

TE KARERE

21 o MEI, 1930

HOANI EPARAMA MAKAPI *Tumuaki Mihana*

HERARA O. POATA
Etita

REI M. WIREMU
Etita Hoa Awhina

Eru T. Kupa raua ko Toke Watene nga Kai-whakamaori
i ata wehea mo "Te Manu Tangi Pai" ara TE KARERE.

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

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He mea whakamaramatanga mo nga ropu o te
Tohungatanga, te Hui Atawhai, Kura Hapati,
Paraimere, Miutara, me te Kura (M.A.C.)

He mea panui atu in marama e te Mihana o Niu Tirenī o te
Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.

Ko te utu mo Te Karere e rima heroni (5/-).—Tukua mai
o koutou reta ki te Etita o Te Karere, M.A.C., Hastings.

Me matua utu tau pepa ka whiwhi ai—"He huruhuru
hoki te manu ka rere."

Nga Whakaaturanga

Kia mataara—ka tu ta tatou Hui ki te M.A.C. a te 14 me te 15 o nga ra o Hune.

Haere mai! Haere mai! Haere mai!

He Korero Whakautu na Te Tuati Meha—tirohia 181 o nga wharangi.

Approximately 20 temple workers sailed from Auckland via the R.M.S. Aorangi on May 6 en route to Honolulu, making the fifth group of its kind to leave New Zealand.

The Australasian Missions shared a rare privilege when they commemorated the centenary of the Church before any other organization of the Church on the earth. According to the time schedule, we are some 15 hours ahead of the rest of the world, thus our celebrating was all over before countries farther north had begun.

In company with the group of Saints leaving for the Hawaiian Temple, goes two more of our missionaries that have left behind them vacancies that will be hard to fill. Elder McGregor has been in New Zealand for approximately three and one-half years, so his absence will be felt very keenly. Sister Louisa Magleby, having served as President of the Young Ladies' Mutual Improvement Association, has established her name in the hearts of practically every young boy and girl throughout the mission. Truly they have been "faithful over many things."

The realisation of an honourable release is the goal of every missionary who is sent out to testify of this Latter-day work. Two Elders, namely, Benson and Roberts, received their honourable certificates of release and sailed for home via Wellington. Elder Roberts, in particular, will be remembered by the readers of Te Karere, as he served as Editor of the same for practically a year. At this post he acquitted himself very commendably. They both leave a host of friends in New Zealand that wish them well in their future endeavours.

Remember the Sunday School Fund on June 29th.

TE KARERE

Wahanga 24

21 o Mei 1930

Nama 5

He Whakautu Korero

Ki te Etita o Te Karere:

E hoa, tena koa. I au e tuhituhi nei kei mua i a au tetahi pepa e ripoata ana i te whai-korero a Ratana i te hui Easter e tu mai nei ano i Ratana Pa. Mehemea he tika te ripoata a taua pepa, ina tetahi wahi o taua whai-korero e hiahia ana ahau ki te whakautu—"Ko nga Momona i Niu Tirenī nei, kua tuku i ta ratou panui, e whakahau ana i nga Maori kia kua e uru ki nga tikanga whakaara ake ano i te Tiriti (o Waitangi) i raro i a Ratana. Kati, kaore i te nui taku awangawanga mo nga Momona, engari he pai ke me mahi mai ratou i to ratou ake whenua, he maha nga miriona kei reira. hei ako ma ratou."

Ko tehea ra te panui a nga Momona e korero nei a Ratana kei te whakahau i nga Maori kia kua e tautoko i nga tikanga whakaara ake ano i te Tiriti o Waitangi? Mehemea ko te reta a te Timuaki o te Mihana i tubia ki te Karere o te 19 o Pepuere 1930, katahi au ka marama. Ina te korero a te Timuaki i roto i taua reta: Tuatahi—Me whakaatu ahau i te tikanga tuturu a te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei. Kahore a tenei hahi ana whakakotiti i nga ture a nga Kawanatanga me nga tiriti kua hainatia. Na reira me noho ki waho tatou, te Hunga Tapu, i te Kawenata e mohiotia ana kua tatou e haina atu i o tatou whenua, kairua, tinana, wairua katoa ki raro i te ingoa, i te mana o te tangata kotahi ahakoa ko wai taua tangata. Tirohia tenei—"Mo ake ake ake, ae, Amine."

Mehemea ko tenei te panui a nga Momona, e korero nei a Ratana kei te arai i nga tikanga whakaara i te Tiriti, kei te pobehe te korero a Ratana. Kaore tenei panui a te Timuaki i te arai i nga Maori kia kua e tautoko i te Tiriti. Marama tonu taua korero, kaore a tenei Hahi whakakotiti i nga ture a te Kawanatanga, i nga Tiriti ranei kua hainatia. E pena ana te Tikanga Tekau-ma-rua o te Hahi o Ihu Karaiti: "E hiahia ana matou ki haere i raro i te mana o nga Kingi, o nga

Timuaki, o nga Rangatira, o nga Kai-whakahaere tikanga, ki te ngohengohe, ki te whakahonore ki te tautoko hoki i te ture." Ko tenei te tikanga tuturu o te Hahi o Ihu Karanti o te Hunga Tapu o nga Ra o Muri Nei, he tautoko he hapai i te ture.

Na, kia marama nga iwi kaore te panui a te Timuaki i te whakahe i te arai ranei i nga tikanga whakaara a Ratana i te Tiriti. Mehemea ka ata korerotia e koutou taua panui ka kite koutou e whakatupato ke ana te Timuaki i te Hunga Tapu, kia kua rawa e haina i o ratou ingoa ki roto i tetahi Kawenata e tuku atu ana i o ratou whenua, kainga, tinana, wairua katoa ki raro i te ingoa, i te mana ranei o tetahi tangata kotahi, ahakoa ko wai taua tangata.

Mo te Kawenata ke te korero a te Timuaki, kaore mo te Tiriti o Waitangi. Kei te tino marama te kupu a te Timuaki, e whakaatu nei ia kaore he turaki a tenei Hahi i te ture i nga tiriti ranei kua oti te haina. Waiho mai te whakatupato a te Timuaki mo nga Kawenata e tuku whakarere ana i nga whenua, ki raro i te mana o te tangata kotahi.

Na Te Tuati Meha.

He Matenga

No te 9 o nga ra o Aperira, ka moe a Mere Hone Paratene i te moenga roa. Ko ona tau e waru. He tamaiti hoki e arohatia nuitia ana e ona matua, tupuna hoki.

No te 12 o nga ra, ka tukua atu tona tinana ki te kopu o te whenua. Kei te taha ia ona tupuna o Waihaha. Na Henare Pere i whakatapua tona rua. Heoi ano, *na W. K. Ropata.*

Kei te hanga tetahi kohatu whakamaharatanga mo tetahi tangata rongu nui ki te whakatangatangi ki te Pa Tote. Ara, ki a John McClellan, ko ia te tangata whakatangitangi o te okena nui i roto i te Tapenakara Moromona, i nga ra kua hori ake nei. He tangata hoki i tutuki i roto i nga kura nunui o tenei mahi o te whakatangitangi. I whakahonoretia tenei tangata e nga Kingi, Piriniha me nga Tumuaki o te ao. He tangata hoki i whiwhi honore taitara hoki i nga Kingi mo te pai o tana mahi ki te whakatangitangi ara te hunga katoa kua rongu nei ki a ia.

He Poroporoaki

Kua tutuki te tumanako a toku ngakau kia haere ahau ki te kura a tau ana ko Amerika te whenu hei whakatutukitanga mo tenei take i runga i te mea kaore ahau e paingia e tenei Kawana-tanga kia uru ki roto ki ona kura i runga i te tiwhikete i whiwhi au i te M.A.C.

E hara i te mea e haere ana ahau a ka hoki mai ano he kingi, engari e haere ana i runga i whakaaro hei kai mahi, hei awhina ano hoki i o tatou kai-whakahaere.

Otira hei konei koutou katoa, e hara i te mea ma te kura anake e whaka u te whakaaro nui ki a ia tangata, ki a ia tangata, engari ia ma te mohio me te u ano ki nga tikanga o Tana Rongopai.

Na Wi Pere Amaru.

Nga Kaikauwhau o Haki Pei

E whai ake nei te rarangi ingoa o te hunga hei torotoro i roto i te Takiwa o Haki Pei. E hoa ma, e tumanako atu ana te ngakau ka mama mai koutou.

Na te Timuakitanga Takiwa.

MARAMA O HUNE.

<i>Nga Ingoa</i>	<i>Wahi.</i>	<i>Ratapu.</i>
Timuakitanga Takiwa	Tamaki	Tuatahi
Rawiri Kamau		
Ani Kamau	Te Hauke	Tuatahi
Ani Rantahi		
Neta H. Neera	Waipawa	Tuatahi
Teretiu Neera		
Te Otara Paraone		
Matokino Paraone	Korongata	Tuatahi
Tanemate Anderson		
Erekana Eriha		
Meretaki Eriha	Ohiti	Tuarua
Atareta Mete Parahi		

Ivy Meha	Te Hauke	Tuarua
Waereti Meha		
Timuakitanga Takiwa	Korongata	Tuawha
Hāmiora Kamau		
Pita Edwards	Tamaki	Tuarima
Tirua K. Randell		
Timuakitanga Takiwa	Ohiti	Tuarima

Nga Kaikauwhau o te Mahia

MARAMA O HUNE.

<i>Nga Ingoa.</i>	<i>Wahi.</i>	<i>Katapu.</i>
Rangi Te Ngaio		
Runga Te Ngaio	Wairoa	Tuatoru
Eru Te Ngaio		
George Waerea		
Te Amo Te Ngaio		
Pakimana Taurima	Nuhaka	Tuarua
Rina Taurima		
Joe Te Ngaio		
Nere Waerea		
Raiha Te Ngaio	Te Reinga	Tuawha
Mere Te Ngaio		
Mihi Nepia		
Ruka Rarere		
Whakaha Matenga	Whakaki	Tuarua
Ka Matenga		
Richard Marsh		
Pita Reihana		
Haromi Paora	Opoutama	Tuarua
Keita Kahuroa		
Potiki Kahuroa		

Na, e nga tuakana me nga tuahine i roto o te Rongopai, ko te whakakiinga tenei o nga wa—noreira, whakakiingia o koutou mihana. Heoi, na te *Timuakitanga Takiwa*.

MAHI HUI ATAWHAI

Tumuakitanga o nga Hui Atawhai o te Hahi.

Mrs. Louise Y. Robinson

Mrs. Amy Brown Lyman, Mrs. Julia A. Child,

Mrs. Julia A. Farnsworth.

Tumuakitanga Hui Atawhai o te Mihana o Niu Tireni.

Mrs. Jennie Magleby

Polly Duncan

Annie McIlroy

Na Toke Watene i whakarite enei akoranga.

KO TE PUKAPUKA A MOROMONA.

Ko Arami Tamaiti.

I a Arami te 6 ki te 15 o nga upoko.

He whakamaramatanga mo te oranga o tetahi o nga tino tangata, ora i roto i te kikokiko; o Arami tamaiti. Te Paora o te Pukapuka a Moromona.

Te putake o tenei akoranga, e rua nga wehenga. Ko te harena atu i Harahemera i muri o te whakatunga o te Hahi ki reira, ki te pa o Kiriona me era atu. Ko nga whakakoranga a Arami.

1. Nga ahuatanga mo te taia ki te ingoa o te Karaiti me era atu.
 2. Nga ahuatanga e pa ana mo te oranga, ma te whakapono, me te ripeneta, me nga mahi pai, me era atu.
 3. Mo te Aranga mai.
- L. Te whakaroputanga o nga take.
1. I Kiriona.
 - (a) Te wahi kei reira.
 - (b) Te mahi a Arami i reira.
 - (c) Nga hua o taua mahi.
 2. I Mureke.
 - (a) Te wahi kei reira.
 - (b) Te mahi a Arami i reira.
 - (c) Nga hua o taua mahi.

3. I Amoniha.
- (a) Te wahi kei reira.
 - (b) Nga ahuatanga o te hunga whakaponokore ki te Atua i reira.
 - (c) A Arami raua ko Amureke.
 - (d) He aha te mea i tupono ki a raua i reira?
 - (e) Nga ahuatanga i tupono.
 - (1) Ki te hunga i ripeneta.
 - (2) Kia Hetorama.
 - (3) Ki te wahi, me nga tangata hoki.
- II. Nga whakaakoranga.
1. Mo te taha ki a te Karaiti.
 - (a) Tona minitanga i te whenua.
 - (b) Tona whanautanga, me tona ahuatanga.
 - (c) Tana mahi mo nga tangata.
 - (d) I muri i tona aranga ake.
 2. Mo te taha ki tona oranga.
 - (a) Nga tikanga me nga whakaritenga.
 - (b) Tana ahua, whakahaere hoki.
 3. Te Aranga mai.
 - (a) Tona whakatuturutanga.
 - (b) Na wai i whakatutuki?
 - (c) Nga ahuatanga o te oranga tonutanga.
 - (1) Te whakaoranga o te katoa.
 - (2) Te whakaoranga o te kotahi.

Nga Patai.

1. Pehea te korero whakamarama o tenei akoranga?
2. Ehea nga take?
 - (a) A te Karaiti.
 - (b) He aha te mahi ma tatou i konei?
 - (c) Te Aranga mai.
3. Ko wai a Hetoromai? A Amureke?
4. He aha a Arami i kiia ai ko te Paora o te Pukapuka o Moromona?
5. Kei hea enei whenua te awa o Hairona? A Kiriona? A Mereke me Amoniha?
6. Pehea ki a koe te tikanga o te kupu me "aku wahine" i te 10 o Arami, te 11 o nga rarangi?
7. He aha te mea i tupono ki a Amoniha?

AKORANGA MA NGA KAI WHAKAAKO TOROTORO.

Ko te tikanga whakanui (Courtesy).

- I. Ko te tikanga whakanui he taonga tukei iho no te mohiotanga.
- II. Ko te whakanui he tikanga whakaaro, ki etahi atu, ara.
 1. He ata whakaaro ki etahi atu.
 2. Ko te whakaaro ki te mahi atu ki etahi i nga mea e tika ana mou ake.
 3. Ko te whakaaro ki te korero ki etahi atu i nga kupu pai, whakanui, e rite ana mou ake.
 4. Ko te iti o te whakaaro ki a koe ake.
- III. Etahi o nga taurira e tino mohiotia ana o te tikanga whakanui.
 1. Ko te ngawari, ko te koakoa, ko te torotoro poto, ki te ruma, o te turoro, ko te pupu putiputi ranei hei hoatu.
 2. Ko te karaihe tiere (Jelly), ko te tina kaore ia i te whakaaro, ko te pukapuka hei korerotanga.
 3. Ko nga mahi katoa e tika ma te hoa tata i nga wa o te raruraru, o te pouri, i runga i te whakaaro ite, ki a koe ake.
 4. Ko te whakahaere pai i te wahi o nga tiriti i nga huarahi haerenga tangata, huinga tangata ranei.
 - (a) Ko te ata tangi o te reo; ata kata, kua te kata tangi nui o te hinengaro kore tikanga.
 - (b) Kua e katia nga huarahi kaata.
 - (c) Me haere a raina i te mea e tango tikiti ana e tuku meera ana i nga wahi pootitanga ranei.
 - (d) Kua e paupaua, e tutetute ranei i roto i nga ope tangata kia puta koe, ki mua engari me whakanui, i runga i te ngaware, mo te haere kia kaa.
 - (e) Ko te ahua o te man o nga amarara kei raruraru atu etahi; me te hakuku o nga waewae i te oea e haere ana.
 - (f) Ko te pakipaki, kua takatakahi nga waewae, e whiowhio ranei.
 - (g) Ko te kai, mo te ngaungan, i te wahi kaore etahi atu i te pera, he tikanga whakaiti, whakaaro kore hoki.

- (h) Ko te tangata e hoatu ana i tana nohoanga ki te wahine, a tetahi tai-tamariki ranei, ki tetahi pakeke ake i a ia, ka kiia tana mahi, he tikanga whakanui.
5. Ko te tikanga whakanui he tohu no nga whakaritenga mahi.
6. Te paanga atu ma taua tikanga whakanui.
- (a) Ki nga matua me nga tamariki.
- (b) Ki nga tuakana, me nga teina tane a wahine hoki (tuahine).
- (c) Ki nga hoa, hoa aroha, me nga mea e mohiotia ana.
- (d) Ki nga rangatira mahi, me nga kaimahi.
- (e) Ki nga mema peka, me nga apiha.
- (f) Ki te kawana, me te hunga i raro i te kawanga-tanga.
- (h) Ki te kingi, me ona tangata.

He Ripoata no Hiona

Tekau ma whitu nga ture. I roto i te hui takiwa i tu nei ki te Pa Tote i te 19 o nga ra o Hanuere ka tu ake tetahi kai kauwhau nui o Amerika ko Naporeona Puke (Napoleon Hill), ki te kauwhau. Ehara tenei tangata i te Hunga Tapu, engari he kai tuhi pukapuka, he tangata mohio ki te whai korero. Ke tona mahi nui i roto i nga tau e rua tekau ma rima kua hori ake nei he kauwhau i runga i te take o te "Piki haere o tenei mea o te Tangata" (Success). Kua tekau ma whitu nga ture i whakatakotoria nei e ia e taea ai e tatou te raneatanga o tenei mea o te oranga tangata. I roto i tona kauwhau ki te i a koutou aua ture katoa i roto i to koutou hahi. I au e Hunga Tapu ka kiia atu e ia "Katahi au ka mohio kua tutuki whaaaro nui ana ki tenei take i roto i enei tau e rua takau ma rima, kaore au i mohio tera tetahi hahi kua mohio noa atu ki nga tura i whakatakotoria nei e au. Ehara au i te tangata karakia engari tera ahau e tae ki te ra hei urunga maku ki tetahi hahi, a mehemea ka whakaae koutou ka hoki mai au ki konei ka uru ki te Hahi "Momona."

MAHI KURA HAPATI

Tumuakitanga o nga Kura Hapati o te Hahi.
 David O. McKay, Stephen L. Richards, Geo. D. Pyper.

Tumuakitanga o nga Kura Hapati o te Mihana.
 H. Laurence Manwaring,
 Sarel O. Porter Robert P. Hodge

Prelude

Allegretto. Arr. from SCHUBERT by T. Y. C.

p soft. *p*

Sacrament Gem for June

In memory of the broken flesh
 We eat the broken bread;
 And witness with the cup afresh,
 Our faith in Christ, our Head."

Postlude

p soft 8 ft. *f* *p* *pp*

Ki Nga Kai Whakahaere o nga Himene

"I te Atatu Ra Ano" - 68 o nga wharangi.

• • • • •

To The Chorister

"When the Rosy Light" - page 154

Concert Recitation for June

(Isaiah 2:2-3.)

“And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

“And many people shall go and 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: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

Ko te Korero a Ngakau mo Hune

(Ihaia 2:2-3.)

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.

Ka haere hoki nga iwi maha, ka mea, Haere mai, tatou ka haere ki runga ki te maunga o Ihowa, ki te whare o te Atua a Hakopa: kia whakaakona ai tatou e ia ki ana ara; ka haere hoki tatou i ana huarahi; no te mea ka puta mai te ture i Hiona, me te kupu a Ihowa i Hiruharama.

KO TE KARAHĪ MAORI

“Ko Te Kawenata Tawhito”

Na Erata Aratana Karaitiana raua ko Eru T. Kupa i Whakarite

Ratapu Tuatahi, i o Hune, 1930

Akoranga 50. Ko Haora—“Kua whakarerea e te Ariki?”

Tirohia enei:

1. Te matenga o Hamuera. (I. Hamu. 25: 1.)
2. A Haora kei mua i te wahine he atua maori ona no Eneroro hoki ia. (Hamu. 28.)
3. Te matenga o Haora me Honatana. (I. Hamu. 31; II. Hamu. 1.)

4. Te whakanuia a Rawiri ki a Haora raua ko Honatana.
(II. Hamu. 1 17-27.)

Nga Patai.

1. He aha a Haora i haere ai ki te wahine o Eneroro—te wahine he atua maori nei ona?
2. He aha te tikanga o te korero a Haora—“Rapua maku tetahi wahine he atua maori tona?”
3. Ki to whakaaro ka taea ano ranei e te wahine tohunga o Eneroro te karanga atu i a Hamuera i te hunga mate?
4. Kimihia te rarangi e whakaatu ana i te hohonu o te aroha o Rawiri ki a Honatana.
5. Nau tenci patai.

Ratapu Tuarua, 8 o Hune, 1930

Akoranga 59. Ko Rawiri te Kingi Heparu.

Enei tirohia:

1. Kua meinga a Rawiri hei kingi mo Ihairaira katoa.
(II. Hamu. 2: 1-7; 5: 1-5, 11-12.)
2. Te aka o te kawenata ka mauria mai ki Hiruharama
(II. Hamu. 6: 12-20.)
3. Te hiahia o Rawiri kia hanga he whare mo te Ariki mo te oati a te Ariki ki a ia. (II. Hamu. 7: 1-29.)
4. Te whanuitanga o te rohe o Ihairaira i runga i o ratou winitanga i roto i nga whawhai.
 - (a) Nga Iepuhi i nga taha o Hiruharama. (II. Hamu. 5: 6-10.)
 - (b) Nga Pirihitini ki te hauauru. (II. Hamu. 8: 1.)
 - (c) Nga Moapa ki te tai rawhiti. (II. Hamu. 8: 2.)
 - (d) Nga Hiriahi ki te nota. (II. Hamu. 8: 3: 10: 13-19.)
 - (e) Nga Eromi ki te tonga. (II. Hamu. 8: 14.)
 - (f) Nga Amoni kei te rawhiti. (II. Hamu. 10: 1-19.)
5. Te ahua o te atawhai a Rawiri mo Haora me tona aroha ki a Honatana. (II. Hamu. 9.)

Nga Patai

1. E hia nga tau o Rawiri ka timata tona kingi, pehea hoki te roa o Kingi ana?
2. He aha te aaka o te Kawenata?
3. He aha a Rawiri i kore ai e tukua kia hanga temepara?

4. Ko wai a Mehipohe?e?
5. Nau tenei patai.

Ratapu Tuatoru, 15 o Hune, 1930

Akoranga 60. Te Takanga o Rawiri.

Me titiro enei:

1. Te hara whakapouri o Rawiri me tona ripenetatanga. (II. Hamu. 11.)
2. Te kupu whakarite a Natana. (II. Hamu. 12: 1-24.)
3. Te mahi murere a Apoharama ki a Rawiri. (II. Hamu. 15: 1-18.)
4. Te rarunga o Apoharama me tona hemonga. ((II. Hamu. 18.)
5. Te hemonga o Rawiri me ana kupu i mua i tona hemonga. (I. Kingi 2: 1-4, 10-11.)

Nga Patai.

1. He aha te akoranga a Natana ki a Rawiri i roto i tana kupu whakarite?
2. Ko wai a Apoharama, a he aha hoki tona whakahaere?
3. He pehea nga tohutolu a Rawiri ki a Ioapa mo Apoharama?
4. Pehea te matenga o Apoharama?
5. Whakaaturia na nga haranga e rua o Rawiri e takakino tona oranga i muri mai.
6. Me tae mai he wa i tona oranga e tae ai tatou te ki "kua ora au" mehemea kaore he aha i kore ai?
7. Nau tenei patai.

Ratapu Tuawha, 22 o Hune, 1930

Akoranga 61. Te Korero mo Horomona "Te Tangata o te Matauranga nui."

Rarangi Karaipiture: I. Kingi 1; 2; 3; 4: 20-34.

Mei tirohia enei ano:

1. Te mahi a Aronia kia Kingi ia.
2. Ko Horomona, te kingi i whakawahia.
3. Te moemoea a Horomona me tona tutukitanga.
4. Te ahua o te putanga o te matauranga o Horomona.
5. Te kororia o te kingitanga o Horomona.

Nga Patai.

1. He aha te tohutohu a Rawiri ki a Horomona i tona mate-nga? (I. Kingi 2: 2-4.)
2. Ko wai a Natana me Patehepa? He aha ta raua mahi hei whakatu i a Horomona hei Kingi?
3. Na wai a Horomona i whakawahi hei kingi?
4. He aha te kupu whakaoati mo te torona o Iharaira?
5. He aha te wahi whakamihī koe i te oranga o Horomona?
6. Nau tenei patai.

