromaku Branch, Priest.

Enoch Beckham, Priest.

Richard Henry Kehoe, Maromaku Branch, Deacon.

Hoori Kauimua Kaka, Tautoro Branch, Priest.

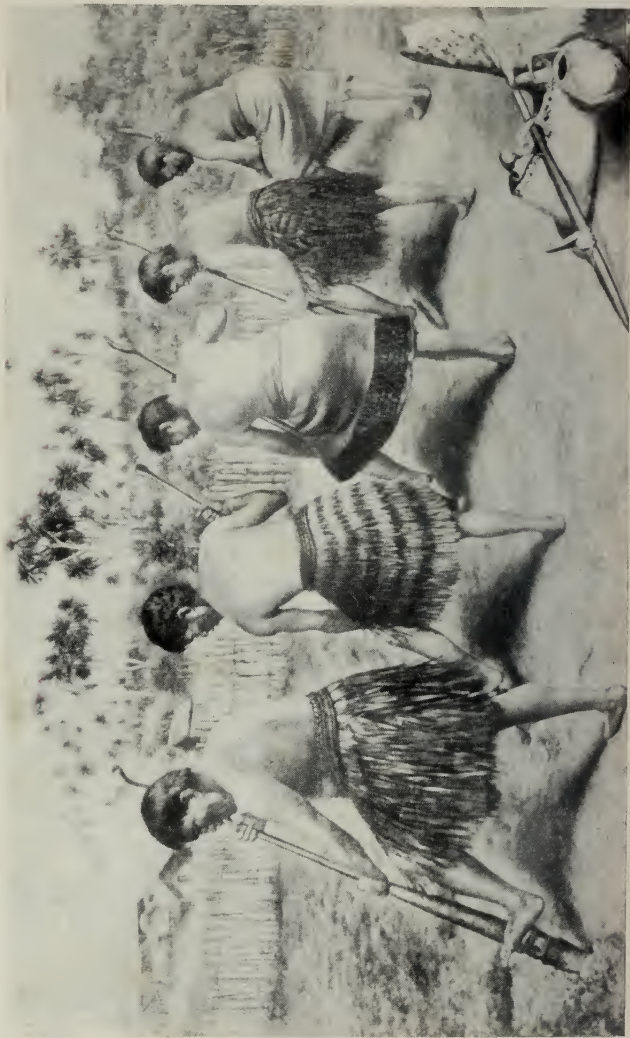
Henri Aperahama Wharemate, Tautoro Branch, Priest.

Deaths: Brother P. Te Kauru, Nuhaka Branch.

Achievement

*In the humdrum and stress of existence,
Have you clung to the dreams of your youth;
When a star in the distance you sighted,
Shining forth with the glory of truth?
You've decided your hopes are all futile,
Your ambitions you placed far too high,
That the good things of life are not for you;
In the dust do your dreams now all lie?
God ne'er mocked mortal man with desires,
Which were more than his pow'r to gain;
Ah, beware lest you're lashed with the knowledge,
'Twas small faith that prevented your gain.
Ah, yes, this is a world of achievement,
There's no time to let slip idly by,
And still trust in yourself and your Maker,
Who'll guard o'er you with unfailing eye.*

—Helen Kimball Orgill.



The Maori picture illustration depicts many feats of the early Maori people. They had attained a culture that, in many respects, suggests a strong resemblance to their Ancient American Ancestors.

De Karere

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



Pioneer Memorial Building

OCTOBER - 1950

Attention !!

FIRST ANNUAL M.I.A. CONFERENCE

Acting upon instructions from Tumuaki Young, the M.I.A. of the New Zealand Mission will hold a Conference in Auckland on the 29th, 30th and 31st of December. All mission-wide activities of the M.I.A. will be conducted at that time.

Check with your branch and district officers for full particulars concerning the M.I.A. Conference.

OUR COVER PICTURE this month shows the Daughters of the Utah Pioneers Building. This beautiful cream-white coloured structure was made possible by the many contributions from all over the world. It was dedicated recently.

TE KARERE

Established 1907

Wahanga 44

Nama 10

Oketopa, 1950

Gordon C. Young Tumuaki Mihana
Walt Buehner Etita
George R. Hall (Hori Hooro) .. . Kaiwhakamaori
Malin Perry Hekeretari o te Mihana
Charles L. Querry Asst. Secretary
Harlow W. Pickett Mission Recorder

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

An Editorial 318


Special Features:

Rangitoto Anniversary 322
Replica Hui Tau 326
How Glorious and Near to the Angels is Youth that is Clean 327
Daughters of the Utah Pioneers Building 328
Is Alcoholism a Disease? 330
The Cry for Repentance 332
Authority Comes from God 334
Tribute Paid to President Richards 336

Church Features:

The President's Page 320
Women's Corner 321
This World-wide Church 324
Here and There in the Mission 338
Nga Pou-tokomanawa o Roto i Te Hitori o Te Hahi .. 339
News of the Field 343

An Editorial



WE read from an old Easter legend that a gate from heaven, as it was referred to, was so narrow that one man could not walk through it alone, but with two men walking together side by side; and as one of them helped the other, they found the entrance easy. And when ten men came, who had all been united in and for one another's love, they found the gate so wide that they saw no obstacle on either side.

There are many of our saints throughout the world who do not patronize FAST DAY, nor do they pay fast offerings. The obligation is up to us, and I refer to those who do keep this commandment, because the Lord expects of us, who are well fed and sheltered, to take those of the less fortunate under our wing.

Statistics prove to us that if every saint in the Church would observe and sustain our principles of fast offering each month and give willingly the equivalent of these two meals as an OFFERING, we would have no need for added welfare funds. As a matter of fact, by giving 2/6 (figuring two meals at 1/3 per person for each meal) we would be able to pay for our share of the welfare programme and have enough left over to double our present fast offerings.

I read a story not long ago about Brigham Young. It explained how our "Fast Day" originated. He said that before Tithing was paid the poor were supported largely by donations. When they came to Joseph Smith and wanted help he said there should be a Fast Day . . . He said we will hold it once each month, and all the food that would have been eaten on our fast day, such as flour, meat, butter or fruit, that it would be carried to Fast Meeting and there

placed into the hands of a selected committee that would in turn distribute it among the poor. The spirit was carried through with successful results.

Brigham Young also said as he was speaking about FAST DAY that he would exhort the Latter-day Saint people to meet on the appointed day for a FAST, and to take them food to feed the poor and the hungry and, if need be, to clothe the naked. He went on to say, "We expect to see the Sisters there; for they are generally first and foremost in deeds of charity and kindness. Let the hearts of the poor be made glad and let their prayers and Thanksgiving ascend unto God, and receive an answer of rich blessings upon our heads."

The ordinance of helping mankind through our plan of Fast Offering is not at all new . . . As we read from the history of old we find that the Ancient Persians were visited by a famine that took thousands of lives, but many of the rich had food far in excess of their needs. When the King heard of this he proclaimed that for every poor man who died in the famine a rich person would be executed. Thereafter no one starved.

It is our desire to bring to the minds of our branches the importance of us to observe our Fast Day each month and to donate the cost by the sacrifice of two meals that we would otherwise have eaten. We have been told that those who observe this commandment will receive the blessings which go with observing the Laws of God.

—W. BUEHNER.

*A Sabbath well spent
Brings a week of content
And health for the joys of tomorrow.
But a Sabbath profaned
Whatever be gained
Is a sure forerunner of sorrow.*

—Matthew Hale.





The President's Page

Dear e hoa ma

I JUST came from our architect's office and he will soon have the working plans drawn for the Auckland Chapel, and the Church authorities in Zion have told us to go ahead as fast as possible.

We have ordered all the machinery for our joinery plant at the college and Brother George Chase is getting us some fine timber to be racked and seasoned for our joinery when the mill is ready. It takes a long time for this timber to dry suitable for joinery so we are getting it now so it will be ready.

Also, we have nearly eighty cows milking on the college farm, and the Church has purchased a new tractor and some other machinery to help out there with the work.

Bert Meldrum and his wife, the former owners, are looking after the farm and cows and have Brother Mick Aspinall helping them. The elders and saints have Saturday work day at the farm and are cleaning up some of the rushes and cleaning drains, etc.

We have purchased a fine section in Kaikohe, one plenty large for the Marae and buildings to be built there.

There will be at least two acres for the Church and a number of sections to sell off this piece of land.

It is wonderful, e hoa ma, how things are opening up for the Church. I'm sure the Lord wants us to make real progress in this mission and I am very grateful for the fine spirit shown by the saints.

We are faced with a real problem in Auckland when we start tearing down the old buildings for a place to meet, for both the 5 o'clock session of Rangitoto and the 7 o'clock session of Auckland are crowded to capacity. We may have to amalgamate the two Branches and try to find a large place to meet.

It will be wonderful to be together, as the First Presidency of the Church said. One large branch, Samoans, Tongans, Maoris and Europeans all together united in the bond of the Gospel of Jesus Christ. When we are able to meet together we will never be separated again while I am here, except if the crowd gets too large for our new Chapel; we may make a separation but it will be geographic and not racial.

(Continued on Page 325)

Women's Corner



BY VIRGINIA D. YOUNG

HOW very grateful we should be for all the blessings we enjoy. For our health, strength and happiness we are privileged to have each day, for our houses and loved ones here and abroad. Many times in our busy life we forget to stop and give thanks for the way we are all blessed. But we must remember that all we have we owe to our Father in Heaven.

Everyone has troubles one way or another, for life can never run too smoothly. We need a few bumps to make us realize that we have a great responsibility in this life and indeed be thankful for all that we have. We must be humble and prayerful at all times for when we behave too smug and sure of ourselves then things begin to happen.

When sickness comes to our loved ones, or us, we should look just to ourselves and see how we are measuring up to the requirements God has made for us. If we are failing in this then we know we are to blame. God has a very good reason for all He does, though most of the time it is hard for us to realize why. When we have adversities we then ask God for the strength to stand these trials, and through our faith we will be blessed and become more humble if we will but ask for this help in all sincerity.

We should be very thankful that we firmly believe in faith and prayers. Even though we are sometimes thousands of miles away from our loved ones, we know the Lord will watch over and protect them if we are living the way He wants us to. God is very close to all of us if we will but put ourselves in tune with Him. We know He hears and answers prayers and knows the needs of us all. When it is impossible for us to be near to our loved ones in times of sickness and trials, we realize through our faith and prayers we are just as near them even though we are thousands of miles away. God brings us close together with this wonderful faith and we know that He will watch over all of us for we are all His children and He will bless us if we are deserving of His blessings.

Many people, the world over, have been willing to suffer, fight and even die in defense of their faith in God. The need of faith is all important. Children have such faith in God and adults as well as children than themselves, for without it we would have nothing and with it everything.

May we each day be thankful for the many blessings which we enjoy.



Rangitoto Anniversary

“Where there is unity there is strength.”

NOT too long ago Elder George R. Biesinger was called by the First Presidency to supervise building construction in the Polynesian Islands. Upon his arrival in Auckland, New Zealand, enthusiasm began and preparations started within the combined branches, Auckland and Rangitoto, to stimulate the growth of a Building Fund which would help to buy materials necessary to complete their own proposed L.D.S. Chapel building.

An idea was suggested that the Island members from the two branches, on the anniversary of the Rangitoto Branch, to prepare an “umu kai” (dinner) and, if possible, send to Samoa and Tonga for some of their own Island foods.

The Priesthood agreed unanimously to ask the adult members for £1 per plate, 1/- for children to 12 years, and 2/6 for children over 12 or still going to school. This was accepted generously by the saints and outside people who helped to make the dinner a real success.

The night of August 2 was set for the occasion. Pigeons, taros yams, coconuts, palusami, bananas and breadfruit leaves were among some of the foodstuffs brought for the “umu.” At the back of the old mission home, No. 4 Scotia Place, was the place of activity during the day of the preparations. Two big hangi pits were dug and the food was placed on top of hot rocks that lined the inside of the pits. Large leaves from the tropical New Zealand trees were placed on top of the food until it was cooked. The Island boys with coconut scrapers were busy adding the proper amount of coconut milk to the food to give it the right seasoning, and the women were busy adding the “ota,” the last touches on the Polynesian dishes and delicacies.

The pork was cooked in one hangi and the beef and fish in the other and everything was made ready for the evening.



At the Maori Community Centre the food was spread out on mats, "Island style." Tumuaki and Sister Young and the elders led the gathering by being seated on the mats first and then the feast began.

We were favoured later in the evening by a "Sasa," which is an Island dance done by the ladies sitting down, and a "Lakalaka," a women's action song. This was accompanied by the rhythm of the men singing. We were

also entertained by a "kailao," a club dance that was performed by the Tongan boys to the pulsating beat of the "tom-tom" or "kauoluga."

The total proceeds gained for the Building Fund grossed £174/4/6 and was a financial success. We wish to thank our members for their kind and generous support and to our people from the Islands of the Pacific, especially our folks from Samoa and Tonga.



THIS *World-Wide* CHURCH

Indian Mission Leader Performs 64 Baptisms

Gallup, New Mexico.—Elder LaBriel Pickett, second counsellor, South-west Indian Mission, has performed 64 baptisms since arriving in the mission in April, 1948.

According to the mission offices, he is completing plans for another baptismal service this coming week-end.

He and Sister Agnes Pickett were born in Gunnison, Utah, where they worked in various Church organizations. Elder Pickett served nine years in the Gunnison Ward bishopric and later as a member of the Gunnison Stake High Council.

Both Elder and Mrs. Pickett were called to the South-west Indian Mission in 1948. The second month of their mission Elder Pickett was assigned as President of the Fort Wingate District, and in September 1949, he and Mrs. Pickett were assigned to labour at Moencopi, Arizona, among the Hopi Indians.

On January 22, 1950, he was appointed second counsellor in the mission presidency.

Twenty-one years ago he filled a short-term mission in the Northern States Mission.

Methodist Class Hears Story of the Restoration

Baton Rouge, Louisiana.—Through the placing of one copy of the Book of Mormon many have recently heard of the restoration of the Gospel here. Not long ago we sold a copy to a

Mr. Glass who wanted the book as a present for his wife, a teacher of an adult class in the Methodist Church. After we explained the contents of the book to him, he, too, expressed a desire to read it.

A week later we received an invitation to visit their class and present the beliefs of the Church. Knowing it would be a large class of well-educated men and women, we prevailed on our presiding officer, Elder A. Richard Barker, to present his chart and lecture on the apostasy and restoration.

During the presentation the interest of the class seemed most aroused at the mentioning of the Book of Mormon. This interest led to the asking and answering of many questions. Class members expressed a desire to learn more about the book and two copies were purchased to be used and studied by them.

Elder Barker and Elder Donald Moss were also invited to attend a supper social and showed the group of 60 members the film of ancient American civilizations and also gave a lecture on the Book of Mormon.

Mission Leader Refuses Arguments

Copenhagen.—President Edward H. Sorensen recently received an invitation to send speakers to a K.F.U.M. (Y.M.C.A.) meeting. This was accepted as an excellent opportunity to present the Gospel, but as the appointment drew near, the newspapers dis-

closed that the meeting was to be quite different than expected. The K.F.U.M., led by a young Lutheran theologian, planned for a week of debates with one evening each for the Latter-day Saints, Seventh Day Adventists, and others, in order to reveal them as "non-Christians."

President Sorensen and Elder Merlin Meyers represented the Church and explained the doctrines of the Church, and left immediately afterwards, explaining that the Church does not participate in public debate.

President Smith's Ship Due in Honolulu

At the pier to see President Smith off for Hawaii were several hundred Southern California members of the Church. President Smith and members of his party were due to land on August 9 at Honolulu to attend a celebration of the centennial of the Hawaii Mission.

With a happy smile lighting his face and his ears ringing with the "bon voyage" of many Church members accompanying him to the dock, President Smith boarded the S.S. Lurline last August 4th.



THE PRESIDENT'S PAGE (Continued from Page 320)

Progression is the right of every soul and it is up to himself more than anyone else, as to how far he progresses. It is only limited by our desire or lack of desire to progress, for any person through persistent effort and humility can acquire knowledge and, as we believe, "the glory of God is intelligence."

I'm thrilled with the missionary work being done in the districts by the members of the Church. As long as they are properly supervised a great deal can be accomplished, and the wonderful part is that not only are weak members and outsiders benefited

but also the strong saints and especially the missionaries themselves, for they learn the Gospel, increase their own testimony and learn to take responsibility and consequently fit themselves for leadership.

Unitedly we can do anything, and this mission must go ahead to keep up with the stepped-up momentum of the Church work throughout the world.

I'm sure our Heavenly Father is pleased with His children who are striving to keep all His commandments.

—TUMUAKI YOUNG.



*Any fool can criticise, condemn and complain—and most fools do.
But it takes character and self-control to be understanding and forgiving.*

*A great man shows greatness by the way he treats little men.
Every man I meet is in some way my superior; and in that I can learn of him.*

*If there is any one secret of success it lies in the ability to get the
other person's point of view, and see things from his angle as well as
from your own.*

Replica Hui Tau

BY LEROY WHITEHEAD



TO restore "those good old days in the mission field" a group of 56 returned missionaries from New Zealand, with their companions and friends, met recently at the home of the tumuaki (Mission President A. Reed Halverson) for a two-day Hui Tau.

The colourful conference was conducted in the same manner as they are in Maoriland. These missionaries, as has been customary with other returned New Zealand missionaries, have found it difficult to abandon completely the Maori way of life.

In New Zealand, Latter-day Saints do not measure their year from January to January, but instead from Hui Tau to Hui Tau, which is their annual conference held during the Easter holidays. Hui Tau has been acclaimed as the largest conference held in the Church outside of Salt Lake City. In that land, "down under," Hui Tau includes a five-day period of conference sessions, programmes, athletics, and display of wide M.I.A. Gold and Green Ball.

Saints from around the mission come and sleep in tents and gladly endure discomfort for the privilege of hearing their tumuaki, their missionaries, and, as has been their good fortune in recent years, their "own" Elder Matthew Cowley of the Council of the Twelve. It is indeed a wonderful occasion.

From Utah communities and from neighbouring states, former missionary companions gathered and greeted each other in the traditional nose rubbing of the Maori.

For the sake of "atmosphere," the Halverson home was decorated to represent a carved Maori house, and

various souvenirs served as means of communication with that far-off land. In substitution for the various athletic activities of the real Hui Tau, the mission party participated in a swimming party at nearby Arrowhead Springs.

The swim served as a preliminary to a wonderful hangi kai dinner prepared by Joe Hapi, one of the very few Maoris living in this country. A hangi is the Maori method of cooking meat, potatoes, kumara, squash, and other vegetables in a pit on hot rocks.

A programme in true Maori style was conducted on Saturday evening; not that it was confined to Maori dances and songs, but that time was no factor and no one was safe from being called upon to perform. A friendly group of Hawaiians was on hand to pay tribute to their Polynesian cousins by presenting native songs and dances. Numerous skits and musical numbers were also part of the programme which was highlighted by a series of Maori war dances, action songs, poi dances, games, and songs led by Albert Whaanga, another Maori attending Brigham Young University.

Fond memories were kindled on Sunday as three general sessions were conducted in which missionaries and guests were called upon to bear testimony. As each speaker expressed his love for the Gospel and the Maori Saints, his words were transcribed on tape to be sent to the land of the kiwi.

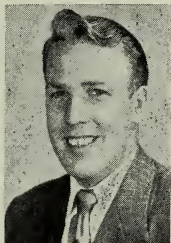
A highlight of the two-day Hui Tau was a visit from Elder Matthew Cowley.

As an important part of Polynesian hospitality, meals were served throughout the two-day Hui in order to sustain the Maori-tanga of the conference.

† Elder Lloyd Simpson, who has been labouring in the Bay of Islands District, has written the foregoing, and dedicated it to all young people who may not have the will power, strength, and decency necessary to overcome the temptations of life which degrade one's moral standard.

How Glorious and Near to the Angels is Youth that is Clean

BY ELDER LLOYD SIMPSON



BEFORE we came to this earth we all made a vow with our Heavenly Father that we would be righteous children and would try with all our might, mind, and strength to live His laws and commandments. We were born into this world in innocence—clean and pure of the iniquities that exist here in the world today. We were all given an opportunity to make good and prove our worth, that we might be found blameless at the last day.

Some have forgotten that vow which we all made. They have forsaken the laws and commandments of God. They have given up their free agency by becoming slaves to the iniquities of the world.

Our M.I.A. theme for this year, "How glorious and near to the angels is youth that is clean; this youth has joy unspeakable here and eternal hap-

piness hereafter," is very well written. It signifies the value of one's virtue. We would all give everything that we own to be as glorious as the angels. While we cannot be as an angel on this earth, we can be in the next category to angels, by being clean and virtuous. Young people, someday we can all be angels if we will live in this category while in our mortal state. There is an exalted throne waiting for all of us, if we prove ourselves worthy. The adversary knows he cannot again exist in our Father's Kingdom and find joy and happiness. Therefore, he is always present and trying to drag us down to his state of sorrow and misery. You young people who are yielding to the temptations of Satan, raise your standards. Raise yourselves up and enjoy life. You are not happy by living unclean. You bring misery to your parents, to all your family, and to your friends. You are living in misery because you are continually fighting your conscience. It is telling you of the wrong you are doing, but you are dilatory and have not the ambition to raise yourself up to a higher standard.

