

branches in the Hawkes Bay district, and contains at the present time a greater membership than any of the other branches.

The Tikokino branch comprises the Saints residing in the village of Tikokino which is situated on the left bank of the Waipana river, in a valley near the foot of the mountains, about fifteen miles northwest of Waipawa, which is situated on the railway twenty-nine miles south west of Te Hawke. Tikokino is about twenty-nine miles by round-about road southwest of Te Hawke. The first baptism at Tikokino took place September 7th 1884, Elder Edward Newby officiating, and the branch was organized September 28th 1884.

The Paki Paki branch consists of the native Saints residing in the native village of that name situated on the railway five miles southwest of Hastings, seventeen miles from Napier and eight miles northeast of Te Hawke; the branch was organized July 7th 1889, by Elders John A. Sutton and Joseph P. Beck.

Te Hawke branch, already mentioned, was organized March 28th 1886. For several years it ranked as one of the liveliest Maori branches in the mission. Three general conferences of the Australasian mission has been held here, the first one in April, 1889, the second in April 1892, and the third in April, 1893.

The Takapau branch embraces the Saints residing in and near the native village of Takapau which is situated on a small stream in an open plain and on the railway thirty-two miles southwest of Te Hawke, or fifty-seven miles from Napier. The branch was organized October 7th 1888.

The Tamaki branch embraces the Saints residing in the fine village of Tamaki (Tahoraiti the name of the railway station) which is situated on the railway fifty-six miles southwest of Te Hawke and eighty-one miles from Napier. The branch was organized June 7th 1889.

The Waimarama branch comprises the Saints residing in a native village of that name situated on the sea coast about twenty miles southeast of Hastings, or about thirty-two miles by round about road from Te Hawke. The branch was organized January 19th 1890, by Elder Joseph P. Beck.

The Saints of the Hawkes Bay district, as a rule, are well of as to this world's goods. Many of them are also well educated, and live in European style. As a rule they appear superior to the average of their race in different ways.

Monday, November 25th. We, the Elders from Zion met with the people of Te Hawke for morning prayer, and then said good bye. I also sang to them the Hawaiian "Aloha Oe," which pleased them very much. Elders Gardner, Nebeker and myself then got into a buggy which the good Saints of Korongata had furnished for our special convenience and left Te Hawke at 9:45. We traveled fifteen miles in a south-westerly direction through the heart of a beautiful country to Waipawa, a European town situated on a river of that name, which we forded and made our way to the Maori village lying on the lowlands on the other side. Here we were kindly received by Brother Arapata Meha and family who live in a comfortable frame house, in which we held a meeting in the evening; some

Europeans being present the speaking was done in English. Elders Hoagland, O'Brien and Lindsey, who had followed us on horseback from Te Hawke were also present.

Tuesday, November 26th. It rained very heavily last night; and as it continued to pour down this morning Elder Gardner and I concluded to travel to Tamaki by rail, while Elders Hoagland and Nebeker faced the storm in the buggy. Taking leave of Elders O'Brien and Lindsey at the railway station at Waipawa, we traveled forty-three miles to Tamaki, a native village situated in a clearing of the so-called seventy-mile bush, about two miles southwest of Dannevirke, a settlement founded principally by Scandinavians a number of years ago. At Tamaki we were made welcome in the elegant home of Brother Wiremu Takana, a leading man of the village. All the natives in Tamaki live in comfortable lumber buildings, and the only thing that distinguishes the village from an ordinary European town is the long, iron-covered Maori meeting house, in which the general conference of the Australasian mission was held in April last. A number of natives came in and spent a pleasant evening with us in Wiremu Takana's house.