Ratapu Tuarima, 29 o Hune, 1930

Ka whakahoki ano ki nga whakaakoranga o tenei marama ko hori ake nei.

PAKEHA THEOLOGICAL
"Essentials in Church History"

First Sunday, June 1, 1930

Chapter 5. "The Ancestry of Joseph Smith."

Have your class give the genealogy of Joseph Smith as far back as possible. Note the character of each individual as described in the chapter. What was the prediction of Asael Smith? Give the ancestry of Joseph Smith from his mother's side. Let members of your class speak on the different individuals as they are given in the chapter, giving their character, etc.

Second Sunday, June 8, 1930

Chapter 6. "Boyhood of Joseph Smith."

Relate the life of the Smith family from the time Joseph was born, showing the hardships and experience the family passed through. Tell the story of the healing of Joseph's leg. How were the Smiths financially fixed? What was Alvin's greatest desire and did he see it fulfilled? Do you think the Lord had anything to do with the misfortunes and privations of the family precedent to the vision of Joseph?

Third Sunday, June 15, 1930

Chapter 7. "The Vision."

Tell of the religious strife that existed during Joseph's youth that gave

him a confusion of mind. Give chapter, verse and contents of the scripture that led Joseph to go into the grove and pray. Have a member of the class prepare especially on the visitation of the Father and Son. Was Joseph's story readily accepted? Has man ever before been visited by the Father together with the Son? How do you explain the passage of scripture—"No man hath seen God at any time." (John 1:18). What was modern christianity's belief regarding modern revelation at that time?

Fourth Sunday, June 22, 1930

Chapter 8. "The Visitation of Moroni."

What was the context of the words given Joseph during the visitation of Moroni? Familiarize your class with the passages of scripture quoted by Moroni. What instructions did Joseph receive concerning the plates? Why would the plates of gold tempt anyone? Was Joseph subject to temptation? Tell of the visions of good and evil received by Joseph. To whom was he married?

Fifth Sunday, June 29, 1930

Those who had no Mother's Day programme will review the chapters studied. Those who had a Mother's Day programme may use this Sunday in catching up with the lessons outlined.

INTERMEDIATE DEPARTMENT

"The Restoration of the Gospel"

First Sunday, June 1, 1930

Chapter VIII. "The Higher Priesthood."

Who was Melchizedek? What was the original title of the "Melchizedek" Priesthood? What power was given the Twelve Apostles ordained by Jesus? Was this power continued after the days of the Apostles? Did sectarian religions recognize the Priesthoods of Melchizedek or Aaron in Joseph Smith's time? What is the difference between the Melchizedek and the Aaronic Priesthoods? Explain the privileges of each Priesthood.

Second Sunday, June 8, 1930

Chapter IX. "The Church of Jesus Christ."

What good comes from organizing? Who was the first Elder in the restored Church? What were the instructions given by the Lord after the group had assembled in the Whitmer home to pray? Tell of the organ-

ization of the Church—where, when and what took place. How long after the first vision of Joseph did the organization take place?

Who were some of the early converts? Name the first six members of the Church.

Third Sunday, June 15, 1930

Chapter X. "The Gospel Ordinances."

Review the necessity of organization. Explain the first ordinance of the Gospel. Explain Rom. 6 : 3-5. What is the proper method of baptism? Can anyone baptize? What is the second ordinance of the Gospel? Give examples of this ordinance in the days of the first Apostles. (Use references at the bottom of the pages). Do little children need baptism? Why do we take the sacrament? Can everyone take the sacrament? Read I Cor. 11 : 27. Why water in place of wine? Explain, James 5 : 14-15.

Fourth Sunday, June 22, 1930

Chapter XI. "The Plan of Government."

What officers are needed in the Church? Name the most important. Give names of the first complete presidency. (See pages 91-92). Who was the first Patriarch of the Latter-day Church? Read footnote page 93. Explain organization of twelve Apostles and give names of the first twelve. Why ordain seventy? Who was first Bishop? Second? What difference is there between a Bishop and an Apostle? Explain the organization of the Priesthood in detail. There are over 100 stakes in Zion now, rather than 60. Explain the organization of the Church, giving the presiding authority, beginning with the first presidency. When was the Relief Society organized? Sunday School? Y.L.M.I.A.? Y.M.M.I.A.? Primary? Religion Class? Why have these different auxiliary organizations?

Fifth Sunday, June 29, 1930

Those who had no Mother's Day programme will review the chapters studied. Those who had a Mother's Day programme may use this Sunday in catching up with the lessons outlined.

KINDERGARTEN DEPARTMENT

First Sunday, June 1, 1930

Lesson 20. "Jesus and Nicodemus."

Second Sunday, June 8, 1930

Lesson 27. "Jesus and John Baptizing."

Third Sunday, June 15, 1930

Lesson 28. "Jesus Blesses Little Children."

Fourth Sunday, June 22, 1930

Lesson 29. "Mary and Martha."

Fifth Sunday, June 29, 1930

Lesson 30. "Triumphal Entry."

The Whangarei District held its semi-annual Hui Pariha at the Branch of Takahiwai on Easter Sunday, thus ending this series of Huis. The Communion of Saints, enjoyed by reason of these various Huis, serves to strengthen weak brethren and to instruct the sundry officers of auxiliary organizations in the work that devolves upon them by virtue of their appointments. Thus, with anticipation do we look forward to the next outline of Huis, determined to make them better than their precedents.

On the 6th of April, a Hui Pariha was held at the Huntly Chapel in Waikato, commemorating the centenary of the Church here upon the earth. A very fine attendance was realised and they all testified to the wonderful spirit present.

While everyone at Hui Tau enjoyed the singing of the choirs, there is something of which very few were cognizant concerning the Ngapuhi Choir. Handicapped by living so far apart in their district, they were under the necessity of travelling approximately 50 miles to a solitary practice. This entailed expense and was a very tiresome journey to them, but they did it uncomplainingly.

Ebenezer, the old sage, says: "Of course cigarettes ruin a woman's complexion. Smoke was always ruinous to paint."

Don't Lie to an Indian

By Prof. J. H. PAUL

An early settler of the Tooele region was Tom Hale. Long before the white inhabitants amounted to much in the way of numbers, his ranch and cabin were widely known. Both Indians and whites acknowledged his prowess, and he was especially famed among his red neighbors. His record as a hunter and a wrestler was heralded afar by the native tribes. Early respected and feared by the savages for unerring marksmanship with his long rifle, he had become known also as a wrestler whom few opponents were ever lucky enough to down in a rough-and-tumble match. Many an Indian was especially trained to wrestle with him in friendly rivalry; and when one of them managed to gain a fall over the champion, the fact was carried from tribe to tribe as an event of vast importance.

Among the red men, however, there was no triumphant rejoicing when one of their race won a victory over Hale—only friendly good feeling with genial laughter and good-natured congratulations. For the Indians liked Hale, and had given him a name—"Strong Arm"—because of his terrific grip in the wrestling contests. They liked him, too, because he had always dealt fairly with them, never taking advantage over even the least of their race. In his numerous trades or deals with either new or old acquaintances he always played fair; so that they basted freely with him for the various articles they needed.

Hale, moreover, had a saying, which is widely known—a sort of motto that was verified anew by each transaction the red men had with him—"Never lie to an Indian." In the simple life he lived, this rule held good for all people of either race, and neither friend nor foe had reason to complain that at any time he had sought to deceive him. The result, especially among the Indians, was genuine respect and admiration for Hale—a real friendship that made him feel secure in the presence of marauding bands of redskins, who would spare nothing of other men's property nor even their lives.

The incident that follows, based on the original story by Elizabeth Cannon Porter, has received corroboration, with slight variations, when related to the writer by various descendants of the original Hale family—a family now widely distributed through many of the Rocky Mountain States.

One summer day, as Tom Hale stood musing at the door of his cabin, his eye was attracted by a cloud of dust arising from the road far out on the desert that lay westward of his home. The cloud came nearer; it was not a whirlwind; and, the day being calm, not a breath was stirring. Hale paused, for the sight was unusual; and as the little white billows of the desert rolled forward, he made out two human forms running swiftly toward him, and soon from out of the white mist sped a powerful Indian followed by a young Indian mother carrying her babe in the papoose basket tied to her head and shoulders.

As the two rushed panting up to Hale, the red man exclaimed, "Hibe us quickly, Strong Arm; I am Arrowpine, the Ute chief; the Shoshones are

after us. They will kill me and carry into slavery my young wife."

Hale had met Arrowpine and liked the man; they had hunted together and were friends. He thrust the pair into his cabin and pulled back a rag carpet from a hatchway in the floor; the Indians dropped into the cellar out of sight. Hale replaced the door and the carpet just when a shout from his young son, Sol, announced another and greater cloud of dust approaching out on the desert road.

Standing unconcernedly outside of his cabin, Hale watched the clouds of dust roll near; soon out of them came galloping a band of Shoshones mounted on Indian cayuses. They were fully armed, their faces streaked with red paint, their bows in hand and arrows ready, their faces eager and determined. Riding up to Hale and saluting the white man, whom he knew, the leader asked, "Have you seen two Indians—a chief and his squaw—come this way?"

For a moment Hale was puzzled, and stroked his chin; he had never lied to an Indian and hated to do so even in this emergency. As he turned and lifted his eyes to a hill on his left, a little cloud of dust arose there. With a shout as they saw the dust, the Indians wheeled their horses to the right and dashed toward the hill, thinking that Hale had intended to give them the hint to go in that direction. As soon as they were well up the hill, Hale removed the carpet and door from the hiding place of the Indian couple, who eagerly climbed out.

"We are here on a visit to Northern Utes," Arrowpine explained, "and were out by ourselves picking chckecherries when the Shoshones discovered us. They hate the Southern Utes and would like to get me for torture, because I have often defied or beaten them in battle. My young wife would meet a horrible fate if we should fall into their hands."

"Could you find your way back to the friendly tribe," Hale asked, "if one of us should lead you by a secret trail to the Northern road?"

"Yes," answered Arrowpine, "we know the way from there, and could elude the Shoshones."

"Who will go as their guide?" inquired Hale, looking around on his neighbors who had come in upon hearing that Indians in war paint were about. None of them, however, was willing to undertake so dangerous an errand. Hale's question remained unanswered till his young son, Sol, then about nine years of age spoke out, saying, "I'll go, Father, I know every step of the way, and can be back in a few hours."

Instantly Sol's mother protested that he was too young to risk his life on such a journey, with the chance of falling into the hands of the raging Shoshones, but after some hesitation Hale said, "Mother, let him go; he will be as safe as anyone and it will be hours before the Shoshones get back even if they should return this way."

Food for the journey was quickly prepared for the Indians and off toward the northern hills went Sol on a smooth trot, closely followed by Arrowpine and his young wife carrying an Indian baby on her back in the basket woven of sumach branches. The entire company, watching them, breathed with relief as the little party finally disappeared among the cedars,

The anxious hours dragged slowly; but at nightfall, a faint shout was heard from the cedars on the distant hillside. The call came nearer, accompanied by the steady beating of feet—the Indian dog-trot, and out of the twilight into the arms of his waiting mother emerged the lad, exhausted, but otherwise not one whit worse for his perilous adventure. For Sol had learned how to cover distance without exhausting himself. He could keep his lips closed for a long time while he ran, scarcely interrupting the easy coyote glide, and travelling with no other refreshments than was afforded by a few grains of parched corn. These he held in his mouth till they slowly dissolved, sufficiently moistening his throat as, hour by hour, he sped on and on. There was rejoicing at the Hale cabin on his safe return, and the Shoshones had not even yet made their reappearance, nor were they heard of again until the next day, when Arrowpine and his wife were far beyond their power.

Seven years passed from the time of this incident. Young Hale had become skilled in frontier life and out-door experiences, which had included several visits to Indian tribes. Arrowpine was again in the North, engaged in training a select body of his younger braves. A blunder by inexperienced travellers going to California had resulted in the death of one of Arrowpine's young men, and not even the influence of their wise chief had been able to hold them back from taking revenge on the whites. Indian-like, they sought vengeance, not on the fools who had slain one of their comrades, but on the first white people they might meet, and so they came sweeping through North-western Utah, stealing, plundering, ravaging, burning.

When Arrowpine had found that he could not restrain his men, he had placed himself at their head, with a desire to curb and lessen their depredations. Word of their onslaught sent the people for miles around to the Hale ranch for safety. On came the Utes, sweeping up all the horses, cattle and sheep they could come across. Hastily the livestock was driven to the Hale ranch, where a large enclosure with water from a spring afforded easy facilities for guarding them.

With the stock thus folded, all seemed well, and the people could await with confidence the approach of the marauding Utes. Then Tom Hale suddenly remembered some choice animals in a distant pasture over the mountain—stock that had been overlooked and forgotten while the others were being driven in. It would not do to leave them out, so he called for a volunteer to go and bring them. No one spoke, but several looked in the direction of a dashing young Mexican visiting among them and present that day at Hale's. He had told of his adventures, and was no doubt a fellow of a great deal of nerve and daring, but he was silent under this challenge, though many thought he should have been the first to volunteer.

In the suspense that followed, young Hale spoke up, declaring himself willing to go, his mother protesting earnestly, just as she had done seven years before in a similar affair. The Mexican, who well knew the dangers of the errand, sneered at the young man's temerity, remarking that he would give Sol his silver spurs should he come back alive—a taunt that made

young Hale the more determined to undertake the job. It was decided, over his mother's remonstrances, to let him try it; and away he went afoot upon the precarious task of bringing in the distant livestock before the Indians could reach them.

When he had crossed the mountain and reached the pasture, he found it already raided. The Indians had been there and had driven off the animals, though which way they had gone was uncertain. Yet he judged, from a certain sign that he had been taught to recognize, that Indians were even then getting between him and the ranch house, so he took to the cedars to make a long circuit back. To keep under cover, however, he had to make so wide a detour that darkness came on and he was still many miles from home; he was hungry, and it was growing cold.

[To be continued next month]

Russel Magleby Honored

The name and fame of Mormon Jack Dempsey, the one-time champion heavyweight pugilist of the world, have been widely heralded. The exploits of Mormon Tom Alley are known to many. But success, in the field of athletics, of another Mormon boy has not been published. The boy is Russel Magleby, son of President John E. Magleby.

After four successful years of basketball experience on the Monroe High School team, Russel and his brother McRae entered the Snow Normal College. During their year at Snow, both boys demonstrated their unusual ability, and it was primarily due to their brilliancy as "hoopsters" the Snow College won the Rocky Mountain Junior College Basketball Championship.

The year following, Russel entered the Brigham Young University. In this large school he won instant recognition and the esteem of his associates. Not only as a basket-baller, but also as a gridman and trackman did he each year win additional laurels.

It would seem that he has now reached the pinnae of success. He has recently been selected as a "rep" on the All-Western Division Basketball Team, and has been acclaimed "the most outstanding guard in the Rocky Mountain Conference." In recognition of his performance of the past year, his fellow-athletes honored him with the captaincy of the varsity quintet of 1931.

**M. I. A.
DEPARTMENT**

Y.M.M.I.A. Presidency of the N.Z. Mission

A. Golden Andrus,
Sidney Christy, R. M. Williams,
H. M. Tatere

Y.L.M.I.A. Presidency of the Mission

Lisle Andrus
Leota Baird Rangi Te Ngaio
Mrs. H. M. Tatere

M.I.A. OFFICERS :

A special M.I.A. evening for the public is to be sponsored one night during the fourth week of June, 1930. The play, "I Will Contribute Each Day to the Honor and Happiness of My Home" (printed in May Te Karere) will be the feature of the evening.

Quartettes, choruses, solos, recitations and speeches should be included to make a full evening's program.

Make it an outstanding event in your branch by having it well prepared. Branch M.I.A. Officers may decide whether or not a fee shall be charged.

The Mutual Presidency will appreciate a report of this evening.

REMEMBER: M.I.A. Officers' meeting begins at seven o'clock each Tuesday night. All officers present.

The M.I.A. Tuesday night program must be announced one week in advance. Give your members an opportunity to talk two minutes on the slogan.

Suggestions for Preliminary Items:

June 3. Recitation.

June 10. Glenner Chorus, "Glenner Song," page 5 middle sec. M.I.A. Songs.

June 10. Ten minutes talk on, "The Light From Within" by an M. Man.

June 24. Duet, "Junnita," page 22. M.I.A. Songs.

First Tuesday.

Glenner and M. Men Activity Period.

DISCONTENT.

We sat, my friend and I, at the table in the terrasse of the Cafe de la Paix. Suddenly my friend remarked, "There come two American women."

"Why so sure?" I retorted.

"They have the American woman's mouth. That mouth is a dead give-

away.”

They came closer, talking. Yes, they were Americans. But what did my friend mean about the mouth? I noticed that these women had a slightly discontented expression. The corners of their mouths drooped. It gave them the appearance of fault-finding, of dissatisfaction.

“There’s only one woman who goes about with that expression,” asserted my companion--“the American woman. Usually the rich woman, who has only to ask to be given. The woman guarded from every rough contact, every anxiety. There’s how she looks! Discontented, envious possibly, but envious of nothing definite. You’ll find plenty of unhappy faces among women of other races, plenty of sullen, rebellious faces, but you won’t see that face.”

I pondered. Why was this so?

“Too much for nothing,” declared my friend. “No vital interest. No need for any sacrifice of self. No inner companionship with their men, to be found only in work together. Without understanding it, these women feel cheated. They haven’t grasped the fundamental fact that what they want isn’t to be given something, but to give. They want to be asked for something worth while.”

Asked for something. Isn’t that, really, what we all want above any other desire? Something that demands our effort, our courage, our sympathy. Something that uses all of our being. It isn’t “having everything” that can content us. For it is the hands denied that right to give that remain empty.

Emptiness is abhorred both by nature and the spirit. It cannot be cured by gifts; only by giving. “It is more blessed to give than to receive,” is not a rhetorical sentence. It is a sober truth.

Questions:

1. What can we do to prevent discontent?
2. Name some things which cause discontent.
3. Tell why “it is more blessed to give than to receive.”
4. What teachings does our church give to prevent discontent in the home?
5. What are the symptoms of discontent?
6. Should one *never* be discontented? Why?

M Men Classes

William L. Stidger has said this of Henry Ford:

“Henry Ford is the most discussed man on earth to-day.

“He is also the richest man on earth.

“And more than that, he is also the richest man that has ever lived.

“But best of all he is the most unassuming and simple-mannered man in the light of his great power that I have ever met.”

Such facts and attributes of character make Henry Ford an unusual and interesting individual. Ford’s business policy, his simplicity of character, his idealism, his philosophy, his religion, and his spirit of altruism—all these

point to genius, win for him the admiration of his fellowmen, and earn for him an unimpugnable place in the hall of fame.

We can do no more in this writing than discuss the temperaments and nature of this man. And perhaps this should be our first consideration; for it is not unlikely that his human qualities are the bases of the great Ford industry, the explanation of Ford's success.

Henry Ford with his billions might well be the social leader of the world. He might, if he desired, demand the plaudits and attention of both the aristocratic and common classes. He could, by his wealth, elevate himself to such social excellency as the world has never known. But Henry Ford aspires to no such conditions: he desires not the vanities of life or the empty glory of social distinction. He is content to be plain, common Henry Ford, is satisfied with the friends of his boyhood days, and asks for nothing more than the opportunity of employing his capacities for the betterment of humanity.

In this connection Stidger says, "No one ever talks of the Ford Fortune. In fact, one never thinks of Mr. Ford as a rich man in his presence. He does not feel it, and therefore you do not feel it. He is just a neighborly sort of fellow who likes a party where the neighbors gather in better than he likes a 'social function.'"

"One seldom hears of Ford Social Functions; nor does one see the Ford name or pictures in social columns. They have more serious business on hand, both Mr. and Mrs. Ford."

Of his character the same author says: "I have endeavored to be Biblical in my dealings with this man. He is human like the rest of us and has his faults, but I will confess that I did not go to Mr. Ford to search out his faults and failings. He may have them. All I know is that no taint has ever sullied his name; taint of immorality, or taint of business unfairness." To be sure, filthy scandals have been circulated and charges impugning the fairness of this man have been made, but never has the veracity of the charges been demonstrated. Indeed, it would seem apparent that the Ford business ethics is responsible to a vast extent for the success of Ford enterprise.

Apart from the personal habits of Mr. Ford, it is interesting to note that he does not smoke, chew or drink. It is a habit of his to walk two or three miles each day. He is extremely careful in his personal habits, and is diligent at all times to provide necessary recreation and exercise. As a result of his common sense life, he, to-day, more than 75 years of age, is vigorous, alert and strong.

Suggestions:

1. Contrast Henry Ford with other wealthy men.
 2. What is probably responsible for the success of the Ford organization?
 3. Name three outstanding Ford characteristics.
 4. What are four important facts relative to Ford?
 5. Mention other facts or suggest other problems concerning Ford.
- Credited M. Man and Gleason activity period, 30 minutes.

Second Tuesday.

How many churches or different sects are there in your district? Are there Presbyterians, Wesleyans, Anglicans, Catholics, Baptists, Friends, Spiritualists, Christian Scientists? Are they all Christian churches; that is, do they profess to follow Christ's teachings? What parts of the world are supposedly Christian? Is America North and South, Europe, Asia, Africa, Australia?

The above questions may help us to realize two points. First, many millions of people believe that they are following Christ's teachings but not all have the same laws and doctrines; secondly, Christian people are scattered all over the world. Christians number about one-quarter of the world's population. The remaining three-quarters have many beliefs or faiths. Some believe in one God, ruler of all; others believe in many Gods; others worship earthly or heavenly things. Mohammedans have one God, with Mohammed as his prophet. Mohammed lived about the year 600 A.D. The Buddhists number about one-half of the world's population but are found almost entirely in or near Asia. In China, Japan and India, the most thickly populated parts of the world, Buddhism is strongest. But just as there are many different Christian sects, there are many different Buddhist sects. In Tibet the Buddhist church has bishops and archbishops very much like the Catholic church. In parts of India the Buddhists are very much like the Presbyterians, having a democratic government. In Japan they have mixed up ancestor worship with the teachings of Buddha. In every country the original teachings have been lost sight of, just as the original teachings of Christ have been generally lost.

Buddah is a title like Christ and has a special meaning. It was not given to the founder of Buddhism until late in his life. The founder was born about 500 years before Christ was born, in a district in northern India, about 100 miles north-east of Benares. (Find Benares on a map). His father was king of a small but powerful kingdom. For 29 years Gautama remained at home practicing with his weapons of war, and, for a short time, playing with his only son. One day his attention was drawn to the wretchedness of a beggar at his gate. He began to think about his life. Some writers say that an angel appeared to him in four visions. At any rate he left his home to find peace and contentment as a hermit. He is said to have fasted and prayed for six years with his five attendants in the jungle. So weak did he become for lack of food that he could scarcely stand. Finally, fearing that his life would be wasted and that he was wrong, he gave up self-punishment. Thinking of his past life and what he had learned, one day, as he sat under the bo-tree or sacred-tree, his thoughts cleared away and he became Budda, that is, enlightened. (The bo-tree stands in the same relation to Buddhists as the cross does to Christians). Buddah had grasped, it seemed to him, the great mystery of sorrow, and had learned at once its cause and its cure. "He seemed to have gained the heaven of peace, and in the power of the human heart of culture, and of love to others, to rest at last on a certainty that could never be shaken."

The last 45 years of his life, Buddah spent within the valley of the Gauges River teaching his simple lesson of meekness and submission of men. He did not preach his doctrine to a single caste but to all men. About 488 he died, loved and followed by millions. Christ's Sermon on the Mount sums up Buddah's teachings.

Questions :

1. Where was Buddah born?
2. Where did he live?
3. What caste did he belong to?
4. What made him become a hermit?
5. Read the Sermon on the Mount so that you can understand Buddah's teachings.
6. Have his followers remained true to his simple teachings?
7. Describe a Buddhist temple.

Activity period, 30 minutes. Read "University of Hard Knocks" or "So Big."

Third Tuesday.