You young men, who are courting the young girls of your community, treat them with care and respect. You are not merely going with a girl, but

(Continued on Page 329)

Daughters of the Utah Pioneers Building



THE Daughters of the Utah Pioneers Building, at the head of Main Street in Salt Lake City, Utah, is more than just a building. It is a place where information is being recorded, exhibits are displayed and people are gathering information. They come from all parts of the world to get information on what the early settlers in the State of Utah did to survive and grow into a flourishing city. They come for the purpose of learning how to do things by studying what was done during that early period of history. It was a far-sighted programme, the Daughters of the Utah pioneers used in their civic and community life in their determination to establish a level of high ideals and fine living. Daughters of the Utah Pioneers are the ancestors of people who crossed the plains, some of them by ox carts, 20,000 of them at least, known as the handcart pioneers, who fought their way through the most difficult travel methods on foot to come

into this valley to make their homes. In all, over 60,000 people came into Salt Lake City in a relatively short period of time in the early history of the State. With such a large and a determined group of people moving in to settle an area, with the objectives and ideals which were theirs, much would be lost forever if records were not made of what these people went through in the early history of settling the State of Utah. There is probably no parallel in the history of the United States where so many people migrated at one time, into an area unsettled, for the purpose of making their home, cultivating the soil, establishing communities, and developing it into a cultural race that has a level second to none anywhere in the country. The hardships they endured can never be recorded as was experienced at that time by the people. The story of the crickets devouring the crops, the problems they had of moving their food and supplies from the Missouri River, a thousand miles by ox team, a keg of nails being valued at one hundred dollars, an offer by their leader, Brigham Young, of a thousand dollars for the person who finds the first ton of coal or grows the first bushel of corn; all of these are only earmark evidences of a struggle the people were making for an existence. The building, known as the Daughters of the Utah Pioneers, located next to the State Capitol building grounds, is estimated at a cost of roughly 500,000 dollars, or its equivalent in English currency is £180,000. Funds for the construction of the building were made available through an appropriation by the State Legislature of 280,000 dollars (£100,000). Roughly the balance was raised by the Daughters of the Utah Pioneers wherever they were throughout the world, contributing of their own funds to make the building possible. It is a

beautiful cream-white coloured cast stone building, with an architecture to simulate the Salt Lake Theatre. The Salt Lake Theatre played an interesting and important part in the recreational and theatrical activities of the early settlement of the State of Utah. When this building was torn down it was much to the regret of many who thought it should be preserved as a landmark and a historical building. Only those that could remember the experiences in the Salt Lake Theatre truly realized the values that are now built into the Daughters of the Pioneers Building.

The building is classical in design, beautiful fluted columns are at the front entrance. The buffalo skull, so often found on the desert prairie route as the pioneers travelled across from the Missouri River to the Salt Lake Valley, shown recessed just below the soffit, the sego lily, the flower that blossomed and which furnished food and sustenance of life when crickets devoured the crops, are part of the motive that forms the freeze around the building, close to the cornus line.



HOW GLORIOUS AND NEAR TO THE ANGELS IS YOUTH THAT IS CLEAN (Continued from Page 327)

with one of God's priceless jewels. Treat her as such. If you rob her of her virtue, you are committing one of the greatest sins possible in the sight of God, and you will have to pay dearly for that sin. Yes, you will have to pay for it down to the very last farthing. You young girls, be careful of how you treat your boy-friends. Treat them with care and respect, remembering that they are not held entirely responsible for robbing you of your most priceless gem, virtue. It always takes two to make a bargain. Keep yourself clean and pure that you might enjoy the blessings of your Eternal Father.

You young people, when enjoying the pelasures of courting, keep evil thoughts and actions out of your courtship, that you might enjoy it to the greatest extent.

No greater joy can come to any young couple who enter into holy matrimony than that which comes to those who can do so with a clear conscience, knowing that they had kept their bodies undefiled from the evils of life.

The worst and most disgraceful disease is that brought about by sexual sin. It is the lowest and most filthy of all diseases. It lowers a person's moral standard far below that of any animal. It adds grief and misery to every minute of the victim's life. Don't be found in this degraded state.

Let us remember God's gift to us—life on this earth. Let us remember our vow we made with Him—to keep ourselves clean and pure from the evils of life. Let us enjoy life to the greatest extent, and do away with our evil thoughts and actions, thereby becoming next to the angels. Remember, "Cleanliness is next to Godliness." That we may attain that goal, it behoves us all to ask God for His help and guidance in directing us along the paths of truth and righteousness, that we may be able to live His laws and commandments. Let us all strive to be found blameless of the iniquities of this world at the last day. May the Lord grant us this desire is my wish. Amen.

Is Alcoholism a Disease

By DR. JOHN A. WIDTSOE, of the Council of the Twelve.

THE polite name for drunkenness is alcoholism. The latest apology for alcoholism is that it is a disease. As such it must be handled sympathetically and led patiently to a cure.

Alcoholism certainly is a disease—a disease of the human will. The alcoholic is no longer his own master. His appetite for alcohol has conquered him. When he drinks, he surrenders many of his normal powers to lower impulses which take charge of him and his actions. He is in fact left to the mercy of impulses which are inimical to human welfare if left unguarded by higher motives. He yields his right as a free agent.

With a corroded will he often falls into degradation. Sometimes he is cruel; as often, he behaves as an idiot. The rights of others are no longer existent. The higher impulses, which flow from the untrammled will, are inoperative, because they are stifled, anesthetized by the drug, alcohol. He always wastes his money; he as often starves his family, ruins his home and family life. Above all he must have more alcohol, at any cost. Relative values are no longer in his consciousness. After his maudlin behaviour, if he drinks enough, he lies, beastlike, in a senseless stupor until kind Mother Nature has partly cleansed his body. When he awakes, it is only to repeat the performance. Indeed, alcoholism is a disease, an evil, destructive disease of the God-given will of man. It has caused more misery throughout the centuries than any other unnatural human habit, including war.

Earnest efforts have been made to cure alcoholism. Only two inter-related methods have yielded appreciable results. The thoroughly healthy body does not crave stimulants. So, the alcoholic is given correct food,

proper exercise, full sleep, and congenial employment. That is the modern method. As his health improves, the desire for alcohol is lessened; then the Alcoholics Anonymous, grateful reformed alcoholics, who try to help brethren who are yet enslaved, and others add to this normal physical way of living, faith in God and in His unseen world, out of which comes power to help every struggling soul. A normal life, physical and spiritual, is the direct and most permanent, the surest cure for alcoholism, the best way to cure the will of its waywardness.

Curiously enough, many of those who plead that alcoholism is a disease, and must be treated as such, are themselves tipplers, or, as they would say, moderate users of alcohol. They do not drink to excess; they do not lie in the gutter; they do not have to sleep off their indulgence. A cocktail or two before dinner, or in a social gathering, a glass of alcoholic beer during the day—they go no further they say. This argument for moderation reveals the devil's tracks. If the first glass of alcohol were never taken, there would be no alcoholism. If there be an evil abroad, it may best be driven away by prevention. Unless that is done, the recurrent need of cures will continue indefinitely. It is so in other fields. Vast sums are being spent to discover the cause of cancer, polio, arthritis. Once discovered, the people, including the medical profession, will seek to prevent the occurrence of these diseases in the land. Men do not say, "We will allow a little cancer, polio, or arthritis; we will pay attention only to those who become too sick." It is along the path of prevention, based upon accurate knowledge, that tuberculosis, diphtheria and many other diseases are being wiped off the earth. We quarantine

against such contagion—why not alcoholism, since the experience of the ages shows that man's appetite is often stronger than his will?

The surest cure for alcoholism is for everyone to refuse to touch alcoholic beverages. Every cocktail user is an incipient, possible alcoholic. The moderate drinker who pleads that alcoholism is a disease, from which he is exempt, is a dangerous, inconsistent helper in the battle against alcoholism. Let it always be kept in mind that alcohol has no real physiological or mental value. It is a drug against man. Taking it in small doses does not change the effect upon body and mind; it merely lessens the immediate degree of injury.

The world which hungers for peace is not safe while the leaders, whenever they meet, must have a social sip of vodka or whiskey. These men, and that applies to all of them, here or abroad, with world-heavy responsibilities on their shoulders, should be free men, normal men, masters of themselves, in full possession of their powers, and ashamed to trade their rational willpower for alcohol. Alcohol-inspired treaties and agreements are as brittle glass in the passing years. The same may be said of social leaders, small or great, who have not intelligence enough to provide an evening's entertainment for their guests without the help of alcoholic drinks.

Despite the knowledge of the evil effects of alcohol—bodily, morally, mentally, and spiritually—the makers of alcohol are encouraging the use of the poison—for poison it is. It must be a profitable business. Note the full page, beautiful advertisements in magazines where advertising costs the most. All manner of devices, often insidious, are employed to induce the use of alcoholic beverages. For example, all know that when a natural farm product is fermented, alcohol is produced from the contained sugars, starches, and other carbonhydrates.

The small remaining residue retaining the protein of the original substance is a valuable animal feed. Because of this by-product, a vast volume of literature is now praising the brewers and distillers for their help in producing high protein feeds. This ignores the harm from the use of the alcohol produced, and also of the simple facts of nutrition. It is but another trick to lead men towards alcoholism. Yet by such clever advertising, and the weakness of the human will, the use of alcohol is increasing by leaps and bounds. It is today one of the greatest dangers confronting the world.

There are some legitimate uses of alcohol. In many industrial enterprises it is indispensable. As our gasoline supplies diminish, alcohol will be used to drive our automobiles. Even today, with engines made for the use of gasoline, a ten per cent addition of alcohol would increase driving efficiency (on the part of the engine). When costs of production make such a mixture possible, both farmer and factory will be benefitted.

All this about alcohol should be known by everybody. The schools, on which we depend in large measures to shape the coming race, should teach alcohol facts to their pupils. Refusal to do this is an evidence of fear of the consequences from the beer barons or the whiskey kings, or a deliberate co-operation with them. It is more important in life to know the harmful effects of alcohol on the body and mind than to know the distance of the earth to the sun, and a thousand other facts, unrelated to our lives, but which schools worship almost on their knees.

It remains merely to say that Latter-day Saints, following the divinely given Word of Wisdom, are unequivocally against the use of alcohol in any form as a beverage. They know that the argument for moderate drinking is much like the proverbial wolf in sheep's clothing. They are not going to be fooled by specious talk. They cling to the inspired warning.

The Cry for Repentance

By DR. JAMES E. TALMAGE

"Repent Ye, for the Kingdom of Heaven is at Hand"

THE personal ministry of Jesus Christ in the flesh was directly heralded by the preaching of John the Baptist, whose voice was that of one crying in the wilderness: "Repent ye, for the Kingdom of Heaven is at hand." The proclamation of the appointed harbinger was vindicated by the appearance of the Lord Himself, who came and opened the way of the Kingdom of God to all who would enter therein.

In these modern days that same John, now a resurrected personage, has again officiated on earth. In him was vested of old the authority of the Priesthood of Aaron. On the 15th of May, 1829, a heavenly messenger, who declared himself to be John known as the Baptist, appeared in light and glory, and, laying his hands upon the heads of the modern prophet Joseph Smith and a companion in the ministry, conferred upon them the Aaronic Priesthood, saying: "Upon you, my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins." (Doctrine and Covenants, Sec. 13.)

This was fulfilled in part the vision prophecy of the ancient Revelator, that in the last days an angel would come, having the everlasting Gospel to preach unto them that dwell on the earth." (See Rev. 14:6, 7.)

Repentance, which stands eternally established as an indispensable condition of salvation, is today proclaimed anew under the authority of the restored Priesthood, and the call is to every nation, kindred, tongue and people. The second advent of the Christ

is near, and but little time remains to prepare for His coming which shall be in power and great glory, to the accompaniment of the resurrection of the righteous dead, the glorification of the worthy who are still in the flesh, and the destruction of the wilfully and hopelessly wicked.

Repentance, as the ordained requirement whereby remission of sins may be attained, consists essentially in a genuine sorrow for sin and comprises: (1) A personal conviction of guilt; (2) An earnest desire to secure forgiveness; and (3) A resolute determination to forsake sin and follow the path of righteous living. The first step in the course of effective repentance consists in the acknowledgment or confession of sin before God; the second in the sinner forgiving those who have sinned against him; and the third in his acceptance of Christ's atoning sacrifice as shown by a willingness to obey the further requirements embodied in the Gospel of salvation.

1. Without sincere confession of sin repentance is impossible. The Apostle John declared the solemn truth:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (John 1:8, 9.)

In this modern age the voice of the Lord Jesus Christ has been heard to the same effect:

"Verily I say unto you, I, the Lord, forgive sins unto those who confess them and forsake them." (Doctrine and Covenants 64:7; and 58:43.)

2. The sinner must be willing to grant forgiveness to others if he would

secure that boon to himself. In teaching us how to pray, the Lord specified the condition on which forgiveness may rationally be asked: "Forgive us our debts as we forgive our debtors." No hope of forgiveness is justified if in our hearts we are unforgiving, "For," said the Christ, "if ye forgive men their trespasses, your Heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14, 15.)

Through His revelations to the restored Church in the current age, the Lord has emphasized this essential element of repentance:

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (Doctrine and Covenants 64:9, 10.)

3. Contrite repentance will naturally lead the penitent to do all he can to make amends for past offenses, and to comply with the conditions on which forgiveness is predicated. And as he learns that baptism at the hands of one invested with Divine authority is essential, he will seek such a servant of God, and humbly submit himself to the ordinance whereby citizenship in the Kingdom of God may be established.

Without repentance salvation is impossible. The Saviour followed the ringing call of His forerunner with the command: "Repent ye and believe the Gospel." (Mark 1:15.) So also taught the Apostles of old, that God "commandeth all men everywhere to repent." (Acts 17:30.) And in the present dispensation the word of God has come through the Prophet Joseph Smith:

"And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in His name, and endure in faith on His name to the end, or they cannot be saved in the Kingdom of God." (Doctrine and Covenants, 20:29.)

Against the awful danger of procrastination, whereby the ability to repent may be forfeited, the Book of Mormon solemnly warns:

"For behold, this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labours . . . For behold, if ye have procrastinated the day of your repentance, even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you." (Book of Mormon, Alma 34:32, 35.)



It is not hard work that kills men; it is worry. Work is healthful; you can hardly put more upon a man than he can bear. Worry is the rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids, but love and trust are sweet juices.

—Henry Ward Beecher.



Authority Comes from God

BY W. G. SYLVESTER

"Ye have not chosen me, but I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it unto you."

THUS said Jesus to his twelve apostles whom he had chosen for the ministry. And so it must always be.

Men should not take it upon themselves to become servants in the work of the ministry. The Apostle Paul knew this only too well. In the epistle he penned to the Hebrews he included this warning, "And no man taketh this honour unto himself, but he that is called of God as was Aaron." (Heb. 5:4.) Paul, himself, on his way to Damascus to persecute the saints, re-received a vision from Christ, and upon asking the question, "What must I do?" The Lord said, "Arise and go into the city, and it shall be told thee what thou must do." (Acts 9:6.)

Was Paul chosen of the Lord? In the 9th Chapter of Acts, verse 15, the Lord, speaking of Paul to Ananias, says, "He is a chosen vessel unto me to bear my name before the gentiles, and kings and the children of Israel." Paul was baptized at Damascus by an authorized servant of the Lord. Did Paul take the honour of the priesthood unto himself? We read where the Lord said through the Holy Ghost

in Acts, Chapter 13, verses 2-3, "Separate me Barnabas and Paul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." Truly Paul was divinely called and ordained to the work of the ministry, that is why he cautioned, "And no man taketh this honour unto himself."

Paul knew that before any ordinance could be sanctioned by God it would have to be performed by one having authority from the same source, authority delegated to man direct from God. Can this be said of the preachers of today? Have they been commissioned of God and have they been ordained by one having authority? The only claim that a Protestant minister can make to authority through that great apostate church, which in the first place did not have any authority to pass on, and in the second place excommunicated all those men who opposed her, thereby leaving all Protestant churches and their leaders devoid of any semblance of authority.

Can any of those men who broke away from that great church claim authority? If so, from whence did it come to them? They claim emphatically that God and angels have ceased to reveal themselves to man and that God has not spoken to us since John penned The Revelations. They cati-

gorically deny man's right to communicate with his Creator. If this is the case, then who called them? Have they taken authority and honour unto themselves? Maybe this is why the Lord Jesus made the following statement found in Matthew, Chapter 7, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: Depart from me, ye that work iniquity." I can think of many who have prophesied in the name of the Lord, but their prophesies have failed. And what of those who have "done many wonderful works," and have cast out devils in the name of the Lord? If the Lord will not sanction their acts it can only mean that He did not authorize them to act. The question arises, who did then? Who does have this authority?

Men through wickedness lost their authority soon after the death of the apostles, but in the year 1823 it was restored to the earth once again through Joseph Smith. In answer to a prayer, Joseph, a mere youth at the time, received a vision from God in much the same manner as did Saul of

Tarsus in which God the Father and His Son Jesus Christ appeared and instructed the youth in certain ways. After a period of time this young man received other heavenly manifestations. An angel of the Lord came down and told Joseph that the Lord had a great work for him to perform on this earth. Namely, to restore the true Gospel of Jesus Christ to the earth once more. He had many visitations, and in due time heavenly beings appeared to him and his companion and laid their hands upon their heads and gave them the holy Melchizedeck Priesthood and the Divine Authority to administer to the sacred ordinances of the Gospel with a commission to preach the Gospel of Jesus Christ to all the world as a witness to all nations. Joseph organized the true Church upon the face of the earth and called it "The Church of Jesus Christ of Latter-day Saints," as commanded by Christ Himself.

Each holder of the priesthood of the Church of Jesus Christ of Latter-day Saints can quite easily, if necessary, trace his authority back to Jesus Christ. These men have not taken this authority unto themselves, but have been divinely called as was Aaron. Their message shall fill the earth and not an ear shall remain unpierced, and woe unto that nation or people who reject their message, for by so doing they are rejecting Christ.



*All who joy would win
Must share it.
Happiness was born a twin.*

—Lord Byron.



Tribute Paid to President Richards

BY CHURCH, CIVIC LEADERS

IN the passing of Elder George F. Richards, Pres. of the Quorum of the Twelve, there has gone from amongst us a great and noble soul. He was a man of unfaltering faith, of a sure knowledge of the truth of the restored Gospel, of unsullied character, of broad learning in the Gospel, of great wisdom, and of outstanding courage and integrity. He never wavered in his proclamation and defense of the truth.

"He was completely loyal. He was a wise counsellor and skillful administrator, and of the soundest judgment. He was fully exemplary in his habits. He lived righteously.

"He was the father of a large family, none of whom have forsaken the faith.

"As Nathanael of old, he was without guile. He had no enemies; he was a friend to all.

"His going is a great loss to us who are left. He had our full love and trust. We shall sadly miss him. But we know he has gone to that reward of joy and eternal progress to which his life entitles him."

GEORGE ALBERT SMITH
J. REUBEN CLARK
DAVID O. MCKAY
The First Presidency.

EXCERPTS OF SERMONS SHOW WISDOM

The many sermons of President George F. Richards given during more than 42 years as one of the Council of the Twelve, show him to be a man of wisdom and understanding and one

whose thinking and language was clear and concise.

Some of his thoughts, selected at random among his sermons are:

"I have a friendly feeling toward all those who hear my voice, and toward all mankind. I hope that feeling is reciprocated. I would like to do something for my friends, but what can I do? I remember the Apostle Peter on one occasion when there was an afflicted person pleading for aid, said, 'Money I have not, but such as I have, I give freely unto you. Be ye healed,' and he was healed.

"Money I have not to give to my friends who are so numerous, but as a witness for the Lord Jesus Christ I would point the way to those who have not understood the way of life and salvation—the way of life and salvation—the way into that narrow path that leads to that goal. And to those who have entered the path I would counsel them to neither deviate to the right nor to the left, but pursue a straightforward course, that when they reach the end of the trail they will not be disappointed with their life's work."

.....

"Holy men of God, enjoying the Holy Ghost, under its influence, gave to us the scriptures, ancient and modern, and it is a commandment of the Lord that we search the scriptures, for in them they 'testify of Me.'"



The Creator gave man eyes, but not the telescope; ears, but not music; the tongue, but not language; brains, but not understanding; these he must develop for himself.—Anonymous.

"What an honour it is, and we should so regard it, to be privileged to work with the Father and for the Father in the accomplishing of His purposes, looking to the saving of souls. I wonder if we fully appreciate this honour."

.....

"To receive a fullness of joy here and hereafter, as intended of the Lord, we must live the righteous Christ-like life; and render effectual service to God and to our fellowmen. The righteous life inspires love of God and to our fellowmen. The righteous life inspires love of God and of fellowmen and opens the avenue of communication and help from the Lord, which is so necessary to success in effectual service."

.....

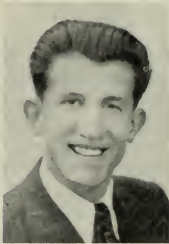
"It is the work and glory of God to accomplish the salvation of His children by the plan of the Gospel which He has revealed. The religious activities seen in the Church and in which we are engaged are for the purpose, and are assisting the Lord in the noblest work, the most important service in which man may be engaged. If we be not called officially into the service, there are many things we can do of our own volition which will contribute to our own happiness and salvation and to the happiness and salvation of others.



Here and There IN THE MISSION

TWO MORE ELDERS RELEASED

Elder Peter P. Pearse, whose home is in Auckland, was released recently from his labours in the Otago District. He was set apart on May 9th, 1949, by Tumuaki Young and was sent first to Dunedin until February of 1950 where he worked until being transferred to Christchurch. Elder Pearse is grateful to all friends and members for their kindness and hospitality shown to him while in the mission field.



ELDER PEARSE

SONOMA BRINGS NEW ELDERS

Elder Louis C. Midgley, from Bountiful, Utah, is one of the new arrivals to New Zealand. He arrived aboard the S.S. Sonoma, August 14, at Wellington. He was assigned to labour in the Whangarei District. Elder Midgley was a former student at the University of Utah.

Elder Fred M. Danielson, recently released Auckland missionary, is at home now after having laboured in various parts of the Island of New Zealand from October 11, 1948, until August 10, 1950. After labouing in Auckland a short time, Elder Danielson was transfered to Christchurch. At the end of six months he left Christchurch for Timaru and later continued his labours in Dunedin. His last field of labour was in Hastings before his release.



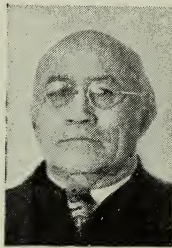
ELDER DANIELSON

Elder Richard A. Bigler was also aboard the S.S. Sonoma that arrived last August 14th. Elder Bigler's home is in Salt Lake City, Utah. He was enrolled in the school of architecture at the Brigham Young University prior to his call to New Zealand. He was assigned to labour in the Bay of Islands District by Tumuaki Young.

