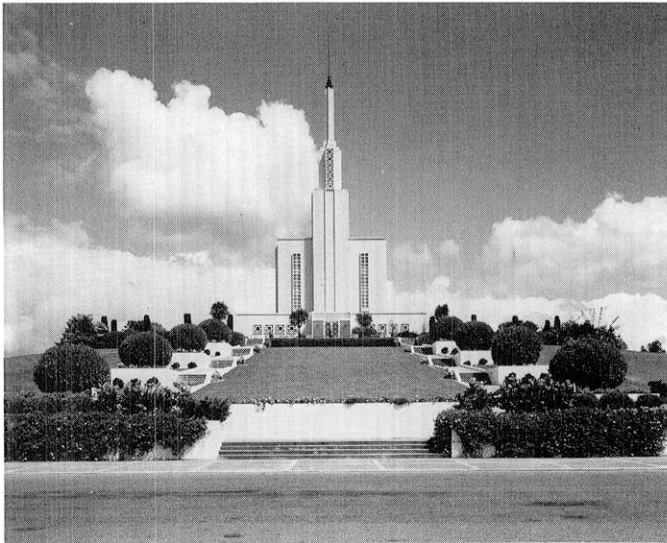


The First Presidency approved building the present Church College of New Zealand (CCNZ) at Temple View, near Hamilton. Since its inception in 1955, CCNZ has played a significant role in the educational and spiritual development of thousands of LDS high school students.

**NEW ZEALAND TEMPLE.** Prior to 1958, Latter-day Saints in New Zealand had to travel to the Hawaii Temple to receive the significant ORDINANCES available only in temples. The decision to build a temple in New Zealand was announced by President David O. MCKAY in February 1955 and brought great joy among the local SAINTS. The temple and college buildings were to be built simultaneously under the newly conceived Church Building Missionary Program, which provided for supervisory craftsmen to be called from the United States to construct the buildings with a local voluntary missionary labor force of hundreds of members, mainly Maoris, who would learn construction skills on the job. In less than two and a half years, both the temple and the college were completed at minimal expense, and hundreds of previously unskilled and unemployed Maori members had learned building skills and were qualified for gainful employment. E. Albert and Vernice Gold Rosenvall were called as the first president and matron. President McKay dedicated the temple on April 20, 1958, and the college on April 26.



The New Zealand Temple, Hamilton, New Zealand. Dedicated in 1958, its spire rises 157 feet.

The Building Missionary Program was so successful that it was used for several years to construct Church buildings in other parts of the world. For years the New Zealand Temple served Church members living throughout the South Pacific, but since September 1984, temples have been in service in Australia, Samoa, Tonga, and Tahiti.

**MATTHEW COWLEY.** With the coming of World War II, all American missionaries were called home, but President Matthew and Sister Elva Taylor Cowley chose to remain in New Zealand with their family to supervise the work during the war. It was September 1945 before the Cowleys were released after seven and a half years of service. At the October 1945 GENERAL CONFERENCE, Matthew Cowley was called to be a member of the QUORUM OF THE TWELVE APOSTLES and was affectionately called their “Polynesian Apostle” by the Saints of the South Pacific. Six other men with New Zealand connections have been called as GENERAL AUTHORITIES, all in the QUORUMS OF THE SEVENTY: Douglas J. Martin, a native New Zealander, and former New Zealand mission presidents Rufus K. Hardy, John J. Lasater, Glenn L. Rudd, Robert L. Simpson, Philip T. Sonntag, and Rulon G. Craven.

The year 1958 was pivotal for the Church in New Zealand. In that year the temple and the college were completed, the first stake was organized in Auckland, and the mission was divided into two missions. Since then, the Church has shown increasing growth in New Zealand.

#### BIBLIOGRAPHY

- Britsch, R. Lanier. “New Zealand.” In *Unto the Islands of the Sea: A History of the Latter-day Saints in the Pacific*, pp. 215–345. Salt Lake City, 1986.
- Clement, Russell T., comp. *Mormons in the Pacific: A Bibliography*. Laie, Hawaii, 1981.

ROBERT L. SIMPSON

---

## NOAH

Noah is one of God’s most notable prophets, patriarchs, and ministering messengers. He became a second father—with ADAM—of all mankind following the Flood and later returned to earth as the angel Gabriel to announce the births of JOHN THE BAPTIST and Jesus Christ (*HC* 3:386; *TPJS*, p. 157).