(When we are outlining the lessons on New Zealand men, it must not be thought that we are criticizing the rightness or wrongness of their acts. We hope only to give recorded facts).

In 1836 Kororareka was such an important whaling station that at one time there were 36 ships in the Bay (Bay of Islands). In 1836, fifty-six American ships, twenty-three English, twenty-one French, twenty-four from New South Wales, as well as other ships, called there. So bad were the conditions that both English and French saw that some change was necessary. The white settlers were chiefly escaped convicts or run-away sailors. Life was not safe. Captain Hobson, in charge of a British warship, suggested setting up trade centres as in Canada in early times.

The founding of the New Zealand Land Company forced the British Government to act. The New Zealand Land Company aimed at buying land from the natives and selling it to the settlers. Moneys thus raised were to be spent on schools, roads, churches, etc. But when Captain Hobson arrived to discuss a treaty with the chiefs, the Land Co. was annoyed at the limiting of their own actions.

We are not making any claims for or against the treaty, but certain chiefs did sign the Treaty of Waitangi and the Land Co. was stopped from buying any more land at ridiculous sums. In some cases the company was forced to pay more for the land. The land trouble was always before the settlers and now that Pakeha and Maori are living side by side, equal in laws and rights, we look back with pride to those who were able to stand up and fight for their land. We regret that such an action was necessary.

An interesting little piece of history tells how the South Island nearly became a French Colony. A French whaling captain had bought a large area of land from the natives of Akaroa Peninsula in the South Island. When he returned to France a French company was formed to settle New Zealand. A ship was sent out. It arrived at Banks Peninsula in August

1840: - But Captain Hobson had suspected the French warship at Kororeraka in July, so he sent a British warship to raise the British flag on the South Island. The French company's claims were afterwards bought out, but some French settlers remained, and their descendants may still live in New Zealand.

Captain Hobson will always be remembered for the excellent sight he chose for New Zealand's chief city, Auckland. After two years vigorous governorship, Hobson died at Auckland, where his grave now is. He was a well-meaning man whose kindness won him respect from all. During his governorship the capital was removed from Russell to Auckland. A remarkable growth has rapidly changed the whole aspect of Auckland since it was first founded. Can you name improvements?

Questions:

1. Who was the first Englishman to visit New Zealand?
2. What did the first visitors to New Zealand come for?
3. What class of men were they?
4. Can you tell anything about the life of the Maori before the white man came? How did he live? What was his food, his home, his weapons?
5. Why did the Maoris prize axes, guns, blankets?
6. Why was he willing to sell his land for these?
7. Did the white man take advantage of his desire for weapons?
8. Who was Captain Hobson?
9. What effect did the signing of the treaty have on the Land Company?

Activity period, 30 minutes. Discuss the Treaty of Waitangi or other topics you may choose.

Fourth Tuesday.

How very often have men of lowly birth and parentage arisen to fame and success. Consider Christ, who was born in a stable, the son of a humble carpenter. He, to-day, is honored and loved by millions. The great Napoleon rose from mediocrity to prominence, from the low to the high among the men of the earth. So, too, did Buddah, Mohammed, and a host of others. (Recount the lives of others who have similarly attained success). Such men are called great and are highly esteemed by their fellows.

John the Beloved, one of the disciples of the Saviour, though he may not be accounted a great man when measured by the standards of the world, is, nevertheless, a most unusual and interesting character. Like the great men of the world, John began life as a very commonplace individual. We are told that he was a fisherman and worked with his father, Zebedee, his brother, James and with Simon Peter and Andrew.

The gospels of Matthew, Mark and John hint that Salome, the mother of John and James, was a sister of Mary, the mother of Jesus. If that be so, then of course John was the cousin of the Saviour.

Farrar speaks thus of the character of John: "He was one of those pure Saints of whom the grace of God takes early hold, and in whose life

reason and religion run together like warp and woof to weave the web of a holy life." We are impressed by Bible literature with the evident nobility and integrity of the character of the Beloved. So zealous was he in the work of the master that he was called the son of thunder, and so utterly dedicated was his life to his Master that he was called and is today known as the "beloved disciple of Jesus." His devotion was evidenced at the occasion of the last supper. At that time it was John who sat next to Jesus; leaning his head on the Saviour's breast.

Many suppose that John was a man of effeminate softness because of his advocate of love among the Saints; but this conception is not justified by the letter of the gospel. Where else we find more thrilling utterances of the wrath of God against sin than are set forth in John's gospel? (Read John 3 : 18-21; 5 : 28, 29; 6 : 70; 8 : 23, 24, 44.)

The most outstanding fact with reference to John is the fact that he received the promise of the Saviour that he should not die, but should live and bring souls unto God until the second coming of the Christ. It is supposed that he dwells upon the earth to-day as a semi-immortal individual and that he is continually preaching the gospel message. Few men have been thus favored.

Problems:

1. Why is not John as great in the eyes of the world as Alexander, Caesar, etc.?
2. Was John's a desirable character? How?
3. Differentiate between the character of John and the character of another important man.
4. Do you think that John still lives? Do you think it possible to thus lengthen the life of man?

Activity period, 30 minutes. Singing.

Gleaner Girls Classes

First Tuesday.

HOME DEVOTION :

This earth was made for the home of man both for time and for eternity. All the different races and tribes of people that inhabit the earth have some form of home devotion; the Indian in his tepee; the Savage in his hut—a place in which to hide and rest—a place of refuge or safety from enemies—the palace for the wealthy or well-to-do, and the cottage for the common people of whom Abraham Lincoln said: "The Lord must have loved them, for he made so many of them."

The home should be a place of abode for father, mother and children, and a wholesome custom once practiced by our people was to prepare the home free from debt and in sacred prayer, dedicate the home to the purpose for which it was erected and builded—that of home devotion—a place where parents and children could live together in sweet communion in keeping with

their most sacred feelings, fulfilling the law of the Gospel which requires all parents in Zion to teach their children to pray and to practice other important principles of home devotion which is the worship of God in the home.

In many well-regulated homes, family prayer is offered as the family kneels around the breakfast table, or some family altar, where the Lord is thanked for the blessings of the past and future favors asked for, and then, before the food is partaken of, thanks and acknowledgements are given for it. The eldest member of the family present always takes charge and directs, and each suitable member takes his turn when called upon.

At the close of the day, either at the evening meal or just before retiring for the night, the family again turn their hearts in prayer to the Giver of all blessings both great and small. For the Lord is displeased with none except those who fail to acknowledge His hand in all things.

To engage in secret prayer is the privilege of each member of the family old enough to know its purpose and value.

We should pray for what we need rather than for what we want. A wise parent does not give a hammer and a looking glass to a child because it cries for them; neither does a child get the moon by crying for it.

The result of praying with faith is much like the result received from driving a car with clean spark plugs and all other parts working in unison to obey all the motor laws that govern the machine, while praying when the soul is unfit to receive an answer is like driving an unclean engine.

The Lord's prayer is a type or example of prayer. Many have developed the praying habit by repeating in early life the example which the Lord gave His disciples in answer to the request, "Lord teach us how to pray."

It has been promised: "Cast your bread upon the waters and after many days it will return to you." Parents may expect a direct reflection of their teachings in the lives of their children, and the children will receive in return for their respect for father and mother the same in kindness and love.

Questions:

1. What is meant by saying, "Pray unceasingly?"
2. What value do you place upon prayer in the home?
3. What conditions make a home fit for prayer?
4. Does the fact that many pray at the same time affect your prayers?
5. Have the discoveries in radio increased your faith in prayer?
6. What difference may result in prayer offered in doubt and one offered with the complete giving in of human will and desire to the will of the Lord?
7. Relate the story of the Prodigal Son.

Gleaner and M. Men activity period, 30 minutes.

Second Tuesday.

CULTURE IN THE HOME.

The home is the parent of civilization; the author of all the higher arts of man. So often have these ideas been expressed that their meaning

is becoming old and yet the deep truth of the vital importance of the home in the work of civilization should never be forgotten.

A glance into the history of any nation shows us that the family unit has been the most powerful force for good or for bad throughout the ages.

The value of civilization depends upon the value of its homes. The golden ages in all nations have been due to the golden span in the homes. On the other hand, wherever the sacredness of the home has been despised, where life has been over-elaborate, the nation and that civilization have crumbled away. If religion, the fine arts and higher virtues are to live they must be cherished in the home.

The home was established first because of its dire need. Man, to exist, had to fight hard against all nature and his fellow man. But in our day, more clever, and in many ways more dangerous, enemies beset the home.

To survive, it must conquer these. It must not merely be a home with people in it, but a "Home" with true culture in it.

In order to hope to attain the ideal, the persons wishing to make a home must start right. They must build their new hopes in the firm rock of religion, for no stable family life has ever existed for any length of time that was not founded in religion.

As making a real home is the most important task for young married people, it is also the most difficult. If the home is to possess that quality which makes it different from a mere public institution, there must be a loving interest, co-operation and loyalty between each member and every other. These qualities will develop largely through the proper attitude of the parents to each other. The children will then naturally acquire the correct attitude.

To the father falls the lot of not only possessing the right mental attitude toward his wife and family, but of supplying the necessary things of life. He must give to his family those necessities of life which inspire a decent standard of living.

The mother must give largely the spiritual tone of the home. She should have good taste in the arrangement of the home so that it will be attractive. She should be able to execute or to supervise good housekeeping, cooking, serving, nursing, for children and husbands are hopelessly handicapped unless the machinery of their home is running smoothly.

All members of the family should feel responsible for and should aim to give at least some of these elements which help to develop cultured citizens. Important among these are music, art and social entertainments.

The Church recommends that every L.D.S. family should have a home evening, where different members of the family might render musical selections, recitations, read good literature, etc, and thereby give more culture to both the one who gives and the one who receives.

True culture is not obtained through outward show for company but through the ordinary doings and sayings of life.

Questions:

1. What is culture?
2. Name different ways in which culture can be developed in the home?

3. How could father help with culture in the home? Mother, brother, and sister?
4. How does religion aid in getting culture in the home?
5. Can you think of anyone whom you know that you think is a cultured individual? Why?

Activity period, 30 minutes. Question Box.

Third Tuesday.

HOME HOSPITALITY:

What do we mean by hospitality? A real welcome is the meaning. Many people, just to impress the guest, will spend huge sums of money to impress the fact that they are "well to do" when really they are ordinary people with ordinary means. Shakespeare says, "This above all else to thine own self be true and it must follow as the night the day; thou canst not then be false to any man." True, the guest should be given the best one has, but elaborate preparations and actions unnatural to ordinary people are foolish in the estimation of the guests. Hospitality is not difficult to give if one is natural. Anyone can see through sham. Many women try to make their visitors feel at home, but due to their make-believe smile, greeting, conversation, etc., the visitors feel as if they would like to leave quickly in order to associate with people who are natural friends.

When a guest is invited to a home all members of the family should be united and cordial in their feelings toward that guest. If either the husband or wife is less cordial than the other toward the guest, great embarrassment results.

The following incident is of a large family who lived in a five-roomed log hut but who had many things which others envied, among which was a considerably large library which people liked to use for reference work. A Relief Society Stake Board Member went to their home to use the library for this purpose and after leaving she made this statement, "Never have I ever been in a home where I felt more at ease. There's a friendly feeling there that I have seldom found in other homes."

The husband may consider the wife by letting her know who he has invited in time for her to prepare for the guest. She should likewise show consideration toward him by treating him in a friendly manner and making the guest feel perfectly at ease.

One never makes others feel comfortable by continually giving excuses and making apologies for things which are not as she would like them to be. It is not good culture to spend too much time showing off children's talents to guests. The children may not seem so dear to the guests as to the parent. It is also well to avoid showing off possessions, such as new clothes, furniture, pillows, pictures, etc.

It is not necessary to have ideal situations to have hospitality in the home, as in the case of a young girl who entertained the teachers' staff. She felt very badly, due to the type of furniture, amount of room, etc., but determined to entertain, she invited the girls to her home. Everything seemed to go wrong, even to her supper, which was to be lemon pie, but

which did not set and had to be served in a "running" condition. After the party she cried, thinking her entertainment had been a failure, but she was later told by the teachers that they would like to come back to her home and enjoy another such friendly evening.

Everyone knows of the hospitality of the Maori people. Reports given in Zion by returned Elders from New Zealand refer to their great love for the Maori people due to the true friendship and wonderful hospitality of the race.

If a guest can be made to feel at home and that he is perfectly at liberty to choose how he shall spend his time, the hostess will have fulfilled her duty.

Questions:

1. What is meant by hospitality?
2. Discuss the situation of the person who would spend a large sum of money entertaining a wealthy friend, and who would treat shabbily a relative or friend who happened to be poor.
3. Tell what might arise out of the fact that husband or wife might be unkind to the guests of the other.
4. Why should a parent not show off his children's talents too much to guests?
5. If the hostess fulfills her duty to the guest, how should the guest be made to feel?
6. Discuss: A guest spends an afternoon with a friend. As the guest is leaving the friend rushes to the couch and hurriedly re-arranges sofa pillows. How does the guest feel?

Activity period, 30 minutes. Song practice, page 71 in M.I.A. Song Book entitled, "You Can Smile."

Fourth Tuesday.

HOBBIES IN THE HOME:

The hurried nervous pace set by industrial civilization forces us to use such fast ways of travel, that they leave us neither time to relax and realize what we are passing or to look forward to what may be just before us. We might fly in an aeroplane when the right time occurs, but there are times when riding will be found a far more pleasant way of travel, and one which will afford us the opportunity to see, feel, and express joy in living. In our leisure hours may be found the freedom of the wondrous out of doors, with all the beauties of nature; the opportunity to read and study books that best suit our taste; time to examine and find ways to improve ourselves; and for friends who are wonderful associates.

Hence, should not leisure bring forth the best that is in us? And should it not find expression in a purposeful hobby or plan of doing things? Hobbies that will make our personalities more beautiful and have a direct influence on our lives.

There are four purposes to keep in mind when choosing a hobby.

1. Make your hobby something that you enjoy doing.
2. Mix ambition and energy with individual ideas to make your hobby

real.

3. Have a purpose in mind.
4. Be determined to finish your hobby when once begun.

Have we ever thought what would happen to us or what we would do if love and interest were taken from what we are doing? With a hobby we may have something to fall back on, something in our old age to keep and maintain for us an interest in life.

From among our friends we may find the following hobbies which have made wonderful impressions on their personalities, such as keeping young, love of art, nature, music, dressing up common things and making them attractive, being orderly, loving work, saving and accumulating something for future use, bringing sunshine into the lives of those less fortunate, or helping others to help themselves as has been the hobby of many. Henry Ford, John Wanamaker and Andrew Carnegie are praiseworthy examples. Cultivating the play spirit has great personal and social benefits, and is a hobby we need in keeping young. Another necessary hobby for renewing youth is to keep actively interested in the young people. The following are a few of the many hobbies which may be made purposeful: Good reviewing writing poetry, social service work, camping, hiking and using a camera with a purpose, for example, to collect beautiful trees or birds.

There is a widow in our community whose hobby has been the remembering of the birth dates of the members of each household in which she has served as a nurse. After many years the number of dates has come to out-number the days of the year, but instead of becoming a burden to her, has become a source of deep pleasure, and has broadened her contact and strengthened her personal interest in life.

Every Sunday morning for years we have had a beautiful basket of flowers brought to the church by a sister who has made a hobby of flower culture and who shares and inspires us with her love for the beautiful.

Nothing will more effectively develop the ability of children than allowing them to have hobbies of their own, something in which they are deeply interested, for they are then eager to give it their best thought and attention.

Perhaps it is not always wise to insist that children stick to one thing against their desire, for when interest lags, the mind does not re-act properly.

Some families make themselves distinctive and strong by maintaining the hobby of thrift, generosity and hospitality. It would be well for all Gleaners to revive the almost forgotten style of hobby-riding for mother and father, and help them to renew the spirit and find together new changes of interest which will bring them rest and a new desire to live.

Questions:

1. Is it better for a child to have a variety of hobbies of his own choosing than to require him to direct all attention to one?
2. How may we direct our individuality and make ourselves different? Give examples.
3. What are some of the hobbies in which both mother and father may enjoyably take part?

PRIMARY ASSOCIATION DEPARTMENT

Primary Presidency of the Church

Mary Anderson Isabell S. Ross Edna H. Thomas

Presidency of the Primary Association of the New Zealand Mission:

Bernice J. Manwaring Artemesia R. Ballif Teiti Kamau

DEAR PRIMARY WORKERS,

Our special message to you this month is: Send in your reports and sixpence fund as quickly as you possibly can. Be sure to urge every officer and child to pay his sixpence. Perhaps to add interest you could have a contest between the different classes of your Primary to see which can get a 100 per cent. paid fund first.

Games for the Month:

Group I. Play "Simon Says Thumbs Up." The child must put their thumbs up, down or sideways if "Simon" says to do it, but must hold them still if "Simon says" is not put before the command.

Group II. Ducks Fly. It is similar to "Do this" but more difficult. For example, the leader may say, "Boys run" and run in place, when all must do just as he does. But if he should say "Fish run" or Fences run" they should not, as fence and fish cannot run. Likewise, he may say "Birds Fly" and all may imitate, but if he should say "Frogs fly" they must not. Many exercises may be used, such as, walk, jump, stoop, swim, fly, hop, throw, catch, bat, whirl, etc. Whenever the leader sees any player fail to imitate when he should or imitate when he should not, he may call that one to be leader in his place.

Group III. Merry-Go-Round. Players in a double circle, inside line starts with right hand toward center, the two lines marching in opposite directions. An odd player stands in the centre, and on a signal, or when music stops, all stop marching and with right hand grasp right hand of partner; the odd player tries to get a partner. The one left out goes in centre next time.

Handwork for Month:

Group I. Paste autumn leaves in your Leaf book, writing the names underneath each leaf.

Group II. Make a picture roll on "Service" for your picture machine. Have the children bring the pictures to paste on the cloth, and make it while in class.

Group III. Make some "balloons" to fly on windy days. Take pieces of coloured paper six inches square. To each piece of paper, cut two pieces of yarn or string sixteen inches long. Tie the ends of these to opposite corners of the balloon. Put a few pebbles in a piece of paper, and tie as a balance-weight at the point where the strings cross. Then add a long piece

of string to hold on to when you fly the balloon.

Practice Song: "Little Knees Should Slowly Bend."

Memory Gem:

Do your best, your very best,
And do it every day;
Little boy and little girl,
That's the wisest way.

GROUP 1.

(Children 4 to 6, inclusive)

Lesson I.

To the Teacher: One of the very earliest things a child learns is self-control—control of the little hands, the head, the feet, etc. How proud we are to see baby safely transport the crust of bread to its mouth instead of to its nose or ear or eye, and surely our delight knows no bounds when the darling first stands alone.

Equally important is the ability to control one's inner-self, his tongue, his temper; or to be able to stand gracefully before his group to take his part.

During this month let us teach the little folk in our charge simple lessons in self-control, remembering that such lessons are taught as much by example as by precept.

Song: "Jesus Wants Me for a Sunbeam."

Subject: The Story of Jesus and the Judge.

Objective: He grows stronger who learns to control himself.

Prayer: Asking Heavenly Father to help us become good men and women.

Talk about the kind of men and women the children would like to become and what they must do if they would grow to be strong and good. Help the children to understand that there are many hard things they will have to do, but that the boys and girls will win who can control themselves. Explain "control." Talk about some of the things that upset and worry little children, and how some of them may be remedied by the little folk.

Tell the story of the trial of Jesus before Pilate and the leaders of the Jews. His prayers for help in the garden, and how He suffered cruel treatment with patience, never answering back. (Luke 22 : 39-43; Mark 4 : 53-61; 15 : 1-20).

Help the children to understand that because Christ could suffer and die and forgive those who treated Him badly, He became great, even God.

Memory Gem:

If you have a task that's hard,
Brace up like a man and do it.

Story.

THE STORY OF TWO LITTLE BOYS.

The sound of an angry, sobbing little voice heard in the hall was followed by the entrance of Robert, his small face all frown and rebellious

tears streaming from his big brown eyes.

"I won't wear it," he cried, "I won't! I won't!" and he pulled the offending white knit cap off his head and flung it on the floor.

"What is the trouble, Robert?" Uncle Tom looked up from his book. You could always be sure of Uncle Tom's sympathy.

He went over to the window and was sobbing out his grief when mother came in.

"The—the—boys—called me—Sissy," he began, his tears flowing afresh at the recollection. "I'm not Sissy. I'm a big boy and I won't wear it."

His mother put her arm around him. "My poor little boy," she said, "Why didn't you tell them that you'd been sick, and that mother was afraid you'd take cold, and that Martha's cap was warmer than yours?"

"Did and they laughed."

"You leave him with me," said Uncle Tom. "I'm going to tell him a story."

So mother went away, and Robert settled down in Uncle Tom's strong arms with a long sobbing sigh. Even a story didn't look very joyful just now. But the very first words claimed Robert's earnest attention.

"I want to tell you about another little boy who had to wear something that was a girl's. And it was worse than a white knit cap," said Uncle Tom, "for it was a bonnet—a sunbonnet."

"Big as me, was he?" questioned Robert.

"Just about. And that wasn't the worst of it—he had to wear long curls, too, just like a girl."

"O—h!" Robert exclaimed. "And did the boys laugh at him?"

"They did."

"And did—did—he cry?"

"Cry? You ought to have heard him. He just howled."

"And then what?"

"Well, you see, it didn't do a bit of good to cry; the boys only laughed more when the found it teased him. They called him Miss Nauey and Mother's Baby, and a lot of other names that almost broke his heart. But somebody told him to try laughing with the boys instead of crying and getting mad and running away, and he didn't have a bit more trouble about it. They stopped their teasing as soon as they saw he had pluck enough to laugh."

"I don't believe—these—boys—would."

"You just try it next time and see."

"Did the little boy grow up to be a big man?"

"Of course he did."

"And play football, like you?"

"Certainly."

Robert thought hard. To be a big man like Uncle Tom and to play football were two of his great ambitions.

"And was he just as big a man as if he hadn't had to wear the sun-

bonnet?" he asked.

"Just as big, and a good deal better, I guess, because he learned that it is always best to laugh off such troubles, if you can, instead of getting angry or grieving over them."

"Is that little boy a man now?"

"Yes."

"I wish I could see him."

"All right, look at him."

"Where?" and Robert looked up and down the street.

"He isn't out there; he's right here."

Robert stared around the room, and then into Uncle Tom's laughing eyes.

"Oh," he said, "I know now—you!"

LESSON II.

Subject: OUR TWO SELVES.

Objective: To teach that if we would help our good little selves win, we must listen to the right voice and obey it.

Talk about the kind of boys and girls, and men and women we want to be. Help the children to understand that there are two little people in every one of us—one of them is trying to help us to grow big and fine. These two little people are always fighting. Which will we help?

Stories:

Junior was sitting on the floor building a tower—such a high, splendid tower—from the blocks his father had brought him for his birthday. When it was finished he ran to tell mother, for she must see it. But before mother could come, Junior's gray kitten, "Fluffy," walked in to see what all the excitement was about, and seeing the splendid tower she ventured near—too near—for her tiny nose touched the blocks and down they came. When Junior, coming back with mother, saw the blocks on the floor, he was very angry. He picked up a block to throw at Fluffy, for a little voice said, "Naughty kitten to spoil the high tower built with blocks." Junior would have thrown the block but another voice said, "Poor Fluffy, she didn't mean to spoil the tower." Junior dropped the block, and when the kitten came purring up to him so trustingly, he was glad that he did not throw it. Which of the two little people do you think Junior was helping?

Once, a little girl, while waiting in the photographer's parlor to have her picture taken, got into a quarrel with her little brother. In the midst of it the man called, "Ready, Miss," but as the little girl went forward she caught a glimpse of herself in the mirror.

"Oh, please wait," she said in distress, "one picture is going to Uncle Dick away off in Kansas City, and I want another for my teacher. I don't want them to see this face."

"Why, have you two faces, little girl? I didn't think that this was a very good one. I'll wait till you put the other on."

How funny the photographer was.

Bessie burst out laughing at the thought of taking a face like a dress and putting on another. And then the man said:

“Now, that’s a face you needn’t be ashamed to send anywhere; I wonder why you don’t wear it all the time.”