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



Na Hohepa F. Mete



Translated by GEORGE R. HALL

Te Hurihanga Kaupapa Te whakamaoritanga i te paipera

I KOREROTIA ake ra, kua kaha rawa nga mahi whakapehapeha a te hahi me ona minita, kua matau kei te pari mai nga tai o te matauranga, e kore ai e pupuria ki te tokouarua noa o te tangata hei pukainga mo te matauranga i pupuu mai i te toroona o te Atua, engari ka tohaina ki te hunga katoa e rapu ana i te matauranga me te pono, i te whaiwhakaaro ano hoki. No reira ka nana nga pirihi ki te peehi atu i taua tai e pari mai nei ara ko nga whakaaro o te iwi kua raupatu i nga mahi purahorua a nga pirihi, e hanga rekureihana nei ratou hei nanati i te hiakai o te iwi ki te matauranga. I te kaha ano o te iwi ki te tuke i nga taumahatanga i utaina hei kawenga ma ratou ka maha haere nga whakamaoritanga o te paipera ka oti, a ka kaha haere hoki te whitimai o te maramatanga ki roto i nga nohoanga tangata, i roto i nga reo e mohiotia ana e nga iwi. Ka maha nga whakamaoritanga ririki o te paipera ka horapa, ka puta tetahi whakamaoritanga rahi, na Waikiriwhi (Wycliffe), i te tau 1380; a i muri mai o tena, ka puta etahi atu whakamaoritanga i te reo Ingirihī me etahi atu reo e matauria ana e te katoa. Ka tino kaha te puta o te paipera ki waho i nga rohe o te mana o te hahi,

ka tino kaha ake hoki te mahi a te hahi, ki te wawahi i nga paipera o nga whakamaoritanga, ko te take, e ai ta taua hahi katorika, kaore i hoatu e te hahi te mana, kia whakamaoritia aua paipera, no reira me tahu atu kite ahi. Kua uru ki roto i te iwi te wairua whakatete ki nga minita, ki nga pirihi o te hahi. Tae rawa ake ka tomo ki roto i te tekaumarima o nga rau tau, ka kitea iho te kokoritanga o te pukapuka tapu nei i roto o nga iwi katoa whiti atu ki Oropi (Europe). I mua atu o te perehitanga o te paipera, ko te utu mo te pukapuka kotahi, e rima rau karauna, ara nuku atu i te kotahi rau pauna, a ko aua paipera kaore i puta ki waho i nga ringaringa o nga pirihi. Ka pahemo atu ena wa, ena tau maha e kopia ana nga kupu a te Atua e te mana tangata ara e nga pirihi, ka tae ki te wa i kitea ai te ahua o te hanga o te mihini perehi; ka oti tika taua mihini, ka tahi te hunga whakapono nui ki te Atua, ka whakawhaiti i o ratou whakaaro, ka tahuri ki te perehi i te paipera. Ko te mihini o aua wa, he mea na te ringaringa tangata i kohikohi i whakanoho nga reta, no reira ko te mahi a te hunga nei e hara i te mahi ngawari, engari he mahi tino taumaha; he uaua te whakanoho haere i nga tini mano reta o roto i te Paipera Tapu a to

tatou Atua. He mahi huna te mahi kei kitea, kei whakararuraru e nga apiha o te hahi kua mohiotia nei he katorika.

I muri mai o te perehitanga, ka maha rawa nga pukapuka ka tangohia e te iwi, i te mea hoki kua hoki te utu ki te rima karauna, ara ki te kotahi pauna e rima hereni mo te pukapuka kotahi. Ka hoki nei te utu o te paipera i te rironga ma te mihini e perehi, ka watea te huanui, ka puare te huarahi e rere ai nga kupu a te Atua, ano he waipuke te rere, ki nga iwi katoa e hiakai, e hiainu ana ki nga kupu a te Atua; kua timata te kitea o te paipera i roto i nga whare o te hunga rawakore, kua hangai ki nga kupu a to tatou Ariki a Ihu Karaiti i ki ra ia "Haere, korerotia atu kia Hoani, nga mea e rongong nei, e kite nei korua . . . e kauwhautia ana te rongopai ki te hunga rawakore, Matiu 11, 5." Kua hoki nei te utu o te paipera ki te rima karauna, kua kaha haere rawa te hiahia o te tangata kia ako ki te korero pukapuka. Ite mea kua whakamaorititia ki o ratou ake reo, a kua perehitia hoki, kua tupu rawa te hou o te maramatanga ki roto i nga iwi, me te kaha haere o to ratou minamina ki te Wairua o te Rungarawa hei taanga manawa i roto i nga tutenga o te ao.

Ka katia te korero karaipiture

Ko Henare Neitana, no roto i te momo Ingarahi, he tangata matau ki nga korero o nga o mua atu i te hurihanga kaupapa (reformation) o te hahi, ara o te wa i whakawhiti ai nga whakaaro, i pakaru mai ai etahi ropu tangata ki waho o te hahi katorika. Ko tana tenei i tuhituhi ai mo runga i te take e tino konatu ana i roto i nga mahara o nga iwi i aua ra, ara "kia whakaaetia nga mema katoa o te hahi kia korero i nga karaipiture." Anei tana i tuhituhi ai, "Kaore ano i marama noa ki au te take e whakaaetia ai nga iwi kia korero i nga karaipiture; kia au kua nga iwi e tukua kia korero i te paipera, kei taka tenei taukahurangi

ate hahi ki roto i nga ringaringa o nga tangata noa iho hei titaritari noatanga ma ratou; na nga minita ke tenei taonga, kua e tikina atu e kumea iho kia tu i nga turanga ware, e turia nei e nga tangata noa iho (Laity). I roto o nga rohe katoa o Ingarangi, i puta te panui a Akepihopa Aranere (Archbishop Arundel), i penei te tangi o tana panui, "Kaua nga karaipiture, tetahi wahi ranei o nga karaipiture e panuitia i roto i nga huihuinga nunui, ririki ranei o te iwi, i nga whare noho ranei o nga tangata; kua ano hoki aua karaipiture e whakamaorititia ki tetahi roto; ko te tangata e whakatete ana ki tenei tohutohu, ka uru ia, ratou ranei, ki roto i nga whakaritenga whakawa, ka topea atu ki waho o te hahi. Na Erahimaha (Erasmus) i whakamaori te Kawenata hou, a i te taenga o taua whakamaoritanga ki Kemureti (Cambridge) ka katia te pukapuka nei e te minita o Koroitene (Vicar of Croyden), ko tana kupu tenei i runga i te tuahu (Pulpit) o roto i tana whare karakia, "Me tahuri tatou ki te ketu (root out) i te perehi, ki te kore ka riro tatou ma te perehi e ketu ki wahi ke; ka paahitia te ture kia kua nga tangata e tu ana i nga turanga ware (common) e kitea e korero ana i te paipera; ko nga tangata anake i nga nohoanga, i nga turanga rangatira, e kore e taeta atu e te ture nei. I tenei wa, i roto i nga tau e tu kaha ana te ture hahi, tahuna oratia ai nga tangata katoa e mau ana i nga apiha, i nga pirihi ranei, e takahi ana i tenei ture; herea ai ratou ki nga pou i houa ki te whenua, ka toua atu ma te ahi e kai, mate noa. I Ingarangi e mahia ana enei mahi kohukohu ki te Atua, a whiti atu ki nga wahi katoa o te Netarene (Netherlands) tata tonu te kapi o te tuawhenua nui o Ioropi (Europe), i enei mahi whakahouhou a nga minita o te Rewera, e uhi nei i a ratou ki te kahu atua; e whakahuri nei i te hahi hei pukainga mo a rotou whakaaro whakarihariha. Ahakoa paku nei te wharangi i taka, i pakaru mai ranei o te pukapuka, i kitea i roto i te

ringaringa o te tangata, e kore taua tangata e rere ki waho o te riri a nga pirihi o te hahi.

Ko nga hunga kua rapu i nga hitori o nga whenua i nga hitori kei roto i nga whare wananga kua whakaatu ratou ki te ao, i tenei whakaaturanga, o te timatanga mai o nga mahi hianga a te tangata ki te Atua.

Ko nga tangata katoa e kuare ana ki nga tikanga i panuitia hei ture mote hahi, ko te hunga kaore e mohio ki te korero pukapuka kua ratou e kitea e hahau ana ki te titiro i nga tuhituhinga o roto i nga karaipiture kei tau iho te kanga a nga pirihi ki runga i a ratou. Kua ratou e huihui he karakia te take, he kororerero ranei mo nga mea whaka-Atua; mote kai ranei i te hakarameta, i roto ake i tou whare i etahi atu wahi ranei, ko te tangata ko nga tangata ranei e totohe ana, ki te mau, ka tahuna kia mate. Ehara enei korero i te korero noa iho, ina hoki kaore rawa te ahi tahu tangata ki te mate, i kitea kia weto i aua ra, i nga wa e ki ana te ngakau o nga pirihi i te wairua o te rewera, i te pouritanga me te kino. Ki te kore i te ahi, ko te pou tarona kia mate; Tirohia enei korero i te pukapuka hitori "The Rise of the Dutch Republic Motley."

Te Uiuinga i mua o te whakaheke toto (The Inquisition)

Ka haere tonu te korero nei, i te mea kua kaha te takatu o nga whenua katoa o roto i te mana panioro (Spanish), ko Netarana (Netherlands), tetahi kua kaha te kori, e ai hoki ki ta te kai tuhi o te pukapuka i whakahuanga i runga ake nei; ara ko te hunga karakia tenei e kori nei e tukino nei i te iwi. Na te kingi Haare tua rima i whakatu he tari uiui i runga i te ingoa o te Popa, o te hahi katorika, hei tapiri atu ki ana panuitanga whakarihariha, i tau ai te kino me te mamae ki nga iwi e ena rohe, i rangona ai te aue o te hunga i kohurutia e nga whakataua a te hunga kino, i roto o Neterana, kino ke rawa atu i nga tukinotanga i nga Paniora i roto i te

whenua o Peina (Spain). He mea tahu ki te ahi, he mea nanati i te kaki, he mea poutoa i te mahunga, he mea tanu ora ki roto i te oneone; kore rawa he taanga manawa, he mutunga mai o nga mahi patu tangata, whakaheke i te toto harakore a nga pirihi, ko ratou nei nga pononga a te rewera i aua ra. Nga tangata i whakamatea i runga i nga whakapae, nuku atu i te kotahi rau mano; ki tetahi kaute, kaore i hoki ki raro o te rima tekau mano. Ko nga hara e whakapaea ana, ko te titiro whakakotaha (looking askance) ki nga whakapapoko, ko te korero taunu, ko te whakarukahu i nga tikanga i hangaia hei whakaponotanga ma nga tangata, he take ririki noa iho nei, otira he maunganui tonu kia Hatana me ana pononga.

Kua aua atu te po,

Kua takiri te ata

He mutunga ano to nga mahi kikino, kaore hoki e waiho tonu nga mahi kohuru hei mea tuturu. Kua kitea atu te maungaarongo me te rangimarie kua whakapae i runga, i te taupapaetanga (horizon) o te rangi kua timata nga wa o te maramatanga, te whiti ki runga o nga iwi, ano ko te ra e whakatoro ana i ana hihi taiawhio noa i te ao. Kua timata te Wairua o te Atua ki te nonoke i roto i nga whakaminenga tangata, kua tata hoki te ra e tukua iho ai te rongopai, ki runga i te mata o te whenua, no reira he wa tenei mo te whakatikatika, kia noho rite nga iwi mo taua ra. Kia rukea atu nga wehi ki nga atua Maori, kia whakarerea nga mahi tekateka a te tangata, kia noho rite mo te wa o te whakahokinga mai o te rongopai. Kaore i matapikotia e te Atua tona aroha ki te wahi kotahi anake, ana ringihanga iho i horapa ki nga wahi katoa o Ioropi (Europe). I korikori ai te matauranga o te Atua i roto i nga nohoanga tangata o tena iwi o tena iwi, i roto i nga whare wananga, i nga whare korero ano hoki. I enei wa ka mohiotia te ture tataka (Law of Gravitation) ka mohiotia te huarahi

hanga i oti ai te terekope paikaraihe (telescope) i taera ai te mahi he paura mo nga pu whawhai (gun powder). I huri ai hoki nga whakaaro o te tangata ki etahi atu huarahi rapa haere ai, wawata ai kia piki tana mohiotanga ki runga rawa.

Te otinga o te kapehu (Mariner's Compass)

I te otinga o te kapehu ka tino kaha rawa te tika o te tia kaupuke i runga moana, ka tupu kaha rawa hoki te toa o te tangata ki te piu haere i runga i te kare o nga wai, ki te whakawhiti i nga moana-nui-a-kiwa. I nga kopikopikotanga i runga i te moana ka kitea te huarahi a moana e whiti atu ai nga kaupuke o Ingarangi ki Inia; ko enei nga ra i whakaaro ai te tangata he papatairite (flat) te ao, a ko runga anake o te ao e nohoia ana e te tangata, kaore a raro, ko tua atu i nga wahi e mohiotia iho nei he whenua, he koku anake he ao pouri. Itua rawa atu ko nga ao taniwha, he nohoanga no nga tarakona ara no nga taniwha, a kaore he hokinga mai o te tangata ina taka atu ki tua . . .

Ka pau te rau tau tekau marima ka rangona te toa o tetahi kapene e hapara ana ka whakawhiti e ia te moana. Roa noa atu te kapene nei e kauwhau ana i ana mahara kia whakarangona mai e te tangata kia awhinatia mai hoki, nawai ra ka tutuki tana hiahia, ko te whakawhitinga teni i whiti ai a te Kiritoha Karamapu (Christopher Columbus) i tutuki atu ai tana kaupuke ki te tuawhenua o Amerika, ki te hono Pea ki wairua. Erima rau tau i mua i te whanautanga o te Karaiti te putanga o te kupu poropiti, i poropititia ai ka whakawhiti te moana, ko teni te whakatutukitanga o taua kupu whakaari.

Te Hurihanga Nui (The Reformation)

Kua tino nui rawa te tupu o te matauranga, kua tino kaha haere hoki te whakatete o te tangata ki te hahi

Katorika, kua tino kaha rawa i te waenganuitanga o te tekau maono o nga rau tau (sixteenth century). E ono rawa nga whenua i maranga ki te raupatu i nga mahi a te hahi katorika; ko Ingarangi, ko Scandinavia, France, Switzerland, Netherlands me Germany. I timata i roto ake i te hahi te ngangau, no te muranga ki waho, ka timata etahi ki te whakatu hahi hou mo ratou. I Tiamana ka kitea ka rangona tetahi tangata kaha, he toa ki te hahani i nga mahi a te hahi katorika, kua rere ki waho o te katorika, kua whawhai atu, a kaore rawa i wehi mai i te mana kaha o te katorika. Ko te ingoa o taua tangata Ko Matini Rutaa (Martin Luther), i te matenui o nga iwi ki ana korero, he maha nga taumahatanga i rukea, i matara haere ai nga Ioka a te Popa i whakataua iho e ia ki runga ki nga iwi. He kawenga taumaha te kawenga a Matini Rutaa, kote take kua matakua nga rangatiratanga, kua wehi, kua awhina i te Poopa. I Ingarangi ko Henare tuawaru tena, kua mura tona riri ki te Poopa; Ko Henare nei hoki te kingi o Ingarangi, whakatu ana ia i a ia ano hei upoko mo te Hahi o Ingarangi. Kua hikoi nga iwi me to ratou Paremata ki muri i to ratou kingi i a Henare tua waru, ka tu i konei te Hahi o Ingarangi.

Ko te tuunga o te hahi o Ingarangi ko te timatanga ano tena o te taukumekume o nga mahi, me te tauwhainganga o tetahi ki tetahi, kua mahi ano ratou i aua mahi i whakahengia ra e ratou, kua timata etahi ki te whakatu i etahi atu hahi mo ratou. I te tuatahi i tautoko a Henare tua waru i nga mahi kikino a te Poopa; otira no tana kitenga kaore te Poopa e awhina mai i ana whakaaro mo ana wahine, whakatu ana i a ia hei upoko mo te Hahi-o-Ingarangi, e karangatia nei te ingoa i enei ra he Mihingare.

News Of The Field



CHRISTCHURCH BRANCH

By Judy Dorn

This is your reporter from Christchurch bringing you the latest news of the Branch. At the beginning of August Elder Peter Pearse was released from his mission. We were sorry to see Elder Pearse leave because he has done a fine job in the Branch. We learned to love him for his sincerity and humbleness. So we wish the blessings of the Lord upon him at all times. We also had another elder leave us that was very helpful to the Branch. He was Elder Lundberg. He has been transferred to Dunedin. He was our Y.M.-M.I.A. President. We wish to thank him for the way he helped us and may he have success in his new field of labour.

Elder Lundberg has been replaced by George Huntly. He is the new Y.M.M.I.A. President. He recently held the office of 1st counsellor.

We have great pleasure in welcoming back to our Branch Sister June Gray. She has arrived back from Hastings where she has been since April. We hope that she will be able to stay some time with us. Another new arrival to our Branch is Elder Rickenbach, who has been labouring in Timaru. We welcome him into our Branch and hope also that his stay will be a pleasant and successful one.

On Sunday, August 20th, Elder Sloan, who has been called to labour in Timaru, attended our Sunday services and spoke to us in the evening.

TOKOMARU BRANCH

By Manu Kopua

Tokomaru Bay is again coming into the limelight with one of our young members, Skipper Kopua, a representative in the Maori football team which is to travel to Hastings to play the Hawke's Bay Maori team during the Te Aute and Hukarere Centennial Celebrations.

At the beginning of the month we were favoured with a visit from Sister Enoke Potae from the Horowere Branch.

Elders Dastrup and Johnson paid us a visit on their way up the coast. They were assisted by Sister Ngaro Potae and her car. Also the preparations for our "Hui Pariha" are coming along fine and we hope to see many of the Saints here.

HAMILTON BRANCH

By Ellen J. Blair

Special news! Our Primary birthday party has been a great success! On Saturday evening, 26th August, the Primary folk arrived at the Lawrences Hall, Frankton, all arrayed in fancy costume. What a picture, from cowboys to

fairly princesses. The evening's programme was planned by Sisters Sarah Pere and Emma Marshall. After the parade a beautiful supper was served on raily-decorated tables Sister Cross cut the beautiful birthday cake for them, after making a promise they would always do their very best at the Primary. We wish to thank Sister Ann Young also. Thanks also goes to the children for bringing their friends along to the party.

Our basketball team is doing fine. They have not lost a game this season. They are creating a lot of interest with their playing ability.

TAMAKI BRANCH

Once again the Branch has been full of activity. The Sunday School has been reorganized with Brother Davis Miharere as superintendent, and Bro. Clive Harris and Coleman Marsh as counsellors, with Sister Moana Manihera as secretary.

The Relief Society held a surprise party at Bro. Wi Duncan's home in honour of Sis. Awahia who has been called to fulfill a mission in Rarotonga. Sis. Awahi was presented with an envelope by our Branch President, Bro. Ronald Kingi. All wished Sis. Awahi all the best on her mission.

Another party was held at Bro. Duncan's home in honour of Sis. Polly Duncan's sixteenth birthday anniversary. Many friends and saints called to wish Sis. Duncan the best wishes of the day. She has been very active in Church work and has always helped when called upon.

The Primary held a very enjoyable birthday party. The birthday cake was cut by the two youngest children, Hapai Mihaere and Leslie Annear. Full credit goes to Sisters Mary Mihaere and Moana Houtu.

Our indoor basketball team was runner-up in the class B competition. They have been awarded the "Efficiency Cup" for sportsmanship, uniform and the most improved team of the competition. They also won the handicap knockout competition. We extend our congratulations to the boys for their efforts and also to Bro R. Marsh, their coach.

The District President, along with the District week-end missionary administrators, met with the saints to get a report from those who have fulfilled missions, and also to outline work for the following month.

NELSON NEWS

By Elder Raymond C. Orrock

The Sunday evening service on August 6th brought many welcome faces to the congregation; a large number of the

Island folk paid a visit, one familiar face to Nelson saints being Sis. Pauline Selwyn. All were happy to have Sis. Selwyn back with us. May your stay be an extended one, Sister.

Bro. and Sis. Turi Elkington of Madsen had a very welcome addition to their family on August 7th; a fine baby boy. Bro. and Sis. Elkington had elated hearts as they gathered in the heartfelt congratulations which were showered upon them.

Bro. and Sis. Sam Elkington were present in the Nelson District for a few days and we were pleased to have them in attendance once again. Reluctantly Murchison called them back again.

On August 25th Bro. and Sis. Ben Hippolite provided a birthday dinner and party for the coming of age of their son, John. The evening was distinguished; the kai was lavish. Most of the guests were concerned as to whether the legs of the tables were strong enough to hold the appetising and sumptuous kai which decorated the dinner tables ranging from chicken to pork to mouth-melting trifles. Every moment of the evening was enjoyable.

Leaving the District of Hamilton and arriving on the "Ngaio" on August 26th was Elder Donald Boyce. He has been assigned to Nelson as his new field of labour. Best wishes for a successful sojourn in Nelson.

WHANGAREI BRANCH

By Valerie Jones

Lately our attendances throughout the District hasn't been at its best so our officers in the District have been fulfilling their obligations by travelling to various Hui Pekas in order to give their utmost assistance in each Branch. Our own Hui Peka will be held on the 9th and 10th September, so between trips we are working in an attempt of preparation.

Our L.D.S. basketball team has succeeded in winning the local tournament without a loss and hope to do well in the knockout competition.

We extend a warm welcome to Elder Midgley who has begun labours in our District and hope he enjoys his work in the winterless north.

UTAKURA BRANCH

By Haari Hapeta

Our Branch has been at its best this month, many of our lost brothers and sisters have come back to hear more about this wonderful Gospel.

Our congratulations are extended to the Maraeroa basketball team for winning the basketball cup for the fourth year—1946 to 1950. Sis. Haari Hapeta was referee.

On August 15th we were greatly honoured to have Elder J. L. Bates, Elder Grant, Elder N. M. Paewai and Sis. Milly Murphy attend our Mutual meeting. It was enjoyed by all.

Sis. Amelia Hapeta and Sis. Tanaraia Joyce, Jr., have been serving in the Queen Victoria College. They are now spending their two weeks' holiday with their parents and friends.

Sis. Mura Wihongi is spending her holidays with her daughter, Mihiarangi, and her mother.

On Saturday 26th we had our Branch meeting under the direction of Bro. Ma-huika Otene for our coming Hui Peka to be held on the 10th of September.

HERETAUNGA BRANCH

By Marie Pere

Hello, everybody! Our Hui Pariha at Korongata was a successful one. Credit is due to Elder Lines and his co-workers. Visitors who were there from Auckland included Pres. and Sis. Young and family, Sisters Mavis Rivers, Lena Waerea, Bro. Mathew Tarawa, Elders Simmons and Pyper and, last but not least, Elder Biesinger, to whom we say "Nau mai ki te wa kainga." Elders Winter and Wright were also down; we bid them both adieu and happy landings.