Wednesday, November 27th. At 10 o'clock a. m., we commenced a well attended meeting in the large meeting house. Nearly all the village people attended, and Elders Gardner and Andrew Jensen were the speakers. Then, after taking leave of the good people of Tamaki, the two Elders named boarded the train and continued their journey at 3:30 p. m. A fourteen mile ride brought us to Woodville, a little European town with about 800 inhabitants situated in a timbered valley between mountains and hill. Thence we followed the Manawatu river down through the renowned Manawatu gorge abounding with beautiful scenery on every hand to Ashurst (eight miles from Woodville) another European town, where we met Elder Heber C. Jex, of Spanish Fork, Utah, who is laboring among the Europeans in the Manawatu district, and also old Brother Robert Menzies, who lives in the neighborhood. He brought a buggy in which he took us about a mile to the house of his son-in law, Brother George Wilson, who with his family are the only members of the Church in Ashurst. We held an interesting little meeting in the evening with the few Saints present, as none of the many neighbors whom Elder Jex invited chose to put in an appearance. After the meeting we confirmed Herbert E. Wilson, the eight year old boy of Brother Wilson, who had just been baptized, blessed the baby, a recent arrival in the family, and administered to Sister Wilson who was sick.

ANDREW JENSON
PORIRUA, New Zealand, December 4th 1895.

THE LORD'S DAY VS. THE JEWISH SABBATH.

Is Saturday the seventh day of the week, or Sunday the first day of the week, the Christian Sabbath? This among the various questions the Elders have to meet in the world has been the cause of much controversy, and one which thousands of people cling to with unrelenting tenacity. Realizing the want of convenient literature among our Elders on this particular question, I de-

termined to write a little on the subject, which I trust may be beneficial to some in preparing them to meet issues brought to bear against the Lord's day by controversialists. And not desiring to take credit I do not merit, it is only just and proper to say that I have frequently appropriated the thought of others to suit my own convenience when I felt that it was appropriate.

That God always desired His people to observe a day of rest every seventh day in commemoration of the day He rested from His labors of the creation there can be no doubt, but that it should be on any particular day is not proven by the scriptures until the law was given, through Moses to the children of Israel and for their guidance only. There were other Sabbaths, they were also commanded to keep. (Read Exodus xxii: 10, 11, and Leviticus xxv: 1-4) if simply because it was given to the Israelites as a command it is binding on us, then why do our seventh day friends not insist upon the Sabbath year? Again, if the laws given to the children of Israel are binding upon Christians, then the penalty of breaking those laws are equally binding. The penalty of breaking the Sabbath was death. (Numbers xv: 32-36) Do the seventh day friends advocate the penalty for non-observance? If not why not? If not binding now neither is the law.

Christ found the followers of the Mosaic ritual oppressed almost to suffocation by the load of formulas placed upon them. He was censured for not observing the Sabbath as the Pharisees interpreted the law. The Jews persecuted and even sought to slay Jesus for healing the sick on the Sabbath, (John 5: 16) He crowned his protest against a sterile formalism by enunciating the principle, that, "The Sabbath was made for man and not man for the Sabbath." (Mark 2: 27) The Sabbath commemorated the natural or physical creation, (Exodus 20: 11-31-17) also the exodus of Israel from Egyptian bondage (Deut. 5: 15) the typical redemption.

By noting the change of the Paschal supper to the Lord's supper, and the apostle observing it on Sunday, we readily comprehend the significance of the typical redemption.

As the old Sabbath commemorated the natural creation, so Sunday was the festival of the new creation, a perfect redemption through Jesus Christ. The former is a type and prophecy of the latter, while the latter is the anti-type and fulfillment of the former, and a promise of eternal rest. The old Testament law was but a covering or shell which concealed the kernel of the Gospel that reached its perfect growth in Jesus Christ. The Jewish Sabbath was desecrated by the rejection of the Son of God and His humiliation in the tomb and made a day of mourning. From its ruins came the new Sabbath with the coming forth of the first fruits of the new creation from the grave of the old. With the Latter-day Saints the observance of this day is a blessed privilege, a gift of God, a day of refreshing with the Lord and each other. In it the temporary form of the ancient sabbatical institution was consumed. Christ became the end of the law by fulfilling it.

The day which best answers to Paul's system of doctrines is Sunday. The direct derivation of this festive day is Jesus Christ the living centre of the