Memory Gem:

“Do your best, your very best,
And do it every day;
Little boy and little girl,
That’s the wisest way.”

What kind of faces shall we wear this week? Let’s see.

LESSON FOR GROUP II. (Zeegees and Zeebees). (Ages 7 to 9, inclusive).

Lesson Material:

Subject: ABRAHAM, WHO LOVED GOD.

Objective: Love and Obedience to Our Father in Heaven brings blessings. (Bring to class a picture of a mother and her child. If possible have one that includes the father, though these are much harder to find.)

Here is a mother and her little child. When the child is small, what does the mother do for it? As it grows older and can do some of these things for itself, how does she help it? (By direction). Who helps the mother? Why do all mothers and fathers do all this for their children? (Because of their love for them).

Our Father in Heaven loves all His children too—big folk, little folk, poor people, rich people, sad ones or gay—God loves every one of us. When we love our Father, we do as He directs us. Then we see His love for us very plainly.

A long time ago, not many years after Adam and Eve made their garden, there lived a man named Abraham. Many of the people who lived near him had forgotten our Father’s love, and did things which displeased Him. Abraham alone remembered.

God talked to Abraham. His very words are in the Bible. I will read them to you. (Read Genesis, 21 : 1, 2 and 3).

Abraham didn’t wait. The herds of sheep were gathered together, for these would give travellers food and clothing. The cattle came from the hills. Camels were bought to carry the folded tents and all the household goods. I suppose there were many things which the family would like to have taken, which had to be given away or sold.

Travelling was hard for everyone in those days. The loaded animals walked very slowly. Sometimes they paused to rest in the shade. The little sheep soon became tired and thirsty. The dogs who helped drive them licked their sore and tender feet. Those who rode the tall camels were rocked back and forth with the swaying motion.

With all the hardships Abraham never complained. He knew he was doing what God wanted him to do. The Bible says, “They went forth to go into the Land of Canaan; and into the Land of Canaan they came.”

At last the tedious journey was over. Now came a great blessing. The Lord said to Abraham, “I will give all of this country to your children.”

Abraham wondered at His promise, for at that time he had no boys or girls to love. He could see no way that the pledge could be fulfilled, but he never doubted our Father in Heaven. He knew it would be done somehow. To show that he appreciated God's love and care, he built an altar and thanked Him for all His blessings.

For a brief time Abraham had to take those that were with him to Egypt because there was a famine in the land. His blessings followed him. We read in the Bible (Genesis 13 : 2) as soon as they returned to their own country they showed their love for God by worshipping at His altar.

With all his prosperity, Abraham was sad. When he looked over all his possessions, his sheep, the cattle herds, his gold and silver, the beautiful country, he sighed. He still lacked one gift of love—children. Then our Father said to him, "Look now toward Heaven. Count the stars if you are able. So shall your children be."

Of course this was not done in one generation, but the promise was fulfilled. Many millions of people trace their ancestry to Abraham. The whole Jewish race is accounted for in this way. There were many kings, many wise men of this people. Greatest of all, the King of Kings, God's own Son, Jesus, came to us many years after through this family.

Did you know that we are told how we may show our love for the Heavenly Father? His Son, Jesus, said, "Ye are my friends if ye do whatsoever I command you." (John 15 : 14). Then He said in another place, "This is my commandment, that ye love one another." (St. John 15 : 12).

This is not always easy to do. But if we try hard, we have a priceless reward—one that cannot be bought—a happy spirit, a contented mind, a sense of peace.

In being kind to each other, in doing loving service, we are showing our love for our Father in Heaven who loves us.

Memory Gem:

"I woke before the morning, I was happy all the day.
I never spoke an ugly word, but smiled and stuck to play
And now at last the sun is going down behind the wood,
And I am very happy, for I know that I've been good."

—Robert Louis Stevenson.

LESSON II.

Objective: Loving Service Brings Its Own Reward.

Lesson Material:

Story: FLORENCE NIGHTINGALE. (An example of loving service).

Do you remember what Jesus said we would do if we loved him? Can you remember what His commandment was?

There have been many folks who have loved the people they met every day, so that they did loving service for them. Often they worked very quietly. They did not want honours. They wanted to help. Such a worker was Florence Nightingale.

She lived many years ago. Her birthday was May 15th, 1820. She

must have studied hard when she was a little girl, for when she was seventeen she knew science, classics, mathematics—was a fair artist, a good musician, could speak French, German and Italian.

Florence was particularly fond of animals. It is interesting to know that her first attempt at nursing was performed on an old Scotch shepherd's dog which had an injured leg. From that day on, it became a custom when anyone had a cut or a bruise, or a sick animal, to send for her. Her mother and the vicar (who had studied medicine in his youth) advised what should be done in many cases.

After studying nursing for many years, she visited and inspected hospitals in London. Later she made a tour of Europe, going through institutions in nearly every country. After going into further training in Berlin and Paris, she felt that she was ready to manage an institution for the sick. She did this successfully in her own country.

It took years for all of this special preparation. How hard she must have worked! How tired her frail body must have been! But how well prepared she was for this great piece of service.

At this time the terrible Crimean war broke out. The fighting was going on very far from home, for the English were fighting the Russians over by the Black Sea. Some of the hospitals were in Turkey. A few were well managed, but others were in a frightful condition. Miss Nightingale offered to go to the worst of these, the one at Scutari.

Women didn't nurse the sick soldiers in those days. There were all sorts of objections to be overcome. Finally, however, she arrived at her work.

Conditions were worse than we can imagine in our day. There were no proper beds—the men lay on the floor of a long shed-like place; there was no suitable bedding—the wounded lay in their woollen blankets with their blood-soaked uniforms hardened on to them; no food that was suitable or properly prepared; darkness, dampness, suffering everywhere.

How grateful a sick soldier must have been to have a clean bed to rest in, to have clean clothing for his person, to have his wounds properly dressed, to have nourishing food.

Not only did she manage all this, but the nurses who were under her supervision often took time to write letters to the homes of the sufferers.

As for Miss Nightingale herself, it seemed as though she didn't know when to stop. After the doctors and attendants had gone, she would take a lamp and go from bed to bed, from corridor to corridor, to make sure that all was well. Sometimes the soldiers called her "the lady with the lamp."

How the men and boys, for some of them were just that, loved her. One writer, a Mr. Macdonald, who saw her work says, "Wherever there is disease in its most dangerous form, and the hand of the spoiler distressingly nigh, there is this incomparable woman sure to be seen. She is a ministering angel without any exaggeration in these hospitals, and as her slender form glides quietly along each corridor, every poor fellow's face softens with gratitude at the sight of her."

How the people in England worked to help her! From the Queen to

the humblest person, all were making bandages and warm clothing for the soldier.

Working so hard finally told on the strength of the brave little woman. There was a long period of illness and a very quiet return to her own country. Though she never fully regained her health, she was happy, because she had been of use to others.

When certain influential people asked what she would like as a reward for her services, she asked for money to start a hospital at home! No; a thing would she have for herself.

Have you heard of the Red Cross? Can you guess where this great movement started?

Surely this brave soul kept the commandment that we love one another.

Lesson for Etiquette Meeting

Lesson Material:

Cleanliness and Health.

Story: THE WOODEN HORSE OF TROY.

Once upon a time the armies of the Greeks were at war with a people called the Trojans, who lived in the powerful city of Troy. For a long while the Greeks camped outside the city of Troy, and tried to capture it, but the Trojans with spears and arrows and great stones drove them off and killed some of their strongest leaders.

At last Ulysses, one of the wisest of the Greeks, thought of a plan by which to capture the city through a trick. The Greeks pretended to be giving up the attack. Their ships sailed away and hid behind an island nearby. The Trojans, thinking the war was over, poured out of the city where they had been shut up and eagerly examined the deserted camp of the Greeks. In this camp they found a very strange thing, an enormous wooden horse.

They were curious about this horse, for no one could think of what use it might be. Some wanted to bring it into the city as a prize; others were afraid and advised them that it be left on the seashore. At last they were persuaded that it would be a fine thing to have the wooden horse in the city, so they managed with great difficulty to get it inside the walls and ended the day with feasts and rejoicing.

Now this is what the clever Greeks had done. The great horse was hollow, and inside it were Greek soldiers. In the night, when the Trojans were asleep, these soldiers came out and opened the gates of the city to the rest of the Greeks, who had sailed back and landed after night-fall. In this way the mighty city of Troy was at last taken.

What do you suppose this story has to do with keeping well? Just this. The disease germs are our enemies, just as the Greeks were the enemies of the people of Troy. We can keep them out, just as the Trojans could have kept out the Greeks, but very often we do what the Trojans did. We bring the enemy into the city; we put the germ or disease right in our own mouths. Let us see how we can be on our guard against doing anything so foolish.

The Trojans knew that the wooden horse had been made by the Greeks

and left by them in the camp, and they should have been on the watch for some danger from it. Where should we look for our enemies, the disease microbes, so that we may not let them get into our bodies?

The fingers are among the busiest and most useful part of our body. Writing, sewing, playing the piano, carrying things, and holding things—there are few waking hours when they are not serving you. In the course of a day they handle many things, and many of these things are dirty. Nearly everything you touch has microbes on it. Most of them, of course, are harmless germs, but often there will be other kinds that have come from some person who was coming down with a disease or who was a carrier of the germs of the disease. Then, if you are not careful, those busy fingers of yours may play the part of the wooden horse and carry the enemy right into your mouth, or to the piece of bread or the apple that is going into your mouth.

This is the reason why older people are right in saying to you often, "Wash your hands, Johnny," or "Your hands are dirty, Susan." It is not simply that they are fussy about your looks, though dirty hands are not very pleasant to look at.

The next time it seems a bother to wash your hands before lunch or before eating an apple, remember the Trojan horse. Don't let the microbes play a trick on you. Scrub them away with warm water and soap. Do a good thorough job of it. Then wipe your hands on a clean towel.

Repeat together, "The hands should be thoroughly washed before we eat."

GROUP III.

HUIA GIRLS AND TRAIL BUILDER BOYS.

Subject: Revelation.

Objective: Blessed are They Who Believe the Words of Those to Whom God has Revealed Himself.

Lesson Material:

Memory Work:

"Surely the Lord God will do nothing but He revealeth His secrets unto His servants the prophets." Amos 3 : 7, or:

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." II. Chronicles 20 : 20.

Talk with the girls in a clear and simple way about how and why God reveals Himself to His children on the earth. Help them to feel that one will be blessed if he obeys what the servants of God tell us to do.

Our own earthly fathers are always helping us by telling us what to do, and if we follow their advice we are always better off than if we do not listen to what they tell us. So it is with our Heavenly Father. He is so good and wise that He knows what is best for us. He tells us what we should do through revealing (or telling) His words to His special servants, called prophets. Then if we obey what the prophets tell us to do we will be blessed, for we are then doing what God wants us to do.

Not any man can become a prophet. He must be called of God, by prophecy, and by the laying on of hands by those who are in authority. That means that someone who is already a prophet must lay his hands upon a man who is pleasing in the sight of the Lord, and bless him, before he, too, can become a prophet.

The Lord always speaks to the people of the earth through these men, and if we obey them we shall be blessed.

To Adam, our first parent, God revealed His will. He talked with the Lord, just as we speak to one another. After Adam and Eve had sinned and were driven out of the Garden of Eden they remembered the Lord, and they prayed to him. After they had prayed for a long time the Lord spoke to them, but they could not see Him. He told them many things, and gave them commandments to obey. (Pearl of Great Price. Moses 5 : 45). This is the first time that God revealed Himself to man.

All of the prophets who have succeeded Adam were blessed with the same gift of revelation.

A man named Enoch was the next great prophet. He was so blessed that he "walked with God."

Let one of the girls tell very briefly how, through Noah, the Lord warned and urged the people to repent of their sins, and how those who listened and obeyed were blessed and those who did not were destroyed in the flood. (Gen. 6 : 5-22; Gen. 7 : 11-24).

Let another girl tell how through revelation God told Moses to lead the Israelites out of bondage, and how, through all the forty years the people were in the wilderness, God always told Moses what to do. (Exodus 3; Exodus 4 : 1-23, 28-31, etc.)

So it has always been that the Lord has given instructions to His people, each in his time, through His servants, the prophets.

Here is a little story taken from the Bible to show you how one great man was blessed through doing what his prophets told him to do.

Story: THE GREAT CAPTAIN WHO OBEYED THE PROPHET.

Once there was a little slave girl in an ancient city called Damascus. This city was the capital of a country called Syria. The King of Syria lived there, and his generals and his officers. All the people of Damascus were very proud of the city, because it was so beautiful. Two rivers of clear water flowed through it, and by the side of the rivers were trees with green leaves, and in the fall, ripe fruit. The people thought their rivers were the most beautiful in the world.

The land of Syria was a neighbor to the land of the Hebrews, and there was war for many years between the Syrians and the Hebrews. That was why the little slave girl lived in Damascus. She was a Hebrew, and once when the Syrian Armies made a raid into her land, she was captured and brought away. That was the way armies did in ancient war, and no one thought it was wrong.

The little girl was sold in the slave market to Naaman, one of the great generals of the Syrians who took her home to wait on his wife. They must have been kind to her, for when her master became sick she was sorry

and wished he could be made well.

Naaman lived in one of the beautiful homes in Damascus. He was very wealthy, and had many servants. He was a friend of the king, and when he went to court all the people bowed down to him. But none of these things made him happy, for he was ill with leprosy, and there was no known cure for this terrible disease. Often one who has it has to go away and live all by himself.

Perhaps Naaman had forgotten all about the little slave girl. She was so unimportant in the house that he didn't even know her name. She kept thinking of her own home so far away, and the things that her mother had told her about a prophet of the Lord, named Elisha, who could cure the sick if they obeyed him.

One day the little girl said to her mistress, "Would that my master were with the Prophet Elisha, in Samaria, for he would cure him of his leprosy."

Someone who heard it told Naaman what the little slave girl had said, and Naaman told the king.

"There is a man in Israel," he said, "who can cure me of my leprosy."

The king was as eager as Naaman himself. He had been at war with the king of Israel, but if Naaman could be cured in Israel he would be a friend of the king.

"I will write a letter to the king of Israel," he said, "and you shall take it to his city, Samaria."

Naaman set out from Damascus, with a company of guards and rich presents for the one who should cure him. And at home Naaman's wife had a long talk with the little girl about the prophet in Israel and things she had learned in her own home.

But when the king of Israel read the letter he was afraid, for it said, "I send with this, Naaman, my servant, that you may cure him of his leprosy."

"Am I God, to kill and to make alive?" said the king of Israel. "How can I cure a man of leprosy? He seeks a quarrel with me."

Through all the land the story ran and all Israel feared that Syria was planning to fight again.

Elisha, the prophet, heard of Naaman, and he sent word to the king. "Let Naaman come to me, and he shall know that there is a prophet in Israel."

Now, Elisha was the very man to whom the little slave girl meant her master to go, but between them, the two kings had almost sent Naaman back without seeing the Prophet.

So Naaman came with his horses and chariots and all his band of soldiers and servants, and stood before the prophet's door.

But Elisha did not even come to the door to meet the great general. He only sent out a messenger who said, "Go and wash in the river Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean."

Then Naaman was angry with Elisha, and went away and said, "Behold

I thought that he would have come out to me and stood and called upon his God and cured me. Go to the Jordan, indeed! Are not the rivers of Damaseus better than all the rivers of Israel? May I not wash in them and be clean?"

But some of his servants were cooler than their master. They came to him and said, "My father, if the prophet had told how to do some great thing would you not have done it? Why not, then, this small thing?"

Then Naaman went down the hills to the Jordan and dipped himself seven times in the Jordan, as the prophet had told him, and he was cured.

Then Naaman returned to Elisha, he and all his company. He urged him to accept the rich presents which he had brought, but Elisha refused to do so saying, "Go in peace." So Naaman departed to his own country.

Why did not Naaman do what the prophet told him immediately? Are we the same sometimes?

Remember that just as Naaman was blessed by obeying the prophet of the Lord, so will we be.

LESSON II.

Note to the Teacher: If you take the "Children's Friend," you will find some splendid material on these lessons given in the February issue, pages 95 to 99.

Last lesson we were told how, in olden days, the Lord revealed His will to His servants the prophets, and how those who obeyed him were blessed.

Does the Lord have a prophet on earth to-day just as He did in olden days? Yes, of course. He first revealed Himself to Joseph Smith, appointing him to be a prophet, seer and revelator, and Joseph Smith in turn gave his power to Brigham Young, who passed it down to the next President. So this power has been given to each president of our Church in these last days.

The Lord told Joseph Smith many things that the people should do, and these things have been written in a book called, "The Doctrine and Covenants."

Ask one of the girls to read the title page of this book, beginning: "The Doctrine and Covenants of the—" and closing with, "For the building up of the kingdom of God in the last days."

Can you tell about some of the revelations the Lord gave to His prophet in this book?

The Law of Tithing is one.

The Word of Wisdom is another.

Can any of the children tell how they will be blessed by obeying the Word of Wisdom? (Encourage the children to tell how it will make their bodies stronger and their minds clearer.)

Here is a little story to show how one good woman obeyed the prophet's command to pay tithing, and was blessed for so doing. It is told by President Joseph F. Smith, the sixth President of our Church, who was a nephew of Joseph Smith. He says:

"I recollect most vividly an instance that occurred in the days of my childhood. My mother was a widow with a large family to provide for.

Money was very scarce, and there was little food for us to live on. One spring when we opened our potato pits. She had her boys get a load of the best potatoes and she took them to the tithing office. As there was very little money among the Saints then, they used to pay their tithes in whatever they had. Potatoes were scarce this season. When we drove up to the steps of the tithing office one of the clerks came out and said, "Widow Smith, it is a shame that you should have to pay tithing." He scolded my mother, calling her anything but wise. My mother turned upon him and said, "You ought to be ashamed of yourself. Would you deny me a blessing? If I did not pay my tithing I should expect the Lord to withhold His blessings from me. I pay my tithing not only because it is a law of God, but because I expect a blessing by doing it. By keeping this and other laws I expect to prosper and to be able to provide for my family.

"The tithes of her sheep and cattle, the tenth pound of her butter, her tenth chicken, the tenth of her eggs, the tenth calf—a tenth of everything she raised was paid. It was not long until she had plenty to provide for her family. She prospered because she obeyed the laws of God."

And so will we, if we obey Him and His servants.

Waikato Primary Report

The officers and children of the Waikato Primaries were delighted with the different programmes rendered at the Hui Pariha at Huntly on the 5th and 6th of April. Sisters Maizie Whatu and Ngairo directed the sports on Saturday afternoon. A very appreciative audience attended the programme in the evening. The children did exceptionally well with their different parts during the evening's entertainment, and all felt happy and pleased with the results of the day and evening.—
By H. Wainia Davis.

The Mutual Programmes at Hui Tau displayed a polish that has never been equalled by that organization since its incipency in New Zealand. With Elder J. Reed Jones at the helm of the Y.M.M.I.A. and Louisa Magleby captaining the Y.L.M.I.A., they have performed a very commendable work. They were released and Elder A. Golden Andrus and his wife Lisle Andrus were appointed to carry on the work. We wish the released officers happiness in their new endeavours, and hope to show our appreciation of the new officers by supporting them.

CE KUMARA

Na "Enahi" Box 72, Auckland

* * * *

The Dessert Song: "Eat More Fruit."

"There's a limit to all things," says George, the Newly-wed. "I don't mind helpin' with the dishes or helpin' to sweep the house, but I won't wear pink ribbons on my night-shirt to fool the baby."

Manager: "We want a man who can answer all sorts of questions."

Applicant: "I'm just the man you want, sir; I am the father of seven children."

"Why, Malcolm," exclaimed the Sunday School teacher "I'm surprised to hear you say there is no devil."

"It's all bunk," returned the smart youth. "Just like Santa Claus, it's your father."

"When I was out on my first mission, I thought nothing of a ten-mile walk," said President Magleby.

Elder Lewis: "Well, I don't think much of it, either."

The American was very graciously being shown points of interest in an English town. The English guide pointed to an automobile going down the street and commented on the trimness of its build. "Oh, that's nothing compared with the motor cars of America," said the "Yank." They proceeded farther, and the next point of interest was a large public park. "This is one of the largest parks in England," remarked the English man. "It's a mere lawn to many in America," retaliated the American. Finally, coming to a large building, they stopped and the Englishman was commenting on its architecture. "Very small, this building; why, we have many just like this only twice the size," was all the comfort he could elicit from the American. Then with a shout of triumph the Englishman replied: "No doubt you have; this happens to be a lunatic asylum."

The actor's sad story: Ambition egged him on, but the audience egged him off.

Te Karere



WAHANGA 24

APERIRA, 1930

NAMA 4

Kei te Whaiwhakaaro Ranei Tatou Enaianei?

Na ERATA HAKIHANA

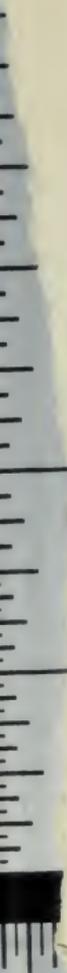
He Matenga

SEE PAGE 127

1930 Hui Tau Report

ELDER N. P. OLSEN





TE KARERE

23 o APERIRA, 1930

HOANI EPARAIMA MAKAPI *Tumuaki Mihana*

HERARA O. POATA
Etita

REI M. WIREMU
Etita Hoa Awhina

Eru T. Kupa raua ko Toké Watene nga Kai-whakamaori i ata wehea mo "Te Manu Tangi Pai" ara TE KARERE.

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

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He mea whakamaramatanga mo nga ropu o te Tohungatanga, te Hui Atawhai, Kura Hapati, Paraimere, Miutara, me te Kura (M.A.C.)

He mea panui atu ia marama e te Mihana o Niu Tirení o te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.

Ko te utu mo Te Karere e rima hereni (5/-).—Tukua mai o koukou reta ki te Etita o Te Karere, M.A.C., Hastings.

Me matua utu tau pepa ka whiwhwi ai—"He huruhuru hoki te manu ka rere."

Nga Whakaaturanga

HE POWHIRI Hui Pariha

Whakarongo mai! Whakarongo mai! E nga hau e wha o enei motu o Ao-tea-roa me te Waipounamu. Ka tu te Hui Pariha o Taranaki ki Manaia a te 17 me te 18 o nga ra o Mei, 1930. Haere mai! Haere mai!! Ki konei tatou whakakii ai i o tatou ngakau ki nga kai whaka-te-wairua. Kia tu rawa ake ai tatou i te aroaro o to tatou Ariki tau ana te rangimarie me te whakapono.

No reira, haere mai. Haere mai!

Na Edward B. Jackson *Tumuaki Takiwa*
Turaki Manu *Tumuaki Peka*

All material desired to be entered in Te Karere for any special month must be in before the first of that month.

A convention for all auxillary officers of the southern part of the mission will be held at the M.A.C. on the 14th and 15th of June 1930.

Arrange your work now, so that you may be able to attend this convention and profit by the instructions received therefrom. You will see and hear something new that you may use to good advantage in your various districts.

Have you sent those news items to "Enahi", Box 72, Auckland?

TO M. MEN

The 30 min. activity period is to be used as follows:

1st Tuesday — Meet with Gleaners.

2nd Tuesday — Reading "University of Hard Knocks", or "So Big".

3rd Tuesday — Debating or discussing political or social topics.

4th Tuesday — Singing.

TE KARERE

Wahanga 24

23 o Aperira 1930

Nama 4

Kei te Whaiwhakaaro Ranei Tatou Enaianei?

Tena koutou ko nga mea i uru mai i nga tauira a to tatou Ariki Tapu. Kia ora ano hoki i nga manaakitanga maha a te Atua kaha rawa. Ka nui te kaha o toku hinengaro mo te pono me te tika o tenei mahi whakamiharo. Na, ki ta te whakaaro nui he tino mea nui kei roto i enei pukapuka e rua o te Hahi. Ko te Paipera raua ko te Pukapuka a Moromona. Hei whakanui i o tatou whakaaro ki nga taonga o te Rongopai.