A farewell party for Elder Danielson was held in the Labour and Trades Hall and he was presented with a travelling rug. Elder Hartley was also present.

The Branch has been busy devising ways and means of raising funds for our new chapel. Gleaners and M-Men started the ball rolling with a successful Saturday night dance in the Assembly Hall. Then the Deacons, with Sis. Jane Thompson and Sis. Martha Waerea as hostesses, held a basket social. The cup presented by Bro. Charlie Tahau was won by Sis. Veda Kamau, previous holder being Sis. Jane Thompson.

The Relief Society held a surprise baby shower for Baby Dan Williams, Jr.

An engagement party sponsored by the Branch was held for Sis. Ellen Kelly whose forthcoming marriage to Bro. Peter Mathew takes place on September 8th.

A house warming party was also given for Bro. and Sis. Chase at their home.

KORONGATA BRANCH

By A. Crawford

Through the mediums of Fireside Chats the saints have learned much about the plan of salvation, a plan that was so well prepared and portrayed by Elder Lines.

This month has really been an active month for all the sports fans in Korongata. Materiki holders for the Emma Nopera Cup have again honoured themselves by retaining it.

Along with other special activities in the District there was a special Hockey tournament sponsored by the Tairawhiti Federation held at the show grounds. Teams from all parts of New Zealand were present competing for the Lady Arihia Gold Cup. The object of this tournament was to raise funds in aid of a Memorial Carved Meeting House to be built at Waipatu Pa.

However, a special feature of these celebrations was the combined Centennial of the Te Aute and Hukarere Colleges in which the State and the Church of England played a major part in all its functions. The object of this particular celebration was to raise money to defray all building expenses to the colleges. About £9,000 was collected. Approximately 6,000 people gathered at Te Aute College to pay tribute to the late Sir Apirata Ngata who did so much for the perpetuation of these schools. In termination of these celebrations the foundation stone was laid at Hukarere for their new chapel.

Three of our girls, Sarah, Jane and Wati have been chosen to represent Hastings at a basketball tournament in Rotorua. They leave tomorrow—good luck, girls.

We are very very happy to announce that Bro. Jim Archibald and Sis. Joyce Takurua have gone into the waters of baptism.

AUCKLAND BRANCH

By F. Aston

Commencing the month of August a District Conference was in process during Saturday 5th and Sunday 6th.

We were very privileged in having present Sis. Polly Duncan, Pres. of the Mission Relief Society; also Sis. Mason of the Maramaku Branch who is Pres. of the Mission Primary Association.

Prior to this conference a successful Green and Gold Ball was sponsored by the M.I.A. and was held in the Tamaki Yacht Club on Friday evening, August 4th. The theme throughout the Ball was "A Night in Rio" during which a splendid floor show, a Samba, was presented by couples comprising M-Men and Gleaners. Special thanks go out to Sis. Joan Williard under whose capable direction this floor show was performed.

Welcome back, Elder Peter Pearse and Fred Danielson. It's good to have you both back in our midst.

An important combined business meeting was held in the Branch Chapel on Sunday 27th at 2 p.m. to consider the amalgamation of both the Rangitoto and Auckland Branches.

MANAIA BRANCH

By Shirley Manu

The wheel of progress is still turning in our Branch but at times slackening speed. Sis. Doris Manu spent two days in Wanganui recently and while there attended the 21st birthday party of Elder Ashby, sponsored by the Wanganui M.I.A. and held at the home of Sis. Taylor. We have received back into our midst a keen M.I.A. worker, Harold Taylor, who has again taken up residence in Manaia. We welcome him back and hope his stay here will be a lengthy one. We would like to thank the saints who have held their homes open to us for our M.I.A. meetings. Especially would we like to thank Dr. and Mrs. Ellison for allowing us to hold some of our meetings at their home. We appreciate it very much. Our Primary misses the attendance of little Morton Manu who at the beginning of August was admitted to the Health Camp in Otaki. Reports received by his grandfather, Turake Manu, shows that he is doing very well and is happy where he is. We pray that the Lord's blessings will be upon Morton at all times and his Primary teachers hope to see him back in class again in the very near future.

DUNEDIN BRANCH

By Thelma Stone

This month has not passed without events of some kind popping up. The first Sunday in the month the Primary children participated in the Sacrament meeting. Their programme and the number of children who attended shows us what the Saviour meant when He said,

"Suffer the little children to come unto Me."

Thanks go to Elder Clark for his tireless efforts in the success of this night.

We had two baptisms this month, they were Bro. and Sis. Edward Stone. August of last year brought two of the Stone family to us and now the same has been repeated this year. We warmly welcome them to our midst along with their baby daughter who was blessed along with her parents' baptisms.

At present we have Elder Lundberg labouring with us. We welcome him and hope his stay will be a fruitful one.

Genealogy and Relief Society meetings are going forth with a lot of swing. From our Welfare programme the Relief Society is always kept busy.

One of our saints, Bro. John Cockburn, has put his talent into the Dunedin competitions this year. We all wish him the best of luck.

We had a visit from one of the Christchurch saints this month bringing news of our coming district conference.

Our girls' basketball team has received its first challenge from Christchurch, so be prepared up North.

MANGAMUKA BRANCH

By Gale Ngakuru

Tena koutou enga hunga tapu o te mihana nei.

We welcome into our Branch two new families. We feel blessed to have with us Mihi Ngakuru, Mae, Gale, Georgie, little Tanaboy, and Sis. Dolly who has just returned from Ardmore College. Also Charlie Turner, wife and child. Kia ora ko manaakitia matou. A day to remember was our Branch Hui Peka, held August 6th. Our District President, Elder Bates, and his counsellors, Mairangi Ngakuru, Ivan Joyce and Kura Randall, and our elders, Edwards, Hamon, Simpson and Lowry were present. Their kauwhas were medicine to us all. Our prayer is that we will live those wonderful teachings in the future.

We noticed Sister Yates and family of Tarahue at our Hui, too. We also appreciate the interest that the non-members gave to us on this day. Their support was wonderful.

Elders Edwards and Hamon are doing good work in Kaitaia area. The fruits of their labours show decided progress with the recent baptism of Bro. George Rogers.

These are our new Branch officers: The Branch Presidency includes Gale Ngakuru, Huirama Otene, Hohaia Tiwini. Sunday School: Hohaka Tiwini Karanara Hare. Ella Stevens, Margaret Otene. Relief Society: Mahuri Otene, Violet Hare Mihi Ngakuru, Rakeiti Tiwini. Primary: Mae Ngakuru, Margaret Otene, Nancy Otene, Martha Otene. Mutual: Gale Ngakuru, Dusky Otene, Mae Ngakuru. Genealogy: Huirama Otene, Margaret Otene, Ngaronoa Otene, Rakeiti Tiwini.

May the Lord bless us in this great work.

We held an opening night for our Mutual, and are happy to have an organization of this kind in our Branch. On the opening night we had our two elders present.

I would like to say hello to the hunga tapus of Manawatu, Porirua, Hawke's Bay, and elders in Zion. Kia ora to our new editor of the "Te Karere."

E hoa ma mate atua tatou katoa e maanaki.

HOROERA BRANCH

By Hine Potae

The month of August has been a very sad one for us in as much as we have lost one of our eldest people, Mrs. Hikitia Kahaki Wanoa. To her family we extend our deepest sympathy. The burial was performed by Bros. Aspinall and Ruwhiu.

The baptism of Elsie Mary Goldsmith was performed by Bro. Ruwhiu.

The Primary had their birthday programme, which was indeed a success. About 20 children took part in the Primary and out of these there were only five saints. All credit is due to Sisters Ruwhiu and Panere.

We thank all non-members who are attending Sunday Schools and who took part in the programme. May the blessings of our Heavenly Father be with them.

Bro. Potae has had the privilege of taking the Takararangi Hockey team to participate in the tournament at Hastings.

Aggie Houkamau, aged 8, passed away in the Te Puia Hospital on the 4th and was buried the same day at Tuatini Cemetery, Tokomaru Bay, by Rev. W. Puha.

For thine is the kingdom of Heaven . . .

TE HUE BRANCH

By Charlotte Witehira

We are looking forward to our Hui Peka which will be held 3rd Sept. We hope for continued success when we turn the new leaf over. I presume Ngatihaua Witehira, our previous Branch President, will remain in this office for the coming year.

Four members of the Branch attended the Kaikohe M.I.A. Gold and Green Ball in the recreation hall in Kaikohe Friday night of Aug. 25th. We all came home safely after a pleasant and very much enjoyed evening.

The hall was decorated most beautifully, and to us preached the Gospel in its own fascinating way. The Mayor of Kaikohe, Mr. H. F. Guy, gave a most stimulating speech congratulating the saints for the wonderful effort in making the Ball a real success, not forgetting the wonderful surprise of having our beloved Tumuaki and Sister Young along with Sister Myra Mason.

Having our Mission Tumuaki with us again was a real joy and honour to everyone.

Kia ora te M.I.A. o Kaikohe.

KAIKOU BRANCH

By Carrie Peihopa

The 'flu is the cause of a short report from our Kaikou Branch this month, although I did hear a little about the doings of our Branch. The Primary birthday party will be held on Saturday, 26th August. The children are looking forward for it.

The M.I.A. Standard Shield has been the topic of discussion recently and was won by the Te Horo team. The score was 10 for Te Horo and 9 for Kaikou. Kia kaha, Te Horo, keep the ball rolling.

WELLINGTON BRANCH

The Wellington Branch members are still plodding along steadily in our fruitful Church activities. We have been enlightened by the speeches given at our past Hui Pariha by our missionaries and by our President and his wife. It is wonderful to know that our Church has so many strong and capable workers who are continually striving to bring light to those who are still in darkness. I am perfectly sure that all those who attended the conference were richly blessed both physically and mentally. We were sorry to lose our senior elder, Elder Westover, who strived so willingly and thoughtfully amongst us all and we know the Lord will continue to bless him in his work. In his place we extend a most cordial welcome to Elder Hall, who, we hope, will benefit much from our Branch.

Very soon preparations will be made for our forthcoming fancy dress dance which is scheduled to take place about the middle of October.

Our loyal sisters are still carrying on with their Relief Society work and the M.I.A. is still hard at it.

Our choir under the leadership of Bro. Ross is coming along and we are benefiting much from singing the praises of our Father in Heaven.

MAHINEPUA BRANCH

By Bro. Wallace Heta

Greetings to all saints of the New Zealand Mission. Progress is the word and Faith is our strength.

Last Sunday the 13th we were honoured by a visit to the Branch by our District President, Elder L. Bates, and his counsellors, Elders M. Ngakuru and I. Joyce. Also visiting were Elders Simpson, Grant, Hammond, Lowry and Edwards. Thanks for your spiritual counsel, e hoa ma. We of the Mahinepua Branch are always looking forward to seeing you.

Our Hui Peka was held and it was found necessary to reorganize our Branch. Officers elected are as follows: Branch President, Elder Ruru Hohaia; 1st counsellor, Elder Wehi Heta; 2nd counsellor, Bro. Simon Heta; secretary, Bro. Wallace Heta. Our Sunday School remains the same, with Bro. Hori Heta Pres., Bro. Simon Heta 1st counsellor, Bro. Wallace Heta 2nd counsellor, and Pane Haere secretary. We are progressing along fine.

A Mutual was also organized, an organization of which we are very proud. We hope to have it under way very soon. Speeches rendered were very warm and encouraging. Some of the speakers included Elder Hare Nekua and Sis. Kura Randall. Sis. Randall spoke highly of the Relief Society here.

Kia kaha tonu e nga kaumatua kite tiro tiro ia matou, me nga Hunga Tapu kia kaha kite pupuri i nga tikanga o to tatou rongopai.

TE HAPARA BRANCH

By Taini Tuau

With reference to our Sunday School, I am pleased to report that we have among us now "new and old members." We owe this increase in attendance to the brief yet effective visit paid us by President Gordon C. Young, and through his inspiring speeches.

The Priesthood has rallied forth and are now visiting the inactive members. "Kia kaha koutou o te tohungatanga."

Bro. Poulson, former Pres. of the Branch M.I.A., was released last week with a vote of thanks for his work while in that office. Presented and sustained in his place is Bro. George Tuau with his counsellors: Bro. Piripi Matenga, 1st counsellor; Bro. Hirini Smith, 2nd counsellor; and Horace Matenga, secretary. We wish them luck in their new offices.

The Relief Society is working as hard as ever under the inspired leadership of their President, Sister Hana Cotter.

We notice the absence of Bro. Tute Kainamu from among our midst and we wish him all the best in his new surroundings.

Next month should be a very productive one for the Te Hapara Branch in that we are expecting two new infant arrivals.

We'll be holding our Gold and Green Ball on the 29th of September. We know we are late, but it's better late than never.

We give thanks for the speedy recovery of Sis. Rawinia Kelly who is now home from the hospital and with us again. "Kia u kite pai."

RANGITOTO BRANCH

By Ani Pihema

Kia ora ano! A sad day for us was the 8th of August when the Aorangi departed taking with her our District President, Elder Winter, who had become a familiar figure around these parts. Equally well known were Elders Saunders and Drewes who spent part of their time here in the Auckland District. We feel privileged to have the opportunity of seeing and meeting all missionaries on their way to and from the boat and plane. New arrivals are Elders Grant and Fullmer who already seem to have adjusted themselves to our customs and climate.

The activities of the choir since you last heard from us have been choral items. Recently we sang at the Maori Community Centre by Ngati Akarana for the new Minister of Maori Affairs, the Hon. Mr. Corbett, a concert at Papakura Military Camp, and recording songs for Mr. Bruce Barnett, Public Relations officer for Auckland, to use during his tour of the United States in an effort to publicize this country.

Representing Ngati Akarana, the choir paid tribute to an outstanding Maori leader, Sir Apirana Ngata, in a broadcast over Station 1YA.

ROTORUA BRANCH

By Bart Watene

Reports from the Rotorua Branch are as follows:

August 6th the District Presidency

visited our Branch.

August 13th the Primary conducted their special programme which was built around the theme found in the Doc. and Gov., Section 68:28: "And the parents shall teach their children to pray and to walk uprightly before the Lord." The programme was under the direction of Sis. Sarah Moko.

August 25th the Primary birthday party was held at Sis. Messines Roger's home. Everyone had a very enjoyable time.

We are glad to see Sis. Mary Te Kauru who is just recently out of the hospital. We are sorry to hear of Sis. Elsie Chirney who had to go to the hospital, but it is just for a short time. We wish you a quick recovery.

Bro. Vernon Hamon was a visitor to our Branch the other day. We wish to thank Bro. Pearson, of the Judea Branch, for the assistance and advice he has given to us and has helped us with.

KOHUNUI BRANCH

By Dulcie Hawkins

July has been of many events, some happy, and some sad, especially the loss of Sis. Eletere Carter. We wish to convey our deepest sympathy to Bro. Jack Carter and family.

This dear sister had lived her life fully, and upheld the teachings and principles of the Gospel. We have always had her complete assistance and assurance in duties assigned to her, and the example she has set should be a "guiding light" to the members in this "Great Gospel of Ours."

The Primary President is now Sis. Miri Riwai who is now home again, having been in the hospital for over two years, and her counsellors are Haana Matenga and Ketia Brightwell with Alberta Riwai as secretary. "Kia kaha, Buffy."

This month has been one of the busiest for the Te Harihana Branch. We held our District Gold and Green Ball in the Town Hall, Martinborough, under the supervision of the District Presidency, Elders E. Kearn and Rigby, with the Young Women's Mutual District Presidency. The hall was beautifully decorated with Gold and Green streamers and posters five to six feet in height. The highlight of the night was the floor show which was carried out in four recreational divisions such as Speech, Drama, Music and Dance. Members of the Hiona Branch are to be highly commended for their support.

We were highly honoured to have our Tumuaki Young, his wife and family with us, and we hope that they enjoyed the Ball as much as we enjoyed having them with us.

Also we have had great pleasure in having Sis. Mildred Enoka attending our Ball with Bro. Paki, both from the Auckland Branch. We wish to compliment them both upon their recent engagement.

We also have a concert party here and it is doing great work amongst the outsiders. A good share of them are M.I.A. members.

We wish to thank especially Elders Kearn and Rigby for their fine efforts and

support with the Gold and Green Ball and many other things we have called them to do.

KAIKOHE BRANCH

By Pam Young

Hello all! There is something in the wind. Mutual officers and co-workers are still patting themselves on the back. The reason—one excellent Green and Gold Ball.

First—Decorations: "Terrific." Lanterns stars, balloons, thousands of flowers and placards featuring M.I.A. themes and pledges.

Second—Floor Show: "Neat." The "Senorita Mia" done ballroom style, men wearing scarlet sashes and black bows and ladies all in white with scarlet shoulder sprays.

Third—Supper: Thanks go to Rona Phillips and helpers for a wonderful "Kai."

For the first time Kaikohe experienced a buffet style supper. A crowd of approximately 300 were well entertained. They came from far and near—Hawke's Bay, Far North and, last but not least, Auckland. We had the pleasure of having at our party President and Sister Young and party.

Relief Society had a financial increase of 30% this month.

Leadership meetings on the first Sunday of the month are taking well, thanks to a very hard-working Branch Presidency.

Primary enjoyed an anniversary party on the 26th August.

Their first Sunday of the month programme was very beautiful, the theme was "From My Heart." We congratulate Sisters Andrews and Whui for their efforts in making this such a success.

MOKAU BRANCH

Recently released with a vote of thanks from the secretarial position but remains as treasurer in the Relief Society was Sis. Marara Paratene; and in her stead is yours truly, Sis. Sophy Pene.

The M.I.A. is doing its utmost to carry out this year's programme as outlined.

Early this month Sis. Marara Paratene and Sis. Hariata Wiperi, District Relief Society 2nd counsellor, also the Punaruku Relief Society Presidency, travelled to labour in the Pipiwai District. These sisters attended the Hui Peka which was in that District. The members of the Moku Branch wish to thank the saints of Pipiwai for the love they gave these two sisters.

Bro. Kahutai Roberts, who has been away for a considerable length of time, has returned home to us.

Correction! Correction! Correction!

The Relief Society members of Punaruku, Whangaruru and Ngaiotanga, donated towards the food parcel and bag of potatoes that was sent to Sis. and Bro. William Thompson. Dear sisters of these respective Branches, please accept my humble apologies; the disappointment was yours, the mistake mine.

Kia u, kia Manawa nui, KIA NGA WARI.

WAIMAMAKU BRANCH

By Mairangi Ngakuru

Hello! Hello! everybody! This is Waimamaku once more reporting to our good old "Te Karere."

Under the supervision of the District Presidency a very successful Hui Peka was held on August 27th. One Branch was disorganized. The Branch officers were all released and all auxiliary officers under that Presidency were also released. A complete change was fully sought by the District Presidency which is a recognized practice by them throughout the Bay of Islands District.

Waimamaku is now fully reorganized and is under the following: Branch President, Katuhi Ngakuru; 1st counsellor, Eru Kupa; 2nd counsellor, Wiremu Ngakuru; secretary, W. Kupa.

The Hui itself was one containing spiritual feast. Speeches were ably delivered by the five local elders, and with them was the Mission auditor, Elder Pickett, Brother and Sister Randall, Brother Hohepa Heperi and Gale Ngakuru. All gave sparkling speeches on different principles of our Church, topped by the District President, Elder Bates. His theme was: "Matrimonial Foresight," urging all young people to give their consideration in choosing and planning for their own future.

Early in August Sis. Mihi Ngakuru, Gale Ngakuru, Mae Ngakuru, George Ngakuru and Tana Ngakuru were transferred to the Mangamuka Branch. From District reports we learn that they are doing wonderful work assisting that Branch. Bro. Gale Ngakuru was made Branch President, so let's hope he will adopt some of Waimamaku's good qualities. Recently Sis. Dolly Ngakuru applied to teach school at Mangamuka and she was successful in getting her job. She visited us at our Hui Peka on her way to Mangamuka.

STATISTICS

Ordinations: Himiona Heta, ordained Deacon, 13th August, 1950—Mahinepua Branch.

Haupuru Heta, ordained Deacon, 13th August, 1950—Mahinepua Branch.

Baptisms:

- Matire Himiona Heta, baptized 30th July, 1950—Mahinepua Branch.
- Jim Archibald, Korongata Branch.
- Joyce Takuruva, Korongata Branch.
- Edward Stone, baptized August—Dunedin Branch.
- Sister E. Stone, baptized August—Dunedin Branch.
- Elsie Mary Goldsmith, baptized August—Horoera Branch.

Deaths: Aggie Houkamau, aged 8, died in Te Puia Hospital, August 4th.

Marriages: William Katene to Te Kahuaero Chase, Bay of Plenty, August 13th.

Matauranga Hotuene to Avis Jones, Whangarei, August 15th.
Aperahama Herewini to Mere Guerin, Whangarei, August 12th.

NEW SHIPMENT OF BOOKS ARRIVED AUGUST 1950

NOW ON SALE AT 514 REMUERA ROAD, AUCKLAND

Assorted Gems of Priceless Values	14/-
A Threesome	17/-
A Book Trilogy	£1/13/3
America Before Columbus	£1/10/-
Articles of Faith	12/-
Are We of Israel?	2/8
Bible Stories for L.D.S. Children	11/-
Discourses of Master Minds	1/11
Evidences and Reconciliations	12/6
Faith Like the Ancients	16/-
Family Eternal	12/6
Four Estates of Man	10/-
Geography of Book of Mormon	6/-
God's Covenant Race	12/-
God Planted a Tree	7/-
Gospel Doctrine	17/6
Gospel Kingdom	12/6
House of Israel	17/6
How to Pray and Stay Awake	11/-
In the Gospel Net	9/6
Inspired Prophetic Warnings	3/6
Jacob Hamlin	£1/1/-
Joseph Smith—Prophet and Statesman	11/3
Life of Joseph Smith	14/3
Mediation and Atonement	17/6
Man and the Dragon	11/-
Modern Miracles	7/6
Maori Doctrine and Covenants and Pearl of Great Price	6/6
Maori Hymn Books	3/6
Orson Pratt's Works	17/-
Our Book of Mormon	15/-
Pearl of Great Price Commentary	17/6
Plan of Salvation Charts	4/6
Signs of the Times	8/6
Some Suggestions for L.D.S. Missionaries	8/9
Story of Jesus	5/-
Story of Our Book of Mormon	17/-
Sharing the Gospel with Others	13/-
Some Suggestions for L.D.S. Missionaries	8/9
To Whom It May Concern	16/-
The True Sabbath	10/-
Thumbnail Sketch of Mormonism	5/-
Utah, Story of Her People	16/-
The Quest	12/6
Youth and The Church	11/-

AND AN ASSORTMENT OF MANY OTHER FINE BOOKS



The Salt Lake Theatre was erected in 1862. Up almost to the end of the Salt Lake Theatre's life, it was one of the finest playhouses in the country. But there came a time when its usefulness ended, and the building was torn down in 1929

Te Kaitiaki

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



At Headquarters

NOVEMBER - 1950



NEVER OUTGROWN

*No man outgrows his childhood loneliness,
For he who dreamed long hours by the sea
Will always find horizons limitless
And hear the breakers of eternity.
While he who watched the endless waves of green
Turn leisurely to gold and break in spray
Of shining grain will have as his demesne
Best acreage of faith for some far day.
And he who walked through daisied meadow grass
And felt the road dust warm between his toes,
The ward of mountain peaks, though he should pass
Beyond their walls, will take them where he goes,
And, looking back, will find his manhood grown
From seed that long ago was subtly sown.*

BY EVA WILES WANGSGAARD

OUR COVER PICTURE THIS MONTH illustrates the office at the 514 Remuera Road Mission Home in Auckland. The assignments of the office elders, though different in nature to those given to the majority of missionaries, have their parallel: to preach the Gospel of Jesus Christ.