LDS REVELATION has amplified what is known about Noah in the Bible.

Lamech, son of Methuselah and grandson of ENOCH, begat Noah, fulfilling COVENANTS that the Lord made with Enoch that a remnant of his posterity would always be found among all nations (Moses 7:52) and that Noah would be born of his lineage through Methuselah (Moses 8:2). Lamech chose the name Noah because of the “comfort” the child would bring to his family in their toil (8:9). Though Noah had brothers and sisters, nothing about them is known (8:10).

A promised child of noble ancestry, including Adam and other “preachers of righteousness” (Moses 6:22–23), Noah was ordained to the PRIESTHOOD at age ten by Methuselah (D&C 107:52), an unusually young age when compared with the ages at which other antediluvian patriarchs were ordained (D&C 107:42–51).

Though Noah lived in times of wickedness (Moses 8:20–22, 28–30), Noah successfully raised three sons who “hearkened unto the Lord . . . and they were called the sons of God” (8:13). Unfortunately, his “fair” granddaughters “sold themselves” by marrying wicked husbands, losing the benefits of living in a righteous environment (8:14–15). He taught the gospel of the anticipated Savior Anointed (Jesus Christ), as Enoch had, including FAITH, REPENTANCE, BAPTISM in the name of the Savior and reception of the HOLY GHOST (Moses 8:16, 19, 23–24). He warned that failure to heed his message would bring the floods upon his hearers (D&C 138:41; Moses 8:24).

Noah was “perfect in his generation; and he walked with God” (Moses 8:27). Like Adam, he received dominion over the EARTH and all living things (HC 3:386). Thus, Methuselah’s PROPHECY “that from his [own] loins should spring all the kingdoms of the earth (through Noah)” was dramatically fulfilled (Moses 8:3).

Noah stands “next in authority to Adam in the Priesthood” (HC 3:386), and “in third position from the Lord” (Petersen, p. 2), and conferred the power of the priesthood on his righteous posterity (D&C 84:14–15).

Eighteen centuries after announcing Christ’s birth, Noah—again as Gabriel—visited the Prophet Joseph SMITH to restore priesthood KEYS (D&C 128:21). Noah is to return to earth after Christ’s second coming to attend the MARRIAGE SUPPER OF THE LAMB (D&C 27:5–7).

#### BIBLIOGRAPHY

Parrish, Alan K. “The Days of Noah.” In *Studies in Scripture*, ed. R. Millet and K. Jackson, Vol. 2, pp. 145–59. Salt Lake City, 1985.

Petersen, Mark E. *Noah and the Flood*. Salt Lake City, 1982.

ANDREW C. SKINNER

---

## NON-MORMONS, SOCIAL RELATIONS WITH

The social milieu of the Church in modern times may be compared to that of the New Testament Church. In each situation, a PECULIAR PEOPLE amid multiple religious traditions and structures engendered hostility.

In and around Palmyra, New York, prior to the organization of the Church, the Smith family was welcomed in the community. But the announcements of new revelation, new scripture, and direct communication with God engendered a negative social reaction. Within a year, the family and all other members of the Church moved from that area. None returned for nearly eighty-five years. Similar hostilities developed in other areas (see ANTI-MORMONISM; PERSECUTION). The missionary outreach of the fledgling Church extended into England, Scandinavia, and western Europe, where churches were mostly state-controlled, and alternative faiths were oppressed. To listen to, sympathize with, or join the Latter-day Saints often meant that one would be disowned by parents and relatives, socially ostracized, fined, jailed, or even in some instances threatened with death. The resulting stream of LDS emigrants to Church settlements in Ohio, Missouri, and Illinois was so extensive that even in the melting-pot atmosphere of America, they were often confronted immediately with suspicion and opposition.

Following its withdrawal from New York, the Church established its headquarters in Kirtland, Ohio. There the vigorous missionary thrust continued to bring into the Church many people with commitment and dedication, leaving little time in their lives for social relationships with those outside the Church, who often shunned friendly overtures when they were made. The reaction of many churches was strongly negative to the LDS influence, and the typical responses of Latter-day Saints was to draw closer to each other for mutual