Kua puta mai te whakapumautanga i nga whakamaramatanga o enei pukapuka e rua, e tino mohio ana tatou, ko enei pukapuka he mea tuhituhi na nga poropiti tapu a te Atua, me nga kai whakamaori, kai tuhi hitori mai ano i te wa i a Arama Noa, Aperehama, Mohi, Eraia, Hoani Kai Iriiri, Ihu Karaiti, ki a Pita, Hemi, Hoani. I reira mai tae iho ki a Hohepa Mete (Dispensations).

Tenei ano tetahi mea nui kia mohiotia e tatou: e kore rawa te tangata e whai uri me i kore te takanga o Arama i whiwhi ai ia ki te tinana matemate. Kenehi 2: 17.

Na ka kite tatou i konei na te kainga o Arama raua ko Iwi i mate ai raua, na te kainga i nga hua o te rakau o te matauranga ki te pai, ki te kino.

Na kia pa enei mea katoa ki a tatou i roto i tenei ora ki te matauranga. Kia kaha tatou ki te pupuri i nga whakahaunga a te Atua. Kia kua tatou e whakapoke i o tatou temepara tapu, ara kia takahia e nga he o te ao. No reira, ki Ihowa kei runga ra, nana i whakarite i mua o te orokohanganga o te ao, nga ture tapu mo te ora ki te tangata, ara kia whiwhi ai ia i te oranga tonutanga. A kua whakaritea mai nei i nga ra whakamutanga whakaaro hoki ki a tatou.

Heoi ano, ko te mea tino nui rawa mo tatou kia whaiwhaaro ano ki te wa o te aranga mai o te hunga mate. Tirohia e tatou nga mahi a Paora me nga kupu o te Pukapuka o Moromona, I. Koriniti 15: 21, 22: "Na te tangata nei hoki te mate whaihoki na te tangata te aranga o te hunga mate. I roto hoki i a Arama ka mate katoa nga tangata whaihoki i roto i a te

Karaiti ka whakaorangia katoatia." I. Timoti 2: 6: "I hoatu nei i a ia hei utu mo te katoa, he mea whakarite i ona wa ake." Arami 40: 16, 17, 18. Nana tenei ano tetahi kupu kua korerotia he aranga tuatahi ano; he oranga mo te hunga katoa o mua, o naiane, o muri atu ano hoki, a tae noa atu ki te aranga mai o te Karaiti i te mate.

Na kahore o tatou whakaaro ki tenei aranga tuatahi e korerotia peneitia nei, ko ia ta aranga mo te wairua me to ratou tukunga atu ki te hari, ki te pouri ranei. E kore ano hoki e ahei kia kii ko tona tikanga tera.

Nana ko taku kupu atu tenei ki a koe kahore, engari, ko tona tikanga tenei, ko te whakaotahitanga o te wairua me te tinanan mo te hunga i nga ra o Arama, a tae noa atu ki te aranga mai o te Karaiti.

Na reira, ki a tatou kia repenata, he homaitanga aroha tenei na te Atua. Matiu 3: 2: "Repenata koutou kua tata noki te Rangatiratanga a te rangi." I a Ihu ano i haere atu ki te kauwhau ki Kariri i te rangatiratanga o te Atua, i mea ano ia kia repenata ratou. Waihoki i muri mai a tona rīpekatanga i haere atu nga Apotoro ki te kauwhau te Rongopai o te repenatanga.

E ki ana te Pukapuka a Moromona mo taua tikanga putake ano hoki. Arami 34: 32, 33, 34, 35. ". . . kauaka e whakaneke atu i te rangi o to koutou ripenetatanga ki te mutunga ra ano; no te mea, i muri i tenei rangi o te ora, i homai nei ki a tatou hei whakariterite mo tua atu i te mate, na, ki te kore tatou e whakapau i to tatou taima i a tatou i tenei ora, ko reira puta mai te po e pouri ai, e kore nei e ahei kia mahia tetahi mahi." Tirohia etahi o enei rarangi.

Kia mahara hoki tatou ki nga whakahaunga e rua a te Karaiti. Tuatahi, me aru tatau i a Ia. Tuarua, i tona wehenga atu i nga apotoro, i ki mai ia, ka tukua mai e ia te kai whakamarie, mana ratou e arahi i roto i te pono. Na reira, me aru tatou i a te Karaiti, me whakaae hoki ki ana tikanga katoa i whakaakona nei e nga apotoro ki nga tangata i taua wa i raro o te Wairua Tapu. Ahakoa ratou e whakahengia ana e te ao katoa. Ko taku whakawhetaitanga tenei mo te maramatanga o nga kupu a te Atua me Tana Tama me Ihu Karaiti ano hoki ko nga tauira i whakatakotoria e ia, mo tatou katoa he oranga tonutanga i roto hoki i tona kororiatanga nui.

Na reira ano, ko taku patai tenei: "Kei te whaiwhakaaro ranei tatou inaianei? Kei te aha ranei?"

Na ta koutou pononga i roto hoki i te Rongopai pono.

Na Elder Edward B. Jackson (Hakihana).

He Matenga

Ki te Etita o Te Karere:

Tena koe. Mau e panui atu te matenga o ta matou kotiro. Iritana Reihana. No te ra tonu i mate ai tona whaea, a te Hapatapu Reihana, i te 25 o nga ra o Pepuere, ka rua tau inaianei. Ka mate atu hoki taana kotiro e iwa nei ona tau. He matenga tino whakaaroha tenei ki nga kanohi i kite, ki nga taringa i rongu i ana kupu mihi ki ona hoa, Matua Tipuna, ki ona whanaunga katoa. I te rua o nga haora i te ahiahi te 25 o nga ra o Pepuere, ka wehe atu tona wairua. I mua atu o tona hemonga ka ki ake tana kupu—"me whakawahi au ki te hinu tapu." I a ia e whakahemohemo ana ka whakahaua e ahau a Sister Rose Watene kia ringihia te hinu ki tona mahunga. Naku na tona papa ia i whakawahi. I hemo rawa atu tona wairua a ka hoki mai ano. I te rua o ona hemonga ka kiake kia inoi, ka whakaritea ano tera waahi, a ka hoki mai ano tona wairua. Ka ki ake: "E pohehe ana koutou kua mate au, e moe ana au," ka ki ake ano, "me whakawahi ano au ki te hinu tapu." Na Manako Hori Tamaki i whakawahi ia. No tenei ka ki ake a ia, "tureiti," katahi ka tino hemo rawa atu tona tinana. Na tona whaea ano tana kotiro i ata tiki mai. Ana kupu i nga wa katoa: "No Mama, I want my Daddy." I tae tenei kotiro ki nga matauranga o tenei ao, e rua ona pokanga, tona mate he Dropsy. Tino kaha tenei kotiro ki te tohe ki te takuta kia tukua ia kia hoki ki te kainga, kia kite i ona hoa. Kotahi te ra me te po ona ki te kainga ka mate ia. Tino nui te aroha o te pakeha ki tenei kotiro. E mihi ana ano hoki ahau ki ona whanaunga o roto i te hahi, me nga mea kei waho, mo to ratou kaha ki te tiaki i ta ratou mokai.

Kati, kia ora e te Karere me te iwi i roro i nga manaakitanga a te Matua i te rangi.

Na te Reihana Family.

Nga Kaikauwhau o Waikato

Ingoa.	Wahi.	Wiki.	Marama.
John King	Frankton	Tuatoru	Mei
Kio Tarawhiti	Rangariri	Tuarua	Hune
	Pukekohe	Tuawha	Hurac
Ngaha Rotana	Ngaruawahia	Tuawha	Mei
Te Momo	Waingaro	Tuatoru	Hune
	Taupiri	Tuarua	Hurac
Rawiri Ihaka	Maraitai	Tuatoru	Mei
Karaka Rotana	Waiuku	Tuarua	Hune
	Waikato Heads	Tuawha	Hurac
Tom Scribe	Waikato Heads	Tuawha	Mei
Te Awe Ponga	Waitarata	Tuatoru	Hune
	Bombay	Tuarua	Hurac
Tamati Honetana	Flax Mills	Tuatoru	Mei
Henry Ngawhika	Orine	Tuatahi	Hune
	Puketapu	Tuatoru	Hurac
Tom Reti	Kawhiehia	Tuawha	Mei
John Paki	Raglan	Tuatahi	Hune
	Waitatuna	Tuatoru	Hurac
Te Ito Tangatahi	Cambridge	Tuatoru	Mei
Tuakina Rarite	Parawera	Tuatoru	Hune
	Frankton	Tuawha	Hurac
Tupana Rarite	Parawera	Tuarua	Mei
Arthur Hill	Matangi	Tuatahi	Hune
	Waitatuna	Tuatoru	Hurac
Mipi Tangihaere	Te Kuiti	Tuarua	Mei
Winiata Kapinga	Mokau	Tuarua	Hune
	Piopio	Tuawha	Hurac
Sam Pohutuhutu	Gordonton	Tuarua	Mei
Tatana Aarona	Morrinsville	Tuarua	Hune
	Flax Mill	Tuawha	Hurac
Hemi Paki	Maramarua	Tuarua	Mei
	Kopuku	Tuarua	Hune
	Maramarua	Tuarua	Hurac

Na Elder R. W. Lewis.

Tumuaki Takiwa.

MAHI HUI ATAWHAI

Tumuakitanga o nga Hui Atawhai o te Hahi.

Mrs. Louise Y. Robinson

Mrs. Amy Brown Lyman, Mrs. Julia A. Child,

Mrs. Julia A. Farnsworth.

Tumuakitanga Hui Atawhai o te Mihana o Niu Tireni.

Mrs. Jennie Magleby

Polly Duncan

Annie McIlroy

Na Toke Watene i whakarite enei akoranga.

Ko te Pukapuka a Moromona.

Ko Mohia me Arami pakeke.

Ko tenei akoranga e pa ana i runga i nga take i te 22 o nga upoko o Mohia ki te 29.

Haunga te uiui a Kingi Mohia II. mo te taha kawana-tanga, me ta Arami tamaiti, mo te tikanga karakia.

I te tuatahi ko te putanga o Arami pakeke, me tona iwi i te whenua o Niwhai ki Harahemera me tana mahi i roto i te Hahi i reira, mo te taha ki te whakatupuranga taitamariki.

Tuarua ko te hurihanga o te kawatanga, o nga Niwhai, i te Kingi. Ki te kore kingi, i ma roto i te mahi mihana a nga Niwhai i waenganui i nga Ramana, me te ata whakahaere a nga kai-whakahaere.

Tuatoru te wa o nga pakanga i waenganui i nga Niwhai, he mea wero na te hiahia o Amareki, me te tuponotanga ki nga Ramana. Tuawha ko te whakatahuritanga o Arami tamaiti, me nga tama a te Kingi, me tana hohoro wawe, ki te mahi pai. Ki te hanga ake i te taha kawanatanga. Me te hahi, i hoatu ki roto i ona ringaringa—ko te whakarapopotanga nei o nga take:—

1. A Arami pakeke i tona ara ki Harahemera.

1. I te whenua o Herama.

(a) Te wahi tunga o te whenua o Niwhai me Harahe-
mera.

(b) Nga ahuatanga i reira.

- (c) Te taenga atu o nga Ramana—nga mea i tupono
 (d) Te haerenga ki Harahemera.
2. Te taenga ki Harahemera.
 (a) Nga iwi e rua i reira.
 (b) Te whakaritenga o to ratou kaute.
 (c) Te whakanui nga i te hunga haere hou atu.
3. Nga mahi hou a Arami.
- II. Te whakatupuranga tai-tamariki.
1. Ko wai ma taua ope?
 2. Nga take mo nga whakahaere i wehewehe ai.
 3. I peheatia.
 (a) Te uauatanga kia Arami i roto i taua take.
 (b) Te whakaaro o te kingi
 (c) Whakaotinga.
- III. Whakarereketanga o te kawanatanga o nga Niwhai
1. Te ahua o te kawanatanga i mua atu.
 (a) Whakahaeretia iho, ki inaianei, nga kaiwhaka-
 haere.
 (b) Korerotia, te ahua o ta ratou whakahaere ki te
 iwi.
 (c) Te take i huri ai te whakahaere.
2. Te ahua o te kawanatanga hou.
 (a) Nga ahuatanga o nga kai-whakariterite.
 (b) To ratou whanaungatanga ki a ratou ano
 (c) Te whanaungatanga ki te iwi.
3. A ratou whakamahinga.
- IV. Te riri i raro i te whakahaeretanga. (Kai-whakariterite)
1. Ko Nehoro.
 (a) Ko wai ia?
 (b) Ona whakaaro.
 (c) He aha te mea i tupono 'ci a ia?
2. Ko Amareki.
 (a) Ko wai ia?
 (b) Tona whakaaro.
 (c) Te mea i tupono ki a ia.
- V. A Arami tamaiti.
1. Tona whakaakonga, a tupunga ake hoki.
 2. Tona ahuatanga a whakaaro hoki.
 3. To a whakatahuritanga
 4. Nga mea i tupono i muri iho

(a) Ko te pikinga ake ki te Pohungatanga me te tino kai-whakawa nui

(b) Nga ahuatanga o tana mahi minita.

(c) Taua karere ki te iwi.

Nga Patai.

1. Pehea te korero o te putanga o Arami me ona hoa ki Hara-hemera?
2. I pehea te rereketanga a i roto i te kawanatanga o nga Niwhai i tenei wa?
3. Korerotia nga ahuatanga o Nehoro me Amareki.
4. Korerotia te whakatahuritanga o Arami.
5. He aha i tika ai ki a puhoi te whakatupuranga taitamariki ki te whakaaro ki te tikanga karakia?
6. E mohio ana ranei koe ki tetahi turanga, kei te aroha koe, he whakahonore i te tamaiti a era e tahuri ki te turaki i te painga a o tou iwi a kainga ranei?
7. He aha i hari a Arami i te taenga atu o te rongo, kua hinga tana tamaiti ki te whenua, a kua wahangutia hoki.

AKORANGA MO NGĀ KAI WHAKAAKO TOROTORO.

Ko te Pono (Honesty).

1. Ko te pono, ehara i te whakahaere noa iha, engari he tikanga. E tautako ana i te pono (truth) me te hopohopo. Ki nga whakahaere teka, honore, me te pupuri tapu, i nga take, ki te whenua, taonga ranei. "Ko te tangata pono, te tino whakamahinga nui a te Atua." Ko te pono e tika ana kia whakamahia, i roto i te wa oranga katoa o tetahi.

Ko te whakaaako i nga tamariki kia pono.

1. Me timata wawe i te wa o te tamarikitanga—"whakaturia ake te tamaiti i te ara e haere ai ia. A ka kaumatua e kore e mahue i ai ia. (Whakatauki 22: 6.)
2. Ko te pono, ehara i te mea whakaheke iho, engari he mea i riro mai.
 - (a) Kia mohio te tamaiti ki te take tika ki nga taonga-- "aku a au."
 - (b) Kei a ia te whakahaere, me ata tiaki ano i ana ake taonga."
 - (c) Ko te whakahaere me nga whakaaro a ropu, he mea whai-tikanga.
 - (d) Ko te hari, me te waimarietanga i roto i whakahaere

katoa, he hua no te noho, me te ora honore. He tino take kei roto i te whakaaro huna i te pono, he mea whai-tikanga kia mohotia. I roto i te tamaiti, e hiahia whakaiti, ko tenei whakaaro, he hiahia whai-tikanga. I runga i tetahi tikanga, he mea kia whakao hiahia ai ia tona ropu. Hei tauira mo tenei, Ko te mau moni hei hoko rare ma ona hoa. Tera he mea na te puhaehae, na te mea ranei kia pera ano me ratou ka whakaaturia tana mahi. I runga i enei ahuatanga, e mama ana, me whakaatu e tatou kei te aroha, kei whai-whakaaro hoki ki a ratou, me te whakawhirinaki kia ratou.

3. Ko te pono i roto i te wa o te noho karakia.

Ko te kupu a te poropiti a Karanata mo tetahi tangata kore e utu whakatekau. "Me pehea e waiata ai ia ki tona hinengaro, me te oati ia ki te Atua. Mehemea kei te pono ia ki te tangata anake."

"E hiahia ana matou kia pono." Tikanga 13 o te whakapono.

"Kaua e whakapae teka." Eko. 20: 15-16.

"E whakaaro wawe ana hoki matou ki nga mahi pai." Kori. 8: 21.

"E niania ana matou i te pono ki to tatou Atua." Ki te tatou whenua, ki o tatou hoatata. Ki te puritia e tatou te ture koura (Matiu 7: 12) i roto i nga whakaritenga katoa. Ka haere tenei hei whakakaha i roto i nga ahua tanga katoa.

He nui nga hakari kei nga peka o Hiona i tenei takiwa. He hui peka o etahi o nga peka e mine ai nga mema katoa o te peka ki te kai me to whakarongo ki nga waiata, korero paki, me nga whakatangitangi i te awatea, a ki te kanikani hoki i te ahiahi. Ma nga koroheke anake o te peka etahi o nga hakari, he mea kia hui tahi ai nga koroua me nga kuia ki te kai me te kororerero me te whakarongo ki nga mea e ahua-reka ai ratou, a i te po hoki ka tu he kanikani ma nga tangata marena katoa o te peka. He ritenga pai tenei ma te Hunga Tapu e kore nei e kitea i roto i etahi o nga hahi.

MAHI KURA HAPATI

Tumuakitanga o nga Kura Hapati o te Hahi.
 David O. McKay, Stephen L. Richards, Geo. D. Pyper.

Tumuakitanga o nga Kura Hapati o te Mihana.
 H. Laurence Manwaring,
 Sarel O. Porter Robert P. Hodge

Prelude

Moderato.
 8 ft.

TRACY Y. CANNON.

The musical score for the Prelude is written for piano and bass. The key signature is one sharp (F#) and the time signature is 4/4. The tempo is marked 'Moderato.' and the length is '8 ft.'. The score begins with a piano (*p*) dynamic, followed by a crescendo (*cres.*), a mezzo-forte (*mf*) section, and ends with a decrescendo (*dim.*). The melody is primarily in the right hand, with harmonic support in the left hand.

Sacrament Gem for May

While of these emblems we partake
 In Jesus' name and for His sake,
 Let us remember and be sure
 Our hearts and hands are clean and pure.

Postlude

8 ft. and 4 ft.

off 4 ft.

The musical score for the Postlude is written for piano and bass. The key signature is one sharp (F#) and the time signature is 4/4. The tempo is 'Moderato'. The score is divided into two sections: the first is 8 feet and 4 feet long, and the second is 4 feet long. The dynamics are mezzo-piano (*mp*), crescendo (*cres.*), mezzo-forte (*mf*), and piano (*p*). The melody is primarily in the right hand, with harmonic support in the left hand.

Ki Nga Kai Whakahaere o nga Himene

"He Aha te Pono?" -52 o nga wharangi

* * * *

To The Chorister

"Oh Say, What is Truth?"

Concert Recitation for May

James 1:5-6

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.

But let him ask in faith, nothing wavering. For he that wavereth is like the waves of the sea driven with the wind and tossed.

Ko te Korero a Ngakau mo Mei

Hemi 1:5-6

Ki te hapa tetahi o koutou i te matauranga, me inoi ia ki te Atua, e homai nui nei ki te katoa, kahore hoki ana tawai mai; a ka homai ki a ia.

Otira me inoi whakapono ia, kaua e ruarua. Te tanga-ta ruarua hoki, tona rite kei te ngaru o te moana, e puhia ana e te hau, e akina ana.

KO TE KARAHĪ MAORI

“Ko Te Kawenata Tawhito”

Na ErataAratana Karaitiana raua ko Eru T. Kupa i Whakarite

Ratapu Tuatahi, 4 o Mei, 1930

Akoranga 54. Haora—te kingi tuatahi o Iharaira.

Rarangi Karaipiture: I. Hamuera 8; 9; 10; 11.

Tirohia enei:

1. Ka tino tonu a Iharaira he kingi mo ratou. (I. Ham. 8.)
2. Te ahua o Haora i tona taitamarikitanga. (I. Ham. 9: 1-2.)
3. Te Peheatanga e mohio ai a Hamuera ko wai hei kingi. (I. Ham. 9: 15-17.)
4. Te whakawahinga i a Haora, te whakatuturitanga me te whakaaetanga o te iwi. (I. Ham. 10: 1, 9-10, 17-24; 11: 14-15.)

5. Te marama o Haora hei rangatira hoia.
6. Te timatanga o te heke o Haora.
 - (a) Te whakaekenga patunga tinana. (I. Ham 13: 5-14.)
 - (b) Te takahi i a Hamuera "Te Matakite." (I. Ham. 15: 22-23. Me ata titiro 16: 14.)

Nga Patai.

1. He aha te Ariki i kore ai e pai ki te hiahia o Iharaira kia tu he kingi mo ratou?
2. He pehea te rereketanga ake o Haora i era atu o nga tangata o te whanau o Iharaira?
3. He pehea te hamama a te iwi i te kawenga atu a Hamuera i a Haora ki mua i a ratou hei kingi mo ratou?
4. He aha te oati rere noa a Haora he aha hoki tona mutunga? (I. Ham. 14: 24.)
5. He aha te korero a Hamuera ki a Haora mona i whakaekke whakahere? (I. Ham. 13: 13-14.)

Ratapu Tuarua, 11 o Mei, 1930

Akoranga 55. Haora raua ko Rawiri.

Rarangi Karaipiture: I. Hamuera 15: 22-35; 16.

Tirohia enei ano:

1. Te whakabore a te Ariki i a Haora.
2. Te whiriwhiringa a Hamuera i a Rawiri.
3. Te kainga o Hebe me tana nahi me tona whanau
4. A Rawiri te kaiwhakatangitangi a te kingi.

Nga Patai.

1. He aha te whakataruna a Hamuera i te tono atu a te Ariki kia haere ia ki te kainga o Hebe?
2. Whakaaturia katoa te ahua o Rawiri?
3. He aha kia koe i taea ai e te whakatangitangi a Rawiri te whakangawari te riri o Haora?
4. He aha tatou i tika ai kia hapai i te whakatangi pai?
5. Pehea ta te Atua whiriwhiri whakatau mo te tangata? (I. Ham. 16: 6-7.)

Ratapu Tuatoru, 18 o Mei, 1930

Akoranga 56. Te Korero mo Rawiri me Koriatia.

Rarangi Karaipiture: I. Ham. 17.

Enei Tirohia:

1. Te ahua o Koriata me tana whakatara.
2. Te take o te haere a Rawiri ki te puni o te taua.
3. Te whakaaetanga a Rawiri ko ia hei whakarite mo te kupu whakatara mo tana whakarite i ai ia.
4. Te whawhaitanga.
 - (a) Te ahua o te tutakitanga o Koriata ki a Rawiri. (I. Ham. 17: 42-44.)
 - (b) Te whakahoki a Rawiri ki a Koriata. (I. Ham. 17: 45-47.)
 - (c) Te wikitoria o Rawiri.

Nga Patai.

1. Pehea te ahua o nga tuakana o Rawiri i te kitenga i a ia?
2. Pehea te taunga o nga korero a Koriata ki a Iharaira i mua atu o te whawhai?
3. He aha te taki i tino maia ai a Rawiri ki te whakaae ki te tu atu ki te kupu whakatara a nga Pirihitini?
4. He aha i kore ai e kakahuria e Rawiri te kakahu taua o Haora?
5. He aha te kupu whakahawe a Koriata me te whakahoki a Rawiri?
6. Whakaaroarongia nga Koriata hei whawhaitanga ma tatou i to tatou oranga, i a ra, e whiwhi ai ki te whikitoria, ara te whakaaro mou anake, te whakawhetaikore, te whakahi, te hopo, te teka, te kore e pehi i te riri me era atu.
7. I te mea kua mohio nei tatou i te ahua i taea ai e Rawiri te Koriata o nga Pirihitini, me pehea e taea ai e tatou te Koriata o tatou hiahia i nga ra katoa?

Ratapu Tuawha, 25 o Mei, 1930

Akoranga 57. Rawiri me Haora.

Rarangi Karaipiture: I. Ham. 18; 19; 24; 26:
5-25.

Tirohia enei:

1. Te take o te kino o Haora ki a Rawiri. (I. Ham. 18: 6-11.)
2. Te tikanga a Haore e patua a Rawiri. (I. Ham. 18:

10-30; 19: 17-18.)