TE KARERE

Established 1907

Wahanga 44

Nama 11

Noema, 1950

Gordon C. Young Tumukaia Mihana
Walt Buehner Etita
George R. Hall (Hori Hooro) .. . Kaiwhakamaori
Malin Perry Hekeretari o te Mihana
Robert G. Wiley Mission Recorder
Orton L. Wilkins Asst. Secretary

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

Address Correspondence:

514 REMUERA ROAD, AUCKLAND, S.E.2

"TE KARERE" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE BUSINESS PRINTING WORKS, LTD., 55 Albert Street, Auckland, C.1, New Zealand. Subscription rates: 4/- per six months; 7/6 per year; £1/10/- for five years. Overseas: 8/- per year; £1/12/- for five years. (U.S. Currency: \$1.25 per year; \$5.00 for five years.)

CONTENTS

Editorial:

An Editorial! 354


Special Features:

Gold and Green Ball 358
At Headquarters 360
Sinner Loses Light of Spirit 364
Maori Chief Predicts 365

Church Features:

The President's Page 356
Women's Corner 357
This World-wide Church 363
Here and There in the Mission 369
Nga Pou-Tokomanawa o Roto i Te Hitori o Te Hahi .. 373
News of the Field 377

An Editorial



ON SEPTEMBER 22, 1827, Joseph Smith, a youth from Manchester, N.Y., took from the side of a hill, in that vicinity, a book made up of thin leaves of beaten gold, held together by rings after the fashion of our modern loose-leaf records. As described by Joseph Smith, and by others to whom they were shown, these golden leaves or plates were engraved with fine characters having all the appearance of ancient and curious workmanship.

Great care had been taken for the plates preservation. It was found that when they were uncovered everything was intact. "The box in which they lay," wrote Joseph Smith, "was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the other things with them." The top slab or lid of the box "was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground but the edge all around was covered with earth."

Upon examination it was found that the ancient writings revealed a history of the Aboriginal people of the Western Continent of whom the present American Indian is a descendent. Part of this record was translated and published in the year 1830 and is known as the Book of Mormon.

The Book of Mormon contains its own predictions of its coming forth in the latter days and as further proof we can compare with the Biblical Scriptures. In the Chapter of Ezekiel 37:15-20, we read where, "the word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand."

Those in question might ask, "what is the meaning of all this," but analyzing the foregoing one can plainly understand that the record of Judah, which we recognize as the Bible, was to be continued by the record of Joseph, for the Lord said, "I will take the stick of Joseph," and of the two, "they shall be one in mine hand."

If the Biblical testimony of scholars is reliable, then Lehi and his colony had already crossed the great waters to America. Ezekiel voiced the prophecy concerning the "stick" or record of Joseph, and this prediction has been fulfilled.

The Book of Mormon contains specific predictions of its own coming in the latter days, and these prophecies harmonize with the Biblical Scriptures. Nephi foresaw the destruction of his people caused by transgression, and having been shown in a vision the future of the Lamanites, whom he designated, "the seed of my brethren," spoke of the promised restoration of the records. He said, "but behold, I prophecy unto you concerning the last days. After my seed and the seed of my brethren shall have dwindled in unbelief, and shall have been smitten by the Gentiles; yea, after the Lord God shall have camped against them round about, and shall have laid siege against them with a mount, and raised forts against them; and after they shall have been brought down low in the dust, even that they are not, yet the words of the righteous shall be written, and the prayers of the faithful shall be heard, and all those who have dwindled in unbelief shall not be forgotten.

"For those who shall be destroyed shall speak unto them out of the ground, and their speech shall be low out of the dust, and their voices shall be as one that hath a familiar spirit; for the Lord God will give unto him power, that he may whisper concerning them, even as it were out of the ground; and their speech shall whisper out of the dust."

That nation "brought down" has spoken, "out of the ground," her speech has come forth, "out of the dust"; for the original Book of Mormon was actually taken out of the ground, and the voice of the sacred record is as that of one speaking from the dust of the past.

—W. BUEHNER.



The President's Page

Dear e hoa ma

WE are thrilled with the number of converts this last month—forty-four—over two hundred so far this year. Many people are investigating the principals of the gospel, and I would like to caution all of us to be careful in our meetings to keep a proper spirit of reverence, remembering at all times that there may be those present who are newly introduced to the doctrines of the Church and if we, unthinkingly, joke too much or try to wisecrack at the wrong time we may bruise that tender plant of someone's testimony that is just starting to grow, and it may die before it is strong enough to survive. At times, carelessness in our officiating in the sacred ordinances of the Church of Jesus Christ may turn an earnest truth-seeker away from the light and we may sometime learn that we were the cause of their failing to follow through and learn the truth.

We should be a happy people for we have been given more than any other people in the world. But as oft quoted: "Where much is given much is expected," we are obligated to all men: We must help others to know the truth as we have had it given to us, and when you have the truth you need not be afraid, for it is truly a "buckler and shield."

In the many people I meet I feel an obsession to tell them of the gospel; they are all God's children and must hear the revealed truth of His Church. You and I have that responsibility to tell them, otherwise they may never know, and if we are to be able to explain the gospel we must know it ourselves; that requires study and prayer and participation in our Church duties. Above all, the living of clean, exemplary lives. We may sin and think no one will ever know, but God knows even our thoughts and we will have to answer for every idle word we may speak.

Especially should we try to be good examples to our children. Not long ago a young Church member told me her father was driving his family away from him because of his unreasonable and unjust treatment of them. In his zealotness to keep them from harm, he is making the oft-repeated mistake of parents; of trying to force his children to do what he thinks is right, and all he is succeeding in doing is to drive them from him and to lose their love and respect.

With a loving heart reason with your children and gently paint out your hopes and plans for their happi-

(Continued on Page 359)

Women's Corner

BY VIRGINIA D. YOUNG



SOMETIMES mothers try to keep their children from marrying, justifying the idea on the basis that singleness will save them from the worries and trials of married life. She should not think that by keeping her son or daughter with her that they can be ideally happy.

Marriage is a normal and natural thing. It doesn't do us one bit of good to fight against it for our young people. They ought to marry as soon as they are in a position to do so. I think parents more or less think their children are too young to marry and sometimes think their companions aren't good enough for them. But remember our children have to live their choice so we must have faith in them and believe that they know what they are doing.

Youth is the time to find out about the opposite sex and they go with different types in this way finding out which kind they prefer. If they have had good training and a good example set them by their parents, they very seldom become interested in the wrong type. But at least we parents will know we've taught them the best we know how. The parents must be interested in their friends and not let that feeling of jealousy enter into it because your child is finding someone else to be interested in. You more or less have to become second in their thoughts and

it's rather hard for some of us to have to do this.

Instead of trying to teach our young people to remain single they should be taught how to choose their mate and how to live happily with them. This will take all the teaching possible, for it means eternal happiness for all concerned if it becomes a happy marriage. It is natural for a mother to cling on to her son or daughter but she must realize that there comes a time for every young man or woman to choose their mate and start building another home together. Wise parents will accept this as it comes and try to prepare themselves for this separation.

When a young person prays continually that they will find a good clean mate and if they live worthy of this blessing, their prayers will be answered. Then when they make this choice the parents should learn to love this young man or woman, too. Remember, mothers, this child of yours has made you very happy and you earnestly want grandchildren, so don't stand in the way of your child's happiness. The quickest way to lose your child is to try to bind them to you for life. Help them to marry and have the joy which you have had. We want our children's happiness as much as anything else in this world and want them to live a normal life. We don't lose our child, but gain another to love.

Gold and Green Ball . . .

THE 16th Annual M.I.A. Gold and Green Ball, in aid of funds for the Mutual Improvement Association, an auxiliary organization of the Church of Jesus Christ of Latter-day Saints, was held in the Huntly Town Hall last September 14th. The evening was a most successful one and there was a large attendance. The function was most enjoyable.

The stage was beautifully arranged for the occasion. In the centre was a large green archway with gold lettering prominently displayed across the top, which read: "How Glorious is Youth That is Clean." Underneath was a large green cellophane bow with a yellow rosette in the centre. Each side of the archway was effectively decorated with numerous paper rosettes. At the left of the stage was a large tree which was very effective with hundreds of tiny red, green and silver bells hanging from the branches, while large green stands at each side were filled with sprays of pink blossom and coloured paper flowers. Small boxes with coloured paper flowers on top were placed at each side of the stage, while above them were the letters, M.I.A., in gold, with vandyked green cellophane underneath. The stairs leading to the stage were beautifully decorated with coloured paper rosettes and gold and green streamers.

The Mayor and his wife, Mr. and Mrs. G. Smith, were guests of honour. The Mayor's wife was wearing a frock of navy and rose floral georgette, with grey fox fur, and a shoulder spray of freezias and pink stock.



SUCCESSFUL FUNCTION

Sister Thelma Marion Curnow, of Hamilton, who organized the floor show, extended a welcome to all and to the officers of the M.I.A. She introduced Sister Lena Waera, of Rotorua, also Elder Simmons, of Auckland, President of the New Zealand M.I.A. She recited the theme, which is used throughout the world by the M.I.A., and said that the theme was that chosen for this year. Sister Curnow then introduced the participants in the graceful waltz ballet which followed, Miss Marjorie Jones, President of the Waikato Ladies M.I.A., and Mr. Barry Kingi, Miss Mae Forbes, Mr. Ron Whatu, Miss Mary Ormsby and Mr. Eddie Ormsby, Miss Amy Marshall and Mr. Vic Marshall, were the participants. The accompanist was Mr. S. Curnow. Sister Curnow also introduced Miss Clare Hodge, Mr. Ron Stockman, Miss Irene Jenkinson

and Mr. Percy Hill, Jnr., representing the youth of the Waikato. Elder R. Pyper (Salt Lake City, Utah) and Elder C. T. Mills (Brigham City, Utah) entertained with two songs, "Coconut Willie" and "Chicken," with ukelele accompaniment.

During the evening the Mayor, Mr. G. Smith, expressed appreciation for the invitation to be present, and congratulated the organisers on the success of the function. He said that the M.I.A. had a good motto, which impressed everyone as they entered the hall, and it was one which all young people should take to heart. If they

could help one another to a higher standard it was a good thing.

Music was provided by Ryburn's Orchestra, from Hamilton, and was much appreciated. Enjoyable extras were contributed by Mr. R. Hart, of Wellington. The duties of M.C. were carried out by Bro. Lou Kingi, of Hamilton.

A delicious savoury supper was served in the supper room, which was beautifully decorated with numerous multi-coloured streamers, while the tables were attractively decorated with various spring flowers.



THE PRESIDENT'S PAGE (Continued from Page 356)

ness and advancement. Try to pray with them and let them hear you earnestly and sincerely ask God to guide and bless them. Surely that will influence them more than force and threats.

Life is the great opportunity for us all to progress and gradually come nearer to the state which the Christ

envisioned for His disciples when He said, "Be ye perfect, as my Father and I are perfect."

This is the happy prospect of real members of the Church of Jesus Christ of Latter-day Saints, if we can but live up to the revealed truths of His gospel.

—TUMUAKI YOUNG.



When you're feeling so blue that no sunshine breaks through, and you have not the ghost of a smile—just hunt up a few who are bluer than you, and try cheering them up for a while.

—Author Unknown.

At Headquarters . . .



WITH a jarring burst of noise the alarm clock at 514 Remuera Road, Auckland, start the elders on their day's work. To the average member, familiar with the life of the missionary by long years of association with them, the daily tasks of these elders may seem far removed from preaching the restored gospel of Jesus Christ. But is that the case? How many of us realize just how big the Church is and how complex and diversified the many activities in which it participates?

We who live in small branches and associate with a very limited number of saints may lose sight of the tremendous task of co-ordinating the efforts of the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints.

Let's make a short visit by means of the "*Te Karere*" to the big, sunny office at Mission Headquarters.

Name, Age and Birthday

As we come through the door we find a wide desk crammed with record slips, ordination certificates, marriage forms and the many other devices that are designed to record the history of the members of the Mission. In the

files are the vital statistics of every man, woman and child who is a member of the Church in this Mission.

To keep account of the 11,000 people who make up the Mission proves to be a great task. In addition to the sheer weight numbers the recorder must keep the records of a people who are constantly on the move and are frequently making radical name changes. Every member should have his record in the district in which he holds residence. Yet many fail to make known their moves and thus bring added burden to both district and Mission record keepers.

If we were not dealing with the very serious matter of membership in the true Church of God the mistakes made in the records could prove to be very amusing. According to some information submitted to the office, people are married on a date earlier than that on which they were born. It is not unusual to find a person baptized under one name requesting their records at a later date under an entirely different name.

This practice and others not conclusive to great accuracy have allowed some errors to creep into the books. Elder Harlow W. Pickett has recently

performed a most valuable service in his term as Statistical Recorder. By making personal visits to each district he has brought the records into agreement and has removed the greatest part of the errors.

Occupying the recorder's desk at this time, succeeding Elder Joseph Hafen, is Elder Robert G. Wiley. With the co-operation of the saints of the Mission he is able to keep a true record of every member. By failing to maintain the strictest accuracy in your records you can make his assignment most difficult. At the same time you do yourself a great injustice by not being record-conscious.

Mr. Secretary

As we pass down the row of desks we next meet Elder Malin Perry. If you have had any dealings at all with the Mission Office you have come in contact with his work. As secretary of the Mission his duties are many: He cares for a volume of financial transactions that would be the envy of many business men. Letters from all parts of the world flow to his desk to receive attention. Every day he must cope with a multitude of problems, ranging from weighty business matters to performing an occasional marriage.

By diligently performing his assignments the Mission secretary is able to remove a part of the tremendous load that rests upon the Mission President. By the reports for which he is responsible the general authorities are kept informed of the progress and needs of this Mission.

With the exception of the Mission President no other person is so well acquainted with the general situation in the Mission as is the Mission secretary. It is a great testimony of the power of the gospel to see young men take responsibility such as this job entails. Most of the elders who are given this assignment have little formal

training for the work, yet with the spirit of the Lord as a guide they are able to do all that is required of them.

Please Send

At the right hand of the secretary we find his assistant, at this time Elder Orton Wilkins. For the convenience of the saints and elders the Mission Office stocks a wide variety of books and other religious supplies. As orders arrive in the office they are promptly filled by the assistant secretary and, whenever possible, despatched by the next post. Each day finds the elder walking to the post office with bulging mail bags, returning with new orders to fill and send.

One phase of the assistant secretary's work is constantly growing. The extra work involved in dealing with this growth is greeted with great pleasure since it is an evidence of growing faith among the members. Each month the assistant secretary has more names to enter on the tithing rolls of the Mission. The amount of time that he has to spend in this work is a very good indication of the interest which the saints are showing in the Church. The members of the office force are very happy to see the saints receive these blessings.

Editor, Reporter, Proof Reader, Photographer

Perhaps more saints are familiar with the work of the editor of "*Te Karere*" than any other elder in the office. The monthly Mission publication has always been widely read by the members of the New Zealand Mission. It is the desire and intent of Elder E. Walt Buehner, present editor, to make this magazine available to every home in the Mission.

Working to a strict deadline allow little deflection from duty on the part of the "*Te Karere*" editor. Each month

he must prepare the material for the type-setter then, when the first proofs are given, he must check them for errors before the final press run is made. When all of the envelopes are addressed and the magazine is sent on the way to you, the reader, the editor is already straining to meet the deadline for the next issue.

Much of his work is involved in preparing the branch news reports for publication. The branch news serves a very important function in keeping the saints informed of happenings in the Mission. It also serves to give the editor a major headache at times. Too often the local reporters delay their news until the very close of the allotted time and then hurriedly scribble something out and mail it in. When reports of this nature are received it requires much ingenuity to figure out just what the reporter desires to tell the people of the Mission.

We of the New Zealand Mission are indeed fortunate to have such a fine publication serving our interests in the gospel.

Let's Go to M.I.A.

If you look in the far corner of the office and see an elder mumbling about sleigh rides in New Zealand during the middle of the summer, it is a good sign that the President of the Y.M.M.I.A. has returned from one of his trips to the districts of the Mission. To this officer, at the present time Elder John R. Simmons, is given the responsibility of watching over the activities of the Mutuels in the Mission. Much of his work consists of adapting the M.I.A. programme given by the general authorities to the conditions of this Mission. The Y.M.M.I.A. president in conjunction with his officers prepare the yearly "New Zealand Handbook,"

publish a monthly "Leader," order supplies and distribute them to the branches and perform the many other services necessary to keep the organization moving onward. At the present time the M.I.A. is busily engaged in making preparation for their first annual convention which will be held in Auckland during the Christmas holidays.

The "Improvement Era" is also under the jurisdiction of the Mission M.I.A. Efforts are now being made to put this outstanding Church periodical into more and more homes throughout the Mission.

Elder Simmons has recently been commissioned to co-ordinate the activities of the Sunday School. His services are offered to aid in any problems of the Mission Sunday Schools.

Although the elders assigned to the Mission Headquarters are chiefly devoted to their various assignments they are not entirely removed from the ordinary missionary life. Opportunities are constantly available to preach the gospel to the people who the elders meet as they do their jobs. The evening often finds these elders engaged in cottage meetings, preaching the gospel to interested investigators.

The assignments of the office elders, though different in nature to those given to the majority of missionaries, are given for the same reason: to preach the gospel of Jesus Christ. By fulfilling their duties to the best of their abilities these elders aid in the orderly progress of the Church. It is the desire of these elders to serve you of the New Zealand Mission in any way possible. Let's make use of their efforts that the work of the Lord might always go forward!

THIS *World-Wide* CHURCH

Genealogical Society Starts Microfilming S.L. Records

Microfilming of the Salt Lake County records in the Salt Lake City and County Building began recently by the Church Genealogical Society. More than 300 volumes are on file and will be copied. The death records go back to 1848, only one year after the first company of pioneers arrived in the Salt Lake Valley. The birth records begin in 1890.

Since 1908 there has been an index made for each year to facilitate record finding. For the past 15 years, beginning in 1935, the county and city records have included photostats of birth certificates. Permission for the microfilming has been given by Dr. John Z. Davis, Salt Lake City Health commissioner.

Southern Paper Publishes Gospel Account

More and more the world press is voluntarily helping to spread the true gospel in these latter days. In Lake Charles, La., recently, the "South-west News" published an interesting article written by one of the reporters, Owen Fogleman, about the organization, history and beliefs of the Church.

The story begins: "Perhaps the most misunderstood religious group on the American continent today is the Church of Jesus Christ of Latter-day Saints, or, as they are commonly known, 'the Mormons.'"

The article then tells of Joseph Smith and his visits with the Angel Moroni, who led him to the golden plates. It follows in accurate detail the translation of the plates and gives a brief but concise outline of the story contained in the Book of Mormon,

with no attempt to adorn or editorialize.

The narrative follows the saints through their years of persecution and wandering from state to state, culminating with the assassination of Joseph Smith and the trek to Utah under the leadership of Brigham Young.

In a brief paragraph about polygamy, the "News" article gives most fair treatment to the subject and the Manifesto issued by President Wilford Woodruff.

An entire page spread of pictures shows the baptism of a recent convert to the Church, Bobbie Lucille Perry.

One aspect of Church doctrine mentioned by the reporter as an especially interesting part of Latter-day Saint belief was that of celestial marriage.

Quorums Aid Restoring Burned Home

The residence of Mr. and Mrs. Oliver Hansen, partially razed by fire on July 24, has been prepared for rebuilding by members of the priesthood quorums of the Providence First Ward in Cache County, Utah. The roof and practically all the woodwork had to be replaced. Ward (Branch) members turned out en masse at the fire and helped with the removal of furniture and personal effects.

Three dozen men and boys with axes, shovels, wheelbarrows and five trucks turned out at 5 a.m. Monday morning, following the Sunday Priesthood session, and cleared away the debris. Everything except the walls, which are of stone, was stripped and hauled away.

SINNER LOSES LIGHT OF SPIRIT

BY HAROLD B. LEE

I INTERVIEWED a man recently who had been excommunicated from the Church for a grievous sin. He bore testimony to this significant truth that when he was cast out of the Church he lost not only his membership in the Church but also the light of the spirit of the Holy Ghost which he had been promised at his baptism would be a lamp to his feet and a guide to his way, and that he had wandered as a traveller in a fog without sense of direction or the Spirit of the Lord to guide him. How true are the words of the prophet, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Isaiah 57:20-31.)

Years ago I read the life story of Jack Black, who for thirty years was a professional criminal who plied his nefarious trade in and around Salt Lake City and the intermountain country. His book was entitled, "You Can't Win." In his conclusion he answers his own question, "What price is larceny, burglary, and robbery?" Half of this thirty years of underworld life was spent in prison. He had stolen a total of £16,000 or about £1/15/4 a day on an average, but here he was at fifty years of age, penniless; his nerve was gone; he had no home, no wife, no friends and not even a dog. What might have been a flower garden of memories of good deeds and pleasant associations was a weed patch of bitter, rueful reflections of a wasted life and even the future held no promise. If he ever repented of his sins, perhaps today, wherever he may be, he could say as did the prophet, "And I will tell you of the wrestle which I had before God, before I received a remission of my sins." (Enos.)