3. Nga take e tika ai te nui o te aroha o Honatana ki a Rawiri. (I. Ham. 18: 1-4; 19: 1-7; 20; 23: 16-19.)
4. Ta Rawiri tikanga ki te whakahoki i te kino ki te pai i tona whakaora i a Haora. (I. Ham. 24; 26: 5-25.)
1. He aha nga kupu a nga wahine o Ihairaira i puhae hae ai a Haora ki a Rawiri?
2. No nahea, he aha hoki, whakaturia ai e Haora a Rawiri hei kapene mo te taua. (I. Ham. 18: 12-16.)
3. Ko wai a Mikara he pehea hoki tana whakaoranga i a Rawiri?
4. He pehea te whakanui a Rawiri i ta te Ariki i whakawahi ai?
5. He aha te akoranga ki a tatou o te ahua o Rawiri ki a Haora ara mo te taha ki te mana?
6. Whakariteritea te ahua o Rawiri **raua** ko Haora e whakaturia na i I Ham. 26: 17-25.

PAKEHA THEOLOGICAL

“Essentials In Church History”

The new text selection for the Pakeha Theological Class is “Essentials in Church History” by J. F. Smith. This book can be secured at Box 72, Auckland. It is advised that both teachers and pupils have a copy of this book, in order that full benefit from the lessons may be realised.

First Sunday, May 4, 1930

Chapter 1, “Antiquity of the Gospel.”

Show that the Gospel plan was created before man. Explain the preaching of the gospel to all men in every dispensation. Why was the Gospel in its fulness refused the Israelites from the time they entered the promised land until the advent of Jesus Christ in the flesh? Why commission officers with power and authority to direct the affairs of the church?

Second Sunday, May 11, 1930

Chapter 2, "The Falling Away."

Acquaint your class with the passages of scripture predicting the falling away. Explain Nebuchadnezzar's dream and its interpretation. Where did the apostasy begin to take place? Did spiritual gifts continue after the death of the apostles? Explain the changes that had taken place in the church at the time of the Roman Empire under Constantine.

Third Sunday, May 18, 1930

Chapter 3, "The Protestant Revolution."

Why had the priests the supreme power over the people in temporal as well as spiritual affairs? Show how the revival of learning aided the Reformation. Note that printing was a great factor in the Reformation. Explain the mission of Columbus, Martin Luther, Henry VIII, Wesley and others.

Fourth Sunday, May 25, 1930

Chapter 4, "Necessities for a Restoration."

Has the Lord always warned the world through prophecy and revelation before sending judgment? Why a restoration? Review Daniel's and John's visions. Why was Joseph Smith called to be an instrument in the restoration of the gospel? Have the class explain, from the footnote, the purpose of the church of Christ. Page 24

INTERMEDIATE DEPARTMENT

"The Restoration of the Gospel"

First Sunday, May 4, 1930

Lesson 5. "The Restoration Predicted." Chapter IV.

Emphasize the story of Nebuchadnezzar's dream. Picture in the minds of your class the image and its meaning as interpreted by Daniel. Make

your class familiar with all the passages given that predict the restoration of the Gospel.

Second Sunday, May 11, 1930

Lesson 6. "An Angel Flying." Chapter V.

Show that the "angel" spoken of in Rev. 14 : 6 has reference to the angel mentioned in this chapter as having visited Joseph Smith. Tell the story of the visitation of the angel Moroni unto Joseph Smith. Explain the contrast between Joseph's vision and the visions of such men as Mohammed, and such women as Joan of Arc.

Third Sunday, May 18, 1930

Lesson 7. "Hidden Records." Chapter VI.

Relate the story of Joseph receiving the plates, and explain the nature of the contents in the stone box. Tell how the plates were translated. Show that it would be impossible to produce such a book without divine inspiration. Make your class acquainted with names of the witnesses of the Book of Mormon.

Fourth Sunday, May 25, 1930

Lesson 8. "The Lesser Priesthood." Chapter VII.

Make your class acquainted with the different reformers, such as Martin Luther, etc. Why was the church organized by Joseph Smith different from the churches organized by the "reformers"? Tell the story of the restoration of the lower Priesthood. Explain the power and authority of the Priesthood of God.

KINDERGARTEN DEPARTMENT

Text: New Testament Section of "Bible and Church History Stories."

First Sunday, May 4, 1930

Lesson 22. "Feeding the Five Thousand."

Second Sunday, May 11, 1930

Lesson 23. "Walking on the Water."

Third Sunday, May 18, 1930

Lesson 24. "Stilling the Tempest."

Fourth Sunday, May 25, 1930

Lesson 25. "The Woman of Samaria."

1930 Hui Tau Report

The 42nd Annual Hui Tau (Conference) of the New Zealand Mission of the Church of Jesus Christ of Latter Day Saints, commemorating the 100th anniversary of the Church organization, was the most outstanding conference ever held in this Mission. It was the consensus of opinion among the 2000 Saints, Elders and friends who attended, that it was the best planned, best equipped, most spiritual gathering that has ever been held.

The general theme of the Conference was 'The Restoration of the Gospel.' All speeches centered around this principal thought, and were well worked out and well given. They showed study and preparation and a good knowledge of the Gospel.

President John E. Magleby, who had direct charge of the Hui, deserves much praise for the very splendid programme outlined and carried out. Through his untiring efforts a new height has been reached, and a new standard for Hui Taus has been set. He is held in very high esteem among the people and is truly a prophet of God.

Much credit is due to the Maori people of Dannevirke for the very splendid preparations and the efficient way in which things were handled. Everything was carried out without a hitch; every meal was a real banquet and served on time; every function was according to schedule.

The setting of the Hui was among a pretty grove of trees, and near a large amusement hall, a chapel and a play-ground. Everything was ideal for a gathering of this kind and all accommodations were the best.

The crowd started to gather on Thursday, and as each new group arrived they were accorded the characteristic, musical greeting of "Haere mai," accompanied by the usual ceremonies of wailing, crying, speeches etc., in the time-honoured native way.

A huge marquee was arranged for sleeping quarters and one great tent did duty as a general meeting place. The audience sat on the ground, a few forms being placed around the outer edges for the use of the European Saints. Another huge marquee, sheltered with titiri, was set apart as a dining hall, with long oilcloth-covered tables and benches. The dining hall accom-

modated about 400 people. Around the open space were smaller tents and here the Tahoraiti Maoris made their quarters, having given their own homes for the use of the Elders and European Saints.

The Tamaki Branch Chapel provided a meeting place for some of the smaller meetings and the over-flow European meetings. The large Maori building (Aotea Hall) was the scene of many forms of entertainment and for exhibitions of the very fine work done by the auxiliary organizations. Sports of all kinds were provided on the grounds, and were in process whenever meetings did not interfere.

One of the shining lights of the conference was the singing of the three competing choirs. They were the pick of the entire Mission and were gathered from all parts of the Island. When they all sang in unison they reminded us of the great Tabernacle Choir in Zion. The Maoris are wonderful singers and with a little training they put on a really worth-while exhibition, which added life, zeal and spirit to the meetings.

The conference opened on Friday morning with a meeting of the Zion Elders. President Magleby expressed his appreciation for the Elders, the work they are doing, and the co-operation they had given him. He exhorted them to depend on the Lord for the things they wanted; to have confidence, to desire to work, to love the Mission, to be leaders and doers of the word at all times. "We have the Priesthood, authority and power. All we have to do is exercise it."

The main part of Friday was spent in the M.I.A. competitions and sports programmes. Supervised recreation was provided for old and young.

The Primary programme on Friday evening, given entirely by the children of the Primary classes, showed the result of hard work and long training, for all the items were carried out in professional manner. It was one of the best performances of children that has been seen. The new slogan for this year was introduced: "Be Beautiful Within."

Saturday morning was taken up with meetings of District Presidencies and clerks, and officers' meetings of the Primary Relief Society and Y.M. and Y.L.M.I.A.

The opening session of Conference convened at 10.00 a.m. Saturday, with President Magleby in charge and the Ngapuhi

Choir furnishing the music. President Magleby greeted the people and blessed them in this the 100th year of our Church. He struck the keynote of the Conference when he said: "This is not a new Gospel but it is the same as was preached to Adam Abraham and all other Prophets right down to the present time. It is the old Gospel restored anew and in its fulness." The remainder of the speeches centered about this thought, showing the church in its first stages, the apostacy, restoration, prophecies and predictions—what the restored Gospel meant to the world, and the progress that is being made at the present time.

The afternoon and second session of the Conference carried out the main theme, with music being furnished by the Mahia and Hawke's Bay Choirs. A cablegram from the First Presidency of the Church and David O. McKay was read, to the delight of all present.

Saturday evening services were turned over to the Relief Society for their programme and pageant. A very instructive and edifying programme was given. The very beautiful pageant, "Divine Guidance," showing the need and value of family prayers, faith devotion and guidance was well received.

A general Priesthood meeting was held Saturday evening at 6.00 and a Melchizedek Priesthood meeting Sunday morning at 8.00, in which general problems of the Priesthood were discussed and testimonies borne. Also at this hour, all auxiliary organizations held testimony meetings.

At Sunday morning session of the General Conference, the Sunday School took charge. The outstanding feature of this programme was the presentation of the dramatic version of "The Other Wise Man," by students of the Maori Agricultural College. Hawke's Bay, the winning choir, held the audience spellbound with its wonderful singing.

At the afternoon session, the combined choirs were used to preach the Gospel by song to the large crowd of investigators and friends who were present. It was a rare musical treat, and the best music that had been heard in New Zealand. It carried a wonderful spirit with it and seemed to inspire the speakers. The meeting was a real spiritual one.

A large crowd of Temple enthusiasts met Sunday evening to discuss plans for the trip to the Hawaiian Temple in May. Instructions were given and thirteen Saints planned to go.

The closing session of the Conference was capably handled by the M.I.A. A throng of 1,760 people, the largest ever to attend a Hui Tau meeting, crowded in to the tent for this meeting. The winners of all M.I.A. competitions rendered their parts in a pleasing way. The feature of the evening was the presentation of the play "Judgment at the Eternal Shrine," written and dedicated to the New Zealand Mission by Elder Orrice L. Murdock, one of our Missionaries. President Magleby made the closing remarks and left his blessings with the people.

Monday was spent as a day of sports and final meetings. At a meeting of the Hui Tau Board, it was decided to hold next years' Hui Tau at Nuhaka, in the Mahia District, as this place had been given first preference last year.

The financial report to date shows a sum of £309/9/1 collected for the Hui Tau, with expenses amounting to £194/7/2. leaving a balance of £115/1/11 on hand to be applied on next year's Conference.

Tuesday morning found a tired but happy people preparing to return to their homes, after being present at the Mission's greatest gathering, not only in numbers but in the matter of spiritual content, instructions and general satisfaction. Everyone was filled with a determination to return to their places of work and make this the biggest and best year in the history of the New Zealand Mission.

*Elder N. P. Olsen,
Mission Secretary.*

When the angel Moroni visited the Prophet Joseph Smith, he quoted many passages of scripture, among which was Mal. Chap. 4, verses 5 and 6, referring to temple work. In carrying out this divine mandate, a party of saints will leave Auckland. May 6th, on board the Aorangi for Honolulu. There they will engage in Temple work until the Aorangi makes its return trip. Last year a party of 21 made the journey.

After some very cogent reasons had been set forth showing the amenities of the Mahia country for an annual gathering, Nuhaka was chosen as the site for our Hui Tau of 1931. Knowing the friendly rivalry that exists between districts, we expect to see Nuhaka utilize every resource in emulating the 1930 Hui Tau, of which memories will live on ad infinitum.

**M. I. A.
DEPARTMENT**

Y.M.M.I.A. Presidency of the N.Z. Mission

A. Golden Andrus,
Sidney Christy, R. M. Williams,
H. M. Tatere

Y.L.M.I.A. Presidency of the Mission

Lisle Andrus
Leota Baird Rangi Te Ngaio
Mrs. H. M. Tatere

Greetings to Mutual Workers! As incoming officers we appreciate the work done by the previous officers and hope with your continued support we shall be able to serve in this great movement of improvement for all.

With the splendid outline of M.I.A. work given so thoroughly at Hui Tau and that previously outlined in "Te Karere," we find it unnecessary to print in detail the general procedure. Having in mind, now, the general procedure, you will be expected to always hold your officers' meetings in preparation for the coming meeting, where you will have song, prayer, *two minutes talk on the slogan*, items, classes and closing exercises just as has been previously outlined in Te Karere.

The lessons for each department will be printed, so with the aid of Te Karere we will all have mutually benefited.

Suggestions for Preliminary Items:

- May 6. Mother's Day song or recitation.
- May 13. Community singing (M.I.A. songs).
- May 20. M. Men's Chorus. Old Black Joe.
- May 27. Retell one of Christ's Parables.

First Tuesday.

Gleaner and M. Men Activity Period.

We expect the following play read to-night and characters chosen so that it may be presented in the branch within the next month.

Combined M. Men and Gleaner Sheaf.

I Will Contribute Each Day to the Honor and Happiness of My Home

Characters: Mother; Mary, oldest sister; Jane, two years younger;

Dave.

Scene: Living-room in home.

The two sisters, Jane and Mary enter arm in arm. As they separate, one is looking through the *Journal* and the other casually throws her hat off and sits down.

Jane: That's a peach of a sheaf we have for this year, isn't it?

Mary: I didn't get to class until later, for I was tending to the roll. What is it?

Jane: "I will contribute each day to the honour and happiness of my home." Don't know exactly what it means, but it sounds good.

Mary: Yes, that does sound good—but just how could we put it into real life?

Jane: Well, I saw an article on home in Mother's scrap book, maybe that will give us some ideas. (She slowly closes the book). We simply must turn out somewhere near the goal Mother has set for us. She's been a beautiful example and she certainly has laboured diligently with us.

Mary: Laboured? Hm! That's all she does from morn till night. Jane, Mother's our slave.

Jane: I'd hate to think that.

Mary: I hate to think it too, but nevertheless, it's the truth. When we come down in the mornings the fire is made and breakfast's ready. She hands us this and she hands us that and follows us to the door to be sure we have everything. And when we come back at night dinner is ready, and she waits on us then—runs back and forth from the kitchen to the dining room.

Jane: Yes, sometimes she even butters our rolls.

Mary: If we're going to a party everything is ready to slip into when we get home.

Jane: And we just take everything for granted—act as if that is what she's for.

(Mother enters).

Mary: Just suppose we had to tip her like we did that maid at the Hotel Sunny last summer when we were on our trip.

Jane: Whow! We'd be up to our ears in debt, and never could get out! Well, I for one am going to do better. I'm going to press my own clothes.

Mother: What's this? You're going to take away from me the greatest pleasure I have in life, are you?

Jane: You surely don't call pressing dance wrinkles out of a party gown a pleasure, do you mother?

Mother: Anything I do for either of you girls or boys is a pleasure. I'm so glad that I have you to work for! The only thing, I wish sometimes

you would show just a little more appreciation—a kiss or a word of thanks goes such a long way with me. Perhaps this sounds childish, but—

Mary (as she gives her mother a kiss and a big squeeze): You shall have all of that and more. (Mother beams).

Jane: You have just now, Mary, contributed to the happiness of the home.

Mary: I hope so. Mother, the Gleaner-M. Men sheaf is, "I will each day contribute to the honour and happiness of my home." Jane and I have been wondering just how we can do that.

Mother: Well, if one contributes to the honour, he automatically contributes to the happiness.

Jane: How can we contribute to the honour?

Mother: Well, there are certain family traditions that we can all endeavour to uphold. For example, your father, and his father, and his father before him, were all honest tithe-payers. It was their belief that if a person was affiliated with our Church and received all the rights and privileges therefrom, that he is in honor bound to pay an honest tithe. I am proud that all of us here can say that we have contributed to the honor of our family in that regard. I'm not so sure about Davie. I know he pays some, but I'm not so sure that he pays a full tithe.

Mary: I'll speak to him about that.

Mother: No, don't! You might make matters worse.

Jane: Still he's our brother—

Mother: But don't say anything, for there's another matter I'm much more worried about—I'm afraid he's smoking.

Mary: Not Davie, Mother!

Jane: O never!

Mother: I'm not sure, but I'm afraid so. It will break my heart if it's true, for I'm such a firm believer in the Word of Wisdom and feel so thankful to my Father in Heaven for it. Just think, the scientific world wonders, and we humble folk know. I had so hoped that all my children would love it as I do.

Jane: But still, mother, you're not sure about Davie—maybe it's not so. Let's hope for the best.

Mother: That's what I'm going to do. I'm going to hope for the best. He should be home now—he was at Mutual, wasn't he?

Girls: Yes.

Mother: I believe I'll step out into the kitchen and make a cup of chocolate for us all. Wish I had some cake too—but I've been so worried about that note that's falling due soon, that I'm trying to cut down expenses. I don't know what else to do.

Mary: A note that's falling due? What do you mean, Mother?

Mother: O dears, I shouldn't have told you! I just made a slip. There is no use in talking trouble, and notes are trouble in capital letters.

Jane: A note due! Do you owe it? Or whose is it, what is it for?

Mother: Well, it's made to Brother Johns and it's signed by me. After Davie's long illness and we had all those doctor and nurse bills, bills

for the medicine, extra help in the house and so forth, I worried so much about them that Brother Johns suggested that he lend me the money with which to pay them all off. He thought it would be better to owe just one person than so many. And I'm sure he was right, but the loan will be due before long. I'm in honour bound to meet it. Of course I could renew it, but I fear he needs the money. Oh well, I'll manage some way—let's not spoil our evening with hard-luck stories. (Exit).

Mary: Poor little Mother, worrying under a load like that. We've been a couple of nice ones, we have, not even to know about our own mother's worries.

Jane: Why, we've acted as if money grew on trees.

Mary: I'll tell you, let's find out just how much it is and try to assume it ourselves. Wouldn't that be an idea?

Jane: A good idea and let's see if Dave doesn't want to help too.

Mary: I don't know how to go about asking him. Dave's quite touchy about money matters.

Jane: And lots of other things lately.

Mary: I wonder if he is smoking?

Jane: I hope not, for I detest it. I've always been so proud of that fact that Bob doesn't smoke. He certainly has added honour and credit to Mother's name and Dad's. He's one of the outstanding young men of our community. And isn't it grand that he got such a wonderful wife.

Mary: Yes, it is. I can't for the life of me see what's the matter with people who form the smoking habit.

Jane: You're like Mrs. Clayton (she's not a member of our Church, you know). She says: "If it took brains to smoke—then people that are smoking wouldn't be smoking."

Mary laughs: Here comes Dave. (Whistling and shuffling of feet are heard from outside). Say that again just as he enters.

Jane (girls with back to door): Mary, that was good that Mrs. Clayton said, wasn't it.

Mary: What did she say?

Jane: She said that if it took brains to smoke, then people who are smoking wouldn't be smoking. You know, she's not a member of our faith.

Dave (raising eyebrows): And who is Mrs. Clayton?

Jane: O, hello Dave. She's the mother of that pretty Janice Clayton that went to high school when we did.

Dave (raising his eyebrows again): Well, what does she know about smoking? Some of the smartest men I know smoke.

Mary: O, they may be smart in some ways but they certainly are dumb when it comes to business.

Dave: No such thing. Why, there's Bruce Johnson, cashier in the First National Bank—he smokes—

Mary: Well, what if he is cashier of a bank? Maybe he would own a bank if he'd made good investments with the money he's spent on smokes.

Dave: O rats!

Mary: O rats, listen to this: if a fellow, instead of smoking one

pound worth of cigarettes a month, began at the age of fifteen to save and invest the amount judiciously, he would have at the age of twenty-five £200 spot cash instead of a bad habit. If he put this £200 out at 6 per cent. interest it would draw one pound a month that could be invested and at the end of another ten years he would have another £200 spot cash. This money would double itself every ten years, so that if a fellow lived to be eighty-five years old, and if he kept re-investing the money that accrued from his original £200 that he saved, he would have £10,000. Compare that with the foolish idea of spending one pound a month for cigarettes. Undoubtedly this habit would grow until he was spending two pounds a month, maybe more. Some boys think, "I'll stop when I'm older"—but even if they do they will have thrown away a first-class opportunity to get a good start in life.

Dave: Whew!

Jane: Dave, do you smoke?

Dave (looking guilty): No, why?

Jane: Well, just because you came to the smoker's defence so strongly.

Dave: Well, I have smoked some—but after this oration of Mary's I think I'll have sense enough to cut it out. I don't believe that one pound a month is a bit too much to figure for an average smoker. I'd say it would go over that.

Mary: Dave, did you know that our little mother has signed a note that she is in honour bound to pay?

Dave: A note! No, how much is it for?

Mary: We don't know—but Jane and I have decided that if we can, we're going to find out all about it and assume it ourselves. We're both making pretty good money now and if we just try I'm sure we can make the grade.

Mother (entering with cups of chocolate): Oh, here's my boy—I've been worrying about you. I didn't hear you (gives him a kiss on the cheek). And now we'll just have a nice *tete-a-tete*. It's so seldom that we're all together. (They all sit down together). This makes me think of the play-dinners we had when you were little. Getting up play-dinners was about all the recreation we had in those days. I was pretty lonely the first few years after daddy passed on. Let's see Dave, how old are you?

Dave: Eighteen.

Mother: Yes in ten more years you will be the same that Daddy was when he—I don't like you to talk about that.

Mary: Now, Mother, let's not get sad. I love to hear you talk about Father, but I don't like you to talk about that particular part.

Mother: Well, I just wanted to say that if Dave's as fine a man at twenty-eight as his Father was—

Dave: Well, I never could be that good, Mother.

Mary: O yes, you can. Now Mother, tell us more about that note. When is it due?

Mother: November—the latter part.

Jane: And this is the note you borrowed to cover Dave's illness?

Mother: Yes, but let's not talk about it—I feel ungrateful ever to have mentioned it—its so insignificant in comparison with what might have happened. And Dave, I believe you're perfectly well, aren't you?

Dave: Finer than silk.

Mother: Just think of that and be thankful!

Mary: But Mother, is that note for two hundred pounds, a thousand, a hundred thousand, or just for a few shillings?

Mother: Its for a hundred pounds, but don't worry. I've some stock that ought to be paying some dividends soon.

Dave: It seems to me that I'm the one that should assume any notes that were taken on account of my illness.

Mother: O no, now, let's not talk about it!

Dave: But mother, I insist. I think it is only fair that I should know.

Mary: So do I. I don't think it's right for four people to live under one roof and not know all about each other's troubles, as well as pleasures.

Jane: That's the way I feel. I want to feel that if anything harsh happens to me that right here is the place I can come and cry my heart out.

Mother: That is the way I want you to feel.

Mary: And that is the way we want you to feel.

Mother: Well perhaps you are right. But now you know all about it.

Mary: Yes, but we haven't planned just how we are going to meet it.

Jane: Couldn't we each one of us put away so much each month towards it? Now I was planning on buying a perfectly gorgeous dress next week. I'll forego that. We can cut out the parties for a year or so if necessary.

Mother: No, my dear, not for the world! You'll not only be cutting out your happiness but mine. You know, I'd never get a chance to press out those dance wrinkles.

Dave: But we could give money that we would otherwise be spending most unwisely. (Begins figuring).

Mary (who has been figuring): Yes, I can squeeze out six pounds a month. I can make my last year's fall clothes do, and I'm going to.

Mother: Children, was there ever such a blessed Mother in all the world? I am so happy for your thoughts! I believe that if this load is taken off my mind I could go back to sewing again. You know, Mother is a good seamstress, and if you girls still have confidence in me, perhaps we could all look just as well and have just as much but be more thrifty and a little more shrewd in our buying.

Mary: O Mother, for one of your comfortable dresses! You have exquisite taste.

Jane: And such a natural gift for bargains.

Mother: You know, you girls have done your own shopping for so long now, and really I have quite missed it. You know, Mother gets such a thrill out of a bargain.

Jane: Then this is it—Dave is going to give—

Dave (looks up from his figuring): £3 a month and more if we need

it.

Mary: I'm going to stick to the six pounds I said—that's no greater proportion of my salary than Dave is giving.

Jane: And I'll make it six—let's see, that's £15 a month, isn't it? Now, there are about five months left and that would make five times fifteen, which is £75. Not quite enough.