Those who sin and procrastinate the day of their repentance, "even until death . . . have become subjected to the spirit of the devil, and he doth seal you his; therefore, the Spirit of the Lord hath withdrawn from you." (Alma 34:35.) The hell to which we will be consigned if we sin and repent not will be a "bright recollection of all our guilt (Alma 11:43) for in the day of judgment "our words will condemn us . . . and our thoughts will also condemn us . . . and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence." (Alma 12:14.)

Youth of today, by your conduct you become the servants of that power whom you thus serve. Your reward for a good life is to live in the sunburst of heavenly light and intelligence

(Continued on Page 368)

Maori Chief Predicts . .

By MATTHEW COWLEY of the Council of the Twelve



TE HAPUKU
O HERETAUNGA

IN MARCH, 1881, a convention was called of representative natives of the Ngatikahungunu Tribe of the Maori race for the purpose of discussing political, social, and religious problems of racial importance. The convention was held at a native village near Masterton, New Zealand, in what is known as the Wairarapa district. The meetings of this conference were convened in a historic, native meeting-house, the name of which was Ngataewaru, meaning "The Eight Years."

Many of those in attendance were old enough to have seen the coming of the first Christian missionaries to New Zealand, and all were devout adherents to one of the several churches which had already been established among them. Some were Catholic; some of the Methodist faith; and some of the Presbyterian belief. As the history of Christianity among them was reviewed by the speakers, the question arose as to the necessity of

the existence of more than one Christian church—if all Christianity was of Christ, why were not all Christians affiliated with but one church? Why, if prior to the coming of Christianity to their shores, a unity of religious belief and practice obtained, should there now be, with the so-called "greater light," a diversity of belief and a confusion of ideas? It was evident to the native mind in view of the difference in doctrinal and religious profession of the several churches that not more than one of them could be the recipient of divine inspiration nor be recognized as the Church of Christ.

The great native leaders assembled at this convention could conceive of nothing of more vital importance to the well-being of the race than to know the answer to the questions: "Which is the church? Which one should the Maori join so there will be once again a unity of religious belief among them? Where was the power of God unto salvation for the Maori race?"

The questions were discussed and debated at great length, but the answer evaded them. At last it was moved, and the motion approved, that the all-important question should be propounded to one Paora Potangaroa, the wisest chief and most learned sage among them. To him the question was directed: "Which of the churches is the church for the Maori race? Which of them should we join?"

Potangaroa's answer was one word, "Taihoa," which means "wait," or "wait awhile," and which, in this instance, implied that he would answer the question later after he had given the matter serious consideration. The old sage then left the assembly and retired to his own residence, which was nearby. There for three days he was

occupied in prayer, fasting, and meditation about the problem which had been presented for his solution. He was aware that the true answer would not come without prayerful meditation and without invoking divine aid. After having been thus engaged for three days, he returned to the convention and addressed his people.

Freely translated these were his words: "My friends, the church for the Maori people has not yet come among us. You will recognize it when it comes. Its missionaries will travel in pairs. They will come from the rising sun. They will visit with us in our homes. They will learn our language and teach us the gospel in our own tongue. When they pray they will raise their right hands." After saying these things, as a partial answer to the question, he called Ranginui Kingi to act as scribe and to write what the chief was about to dictate as a further answer to the inquiry of his people concerning which church would bring salvation to the Maori. That which was written was called by the sage: "A covenant for remembering the hidden words which were revealed by the Spirit of Jehovah to Paora Potangaroa, and which words were proclaimed by him to the people assembled at the 'eight years house' located at the head of the island: and these hidden words of the Spirit were proclaimed on the 16th day of March, 1881." In March, 1881, when these words of Potangaroa were reduced to writing, the missionaries of the Church of Jesus Christ of Latter-day Saints had not yet come to his people. The "covenant" continues: "First this is the day of the fullness (1881)." Later in the year the fullness of the gospel did come to this people. The missionaries came from the "rising sun." They travelled in pairs. They lived in the homes of the people. They learned the Maori tongue and taught the people the gospel in their own language. When they prayed, they raised their right hands—all of which Potangaroa

had foretold when he told his people that the Church for the Maori had not yet arrived. Continuing, the "covenant" sets forth: second, the year 1882, he said, would be the year of the "sealing" (or the year they would learn of the sealing ordinances). Third, the year 1883 will be the year of "the honouring"—of "great faith"—as it is written: "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." (Romans 13:7.) The year 1883 was a year of great honour and great faith among the people of Ngatikahungunu, the tribe of the sage and chief, Potangaroa. Members of this tribe joined the Church of Jesus Christ in great numbers, and in doing so, they gave tribute to whom tribute was due; custom to whom custom; fear to whom fear; honour to whom honour. Members of other tribes of the race also joined the Church in considerable numbers during the same year. The "covenant" says further: "This covenant is to be remembered by the generations which follow after us. And the fruits of that which is set forth above (in the covenant) are—we are the lost sheep of the House of Israel. (We will learn of) the scepter of Judah; of Shilo; of the king of peace; of the day of judgment; of the kingdom of heaven; of the sacred church with a large wall surrounding; of the increase of the race; of faith, love, peace, patience, judgment, unity. All of this plan (contained in the covenant) will be fulfilled by the people of Ngatikahungunu Tribe during the next forty years." Then follows the date "March 16, 1881," on which the covenant was written: and the name of the scribe, "Ranginui Kingi."

At the top of the "covenant" is drawn in ink an "all-seeing eye," also a drawing of the sun rising beyond the ocean, indicating the east, from which direction Potangaroa said the missionaries of the true Church would come. The words in the covenant, "the



sacred Church with a large wall surrounding' of which they would learn, are descriptive of Temple Square in Salt Lake City. The drawing of the "all-seeing eye" is also significant in this respect.

Missionaries had been doing work among the people in New Zealand prior to 1881, but only, with one or two exceptions, among the Europeans. It was in 1881, the year Potangaroa said "the fullness" would come, that Elder W. M. Bromley of Springville, Utah, arrived in New Zealand to preside over the mission, and he was told before leaving home "that the time had come to take the gospel to the Maori people."

At the conclusion of the "covenant" it was set forth that all that was written would be fulfilled by the Ngatikahungunu Tribe within the next forty years. Forty years from 1881 would be 1921. During that period of years the only Maori people who received all the covenants of the fullness of the gospel came from that one tribe. Thousands belonging to all native tribes of the Maori race had joined the Church, but

only Church members belonging to the tribe referred to in the "covenant" came to the temples during that forty-year period and thereby fulfilled all the ordinances. After 1921 Latter-day Saints from the other tribes started coming to the temple and since that date have received the blessings of the sealing power in considerable numbers. As it was stated in the "covenant," they would learn that they were "the lost sheep of the house of Israel." Also they would be assured of "the increase of the race." During the years prior to 1881 the population had been consistently declining, and there were those who prophesied that within fifty years time the Maori race would be extinct. Believing that the Maori was of Israel, the L.D.S. missionary reassured them that their numbers would increase, and since that time the population has more than doubled.

To commemorate the occasion of Potangaroa's prophecy and the writing of the "covenant," a cement monument was erected in the historic meeting-house where the convention was held, and the "covenant" was placed in the monument. In the year 1929, members of the Ratana Church, a sect of New Zealand origin, destroyed the monument for the purpose of recovering the "covenant." They were expectantly hoping that they would find in the "covenant" prophetic utterances with reference to the establishment of the "Ratana" movement and would thereby be able to convince the natives that their sect was the church for the Maori race. When the monument was broken into, however, there was no "covenant" to be found. Not having been hermetically sealed in the stone, time and moisture had damaged it beyond any hope of recovery.

During the year 1944 when the writer was presiding over the New Zealand Mission, he attended a Church conference in the same vicinity where the convention of March, 1881, had

been held and the incidents referred to above took place. While speaking at one of the meetings of the Church gathering, Brother Eriata Nopera told of his being present, as a very young man, at the convention of the leaders of the Ngatikahungunu Tribe in 1881, and of hearing the prophecies of Potangaroa about the coming of the true Church to the Maori people. At the close of the meeting a Maori sister requested her husband to proceed immediately to their residence a mile or so distant and bring back a document which he would find rolled in brown paper at the bottom of her trunk. Upon his return he handed the package to his wife, and she then invited Brother Nopera and the writer to accompany her to another room where she handed it to Brother Nopera. Upon unrolling the brown wrapping paper, he discovered that it contained a photo-

grapher's picture of the "covenant" which had been sealed up in the cement monument in Ngatauewaru Meeting-house in 1881.

A photographer doing business in Masterton in 1881, having heard of the prophecies of Potangaroa and that the written "covenant" was to be placed in a cement monument, asked the natives for permission to photograph it. Permission was granted, and thus a true copy of the "covenant" was preserved. It had been in the possession of one family down through the years and concealed from public view as a sacred document until it was presented to Brother Nopera in 1944. It is now in the possession of the ~~writer~~ *author*.

Potangaroa was only one of several native prophets who foretold the coming of the L.D.S. missionaries to the Maori people.



SINNER LOSES LIGHT OF SPIRIT (Continued from Page 364)

that will guide you into all truth. "The wages of sin is (spiritual) death" (Romans 6:23) which separates you from the influence of the Spirit of the Lord wherein you would have found peace and leaves you in the dungeon of darkness and subject to the torment of evil spirits until you free yourselves from the bondage of sin by a sincere repentance.

And so the anxious Shepherd of his flock, of which you are a part, pleads with us, his "sheep": "Therefore, what I say unto you I say unto all: Watch for the adversary spreadeth his dominions, and darkness reigneth . . . Go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God . . . I give unto you directions how

you may act before me, that it may turn to you for your salvation. I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (Doc. and Cov. 82:5-10.)

But is there no hope for him who sins? In another discussion we will concern ourselves about the eternal plan of restitution by which the human soul may return from his evil ways and find a forgiveness for his sins by true repentance and the turning away therefrom.

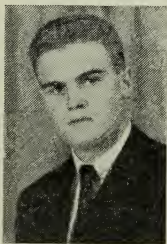
I plead with youth everywhere to heed the call of the master to forsake their sins and come unto him, and to "shun the devil that he will flee from you." I pray that you might have strength so to do.



Here and There IN THE MISSION

ASSISTANT SECRETARY LEAVES AUCKLAND

Since January of 1950, ELDER CHARLES L. QUERRY has been working in the Mission Office as Assistant Secretary to the New Zealand L.D.S. Mission. Elder Querry, during the first part of his mission, laboured in the Poverty Bay District. He was there for 11 months before being assigned to the Auckland District. He was transferred from Auckland to Nelson on the 8th of September to continue his labours. The Mission Office extends their deepfelt appreciation to Elder Querry for the untiring efforts offered by him. Succeeding in his stead is ELDER ORTON L. WILKINS, a recent arrival from America.



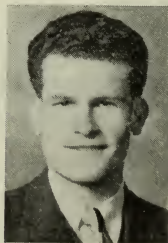
ELDER QUERRY

MISSION RECORDER LEAVES

ELDER JOSEPH HAFEN, from Provo, Utah, began his missionary labours September 23, 1948, in the

Fresno district of the Northern California Mission while awaiting transportation to New Zealand. On Nov. 10, 1948, passage became available to the Hawaiian Islands and he sailed on the M.S. Thor along with a large group of elders for the Pacific Missions. He laboured among the Japanese people in the Hawaiian Islands for four months before passage to New Zealand could be obtained. After a long and interrupted journey he arrived in New Zealand April 13, 1949, then proceeded to Hastings for the Hui Tau.

The first assignment in New Zealand was to the Mission Office where he laboured until July when he was transferred to the Taranaki District with headquarters at Wanganui. He laboured in this district until Hui Tau, 1950, then was transferred to the Mission Office to be Mission Recorder. He laboured there until his release.



ELDER HAFEN

RETURNS HOME

ELDER ROLAND P. WHEELWRIGHT left his Ogden, Utah home on the 22nd of September, 1948. Due to shipping complications, Elder Wheelwright first laboured in the Northern California Mission. Later, with passage cleared to the Hawaiian Islands, he laboured there for four months. Before going to the South Island upon his arrival to New Zealand, he worked in Auckland. He was assigned to labour in Christchurch and Timaru until Hui Tau of 1950. From Hui Tau until his release he has been in the Wanganui District. When asked what his future plans were he said that he intended to return to school to study engineering.



ELDER WHEELWRIGHT

HOMEBOUND

Along with Elders Hafen and Wheelwright will be ELDER SAMUEL A. JACKSON whose home is in Hill-spring, Alberta, Canada. Elder Jackson began his missionary labours in the Santa Rosa District of the Northern California Mission on the 15th of December, 1948. He was there for two and a half months waiting for boat transportation to New Zealand. He arrived on the 21st of March, 1949, aboard the S.S. Ventura at Wellington and was sent to continue his labours in the Hawke's Bay District until the 1949 Hui Tau. Elder Jackson was then

transferred to the Waikato District and later to the Hauraki District. After Hui Tau of 1950 he was transferred to the King Country District and was acting District President until the time of his release.



ELDER JACKSON

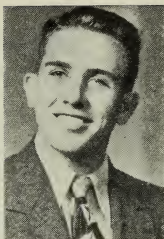
NEW MISSIONARIES ARRIVE

On September the 8th three missionaries boarded the British Commonwealth Airliner, "The Endeavour," at Mills Field, San Francisco, California, U.S.A.

After flying across the South Pacific waters they arrived at the Whenuapai International Airport, Auckland, N.Z., just 29 flying hours later. ELDER G. PAGET, from Salt Lake City, Utah, was one of the three aboard the airliner. He was accompanied by ELDER ORTON L. WILKINS, from Phoenix, Arizona. Prior to his leaving America he was enrolled for two years in the school of Business and Social Studies at the University of Phoenix. ELDER JAMES R. CROOK, from Smoot, Wyoming, was another passenger. He is a former Brigham Young University student. He has been studying Geology and Religion there for the past two years.



ELDER PAGET



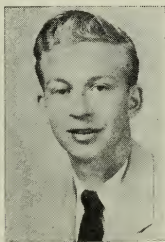
ELDER WILKINS



ELDER CROOK

Aboard the Aorangi, Sept. 19, arrived two more elders for the New Zealand Mission. They are ELDERS OSBURN and COLLINGS. ELDER JOHN A. OSBURN is from Salt Lake City, Utah. He attended the University of Utah and for the past two years has been working as a dental technician for a dental laboratory in Salt Lake City. Elder Osburn has been sent to labour in the Manawatu District.

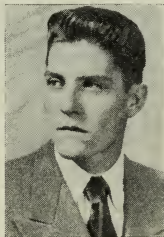
to the Tongan Mission, two elders had their mission calls changed to New Zealand.



ELDER OSBURN

ELDER ELMER COLLINGS, JR., comes from Monroe, Utah. Prior to coming to New Zealand he did farming in Southern Utah. He was assigned to the Waikato District.

Because of present Government quota restrictions preventing elders



ELDER COLLINGS

Arriving by B.C.P.A. (British Commonwealth Pacific Airlines) from America on the 23rd of September was ELDER REO B. CUTLER, from Portage, Utah. Before coming to New Zealand Elder Cutler was a student attending the Brigham Young University in Provo, Utah.

With him was ELDER ROBERT B. POWELL, of Salt Lake City, Utah. He, too, was a student attending school at the Utah State Agricultural College in Logan, Utah. Elder Cutler was assigned to labour in the Poverty Bay District and Elder Powell was sent to the Wellington District.



ELDER POWELL



ELDER PICKETT

RECENT TRANSFERS

ELDER HARLOW W. PICKETT, who has been the Mission Travelling Auditor for the past 14 months has recently been transferred to the Mahia District to continue his labours. Elder Pickett is from Salt Lake City, Utah.

He arrived in January of 1949 and was first appointed to labour in the Hauraki District. He undertook the unenviable task of bringing the 11,000-odd membership records of the mission districts up to date and correcting all errors along with their duplicates that are in the Auckland Mission Office.



HUI PARIHA KI MAROMAKU, WHANGAREI

Ki nga iwi katoa, ki nga whari korero, e hapai mai na i nga tikanga hei arataki i a tatou tamariki i a tatou mokopuna. Tenei ano hoki tetahi kupu tino pai hei hopu ma te whaaro, ma te nga kau mahaki; ko te kupu i whakatakotoria ki Whangarei mo koutou katoa ki haere mai kitenei hui ki te awhina i nga mahi a to tatou Iriki Atua ano hoki. . .

HAERE MAI! HAERE MAI! HAERE MAI!

The Whangarei District Conference will be held at Maromaku, Northland, November 4th and 5th, 1950. All are cordially invited.

For further information write ELDER M. G. OVESON, P.O., HIKIRANGI, NORTHLAND.

ELDER G. M. OVESON
CYRIL M. C. GOING
PITA REIHANA PENE

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

(Essentials
in Church History)



Na Hohepa F. Mete



Translated by GEORGE R. HALL

KO AMERIKA; HE WHENUA HERE-KORE

KO nga purapura o te manawanui kua oti ke te whakato engari he puhoi te tupu. Me ata whakaako marika ka hohonu te hou o nga paiaka i roto i te oneone tika, e puta mai ai nga hua i konohitia e te whakaaro. No te mutunga rawatanga ano o nga mahi whakaheke toto i te tuawhenua o Ioropi (Europe), i nga whawhai o reira; o nga whawhai ano hoki i Amerika i te wa e nana ana tenei whenua ki te akiri atu i nga here me nga taumahatanga e hipoki iho ana ki runga i a ia ara i a Amerika, i timata ai te korikori o nga whakaaro o nga iwi, me te kite i te tutuki he o nga tikanga katoa a te tangata i hanga ai, no reira kua ruia nei he purapura i roto i nga oneone hou o tenei whenua o Amerika, kua pihi ake te hua tika; kia manawanui ki nga karakia ahakoa na tewhea hahi, kua waiho hei kaupapa i roto i nga ture e hangaia ana e te kawanatanga o tenei whenua. Kua puare tenei whenua hei okiokinga, hei whakataanga mo te hunga e tukinotia ana e etahi atu iwi; no roto i nga whakahekenga toto i atui mai ai ratou ki roto ki te whenua o Amerika; no roto i te whakahekenga toto i whakataapua ai tenei whenua, a na aua toto i hiiri hei whenua herekore (Land of Liberty).

Kia nui ra nga whakamihī ki nga iwi katoa i hapai i te tikanga o te hurihanga Kaupapa (Reformation) a te hunga Porotechi (Protestant Revolution); i marino ai te tupuhi o ta te katorika whakapokaretanga. Ka mutu te pokare o nga mahi a te Rewera, he Totorotanga iho no te ringa o te Atua kaha rawa, ka tau te Aio ki runga i te whenua, ko te puaretanga tenei o te wa hei whakahokinga mai i te Rongopai kua pau te kaha o te tangata ki te kino, kua ngehe te rewera. Hua korikori te Wairua Tapu, kia tau te rangimarie; kua puare te kuaha o te rangi ki te whenua, kua hikoi te Anahera a te Atua ki tana mihona ki te kawē i te rongopai ki nga iwi katoa e hiakai ana ki nga kupu a to ratou Atua, a to ratou Ariki a Ihu Karaiti. Kua tae tenei ki te wa i whakakitea ra e te Anahera kia Hoani Whakakitenga 14:6 "I kite ano ahau i tetahi Anahera e rere ana i waenganui o te rangi, kei a ia nei te rongopai mau tonu hei kauwhau mana ki nga iwi katoa, ki nga reo ki nga huihuinga tangata. Ko te hunga i tau-toko, a i mahi tahi ki te turaki atu i nga kino a nga pirihi katorika, e kore ratou e warewaretia, ka whakawhiwhia ano ratou e te Atua, a he rahi ano hoki te utu mo ratou.

WAHANGA TUARUA

KA TIMATA NGA HOMAITANGA O TE RANEATANGA O NGA WA

Kua Oti Te Tikanga,

Me Whakahoki Mai Ano

Te mahi whakamiharo—kua tutuki nei, a kua tae ki te mutunga o nga mahi whakatete a te hunga Porotechi (Protestants) i ta ratou whakahurirapatanga i nga mahi kikino a te Katorika, i puea ai te ao whakapono ki waho i nga tukinotanga mo ratou, ka kaha haere hoki te whiti o enei painga ki te Tuawhenua o Amerika; kua whakatongia nga purapura e herekore ai tenei whenua. Kua tae tenei ki te wa i whakaaturia ra i roto i nga karaipiture, "e kauwhautia tenei rongopai, hei mea whakaatu ki nga iwi katoa, a ko reira puta mai ai te mutunga." Kua tae ra tenei ki taua wa, a kua timata te whakahuri a te Atua i te matauranga o te tangata, kia huri ki raro. Kua tae tenei ki taua ra i whakakitea ra ki nga poropiti a te Atua, o nehera. I whakaaturia ra, ka tae mai i mua o te kotahi-mano-tau i rahuitia hei wa e noho ai te Ariki ki runga i te mata o te whenua. Ko taua ra tenei i poropititia ra e Raniera e Hoani ano hoki.

Te Karangatanga a Te Atua i a Hohepa Mete

Kua takoto te tikanga kia whiriwhiria tetahi tangata, kia whakakakahuria ki te mana e te Matua, kia whai mana ki te whakatu ano i te hahi o Ihu Karaiti ki runga i te mata o te whenua. I a ia e kowhiti ana i te tangata hei tu i taua turanga, kaore te Atua i haere ki waenganui i nga tangata mohio, ki nga tangata kua pukekotia ki nga kupu whakarereanga iho (traditions) a nga iwi o te ao. He mahi nui hoki tenei, he mahi whakamiharo ka whakaturia nei ki waenganui i nga tamariki a te tangata, a, e ki ana ano hoki nga tuhituhinga, "ko nga mahi a te Atua me Ana whakaaro kaore i rite ki o te tangata. No reira kua ki noa atu nga mahara o te hunga matau i nga akoranga me

nga whakaaro o te ao, a kaore rawa e taea te ruke atu e ratou, te whakawatea i o ratou ngakau hei takotora-nga mo nga mahara whaka-Atua. I roto i te whaiwhakaaro nui o te Atua, ka kowhitingia e Ia i roto o nga tini mano wairua i tua o te arai ko Hohepa Mete, he kohungahunga noa nei, tekau ma wha nga tau i te wa i pa mai ai te reo o te Atua ki a ia. Ki te tamaiti nei te whakakitenga atu a te Atua i te tino raneatanga o te Rongopai; a kaore i manakohia mai e te ao; otira i roto i nga taumaha i whakawhiwhia a Hohepa Mete ki te kaha e nga karere i ahu mai i te aroaro o te Ariki, i ahei ai ia ki te waihanga, ki te arahi i nga hikoinga o te hahi, i te whakahokinga mai o te rongopai, i te whakaturanga o te rangatiratanga o te Atua ki te whenua.

Ko Hohepa Mete

I whanau ia ki Haronga, Windsor County Vermont, i te 23 o nga ra o Tihema, 1805, ko te tokotoru o nga mea tane. Ko Hohepa Mete ano te ingoa o tana papa, ko te ingoa o tana whaea ko Ruihi Make Mete, tekau a raua tamariki. I ahu iho enei i te kawai o Rapata Mete ki te taha tane, i ahu mai i Ingarangi i te tau 1638. Ko etahi atu o nga korero o tana whakapapa kei etahi o nga pukapuka, me rapa atu. He aho rangatira tonu tana aho, he maha o ana tupuna i noho i nga nohoanga rangatira o roto i te Kawanatanga. Ko etahi o roto i te kawai iho o Hohepa i uru hei hoia i roto i nga ope whawhai a te kawana-tanga o Amerika, hei apiha ano hoki i roto i aua ope whawhai.

Ko Hohepa Mete papa o te poropiti he tamaiti na Aheire. I whanau tenei Hohepa ki Tapewhira (Topsfield) i te tekau ma rua o nga ra o Hurae, 1771. I noho ia ki Turnbridge Vermont, he paamu taana i reira, he tangata kaha hoki ki te ahu whenua. I a ia i konei ka tutaki raua ko Ruihi Maka (Mack)

o Kirihama (Gilsun), i muri mai ka marena raua kia raua. E ono tau i muri iho i to raua marenatanga ka retia tana paamu ka heke ki Ranawha (Randolph), i muri tata mai ka hokona te paamu, heke ana i Ranawha ki Roitana (Royalton), i reira ki Harona. I Harona ka whanau te poropiti nui o nga ra whakamutunga, a ka huaina tona ingoa ko Hohepa Mete, e whakahuaina nei e tatou i enei ra ko Hohepa Mete, tamaiti. Ko te rua tekau ma toru tenei o Tiheima, kotahi mao e waru rau ma rima. I te tau e waru rau tekau ma tahi ka mahue a Vermont i te whanau nei ka heke ki Repano (Lebanon) New Hampshire, Ka tatu te noho i konei ka koa, mo ratou kua noho i runga i te ora, i te maha o nga homaitanga i whakawhiwhia ki a ratou. Kua pirangi te koroua nei kia pera ia me etahi atu whanau kia hanga ia i te kaupapa e ahei ai ia ki te tuku i ana tamariki ki te kura, ki te rapa haere i te matauranga. I te takatu o enei whakaaro i roto i te uma o te whaea, ka tuhituhi ia i enei korero.

Nga Taumahatanga i Tau Iho Ki Runga i Te Whanau a Hohepa Mete, Pakeke

Ae ra i tuhi a Ruihi, whaea o te poropiti i ana korero, ko tana tenei i tuhituhi ai, "I te mea he uaua nga huarahi kura e puare ana ki a maua tamariki, ka timata ta maua whakatikatika i te ahuatanga e taea ai tenei tutanga te tiki atu. Tuatahi i tukua e maua a Hairama ki te Kareti o Hanoa (Hanover), ko etahi, ko nga mea kua rite nga tau, i tukua ki te kura mo te katoa e tata ana mai ki te kainga; me te waihanga ano i etahi tikanga hei o mo nga ra e tu mai nei; i enei whakaaro, kei te kitea tonutia te nui o nga manaakitanga e arahi ana e arataki ana i a maua wawatanga mo ta maua whanau." E whakaotia ana nga whakaro tika, e wawata ana ano i etahi wawata hou, e timata ana ano hoki te whakapaepae mai o etahi taumahatanga i mua i te aroaro. I tenei wa he mate uruta kua pa ki te katoa o te whenua,

he taiepu (Typhus) te ingoa o te mate nei, a kaore te whanau a Mete i rere ki waho o tenei whiu. Ko te kotiro mataamua ko Ohoronia (Sophronia) i tata tonu te riro, he roa rawa ia e takoto ana i roto i tana mate, na te aroha anake o te Atua ia i ora ai, i runga i nga inoi mona. Ko Hohepa i pangia, e rua wiki ona e takoto ana ka pai ake otira i mau tonu te mamae ki tona pakihwi, he whakapupuhitanga na te pirau i taua wahi.

Te Whakamamaetanga a Te Mate i a Hohepa, Tamaiti

Te kiteatanga kua whakapupuhi te pirau i te pakihwi o Hohepa, katahi ka werohia kia puta; no te putanga, ka mutu te mamae i te pakihwi; ka rere te mamae ra ki te ngako rawa o te waewae ngau ai, e ai ano ki ta Hohepa korero, "ano te uira te rere-nga i te pakihwi ki te ngako o taku waewae, i taku taha tae rawa ki raro te ngau a te kino." He aue tonu te mahi a te tamaiti nei, nawai ra, kua pa hoki te mate, me te ngehe ki te whaea, i te hikihikinga i tana tamaiti.

Ko Hairama Mete; He Tamaiti Ngawari, He Tamaiti Ngohengohe

He nui noa atu te whakamoemiti ki a Hairama, i te ngawari ona, me te aroha ki tana taina e oke nei i roto i tana mamae; ka ki atu ki te whaea "Maku a Hohepa e tiaki, me whakanga koe, wahi iti atu hoki ko koe e hinga." Ka riro ma Hairama tana taina e tiaki. Hei whakamama ake i te mahi a Hairama, i whakapapakutia te moenga o Hohepa, i te po i te awatea i te taha tonu a Hairama o tana taina, e pupuri ana i te waewae, hei whakamama ake i te mamae.

Ka Rapua Te Kaha o Nga Rata

E toru wiki, kaore ano i mutu noa te aue o Hohepa; katahi matou ka whakaaro me tiki te rata; te taenga mai o te rata ka tapahia tetahi wahi e waru inihī te roa, i mua tonu o te waewae, waenganui o te turi me te

pona (ankle). I te mutunga o te mahi a te rata ka mutu hoki te mamae. I te mea ka ora haere te wahi i ripia ra e te takuta ka timata ano te ngau a te mate nei, me te hoki mai ano o te mamae e whiuwhiu ra i a Hohepa i te ao i te po; ka kaha rawa ano te ngautuarua a te mate, ka karangatia ano te rata kia hoki mai; te taenga mai o te rata, katahi ka ripia pe ra i to te tuatahi, ka tapahia kia nui atu. Ka ora haere ano te kiko mate, ka timata ano te waewae ki te whakapupuhi; ko te tuarua tenei; a i te mea kua poraru katoa matou, whakaarotia ana me karanga he ropu takuta hei wananga me pewhea ra te mahi e ora ai ta matou turoro.

Te Huinga o Te Kaunihera Takuta

Te huinga mai o nga takuta i ropu mai nei ki te titiro i a Hohepa, whakaotia ana ta ratou whakatau me tapahi te waewae kia motu rawa. Ano he pokurukuru te paanga mai o te korero nei ki au. Ko Takuta Toone to ratou mangai; ka ki atu ahau ki a Takuta Toone (Dr. Stone), kaore ahau e whakaae ki ta koutou korero; kua koutou e uru ki roto i tana ruuma, kia oati rawa mai koutou ki au kaore koutou e tapahi i te waewae o taku tamaiti, katahi ano koutou ka tukua e au. Me hoki ano koutou ki te waihanga i tana waewae, ki te tango ake i nga wahi o te wheua e pirau ana, kia kotahi mahinga a koutou ki muri, ki te whakarite penei koutou ka ora tana waewae kua koutou e whaawhai ki te tapahi i tana waewae. Ko te hokinga o te ropu takuta nei ki te ruuma o Hohepa. Ki ta nga takuta me here te

Haura, kaore a Hohepa i whakaae, kaore ano hoki i whakaae ki a inu ia i te parani i te waina ranei i meatia hei inu mana." Ko te kupu tenei a Hohepa "Kaore ahau e whakaae kia herea ahau, kia kai i te parani i te waina ranei; engari me haere mai taku papa ki te pupuri i ahau ki roto i ana ringaringa, ka taea e ahau te whakanawanui; ko koe e mama me haere atu; kua ruhi ke to tinana i te hiki-hikinga i te raporapoinga i ahau, kaore koe e kaha ki te tu i kona titiro mai ai ki au e peneitia ana, he pai ke me haere atu koe."

"Ka timata te mahi a nga Rata nei i ta ratou mahi; tuatahi, he wiri kia puare tetahi taha me tetahi taha o te wheua, ka mau ki a ratou tuuru (tools) ka whatiia nga wahi o te wheua e whakapirau ana ka kumea ake. Kotahi te auctanga o Hohepa i rangona atu e ahau, i waho rawa ahau ahakoa taku tawhiti ki waho, ka rongo au i te aue a taku tamaiti kaore i taea e ahau te noho: I oma rawa ahau ki tana taha, taku urunga atu ki te ruuma ka karanga mai ia, e mama, e puta ki waho, haere atu kaore ahau e pirangi kia noho mai koe i konei. Kaore ahau i whakarongo, he mea pana tonu au i puta ai, he mea tiaki tonu au kei hoki mai ano. No te mutu-nga rawatanga o te mahi a nga rata, me te whakapai i tana ruuma katahi ano ahau ka tukua, atu. Ka timata tonu i konei te ora haere o Hohepa, a ka ahua kaha rawa a Hohepa ka nanao iho a Tiehe Mete ki tana iramutu haere ana raua ki Harema kia puhipuhia a Hohepa e te hau ora o tera wahi ka timata tonu te hoki mai o te ora ki ta matou tamaiti.



News Of The Field



PALMERSTON NORTH BRANCH

We wish to thank the good saints from Hawke's Bay, Tamaki, Wellington, Wairarapa, Wanganui and Porirua for attending our Hui Pariha and helping to make it the success it undoubtedly was. I am sure every one went home with hearts full after hearing the strong testimonies of our missionaries.

The mothers' and daughters' meeting was well attended by both young and old, from dear old "Granny Wai" down to the youngest babies. Sis. Kamau from Korongata showed us some crocheted hats and rugs which had been made by her Branch Relief Society. The display was certainly encouraging.

Our Relief Society has been reorganized: President, Sis. Emaraina Pearson; 1st counsellor, Sis. Ivy Cooksley; 2nd counsellor, Sis. Laura Lane. We wish you the best of luck and may you reap a rich harvest.

We are looking forward to seeing Peter Cowan again in the holidays. We certainly miss him in Sunday School.

Well, Xmas will soon be upon us again, and that means a special party, so we would like to hear of some new ideas, Palmerston people!

We were very happy to welcome Elder Osborne to our Branch. We hope you will like it here and we pray that your labours might prove fruitful. Until next month, goodbye now.

KAIUKU BRANCH

By Heita Tangiora

Three of our local missionaries, Bro. Stuart Whaanga T. Toroiwhiti and Munro Smith of Nuhaka, were visitors to the Kaiuku Branch last Sunday. They delivered a strong testimony of the gospel and the theme of the day was "Repentance."

The Relief Society was reorganized on the 24th Sept. as follows: President, Heita Tangiora; 1st counsellor, Tusie Brown; 2nd counsellor, Mereaira Ormond; secretary, Shirley McKenzie.

Ihaka Pomare Campbell, son of Tom and Molly Campbell of Tuahuru, was baptized by Madsen Elkington and blessed by Perea Smith.

TE HUE .HUE BRANCH

By Charlotte Witehira

Our Branch reorganization occurred the 3rd of Sept., 1950. With our new leaders the members seem to be pulling 100% with a spirit of unity.

Our former Branch President, Bro. Ngatihaua Whitehira, was honourably released and was set apart to do missionary work along with his wife. This good and faithful brother had been our Branch President since the branch was organized in 1943, seven years ago. We sincerely pray for continued blessings and a successful future to this good family in their new assignment.

The 3rd of Sept. was also the day when Oriwa, daughter of Ngatihaua Witehira and Miriama, was baptized by Elder Vernon Lowry and confirmed by Bro. Hohepa Heperi.

Hui Tau blocked quilts were the highlight in the Relief Society meeting recently, especially those that are unfinished. Since the Branch reorganization, some of us feel that the old work is new, and through the spirit of co-operation we will be able to complete much of the fine workmanship once started.

DUNEDIN BRANCH

By Thelma Stone

This month commenced by the Relief Society conducting the Sacrament meeting. We certainly have some talent among the members of this particular organization.

These past few weeks our Sunday School lessons have been particularly interesting. Thanks to Elder Hungar who gives all he has to them.

At present we are busy with our M.I.A., preparing for the long-awaited Christchurch conference. We have intentions of an M Men and Gleaner banquet at the end of October, something to look forward to.

A farewell social was held for Sisters Henginer and Mason. We really loved these two missionaries. They will be missed by all who came to know them.

Sis. Henginer was a great help to our Gleaner Girls and we wish to convey our love and a humble thanks to her at this time. She will remain forever in our thoughts.

Our social was a great success and many a new face was welcomed. Adding to its popularity was the skit put on by Brothers Jim Marshall and John Cockburn. Along with the social the Relief Society put on a grand supper.

That's all for now be seeing you after the Hui.

WHANGAREI BRANCH

By Valerie M. M. Jones

On the 9th and 10th of this month our Branch held the most successful Hui Peka ever. It began on Saturday night, with the Primary, Relief Society and M.I.A. Programmes and on Sunday the meetings were attended by an average of 165 people and our hall was filled to capacity. The Relief Society did great work in putting on a very nice lunch, which, however, was completely overshadowed by the great spiritual feast from the members who spoke and the inspiring speeches from our Zion missionaries. This Hui has set us well on the path to a successful year of new accomplishments.

Our L.D.S. basketball team successfully won the Knock-out Competition and has gained two trophies in its first year.

We were pleased to have a flying visit from Elder Ross Pyper who called into most of the homes on his way further north. We take great pleasure in welcoming to our district and to New Zealand Elder James Crook. Kia ora, e hoa!

MANGAKINO BRANCH

By P. Tengaio

It is with sorrow that members of the Branch had to bid farewell to Bro. and Sis. Sam McDonald and grandsons, Mickey and Mason. They have returned to Taranaki and we wish them good health and prosperity.

Bro. Louis Lansfear of Tokoroa is a regular visitor to our Sunday services. The distance to Tokoroa is 12 miles and he is always on time for the first service. He walks. This must almost be a record in the mission.

Visiting Managakino and staying for a week were three bright lassies from Martinborough, Hazel and Myra Temaari and Audrey Straiton.

Recently arrived from Holland and a regular Church attendee is our very good friend Bart Van O'Toolen. Bart's work in Managakino is full of studies at night and his trade is a Deisel mechanic during the day. When he wanted eggs and could not make himself understood, Bart crowded. It is still the talk of the town.

More visitors to the Branch were the Waereas from Rotorua and Elder Banard. Sister Marsh brought her son, Isaac Almond, to be baptized last Sunday.

WAIHOU BRANCH

By Hirihou M. K. Bryers

On Aug. 11th the Waihou Primary held a birthday party together with the members. Harry Bryers, Jr., who is seven, also Terawha Edmonds from Ngawha Primary. He is seven, too. The children gave some lovely items of which was enjoyed by all. The party was topped off with a lovely supper. The hall was beautifully decorated by Sisters Roimata Dolly Mary, and Hinehou Bryers.

This Branch is very lucky being close to the road; elders just come and go. We were glad to have Elder Lloyd Simpson visit us for one hour, maybe for the

last time. Haere ra e Kaumatua Himehana. He was accompanied by Elders Lowry, Bigler and Grant.

Sept. 24th we held our Hui Peka. It was under the direction of Elder Bates, and Hone Nehua Bryers, Branch President. The Relief Society served the dinner afterwards.

NELSON NEWS

By Elder Raymond C. Orrock

Greetings from the Nelson saints! To make one's arrival in this beautiful part of the Southland Island at this time of the year would hold one enchanted at the magnificent blooms and invigorating atmosphere that are at their peak now.

Spending quite a time of his mission in the Wairau District, Elder Wiley left for "green pastures" as a transfer called him to Auckland. "Sorry to leave," was his answer to questions directed at him about his transfer, but it's all in the missionary's life!

In his place came Elder Charles Querry from Auckland. He'll be enjoying himself like all the other missionaries in this part of "Aotearoa."

Little Herbert Elkington has been ill in the hospital, but is slowing recovering again.

The night of Sept. 3rd was conducted by the Sunday School and a fine evening it proved. Speakers for the night were Elder Ray Orrock, Elder Donald Boyce and Bro. Sana Selwyn.

Our system's becoming inflated with the "spring tonic" and turning our hands to the plough, elders have given the grounds at the Mission Home a complete rejuvenation. The sowers have scattered quite a few varieties of seeds to the "good earth," and our harvest should be abundant.

Brining a piece of sunshine brighter than "old Sol" that shines in the firmament was the arrival of Sis. Jan Heninger in Nelson. Her engaging smile and congenial disposition was enjoyed by all who met her. Completing her mission in New Zealand Sis. Heninger is on her way home via the world on board the Himalaya sailing from Australia.

The attendance at the Nelson meetings is growing; it's great to see such a large congregation. God bless you all.

MANGAMUKA BRANCH

By Mowena Ngakuru

This is the new Branch reporter saying: "Kia ora unga Hunga Tapu o te mihana." News of the Branch and its doings: All auxiliaries are functioning steadily.

The Hui Atawhai Sisters are holding a bazaar in November. Already articles are mounting up, and the sisters are keen in their work.

The Sunday School attendance is growing rapidly, much to the pleasure of the Superintendency.

Primary is held regularly every Saturday, and the good sisters in this organization are as keen as mustard, teaching the growing number of children.

It is certainly encouraging to see the beaming faces of members and non-members alike, attending M.I.A. on Tuesdays. Meetings in future are to be held in the dining hall of the Mangamuka Wharewhakairo. Meetings have been held in an uninhabited home, but owing to the various activities, and enlarged membership, the officers have found it necessary to move to bigger quarters. Members of the M.I.A. are rehearsing numbers for a dance and social which will take place in the last week of September. And also for the first Sunday night programme in October.

The Whakapapa Branch hold their meetings regularly on Thursdays, and already some of the work has been sent to District Headquarters.

Under the supervision of the Branch Presidency, block-teaching has commenced, and also the raising of funds, for Branch purposes and needs.

We had several visits from the elders. On September 10 a young girl was baptized by Elder Edwards. Transferred to the Bay of Plenty District is Elder Simpson, of whom we shall miss very much.

A very fine non-member, who participates in all our activities, is Miss Jean Waetford, a school teacher. Her willing co-operation in all our Branch programmes is really appreciated.

We received a visit from the M.I.A. District Presidency, Bro. Paewai and Ra Young. Their instructions and advice were most helpful.

To our neighbouring Branch, Takahue, we say "Hello!" Also, our greetings to all members of the Hamilton Branch. This is all, folks!

MAHINEPUA BRANCH

By Wallace Heta

Greetings to all saints in the New Zealand Mission. Progress is the word, Faith in the Lord Jesus Christ is our strength.

Today we were honoured by a visit to the Branch by Elders Vernon Lowry and Richard Bigler. Tena kourua, e hoa ma. Your words of counsel and advice were very much appreciated. We will always be pleased to have you with us.

Two changes were made in our Branch today. Sister Pane Haere was honourably released from the positions of Sunday School secretary and M.I.A. secretary. Replacing her as Sunday School secretary is Sister Matire Heta, and as M.I.A. secretary Bro. Lui Hohaia.

Our first M.I.A. meeting will take place next Friday night, and the prospect of having Elders Lowry and Bigler attend this meeting is most pleasing.

The Sunday School and Relief Society organizations are progressing very well.

At the home of Bro. Ruru Hohaia an enjoyable cottage meeting was held.

We are always grateful for the many blessings bestowed upon us by our Heavenly Father, and pray we may be worthy of them at all times.

Till next month, cheerio, for now.

THAMES BRANCH

By Edna Oakley

During the month of July a very enjoyable and successful Branch conference was held. Saints from Waihi, Hamilton and different parts of the District were in attendance.

To Elder Gordon Gregson a farewell evening was given in the Majestic Theatre by the Basketball Association in appreciation of services and help rendered to this organization by him. During the evening a presentation was made. Every success and happiness is wished him by all in his future life.

Another successful social was held by the Relief Society last month.

The Sunday School and Branch have been reorganized. Bro. and Sis. Rei Hamon are now presiding permanently in Thames and taking an active part in the Branch.

MAKETU BRANCH

By Sister Wharekura

We held our last Hui Pariha on September 2nd at Te Kahika. It was a spiritual success judging from the people that attended. There were approximately 400 members and visitors at the gathering. Among those present were Sis. Polly Duncan, President of the Relief Society to the Mission. Bro. and Sis. Witehira of the Kaikohe Branch, Bro. George Watene of Kiri Kiri, Thames, Bro. George Chase and family, Taupo, and many others. Bart Watene organized the tennis tournament for the opening day of the Hui which was enjoyable to watch.

During the second day of our Hui Pariha words of wisdom was expounded to those present. This was a spirit that is present only when the servants of God are near.

Our Primary children presented their programme to us on Saturday evening. This was under the direction of Sis. Messines Rogers and her counsellors of the district.

Our theme was built around the 4th Chapter of Micah, concerning the "Last Days." Later the M.I.A. group sponsored their programme under the leadership of Bro. Richard Ormsby and his counsellors. There was a dance to follow.

While Priesthood meeting was being held Sunday morning, the women were holding their Hui Atawhai. Sis. Young and Sis. Polly Duncan were with the women telling and instructing them of much of the Mission activities.

The final gathering was at 7 p.m. Sunday evening under the direction of the District Hui Atawhai and District Presidency officers.

We the members of this Branch, through the "Te Karere," wish to extend our sympathy to Sis. Girlie Rei who lost her father recently, also to Sis. Messines Rogers for the loss of her father, Te Kauru Hohepa, of Nuhaka.

Haere re e pa ma. Haere ki tawhiti nui tawhiti roa tawhiti pa mamao, te hono ki wairua.