(All children act as if they are going to add more, but mother quickly says): I have almost £100 saved toward it, and I'm sure I can make up the difference between now and then. There won't be much interest, for I've paid it as it has fallen due. And perhaps my stock will pay a dividend. We'll be happy if it does.

Mary: And we'll be happy if it doesn't—we are always happy around here. (Gives Mother a kiss).

Jane: The sheaf—haven't we unconsciously been planning to—

Mother: Contribute to the honour and happiness of our home? Yes, you children were right. This home belongs to all of us—we are each a part of it; its happiness and its honour are in our keeping.

M Men Classes

M. Men devote 30 minutes to lesson work and then meet with the Gleaner Girls to read the play, "I Will Contribute Each Day to the Honour and Happiness of my Home."

Worthy Models

Only the most depraved and degenerate of people do not have some ambition or ideal of life. The vast majority of people have some position which they desire to obtain, some purpose which they desire to achieve. To expedite their growth or development in the direction of their particular ends, a well-defined model or picture of their ideals or purposes should be held constantly before the people. And each individual should understand that he is responsible for selecting his own particular model or picture. If one desires to build a worthy character, one should select as a pattern a worthy character-model. The importance of so doing is so beautifully depicted in that wonderful little story, "The Great Stone Face."

It is the story of little Earnest who for many, many years gazed admiringly at the features on the mountainside which tradition said were the features of the great and noble man who would one day come to bless the village with his presence. Each day as Earnest looked at the magnificent stone image he concentrated his thoughts on the characteristics a man with such a face would possess. As the years went by, many times the word went out that the great man had come. But each time when the people gathered to do homage to the great one, they were disappointed, for when they would look at the features of the man who had come to claim the distinction and then at the great stone face on the mountain, they would realize that something was lacking in resemblance.

In the meantime little Earnest grew to manhood. But ever the spell of the great stone face on the mountain side remained with him. He came to be a leader in the village and finally, when once more the word went out that the representative of the great stone face had really been found and was to be presented to the waiting people, it was Earnest who was to take charge of the ceremony.

The people gathered for the great event—the occasion to which they had been looking forward so long, hoping always that at last their dreams were to come true. Finally amid pomp and ceremony the great one arrived. The people eagerly searched his countenance as they had searched the faces of other claimants to the honor on previous occasions. Then their eyes turned hopefully to the silent figure on the mountainside. Alas, once more disappointment was theirs. This was not the man for whom they had been waiting.

Earnest stood awaiting the action of his townspeople before making the formal presentation of the great one. Suddenly the cry went up, "Look at Earnest. He is the man." All eyes were turned to him and lo, the realization came that Earnest's face was the replica of the great stone face—that he was the great one for whom they had been waiting so long. He had grown like the model he had looked up and admired those long waiting years. The characteristics he had thought the image represented had become a part of his own character.

Suggestions:

1. What literary character has strongly impressed you? How are you affected by it?
2. Who is your model or ideal in life? What do you admire about him?
3. What is your aim in life? Do you intend to "walk in the footsteps of your father?"
4. Look about you. What are some weaknesses in character which you note?

Second Tuesday.

Martin Luther

Spiritual progress of mankind has been made first among the common people and lastly among the learned. The explanation is not difficult. In matters which affect life and conduct, the interests and prejudices of the cultivated classes are always enlisted on the side of the existing order of things, and their better trained faculties and larger requirements serve only to find them arguments for believing what they wish to believe.

Simple men have less to lose; they come more into contact with the realities of life and they learn wisdom in the experience of suffering.

Thus it was when the learned and wise turned away from Christinity the fishermen of the Galilean Lake listened.

Our previous lesson attempted to show how a miner from the West Coast of New Zealand was able to lessen the poverty and distress of many of the old of New Zealand and was able to encourage settlement by his

several settlement acts. But the miner's son who is regarded as the initiator of the Reformation conferred benefit upon all people.

One day Martin Luther was walking with a friend. Sudden and violent death struck down his companion. Fearful for his own soul, Martin entered a monastery. There, hours of praying, much fasting and constant scourgings, made him no happier. "If ever a monk had got to heaven by monkey, I should have been he," he said afterwards, "for all that a monk could do, I did."

He was directed to study the Bible and the writings of St Augustine. From these, especially from the writings of Paul, he learned that "the just shall live by faith." At that time the church had so developed the idea of living by works that the union of faith and works was forgotten.

He developed the idea that the sinner could not be saved by his own efforts or work, but could be saved only by throwing himself unreservedly on the mercy of God.

The theology of Martin's youth had taught him that if a man did more good deeds than were absolutely necessary, he would gain a credit balance in heavenly accounts; and that by buying a few "indulgences," one could save oneself from purgatory. In 1517 a monk travelled through Europe selling "indulgences." Luther wrote and made public 95 reasons why he considered it wrong to sell "indulgences." The Pope demanded that Luther cease publishing his objections or "reasons" and that he become subservient to the Pope. Luther refused.

Now the people of Germany were in a very strange situation. The princes did not like sending money to Rome and they wanted for themselves the very large areas of church lands. The people were annoyed with the bishops, who demanded tithes on all produce, that the people work on the church farms, or constant moneys for their personal aggrandizement. So when Luther openly defied the church authorities, some nobles and many peasants supported him. The nobles hoped to gain something, the poor had nothing to lose.

Luther's long life—he was sixty-four when he died—was spent in instigating the Reformation. His honesty, industry and earnestness gained him the love of many. His courage can be inferred from his act in breaking away from the superstition of the time. As he was walking to trial a German baron whispered, "Take courage, little monk. If thou hast faith in these doctrines of thine, little monk, go on in the name of God." Luther cheerfully and bravely faced trial before the most powerful ruler in Europe and staunchly upheld his convictions against a powerful but degenerate church. He upheld his convictions against a powerful but degenerate church.

To show others by his own life that he thought marriage to be honorable, Luther, lat in life, married, even though as a monk he had taken vows of celibacy. To monks and nuns, poor and wretched, homeless and vagrant, he was hospitable and generous. He often gave away all he had and was once four days without food as a result of his kindness.

During the two years that he was hiding, Luther translated the Bible into German. He also wrote beautiful hymns that show his piety,

humaneness, and faith in a living, merciful God.

Questions:

1. Give reasons why the learned do not like to change their habits of life or their conceptions.
2. How long is it since Luther lived?
3. Why did he become a monk?
4. What did he do to gain salvation? Did he succeed in getting happiness?
5. Is faith sufficient to salvation? Give reasons.
6. What church practice did Luther object to?
7. Did monks usually marry? Why did Luther marry a nun?
8. How did he show his courage?
9. What important things did Luther do for humanity?

Third Tuesday.

Richard Seddon

New Zealand is but a very young country. It is only within the last hundred years that she has taken her place alongside the other civilized nations of the earth. Peopled by a brave, physically-superb race, New Zealand has been extremely fortunate, for had the Maories been other than that which they are, she would not have been able to advance along with the rest of the world. Among the Maories and pakeha, during her century of progress, many characters have stood out and gained world-wide fame. Such men as Te Wherowhero, Wi Kingi, Hongi Heke and a host of others have shown qualities of leadership that have gained for them an assured remembrance in New Zealand history. The present leaders of the Maories show how the race can benefit by the modern advantages of civilisation.

Such names as Sir Ernest Rutherford, Truby King, Goldie, Richard Seddon, "Bill" Massey, etc. are of world-wide repute.

If the lives of each of these men were studied, this lesson would be gained: Perseverance brings success.

For years, Richard Seddon toiled in the mines on the West Coast of the South Island. His leadership secured his entry into Parliament. His personal ability gained him recognition there.

When he entered Parliament, New Zealand had already commenced borrowing money for public works. In a Government whose chief functions are administrative, the political party in power is not easily removed, and no matter how carefully and impartially the money is spent corruption is liable to creep in.

About 1890 Richard Seddon was able to secure the Premiership. This was due to the industrial and commercial depression, which gave his followers something to "squeal" about and to blame the Government for. (A similar thing happened at the last election).

Because he was able to unite Liberal and Labour members of the House and because he carried out a progressive legislative policy, Seddon was able to remain Premier from 1893 until he died, some seventeen or eighteen years later. His most important legislative acts, passed mainly during the

early years of his Premiership, include the Factories Act, the Advances to Settlers Act, the Lands for Settlers Act, and the Old Age Pension Act.

The Advances to Settlers Act enabled people without money to buy the lease of land, break the land in, stock the land, and pay back to the Government the total cost when they were able to do so. The Old Age Pension Act enables old people to draw a pension of a few shillings a week, thus preventing extreme poverty and giving them some comforts in their declining years.

Questions:

1. Consider each name mentioned and give some fact about each. (When did he live? What was his work? For what is he famous?)
2. Who is the present Premier of New Zealand?
3. Did Sir Joseph Ward ever work with Seddon? When?
4. How has New Zealand benefitted by borrowing money for public works?
5. Name public works in your district. How do they benefit the district?
6. Discuss each of the acts mentioned. Who did they benefit? How?

Fourth Tuesday.

Judas Iscariot

“Now the first day of the feast of the unleavened bread the disciples came to Jesus saying unto Him, ‘Where wilt Thou that we prepare for thee to eat the passover?’ And He said, ‘Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.’ And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even had come he sat down with the twelve.”

What an unusual occasion must have been that holy supper; what a super-drama must have that evening been enacted; and what a galaxy of individuals did there meet. First there was Jesus the Christ, literally a God, whose name the Twelve had taken upon themselves. Then there was Simon Peter, Andrew his brother, and James and John, all humble men of the earth but stalwart advocates of truth. About the table also sat Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Thaddaeus, Simon, and lastly Judas Iscariot.

Judas was last ordained and seems to have been a man of some ability, for to him was given the responsibility of receiving and disbursing church funds. In the discharge of this duty his true faulty character was evidenced. His true nature is indicated in the gospel of St. John in the following words: “Then Jesus, six days before the passover, came to Bethany. There they made Him a supper and Martha served. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. Then saith one of His disciples, Judas Iscariot, Simon’s son, which should betray Him, ‘Why was not this ointment sold for three hundred pence and given to the poor?’ This he said, not

because he cared for the poor, but because he was a thief and had the bag and bare what was put therein."

It is quite possible that Judas on many occasions was led by his greed-lust to commit similar deeds of dishonesty. But his greatest crime, one one for which he stands condemned to-day, was the betrayal of his Master for thirty sheckles of silver. It will be remembered that the perfidy of Judas was discovered by the Saviour at the time of the last supper and that immediately subsequent to the supper "Judas, one of the twelve came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. And forthwith he (Judas) came to Jesus and said, Hail, master; and kissed him."

When Judas understood the condemnation he was under for having betrayed the Master to death, he repented, returned the silver and said, "I have sinned in that I have betrayed the innocent blood." And the elders answered, "What is that to us? See thou to that"

"And he cast down the pieces of silver in the temple and went and hanged himself."

Suggestions:

1. Jesus said of those who hanged him, "Father forgive them for they know not what they do." But of Judas he said, "It had been good for that man had he not been born." What great lesson is herein taught?

2. Re-read the answer of the elders and priests to Judas. What social truth is demonstrated in their attitude toward him as shown in their answer? Help: Are men banded in crime and sin or are men associated in good works most true one to another?

3. An axiom says, "The wages of sin is death." Show how the statement is vindicated in the life of Judas.

4. Relate other incidents which are similar to the story of Judas.

Gleaner Girls Classes

First Tuesday.

Reading is one of the most delightful and profitable ways of spending leisure hours and one of the surest ways of attaining the abundant life. Reading gives food for thought and enlarges the capacities of mind and heart. Whether people consider themselves dull or bright it is the duty of all to improve their native intelligence and one of the best ways of doing this is reading good books. The Father has commanded: "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by studying and also by faith." Doe. and Coy, Sec. 88 : 118).

The one who loves books will eagerly seize every opportunity offered for reading. Magazines and newspapers are available in most homes. Wise are they who always have a worthwhile book to pick up when a few moments or hours are theirs for reading. (We suggest the Gleaners should read the book "So Big"). A few minutes daily reading amounts to a great deal of time in a year and ends in self education. If one sets aside a definite time

each day for reading, more will be accomplished than can possibly be done the way most people do, that is by waiting for a time when there is nothing else to do. Sunday offers to most people golden opportunities for reading. The trouble is not the lack of time, but the organization of the same.

The one who has been aroused to the value and necessity of reading naturally questions as to what she shall read. First, she should read about the things she is most deeply interested in; she will then have a definite purpose and an end in view. Then, after this hunger is appeased, it is well to read on various subjects, from many authors and in several fields. While books helpful to one's vocation should be read widely, yet if one does not go outside this field she becomes narrow and does not know what is being written on other subjects. The books read should be so written that they leave the reader with a wholesome outlook on life. Daniel Webster said, "The man whom I like to converse with above all others is the man who can teach me something." So it is with reading.

Historical reading has an important place for "What the spinal column is to the human body, the study of history is to a sound mental development."

The study of the lives of great characters is valuable. One is always elevated by coming in contact with greatness. One is encouraged in life's battle when she reads of the victorious struggles against heavy odds that some of these great ones have waged, and in the final analysis of character and personality, who is not great? The following incident shows how reading effects our daily conversation:

"Edwin Whipple, the literary critic, once found himself with Ralph Waldo Emerson in a little village in Massachusetts. Both men were bound for Concord, five miles away, and Emerson, being provided with a horse and buggy, invited the younger man to ride with him. Whipple gladly accepted, for he admired Emerson. The day was fine, the roads were good, and the horse was slow. The talk was celestial. Whipple led the great man on and on; he talked of nature and God, and of the innate capabilities of man, he listened gravely to Whipple's opinions; his conversation was that of a poetical archangel. The horse joggled on half asleep; it took him two hours to cover the five miles, ambling along the quiet country road to Concord—but what hours they were! Whipple never forgot them, nor the talk that made them memorable.

One can read a novel when weary and forget oneself by living with the characters of the story. This study of men and women is of great worth.

The study of poetry is worth the time it takes to read it. It employs our highest faculties, it lifts us to highest planes of life. Thoughtful worship and love of nature increases love of poetry.

Every woman's knowledge of the Bible should grow with the years. It is the grandest of all classics. It feeds the soul and exalts the emotions as does no other book. Then too, L.D.S. women should know the other standard works of the church.

Group reading in the home is very valuable. It draws the family together with common interests. It gives themes for conversation. Often the

busy mother can get her mind refreshed if one of the family will read to her while she does necessary sewing.

The reading habit is one of the preventatives of lonely old age. She who has learned to appreciate literature can, at all times, have the choicest associates and can feed upon the finest food the world offers.

Questions:

1. Show that reading is a source of abundant life.
 2. When is the best time to read?
 3. Is the trouble with us lack of purpose or lack of time?
 4. Give suggestions on how to read.
 5. Point out the value of group reading.
 6. How does love of reading insure against a lonely old age?
- M. Men and Gleaner activity period (30 min.).

Second Tuesday.

One of the objectives of education is to fit the individuals for the safe and wise use of leisure time. One writer on the subject has told us very truly that a person can be judged as to what he really is by the way he spends his leisure time. We are all familiar with the old saying, "An idle mind is the devil's workshop." This is but an expression of the danger that may creep into the wrong use of leisure time. Many homes provide for the bodies of the children, but overlook and neglect their higher life through failure to make provisions for the free hours of youth. There is a tendency to overlook the fact that the search for recreation for social activity, indicates a real need as definite as hunger. Meals are programmed for digestive needs, but we fail to arrange programmes for social needs. There is a marked tendency to-day to let the home "shut up shop" as soon as the evening meal is ended, and declares that in our tendency to find all recreation outside of the home we are letting the choicest part of life go and thus losing the largest opportunity of character training that remains anywhere.

Parents have given up too readily, surrendering to the streets and amusement craze and assuming that young people would never be contented to be at home. In this tendency parents are abandoning their opportunity of spiritual parenthood as they have abandoned the effort to maintain contacts with their children in the hours when the soul is free. Are parents absolutely sure that their children really do prefer the street and the movie to what might be provided in a cheerful, companionable home, if thought and effort were put forth?

The hours of leisure have been called hours of high and sacred opportunity. Between the work and the sleep hours, comes the period which should be given over to the firelight and evening lamp, to conversation with dear ones, merry jests, memories, music, and as one writer puts it, "to all that opens the heart and lifts the eyes." At such a time the great impressions are being made.

In the olden days the home was the living centre of many activities that may be classed as work and play. But this is the case no longer. Under the old economic order of domestic life, when all the activities were

carried on about the home, work and play were shared hourly by the parent and child. They took active part in joint enterprises and were close together and interested in the same things practically all the time. In those days the modern problems concerning child-training did not exist. One of the factors that make child-training to-day most difficult is the fact that parents and children are separated by the very nature of modern life during most of their waking day. They no longer share work and play activities together. That is why a tremendous effort should be made to encourage home amusement in order to create a possibility for at least some of these best desirable contacts.

The big competition that the home has in the way of entertainment lies in what may be termed "machine-made and commercialized recreation," which include the movies, the auto, the attractions at resorts such as chance machines of various sorts, etc. To-day seems to be a period when the crowd instinct is cultivated and those who are engaged in commercialized recreation appeal to an abnormal appetite for pleasure. Just as in some diseases the stomach seems to crave for food it ought not to have, so to-day, young people, with nerves already jaded, call for high speed and high spice forms of relaxation, all making yet larger demands on the nerves. The pace is speeded up by those who seek to develop the abnormalities of the appetites.

Such then is the danger in too great participation in commercialized entertainments. It is necessary to make home entertainment so attractive that it will satisfy the need of social contacts and experiences to a much greater extent than is being done. To provide proper and inviting home pleasures should be the ideal of every family, and in this, the girl in the home can assume an important position.

As has been suggested before in this lesson, too often family life is allowed to drift—each member to his own special friends and activities until family influence and family integrity are threatened or lost. The very conditions of modern life make for this. Therefore it is necessary to face the problem and set a definite goal in a direction that will counteract this tendency. Neither the individual character nor the family life will ordinarily attain its finest fruit unless home life and home pleasures are consciously planned for and wisely carried out.

If the girl can be made fully to realize the importance of the movement suggested above, you can be the moving spirits in putting it into actual results. You can work out a number of home parties which will interest various members of the family. Bring in brother's pals for a type of party you know they will enjoy. Don't forget little sister and favourite refreshments. Neither forget father and mother. Get some good books and games for your home parties, so that it will be successful.

Questions:

1. Study well the problem of home amusements in your own home and determine just what are your greatest needs in this direction.
2. Make a list of suggestions for solving such home problems as you see in your own community.
3. Make a definite plan for a home party.

Activity period (30 min.). Question Box.

Third Tuesday.

It is so easy for us to keep our eyes fixed on the windows of the house across the valley and declare that they are made of gold, and fail to realize that the windows of our own homes appear as gold to the occupants of that other house. Often we, as the little boy in the story of "Golden Windows," have to make a long and painful journey away from our real opportunities before we can appreciate the blessings that lie at our very doors.

The family is made up of a group of individuals each with distinct personalities and interests in life. It is so easy for conflicts to arise and destroy the harmony of the home unless there is a very definite vision and on the part of the members of the family which enables them to see the possibilities for happiness and development which may grow out of the right adjustments of personalities within the home circle.

It has been stated that the function of the home all through the ages has been to provide a safe place for children; a place in which they can grow and develop into worthy men and women. It is the duty of a daughter in the family to assist in this development of the other members of the family, and through that assistance as much as in any other way she grows and develops herself. There is no other training that will better fit her for her future career as a homemaker and mother, than the assistance she can give her mother in the care of the younger members of the family.

The first thing for a girl to do, of course, is to get the feeling that she does owe something to her brothers and sisters and to have a desire to help them in every way she can, not only for their good, or for the assistance her co-operation will give her parents, but also for the benefit her assistance will be to her own character and personal development. If she once gets this viewpoint fixed in her mind as a definite ideal to work toward, the actual carrying it out will be easy. The definite things a girl may do for her brothers and sisters depends on so many things that there can be no definite program set forth for all girls to follow. But if the girl has the desire to help, if she has set as one of her ideals the influencing for good in every way that she can of her brothers and sisters, she will not find it difficult to discover the ways in which she can work toward her goal.

This is what one girl did for her brothers and sisters: At the age of sixteen her mother died, leaving her the oldest of a family of seven children, the youngest a baby of a few months. Within a year the father went to join the mother. That girl at sixteen, who was just beginning to know the pleasure of going out and enjoying herself with other young people of her own age, definitely decided to devote every effort of which she was capable to the keeping of that family together and to giving them as nearly as possible a normal home life. Can you imagine a more stupendous task for a little girl of sixteen? That was twenty years ago. To-day her brothers and sisters are all married and she herself is married and has a son, but she still lives in the old family home and her married brothers and sisters still come back with greater devotion and loyalty than most persons have for their fathers and mothers and childhood homes.

Of course this incident is large, but do not be discouraged if you cannot

do things like that. There are opportunities to help each day. One way is to set examples in cheerfulness, tolerance, thrift, patience and many others. Another way to get them interested is to show them how pleasant it is to work together—make it sort of a game. Have little surprises for different members of the family. (Make a doll dress for little sister and press big brother's suit).

No matter how much a girl helps someone else, she gets for herself something even more valuable than what she gives in the happiness she experiences and in the development she gains in her own character and personality. One writer says, "The person who goes through the world trying to see what he can do for others, who gets up in the morning with a smile and a determination to help in every way those who cross his path that day, can't help but succeed."

The best part of it is that it will be a training for a wonderful mother and homemaker.

1. Tell a number of things you can do to help each of your brothers and sisters.

2. Study your community and see if you can find an inspirational story in the life of some girl who is making sacrifices for her family.

3. Suggest what a girl may give to her family.

Activity period (30 min.) Song Practice. (Page 5 middle sec. Gleaner Song—learn parts).

Fourth Tuesday.

It has been said that mother is the heart of the home; that she is the guiding spirit upon whom depends the degree of refinement and culture, the atmosphere which radiates from the family hearthstones. While this statement is true, we must not forget that the father has just as important a position and that his influence should be as significant and far-reaching.

There are homes where father seems to have no intimate contact with the lives of the other members of the family. He is simply a provider of the necessities and comforts of life. The rest of the family do not understand his problem and he does not understand theirs. He lives in a world quite apart from the world his sons and daughters, and in some cases even his wife, live in.

Every girl should try to sense what a tremendous responsibility her father is under, as a provider of the home, the food, the clothing, the education of his family. If she realizes at least to some extent what this means, she will be filled with gratitude and appreciation for what he is doing, and with a desire to co-operate with him and make his burdens as easy as possible. She will try to show by her interest and love that he is something more to her than the provider of the physical things of life. A girl needs the close companionship and sympathy and help that her father can give quite as much as she needs the help of her mother. It should be a girl's determination, if she is not already a pal with her father, to see that such a relationship is established.

First of all she should resolve to get acquainted with her father. To do this she could study his tastes and interests. She should become

acquainted with things in which he is interested and show that interest.

Can you not imagine the surprise and gratitude a father might feel if he suddenly became aware that a daughter who hitherto seemed to regard him selfishly, only in the light of a provider, manifested that she recognized him as a human being and wanted to be his friend?

Suppose such a girl should begin getting acquainted by putting her arms around her father and thanking him for something she already had. Talk to him about things he is interested in, and prepare his favourite dishes and let him know they were made especially for him. Look out for his little comforts—surprise him often.

Another way to get acquainted with father is to try to get him to play. Parents often lose out with their children by forgetting to play with them. One writer says of the importance of play between parents and children, "If a father cannot play with his children, he is seriously handicapped for getting near to them."

The ideal attitude of a girl toward her father is one of respect for his manhood, gratitude for what he is doing for her, understanding his problems, interests in his interests and friendly fellowship. Above all a girl should realise the value to her of the influence and advice her father can give her in many matters such as no other person in the world can give. He understands men. He understands the motives and principles that make up character. He is interested in her welfare. For these reasons a daughter should take very seriously her father's counsel concerning her gentlemen friends. For these reasons as well as for the sheer joy you will get out of it, girls, and for the protection and safety it will provide you, be confidential with your fathers about everything, but particularly about your friends and your relations with them.