CHRISTCHURCH BRANCH

By Judy Dorn

The Christchurch Branch started this month's activities by having a grand concert conducted in the form of a radio broadcast. Our commentator, Elder Richenbach, certainly made the evening enjoyable for us and we had a good attendance. Supper was provided for the members and their friends.

We were very sorry to lose our dear Sis. Heninger who has left on her journey around the world, and we sincerely hope that she has an enjoyable and interesting trip. Sis. Heninger has done a great deal for this Branch, especially in connection with the Relief Society and the Welfare. A farewell party was held for her at the elders' home and all who attended it enjoyed a very pleasant evening.

On Sunday, 24th September, we were happy to have Elders Hall and Webb with us and we hope that they enjoyed the week they spent here. We also had a visit from the Timaru and Dunedin elders who were up here for their missionary meeting, and also to play basketball. Those of us who went along to the indoor basketball championships witnessed the wonderful game played by a team of elders comprised of Elders Willie, Pyper, Richenbach, Neilsen, Webb, Wright and Sloan. Their competitors were the chosen New Zealand team and the L.D.S. team won 60—53.

The members and friends of the Christchurch Branch take this opportunity to extend their deepest sympathy to the Stuart family of Dunedin in their recent loss.

MANAIA BRANCH

By Shirley Manu

Greetings! Manaia Branch again reporting. We have received back into our midst, after six weeks in the Otaki Health Camp, little Morton Manu who shows signs of much improvement since his stay there.

M.I.A. is functioning well. Some of the members are visiting the Hawera Astronomy Observatory and attending their group, hoping to gain a little more from some of their films and discussions.

The new M.I.A. leader recently introduced a new intention, that of having an M.I.A. Convention. It is to be held in Auckland from the 29th through to the 31st December and has been enthusiastically welcomed and discussed in our own Branch here. We here in Manaia think it is a grand idea and we'd like to congratulate the Mission M.I.A. Board for such a wonderful thought.

Primary, Sunday School and Relief Society are going ahead in leaps and bounds.

HIONA BRANCH

By Margaret Haetaa

With all the organizations functioning most satisfactorily the members of the Hiona Branch are very humble indeed in doing the work of this wonderful gospel.

The Primary children presented a very enjoyable evening one recent Sunday under the able supervision of Sis. Piki Kawana and her officers.

A music and drama festival evening also held recently was indeed a credit to the Mutual Presidency under the able work of Sis. Rawinia Haetaa.

Tumuaki Young, while on his way through here stayed at the home of Bro. and Sis. Kawana.

Many of our members took the opportunity of attending the Hui Pariha in Palmerston North and came back with strengthened testimonies. Sis. Rita Namaan directed the speech evening of the M.I.A. This organization is again to be congratulated on their efforts. The speakers for the evening included both young and old. It was a competing affair, with Elder Edward Kearl as judge. The placings were Sis. Rawinia Haetaa, 1st; Elder Royal Rigby, 2nd.

As time marches on it comes only too soon, in this respect, that it takes away another elder of whom we have come to love and respect. Elder Edward Kearl, who has laboured so diligently here, has been transferred to Auckland. Into our Branch we welcome Elder Thompson from the Hutt Branch, Wellington.

Pleasant surprises from the Rotorua Branch are as follows.

On the first Sunday of Sept. the Branch members attended their District Conference at Te Kahika Pa near Te Puke. The Branch reports almost a 100 per cent attendance.

There has been a complete reorganizing of the Branch.

We extend a warm welcome to Elder Lloyd Simpson, who is now our Branch President.

The following are the names of presidents to the various auxiliaries: Sunday School Superintendent, Bro. Leo Ormsby; Genealogical work, Bro. Pat Rei; Combined M.I.A., Bart Watene; Primary, Sis. Peti Rei.

A farewell party to both Sis. Elsie Chirney and Bro. Norman Scott was held at the Devon St. Hall on the 28th. Members and friends alike contributed to the programme which was conducted by Bro. Cyril Clark. Our blessings and best wishes go with you both.

Sister Elsie Chirney will soon be going to America.

Bro. Norman Scott is now employed at the Joinery Factory, Penrose.

We extend a warm welcome to Elder Paget who is now our elder for the Bay of Plenty District. He hails from Salt Lake City.

Two sisters who have been attending our meetings lately are Eve Tumori and Kari Heke. They are certainly a welcome addition to our Branch.

Visitors to the Branch for the month were: District Presidency, Elder Barnard, Hohepa Wharekura, Thomas Ormsby. District M.I.A. President, Richard Ormsby. Y.W.M.I.A. District secretary, Sister Celina Ormsby.

TAMAKI NEWS

Once again the saints have been very busy and have carried the spirit of co-operation to the very fullest.

Officers of the different organizations travelled to the district leadership meeting where they received much valuable advice and were very inspired by the speeches and testimonies borne.

Bro. Wi Duncan has been chosen as district leader to represent the Branch in the District Welfare Committee. So keen has he been since his appointment, he has ploughed several vacant sections in the Branch and is right on his toes to get more sections under cultivation.

Many of the saints travelled to Palmerston North to the Gold and Green Ball. They assisted the saints in their preparations and thoroughly enjoyed themselves later in the evening.

Our Junior Choir members were asked to render two items at a recent Hui Pariha held at Palmerston North. Many fine messages were given and was an inspiration to all those assembled.

The District Presidency again visited the Branch pertaining to missionary work in the shearing sheds. Much support was expressed to this proposal. Welfare was also discussed and a committee was set up for the Branch.

The M.I.A. held a "Speech Festival Night" which was thoroughly entertaining and enjoyable.

Missionaries from the Heretaunga Branch paid us a visit and were able to carry their messages of goodwill to several homes of the saints in the Branch.

Our Branch missionaries were also very active and gained much experience from their efforts.

AUCKLAND BRANCH

By Fay Aston

Having missed out last month, here we are again wishing all "Te Karere" readers a hearty "Kia Ora Katoa."

To commence the month of September, a very impressive Primary Programme was presented on Sunday evening, Sept. 3rd.

In order to raise funds for our new chapel, several dance evenings have been held in No. 4 Scotia Place. Much to the enjoyment of the young folk in the Branch, we were very fortunate in having present those artists of renown, the "Flesh and Blood Brothers," Wm. Burge, Mate Chote, Moody Rivers, to whom we owe much thanks for their efforts in supplying the musical entertainment for the evening.

I am happy to report that we now have a completely organized District Presidency. They are as follows:

District President, Bro. Wm. Perrott; 1st counsellor, Bro. N. Hoore; 2nd counsellor, Bro. C. Wolfgramme; secretary, Bro. P. Rivers.

The athletes of the Branch spent a most enjoyable day at Grey Lynn Park on Saturday, 16th Sept., playing softball, this being the forerunner of many such

more events, organized for the interest and enjoyment of both M Men and Gleasers.

Our Aroha goes out to Elder H. Pickett who has left this District to further his labours in Nuhaka, also Elder Cockburn, now transferred to Hamilton. God bless you both for your work in the gospel.

Welcome, Elders Kearl, Wiley and Wheelwright. It's good to have you here in our midst.

TOKOMARU BAY

By Manu Kopua

The first and foremost comes our "Hui Pariha," which turned out a great success, and I'm sure that all who attended it will agree with me when I say that both Elders Dastrup and Johnson were well rewarded for their efforts, as they certainly worked hard for its success. We were very fortunate to have President Young, who was accompanied by Elders Perry and Query, attend and we were all very impressed with what President Young had to tell us. The gathering included saints from Hawke's Bay, Nuhaka, Gisborne and all around the coast. We had everything in our favour and I'm sure everyone enjoyed themselves immensely. Sis. Ngaro Potae and Manu Kopua visited Gisborne to attend the Gold and Green Ball which was also a great success.

We have welcomed Elder Cutler into our District and we hope his stay will be a very pleasant one, but we are also sorry to have to say goodbye to Elder Johnson. We certainly are going to miss him.

NUHAKA BRANCH

Hello to all the saints throughout the N.Z. Mission! This is the Nuhaka Branch calling! Although you have not read reports of our Branch activities for the past three months, please don't think we have gone out of existence, for that is a thing we'll never do.

The month of September marked a banquet sponsored by Sisters Ira Tuhi and Molly Toroawhiti for the Beehive Basketball Team, at the home of their Beehive Keeper, Sis. Molly Toroawhiti. The main feature of the day was a surprise party for Sis. Hine Mataira who made eight uniforms for the team. Through this kind deed the Beehive President, Sister Josephine Pilmer, presented her with an electric toaster.

The Relief Society has had several work meetings at the Nuhaka Valley, imparting their knowledge of quilting to the sisters there.

A new committee was organized for the M.I.A. tennis courts recently and on the 1st of Oct. an opening day was held where sets were keenly contested.

Under the supervision of Brothers Riki Smith and Benjamin Christy, the Genealogical work is fostered among the various homes of the saints every Thursday night. Hopes are high this year for gathering information of our ancestors, especially with the untiring efforts these two brethren are putting into their work.

We welcome to our Branch and District Elder Pickett, former Mission Auditor. Hope you will enjoy your labour with us, Elder Pickett. We know that you will as you have a good hoā. Elder Nirihana . . . "A Pea."

The Primary is going ahead every Saturday. They have formed a Primary Choir which is under the Presidency of Sis. Mere Nye. Sis. Heni Christy is conductor. They sing Maori Hymns, not Pakeha.

Through the "Te Karere" we'd like to say hello to you all, especially to our Branch members scattered throughout the N.Z. Mission Field.

RANGITOTO BRANCH

By Ani Pihema

When Cupid shoots his little dart . . .
He very seldom misses . . .

To date he has been very busy in our Branch. His new conquests are our Branch secretary, Edward Paki, and Young Ladies M.I.A. President, Nga-rongomate Enoka. To this popular couple we extend our heartiest congratulations. Maybe it's the M Men and Gleaners' lessons for 1940-50, "Love, Marriage and You," but several romances have culminated in engagements but owing to space restriction these will be published at a later date.

Sp-in-gro class deserves commendation for their enjoyable M.I.A. assembly programmes. Their presentations have ranged from mock courts to melodies around the camp fires.

The 25th Sept. marked the occasion of our Speech Festival. Elder Sylvester as Mr. Speech Director did very well, as did many of our youthful aspirants.

A two-hour variety concert in Pukekohe proved to be very successful and brings the activities for the month to a lively conclusion. Our hosts were the business men of Pukekohe. After the concert our group was treated to a delicious supper, and also we were engaged for another concert.

Kia ora to Elder Cockburn now of Hamilton; also Elders Crook and Paget who visited with us for a short time.

TAUMARANUI BRANCH

By Ivy Walsh

Greeting, e hoā ma. We say a temporary farewell to Elder Nielson and na mai na mai, Elder Snelgrove.

Our deepest sympathy is extended to Bro. and Sis. Archer in the loss of their son, Eddie, while in U.S.A. Our Branch realizes he is called to higher services.

Sister S. Walsh and daughter, Pauline, recently were absent here while visiting Bro. and Sis. Osborne near Te Kuiti.

We welcome Sis. M. Taka and Mary to our Branch again. Nice to see our Sunday School grow.

Though few in numbers, we still endeavour to hold our meetings regular.

KORONGATA BRANCH

By A. Crawford

The month of September kept Korongata Branch well occupied.

In the sports sphere Matariki has certainly gained honours in all the Hockey tournaments and local competitions by being undefeated. Rightfully remarked by the elders (Pakeke) of the Pa, that there will never be a name that would supersede Matariki because of their faith and undaunted courage. They have in their cabinet a collection of fifteen most beautiful trophies. Congratulations, Matariki.

The M.I.A. produced a really wonderful drama evening recently. It was the last fireside chat for the season. A meeting was held at the residence of Bro. and Sis. Ra Puriri where Mr. McNair kindly played his records of the Hui Tau choirs action songs plus Tabernacle Choir records. All who attended thoroughly enjoyed themselves. A delicious supper was served, thanks to Bro. and Sis Puriri and Mr. McNair.

We appreciate the visit made by Bro. John Williamson of the South Island and hope that more saints will visit us in the future.

Our sympathy goes out to Bro. and Sis. G. Randall at the loss of one of their twins born recently.

HERETAUNGA BRANCH

By Marie Pere

Hello, everyone, this is Heretaunga bringing to you once again news of its Branch activities.

Heretaunga M.I.A. was again to the fore when the District presented the M.I.A. Merit Cup, which is presented annually to the best reporting Mutual for the District Credit.

Congratulations to the girls' M.I.A. team for winning the Napier indoor basketball championship for 1950. Thanks for their success is due to Bro. and Sis. Eric Tahauf or their perseverance with the two teams.

The Heretaunga and Korongata saints paid their last respects to the late Rev. Bishop Bennett of Aotearoa at Kohupatiki.

We welcome back to the Branch Sisters Huia Pere and Ida Thompson. To Brothers Fred Danielson and Phil Aspinall we say hello from the Branch!

To our Hastings elders labouring elsewhere in the mission, Elders McMurray, Wiley, Hansen, Fairbanks, Tormey, and Pickett, a special Kia Ora from us all.

The bazaar which was held as a final to our chapel drive for this year was a financial success. We are happy to have Sis. Petersen with us again after her illness and we pray her daughter, Valerie, who is in the Memorial Hospital, will be home soon.

Missionaries from the Heretaunga Branch have had their testimonies strengthened while being on week-end missions.

We are pleased to have Sis. Lucy Marsh back after visiting the various district on Hui Atawhai work.

Now for our stork news:

Congratulations to Bro. and Sis. Pat Curtis on the birth of a son.

We the Pere family, are grateful for our newly-arrived baby girl (Charlene Pere).

KAIKOHE BRANCH

By Pam Young

Hi! Ho! Hi! Ho!
It's off to church we go,
Without a fuss,
We catch our bus . . .
Hi! Ho! Hi! Ho!

From this you will undoubtedly see our bus to and from our chapel is still a great success, and a boon to all saints. More so this wintery weather.

All organizations in the Branch report steady progress. Sunday School and Mutual especially are rapidly on the climb.

Mutual members journeyed per Bro. Ivan Joyce's truck to Maromaku to visit with their Mutual for a "Ping Pong" competition. Our thanks go to them for a most enjoyable time. We were able to witness a very interesting game between Miss Maisie Aldred from Maromaku, who is runner-up Junior Northland champion, and Miss Heri Pou, our local champion. After some very close games Kairohe managed to come back with the winning honours. Thanks, Maromaku, for an unforgettable evening.

Sunday evenings we have choir practice under the able leadership of Bro. Luxford Walker. Also in conjunction with this we have been fortunate to have available for our use the "Fullness of Time" recordings, so it is with a happy heart and eagerness for what the future holds. Greetings to all.

WANGANUI BRANCH

By Alice Lemon

Hello, everybody. Here we are once again after a long absence. Our Branch here in Wanganui is progressing rapidly, and though we may be small in number, our knowledge of the gospel is ever growing stronger.

The Relief Society which has been in recess over the last couple of months has started up their meetings again and are now working on "Peggy Squares" rugs for the college.

We are very pleased to welcome into our Branch Bro. Bob McCarthy and family who have just moved from Mowhaungo into the Wanganui Branch.

On the 16th Sept. we travelled to Palmerston North to the Hui Pariha where a large gathering of Latter-day Saints and friends were in attendance. There we listened to many inspiring talks given by the different elders. We would also like to congratulate Sis. Matekingi on her most wonderful talk which she gave at the Relief Society meeting. The Gold and Green Ball was a great success and we all enjoyed it immensely. Kia kaha, Palmerston North.

We are very sorry to lose our Branch President, Elder Wheelwright, as he has been released from his mission and will be travelling back to Zion on the 10th October. In the short time that Elder

Wheelwright laboured in Wanganui he gave to us many inspiring talks, all of which the saints will never forget.

There was a large gathering at our M.I.A. on the 26th Sept. as it was Open Night and each class put on an item. The highlight of the night was a play by the Gleaners, and a Scavenger Hunt which was won by Tuke Poihip's team. Keep up the good work, Wanganui saints.

KAIKOU BRANCH

By Carrie Peihopa

On Sept. 29th a Halloween Dance was held in the Eparaima Makapi Hall, sponsored by the Mutual Improvement Association. The dance was conducted according to Mutual standards, and, also, it was to be a dance where everyone came dressed in costumes. Prizes were given to the most outstanding dress. There were also competitions in old-time dancing by the elders.

The Sunday School is showing a lot of improvement under the direction of Bro. Pat Peihopa and his counsellors.

The Primary is moving on rapidly under the direction of Sis. Jannie Herewini. There are large numbers of children attending Primary. They seem to love their lessons.

The Relief Society sisters are happy to have heard a talk given by Sis. Awaroa Maru on Relief Society work. We are also working on some Hui Tau handywork. All seem to be interested in this project.

Sis. Olive Peihopa has been released in her position as visiting teacher. Newly appointed visiting teacher is Sis. Mere Pera Herewini.

Visitors to our Branch are Bro. and Sis. Owens of the Rangitoto Branch and Mrs. Nere Hoini and daughter of Matawaia.

MOKAU BRANCH

Once again we report the highlights and activities of the Mokau Branch.

Early this month the President of our Branch, Bro. W. K. Rapata, together with members, travelled to attend the district officers' meeting and Hui Peka which was held in Whangarei. We will always remember and hope that our Hui Peka in future will be of comparison to the Whangarei one. It was a very good one.

We would like to extend our heartiest thanks to Mr. and Mrs. Pullman for the support and catering they offered which made our combined M.I.A. dance a success. We, the Maori people, will always remember these lovely people. God bless you.

Thank you, Mr. and Mrs. H. Eru, you have done much and we in future will express our appreciation by our actions.

Visitors to our Branch were Bro. P. R. Pene and Sis. Hariata Wiperi.

WAIROA BRANCH

By Kate Marsh

Greetings, "Te Karere" readers, we take pleasure once again in reporting the activities from our Branch.

Bro. Trevor Ferguson, who is 16 years old, has been confirmed and ordained a priest by Elder Neilson, our District President. Good for you, Bro. Trevor, keep up the good work.

We wish also to congratulate Sis. Moewai Stewart who was married to Mr. Don Smith on Sept. 29th. We wish you all the happiness you deserve, Sister Moewai.

Since we shifted our Sundays to be in the town, which we always have had out in the country, the members of this Branch have all come back again, and it is surprising to see how many saints there are in Wairoa, certainly they are showing a keen interest, and living the gospel more fully.

We were pleased to have had Bro. and Sis. Whakahe Matenga among us on our first Sunday in town on Sept. 17th, and we hope to have them back amongst us again.

HOROERA BRANCH

By J. Panere

September 10th a bus-load of us attended the Hui Pariha at Tokomaru Bay. In all there were about six L.D.S. members, the rest were non-members. Even the children who took part in the Primary programme, with the exception of three, were non-members.

On behalf of this Branch I extend to Tokomaru Bay our sincere thanks for the hospitality extended to those in attendance. The Hui was one well worth attending.

Branch activities are going on much the same as usual.

We are now preparing for a "Bring and Buy" to be held early in October.

STATISTICS

Baptisms:

- Dennis Nepia, Nuhaka Branch, baptized by Bro. Joe Te Ngaio.
- Ripia Mane Tau, baptized by Elder R. A. Edwards, Sunday, Sept. 10, 1950.
- Ihaka Pomare Campbell, baptized by Madsen Elkington.
- Oriwa Witehira, baptized by Elder V. Lowry, 3rd Sept., 1950.
- Miriama Witehira.
- Isaac Alsmoond Marsh, Tokoroa Branch, baptized 24th Sept., 1950.
- Oriwia Ka Unwai, Nuhaka Branch, baptized by Bro. Joe Te Ngaio, 1st Oct. 1950.
- Valmai Pomare, Nuhaka Branch, baptized by Joe Te Ngaio, 1st Oct., 1950.

Death: Te Kauru Hohepa, Nuhaka, Mahia.

Births: To Mr. and Mrs. Pomare, a daughter, (Rebecca Pomare), born 19th Feb., 1950. Blessed by George Anderson, 16th Sept., 1950.

To Mr. and Mrs. William Henry Leonard, a son, born 23rd May, 1950. Blessed by Roger V. Jones, 16th Sept., 1950.

To Mr. and Mrs. Paratene, a son (Peneha Popata Paratene), born 2nd Sept., 1950. Blessed by Bro. H. William Jones, Sept., 1950.

To Bro. and Sis. Pat Curtis, a son, born Sept., 1950.

To Bro. and Sis. Pere, a daughter, born Sept., 1950.

To Bro. and Sis. Riki Smith, a son. To Bro. and Sis. Angus Christy, a daughter.

Marriage: Sis. Te Mokihi Tawera to Tu Akurangi.



LOVE THY NEIGHBOUR AS THY SELF

There are people who claim to be servants of the Lord; yet, they are sometimes ready to trample their fellowmen under their feet. Such are servants of the evil one.

We see some people go to church on Sundays and make impressive speeches, but on week-days they try to "beat" their fellowmen. These are the ones of whom the Lord says that they draw near unto me with their lips, but their hearts are far from me. Then again, we see people who have money stored away in the banks and plenty of property around them, and that claim to be the followers of the Lord, but if any one in need goes to them for a helping hand, they will say, "I cannot afford it." They are the ones of whom the Lord says they will hardly enter the kingdom of heaven, because their hearts are where their treasures are; also, because they think more of their riches than they do of those in need.

—Alonzo H. Huntsman.

You Tell on Yourself . . .

*You tell on yourself by the friends you seek,
By the very manner in which you speak,
By the way you employ your leisure time,
By the use you make of dollar and dime.*

*You tell what you are by the things you wear,
By the spirit in which your burdens bear,
By the kind of things at which you laugh,
By the records you play on the phonograph.*

*You tell what you are by the way you walk,
By the things of which you delight to talk,
By the manner in which you bear defeat,
By so simple a thing as how you eat.*

*By the books you choose from the well-filled shelf,
In these ways and more, you tell on yourself;
So there's really no particle of sense
In an effort to keep up false pretense.*

—Author Unknown.



This photo was taken at a recent Gold and Green Ball sponsored by the Hawke's Bay District. Among those present at the Ball were President Gordon C. Young, President of the New Zealand Mission, Elder J. R. Simmons, President of the New Zealand Y.M.M.I.A., and Sister Lena Waerea, President of the Y.W.M.I.A., and Mavis Rivers, Y.W.M.I.A. Secretary. Also present was Elder G. Biesinger, Construction Supervisor of the South Pacific Missions.