One of the most beautiful relationships in life is that of perfect comradeship between father and daughter. It is one worth striving for, and every effort a girl can put forth to bring that relationship between herself and her father will be effort well spent and richly repaid.

Questions:

1. Relate a circumstance from your observation in which a girl's life has been handicapped or imperiled through lack of co-operation with her father.
2. Study your relationship with your father, and determine wherein it can be improved.
3. Make a list of things a girl can do to show her appreciation to her father for what he is doing for her.
4. Plan some kind of surprise for your father.
5. Resolve to be your best self and make the most of your opportunities since this is the greatest reward your parents desire in payment for what they are doing for you.

Activity period (30 min.) Sewing.

Since beautifying the bedroom will be your aim for this year's work we ask you to discuss *now*, the articles you will make in sewing and what ones will be put on exhibit at Hui Tau. Remember originality, thrift and workmanship. Kia kaha!

PRIMARY ASSOCIATION DEPARTMENT

Primary Presidency of the Church

Mary Anderson Isabell S. Ross Edna H. Thomas

Presidency of the Primary Association of the New Zealand Mission:

Bernice J. Manwaring Artemesia R. Ballif Teiti Kamau

Dear Officers and Teachers,—

You will notice in this issue two lessons for each group. These are to be given the first and second meeting days of the month in place of Testimonies as stated in the last issue of the "Karere."

Teachers of both Groups II. and III. should read the material given for both classes, as they deal with the same subject.

All Primaries where the children are mostly outsiders or non-Mormons should use the lesson under Group II., since they will be taken from the Bible and prepared especially for Mission Primaries.

We had a very splendid Hui Tau and wish to thank all the officers and teachers throughout the Mission for their support in putting over the program and also in helping the exhibit. We wish that all of you could have been there.

The new slogan for the Primary is, "Be Beautiful Within." Let us live it and teach it.

Practice song: Same as last month. "Little Knees Should Slowly Bend." Page 22.

Memory Gem:

"Half the happiness of living
Comes from willing-hearted giving."

Handwork:

Group I. Begin to make your Leaf Book. Make a book from wrapping paper with twelve pages in; make it any size you want it.

Gather leaves from trees and press them in it.

Group II. Begin work on your picture machine as shown at Hui Tau. The machine is made from an ordinary box. Put two rollers made from a broom handle through the box with a handle made of wire on each. Paint the box and put little

curtains on the front. A long strip of cloth is used for the reel. The children gather pictures and paste on the cloth. The cloth is pasted or tacked on the rollers and rolled from one to the other in picture-show fashion. Many stories can be told in pictures and your children will love it. This month pictures of gardens and flowers should be used to fit with the lesson. See who can make the best picture show.

Group III. See Lesson Department.

Games for the Month.

“Good Morning.”

Players in a circle. One player goes around outside of the circle and taps another on the back. They run around in opposite ways and meeting on the other side of the circle they must stop, shake hands, bow and say “Good Morning” three times and then go on in the same direction as before. The one reaching the vacant place last must start a new game.

“Fire Engine”:

Divide the class in five or six groups. Each group has a number. The fire alarm may be sounded by clapping hands or blowing a whistle. When alarm sounds the number indicated runs to the fire, that is, goes to a certain goal and back. At a general alarm (which may be one clap or one whistle) all drop hands and race to the goal. The one winning sounds the fire alarm next time.

Please keep up your Etiquette Lessons.

GROUP 1.

(Children 4 to 6, inclusive)

LESSON I.

Subject: Stories of Happiness.

Objective: To teach that we can help to make Heaven on earth by being cheerful ourselves and adding happiness to others.

Thoughts for the Teacher:

“A merry heart doeth good like medicine.”

“The time is night, the happy time,
That great, expected, blessed day,
When countless thousands of our race
Shall dwell with Christ and Him obey.
From east to west, from north to south,
The Saviour's kingdom shall extend,

And every man in every place
Shall meet a brother and a friend."

—Parley P. Pratt.

Lesson Material:

Greeting Song.

Roll Call. Let the children respond to the roll call by saying "Happy," and smile.

Prayer.

Song: "Be Happy."

Talk about the goodness of our Heavenly Father in giving us so many wonderful things to make us happy. He wants us to be happy; He wants us to smile and sing and make others happy, too. He wants us to do the things that He says are right to do, and then we cannot help being happy.

Our Heavenly Father wants His people to be good people; He wants us to be happy people. When Jesus comes to live with us we must be both good and happy. Should we not start *now*? A good way to start is to smile.

Show pictures of smiling faces that the children may see how beautiful they are.

When we ourselves are happy we can help to make others happy. When all are happy don't you think earth will be a little bit like Heaven?

Memory Gem:

I'll try to smile the whole day through

No matter what I try to do.

No matter what I have to do.

Story: "I Happied Him Up."

One day, in answer to her mother's call, Agnes came running home from a neighbor's two or three doors away. Her eyes were so bright, her lips so smiling, that her mother smiled too.

"Do you want me, mother?" asked Agnes.

"No, dear," said her mother. "Not for anything important. I missed you, that is all. Where were you?"

"At the Browns. And O, Mother, Walter was cross, but I happied him up so that he got all over it; and then the baby cried and I had to happy her up; then someone stepped on the kitten's tail and I was just going to happy her up when you called me."

The mother laughed. "Why what a happy time you had! It must make you happy yourself to happy up little boys and

babies, and kittens, for you look as happy as anything.”

And this is true, dear little folks. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to “happy up” those who are troubled and cross, or sick, and soon you will find yourself so happy that your face will shine with smiles.—*Selected.*

“ Make someone else happy,
Just try it and see,
And you’ll be as happy
As happy can be.”

Song.

Prayer.

LESSON II.

Song, Prayer and Song.

Our Subject and Objective for this month will be the same as for Lesson I.

Review the story told last lesson day. How did the little girl feel when she “happied up” the people around her?

To-day we are going to hear about another little child who tried to make people happy.

Story: The Lame Boy.

He was little. He was lame. He was only five years old. His mother was a poor washerwoman, and they lived in a small room in a narrow street of a great city.

All day long he sat in his high chair looking down into the street. He could see, by leaning forward, a bit of blue sky over the tall warehouse opposite. Sometimes a white cloud would drift across the blue, sometimes it was all dull grey.

But the street was more interesting than the sky. There were people down there. In the early morning men and women were hurrying to their work. Later the children came out and played on the sidewalk. Sometimes they danced and sung, but often they were quarrelsome. In the spring the hand-organ man came, and then everybody seemed happy.

The boy’s sad little face looked out all day long. Only when he saw his mother coming did he smile and wave his hand.

“I wish I could help you mother,” he said one night. “You work so hard, and I can’t do anything for you.”

“Oh, but you do!” she cried quickly. “It helps me to see your face smiling down at me from the window. It helps me

when you wave your hand. It makes my work lighter all day to think you will be waving to me when I come home.'

"Then I'll wave harder," said the little fellow.

And the next evening a tired workman, seeing the mother look up and answer the signal, looked up too. Such a little pinched face as he saw at the high window. But how cheery the smile was! The man smiled and waved his cap, and the boy, a little shyly, returned the greeting.

So it went on. The next evening the workman nudged his comrade and told him to look up "at the poor little chap sitting so patiently at the window," and again the bright smile shone out as two caps waved in the air.

Days came and passed and the boy had more friends. Men and women went out of their way to send a greeting to him. Life didn't seem quite so hard to them when they thought how dreary it must be for him. Sometimes a flower found its way to him, sometimes an orange, and at other times a coloured picture. The children stopped quarrelling when they saw him watching them, and played games to amuse him. It pleased them to see how eager he was to share in their good times.

"Tell the lad we couldn't get on without him," said one of the weary labourers to the mother one evening. "It's a great thing to have a brave, loving heart. It makes us all brave and kind, too. Tell him that."

And you may be sure she did.—*Selected.*

Do you know anyone who is lame? Anyone who is blind? Anyone who is sick or old? Anyone who is helpless? How can you help him? How can you make him feel happy?

Let the children do something as a class or as individuals to work out a life application of this lesson. If the children work out something themselves, let them report it the following week.

Song.

Dismissal.

LESSON FOR GROUP II. (*Zeegees and Zeebees*)
(Ages 7 to 9, inclusive).

LESSON I.

Subject: The Best Book.

Objective: To help the children to appreciate the Bible—

for in it we learn of God.

Memory Gem: "In the beginning God created the heaven and the earth."

Lesson Material: Stories about our Heavenly Father and the wonderful things that He has made, are told in the good book which we call the "Bible." There are also many stories about Jesus and the great things which He did when He lived on the earth. Some people call the Bible the "Best Book," because it tells about God and His people. Don't you think we should call it the best book, too?

Story: The Best Book.

Sally stood with her nose pressed against the cold pane of the window. Outside a cold, dark rain was falling.

Inside all was quiet. Baby sister was asleep. Big sister, Betty, was at school. Mother was reading a book. Sally felt lonely.

"Mother," she asked, "what are you reading?"

"I am reading the Bible, dear," said her mother.

"Please read it aloud to me."

"I'm afraid you could not understand the Bible, now," smiled her mother, "but when you are older, you will love to read it as I do."

"But what is it about?"

"First of all, it tells us that God created the beautiful world in which we live, the flowers, the birds, the animals, the ocean, everything."

"Is that all it tells about?" asked Sally.

"No dear, there are many many stories of men and women who lived long ago."

"Are there any stories of little boys or girls?"

"There is the story of Jesus when He was a little boy."

"Oh, yes," said Sally. "My Sunday School teacher has told me about Jesus, and I like to sing 'Jesus Wants Me for a Sunbeam.' Do all the stories of Jesus come from the Bible?"

"Most of them. The lessons that you learn in Sunday School about Jesus come from the Bible, and there are many other lessons that you will learn later, when you are old enough to understand them. When I was a little girl about your age, I often went to visit my grandmother. She had a very large Bible with pictures in it. When I was very good she would let me lie

on the floor and look at all the pictures. She told me that it was a Holy Book, and that I must always be careful of it. Grandmother told me that when I could read the Bible I would like it more than any other book."

"And do you?"

"Yes, dear, I do. Another wonderful thing about this book is that if you read it when you feel sick or unhappy, it is almost sure to make you feel better."

"It must be a wonderful book if it can do that," said little Sally.

"The Bible is the most important book in all the world," said Sally's mother.

There are many books that have interesting stories that we all love to read. I will tell you about a little boy named Martin Luther, who went to school and learnt to read, and about the wonderful book he found, and about the good work he did.

Martin Luther's father was a wise man and he wanted Martin to be a wise boy, so he sent him to school. At first Martin didn't want to study very much; he thought books were dull, and it is said his school teacher had to spank him a good many times before he learned his lessons.

One day Martin was in the school library (a library is a room where there are shelves and shelves of books) and he climbed up to a high shelf and there, covered with dust, he found a book which he had never seen before. (Let the children pretend to climb and reach for a book on a shelf). He took it down, wiped the dust from it, and opened it to see what kind of a book it was. Why! It was a wonderful book! It told beautiful stories! Martin read one of them.

Have you ever heard a story out of the Bible? If there is time let the children tell them.

After Martin had read the story in the wonderful book he said to himself, "This book shouldn't be put away on the high shelf in the dust—it ought to be where everyone can read it, for it tells about our Heavenly Father and His kindness to His children. So he took the book and made it so people could read it, and there were many books made just like it, and now everyone can read about our Heavenly Father. We have the book, too (teacher should have a book with her), and we call it the Bible. We take good care of it because it is such a very wonderful book.

(Let the children in turn come forward and touch it and say its name). Suggest that when they go home they ask their mothers or fathers to tell them a story out of the Bible.

Story:

A little boy named Prince Edward was born in a far-off country called England. He was just nine years old when his father died and he became king. He was known as King Edward the Sixth of England. Perhaps you would like to know how the young prince was dressed when he went to be crowned king. He was dressed in white velvet, trimmed with diamonds, pearls and rubies. His cap was white velvet and his cloak was cloth of silver. He rode upon a horse with a saddle-cloth of red and very pretty and fine he looked.

He often went riding on his pony in the park and although a king he played just like other boys. One day Edward was in his play-room. He wanted something just out of his reach, and a playmate brought him the big family Bible to stand upon. But the little king would not put the Holy Bible to such use. He took it, wiped the dust from it with his silk robe and said, "This book is the word of God. It tells us of our Heavenly Father's goodness and love." Then he kissed it and laid it upon a velvet cushion.

LESSON II.

Note to the Teacher: The material for the first lesson of the month will be taken from the Bible. Besides the truth taught, we hope to instil within the child a love for the Bible. So, each of these lessons will suggest verses for the teacher to read to the class. Take your Bible to the group. Let the children associate the message with the Book.

Subject: The Prettiest Garden.

Objective: Well directed work becomes a blessing.

Ask the children the week before to bring to class pictures of fruit, vegetables and flowers. Have a large piece of cardboard and some paste and make a garden picture.

Last December I saw a large plot of purple pansies. Their tiny faces were friendly. I wanted to stay near them.

Tell me about the prettiest garden you saw last summer. Did you have a garden? What was the loveliest in it? Some folk have vegetable gardens. What foods do they get from these gardens? What do we call a fruit tree garden? (Orchard).

Often very large gardens have something that bears neither flowers nor fruit to make them beautiful. (Shade trees). As we walk in such places we notice that even the ground has a soft velvety covering. (Lawn) .

Once upon a time, so long ago that it was right at the very beginning of things, two persons lived in a very large garden. It was so large, in fact, that it had all sorts of beautiful flowers, all varieties of plants that give good things to eat, all kinds of lovely trees. There were streams in the garden that rippled and sang as they went along; there were springs that bubbled over pretty pebbles; there were misty waterfalls that laughed as they leaped from ledge to ledge.

It was indeed a lovely place to be in if one wanted to do nothing but tend and enjoy the garden as it was. But after a while this grew tedious to Adam and Eve, for these were the people who lived in the garden. Then our Heavenly Father saw that it would be wiser if they grew for themselves the waving grain which gave them bread, if they tended and pruned the trees which blossomed and bore fruit, if they planted and dug the vegetables which they ate.

And so Adam and Eve were driven out of the Garden of Eden in which they had lived, to what seemed a very desolate country. There was no golden grain, no fragrant meadows, no gentle shade—only the hard ground and sky over-head.

At first all this was very hard, for they could still remember the lovely garden which had given them all they needed. Sometimes they talked about it and regretted the change. For, indeed, to make this hard country give them food was a tremendous undertaking. First they had to soften the hard soil. Since they had no tools as we have now, they used a clumsy stick to turn the furrow. Sometimes the sweat poured from Adam's forehead. His body trembled from the hard work. Still, he didn't give up. Through all the bright summer he tore out weeds, cultivated the delicate plants, trained the climbing vines.

Adam did not work alone. Our Heavenly Father helped him. He sent rain for the thirsty seeds. He sent mellow warmth in the sunshine. Without these the garden would never have grown.

Then the autumn came. The new garden was far lovelier than they had dreamed it could be. The grains were harvested

The fruits were gathered. The vegetables were dug from the ground. There was plenty of food.

When Adam and Eve saw all the hard soil had yielded they were happy. Instead of our heavenly Father providing all the good things for them, they had worked with him to provide for themselves. This had been a great privilege and brought them a great blessing. We call it *achievement*.

We find this story in the Bible, not just as I have told it to you, but some of the verses you may like to hear.

Read from your Bible: Genesis 2, verses 8 to 17. Genesis 3 verses 23 to 24.

We can't make truly gardens until spring time, but let us take these pictures and make a picture garden such as Adam and Eve made. (Place pictures of tall trees at the top of the card board, then lower, the shrubs and flowering trees. Put the small pictures at the bottom).

Memory Gem:

Down and up, and up and down ,
 Over and over and over ;
 Turn in the little seed, dry and brown,
 Turn out the bright red clover.
 Work, and the sun your work will share,
 And the rain in its time will fall ;
 For Nature, she worketh everywhere,
 And the grace of God through all.
 Down and up, and up and down,
 On the hill-top, low in the valley ;
 Turn in the little seed, dry and brown,
 Turn out the rose and the lily.
 Work with your might, and work with a plan,
 And your ends they shall be shaped true ;
 Work and learn at first-hand like a man—
 The best way to know is to do.

GROUP III.

HUIA GIRLS AND TRAIL BUILDER BOYS.

Lesson Subject: Discovering the Bible.

Objective: God is watching over all things, so that His children who desire the truth may obtain it.

Memory Work: Doe. and Cov. See 88 : 118. "Seek ye out of the best books, words of wisdom; seek learning even by study, and also by faith."

In order to get the interest of your class at the start of the lesson tell them this little story:

It was late Sunday night. Ten-year-old Kate and her brother Ralph, together with mother and father, were listening to the radio. A famous orchestra was playing and the room was filled with beautiful music. The night was cloudy. Suddenly there came a sharp peal of thunder, followed by another. The music changed into sharp discords, and horrid grating, screeching noises.

"This old box gets too much static lately, dad," Ralph said. "Better ditch her and save our pennies for a better one. Plenty on the market that can cut that static noise out as clean as a whistle."

"Not till next fall, Ralph, then maybe if things turn out right," and a funny twinkle showed in father's eyes as he asked, "Wonder how I can get a machine to cut the static out of my family?"

Ralph and Kate looked down. They had had several little quarrels during the day and they knew what he meant.

"Well we didn't cut in on any concert anyhow," Ralph defended.

"But you did something more serious. That dispute you had this morning—well, I didn't exactly feel that we got that static all cleared before family devotion, and somehow, you notice we didn't seem to get too much out of the chapters we read from the Bible and Book of Mormon. It didn't seem as if our prayer reached so far toward God. We get no connections with Heaven unless we have harmony in our hearts—no chance to tune in."

And father turned the radio on again. Kate and Ralph understood and knew just what he meant.

We always get more out of reading God's word if we are "in tune" with our Heavenly Father and do His will.

Show the class a Bible. What is it? The Bible is the greatest book in the world. It is a divinely inspired record of the dealings of God with men through the centuries. Into what two parts is the Bible divided? (The Old and New Testament).

The Old Testament was written long before Christ came to the earth and it tells us all about Abraham, Isaac and Jacob, Moses, and the children of Israel. The New Testament tells all about Jesus and how he found the church here on earth.

Did you ever wonder how we got our Bible? It's a long story, and a wonderful one, too. The full answer would take too long to tell you now, and perhaps you will enjoy it more when you are older. But I'm sure you will be interested to hear how God has kept his message, and how men have been raised up to search out the precious words from dusty libraries and cathedrals and translate them into English for us.

How We Got the Bible.

How it is that we still have these stories that were written thousands of years ago? (Is'nt that a long, long time?) It is because God knew that the things in the Bible were very precious and for that reason He has watched over them carefully so that we can read and know what the Lord wants us to do.

Most of the Bible, especially the Old Testament, was told orally through stories, songs and poems, and handed down from father to son generation after generation, for at first men had no way of writing them in books such as we have now. They had no paper or ink, and at first had to write by chiseling the words on metal plates or stone blocks. Then they discovered that if they dried the skins of animals they could write on that with dyes. They called these animal skins "parchment" and most of the Bible was written on great rolls of this material. Some of the early Bible stories were written after long, long years of oral story-telling, while other later teachings were written at the time they were given. You can imagine how long it would take to write the Bible on these skins, and what clumsy big rolls they would make when even a part of one book was finished! These were, of course, very expensive, and very few people could afford them.

When these copies began to wear out the Jews would cut them up into smaller pieces for use in schools, where the Bible was the only text book. (Wouldn't it seem funny if you studied nothing but the Bible in your school?) In this way the very oldest copies were lost and other newer copies were made. We call these copies "manuscripts." They are faded old parchments with crowded, square lettering copied by hand, the Old

Testament in Hebrew (the language of the Jews) and the New Testament in Greek.

Some of these old manuscripts have been found and are kept in museums. The three very oldest ones are at London, Rome, and St. Petersburg. Just imagine, these copies were written over 2,380 years ago!

You can imagine how hard men would have to hunt to find these manuscripts after they had been lost for so very long. Many men have spent their whole lives travelling all over Europe and Asia looking for them in old dusty libraries and monasteries.

One man, Dr. Tischendorf, accidentally found a whole basket of them in an old Convent in Asia after twenty years of searching. Don't you think that the Lord was watching over these people to help them gather His Bible together?

JOHN GOOSEFLESH AND THE ACCIDENT.

Now, even after the Bible had been all gathered together, each copy had to be made by hand, which made it too expensive for the common people to buy them. The old monks used to write these copies with a goose's quill and ink, and it would take nine or ten months to make one faulty copy.

But God was still watching over His people, and in a very unusual way He brought a new discovery into the world which made Bibles much cheaper. A young German man whose name was Johann Gensfleisch, was the one who God inspired to do this work. That is a hard German name, but in English it is quite easy, for it means "John Gooseflesh."

John's mother was a dresser of parchments for the writing of manuscripts. One morning he had been cutting the letters of his name out on the bark of a tree, and having been left alone in the house soon after, amused himself by spreading out the letters on a board so as to form the words, Johann Gensfleisch. A pot of purple dye was beside the fire, and by some awkward turn, one of his letters dropped into it. Quickly, without stopping to think, he snatched it out of the boiling liquid and as quickly let it drop, as it burned his fingers. It fell on a white dressed skin which lay on a bench nearby, the result being a beautiful purple H on a deep yellowish white ground.

This started John's mind thinking, and through this means a wonderful idea occurred to him. "Instead of writing with a pen and ink, why not make a set of blocks, dip them in ink, and

print several copies with the one set?" He worked on this idea, and became the inventor of the wonderful printing machine.

He later changed his name to John Gutenberg, and his name has become famous all over the world.

Let us think for a moment of the effect this simple occurrence had on the history of the Bible. What took the old monks ten months to prepare can now be produced by a single London firm at the rate of two copies per minute. A New Testament can now be bought for a penny, where once it cost thousands of dollars. Should we not thank the Lord and John Gutenberg for this wonderful invention?

Now that we can see what a lot of work it took to get out the Bible, let us try to read and appreciate it more. During the week try to read one Bible story to show that you are glad you have this wonderful book. Next lesson day we shall hear more about how we got the Bible.

LESSON II.

Subject: Men who have helped to give us the Bible.—Wyclif, Tyndale, and Luther.

Objective: God is watching over all things, so that His children who desire the truth may obtain it.

Memory Work: Review the one from the previous lesson and take this new one:

When I say my prayers I talk to God;

When I read the Bible He talks to me.

Lesson Material.

Review the lesson we took last lesson day. Who can tell the story of how we got our Bible as far as it was told there? How were the old Bible stories collected and written? Who was "John Gooseflesh," and what did he do in helping us have our Bible?

Now, to-day, we are going to learn of three more great men who have helped give us our Bible. They are *John Wyclif*, *William Tyndale* and *Martin Luther*. Each one had his own important work to do.

JOHN WYCLIF.

At first the Old Testament of the Bible was written in Hebrew and the New Testament in Greek. But very few people could read these languages, and so after much opposition it was translated into Latin, a more used language, but still one that most people could not understand at all. How would you like to

go to church and have to listen to the teacher read to you from the Bible in Latin? Would you learn very much? Yet that is just what used to be done before John Wyclif did his great work. Only the priests and scholars could understand Latin, and yet they would not allow the Bible to be written or read in English. They said that it would not do for the common people to know of God's word. Was that right? They thought if everyone could read a Bible they would lose their power and people would not blindly obey them as they were then doing.

At last John Wyclif rebelled against the church that taught such a wicked thing, and he translated the whole Bible into English for the people. Think how happy the people were to be able to read and understand God's work! Do you think we appreciate it that much?

Everyone tried hard to kill John Wyclif, and keep him from doing his great work, but the Lord kept him from harm until his work was completed. Then the brave old man laid down his life.

WILLIAM TYNDALE.

William Tyndale was another great man whom the Lord gave to the world to help us get our Bible. He was a very studious, thoughtful boy. When very young he was able to read a Bible through the aid of a Greek student. He thought it was so beautiful that he resolved to carry on the work that Wyclif began one hundred years before. He spent most of his time on the New Testament, and after years of toil and hardship he published his first edition of it. He didn't dare put his name on the book for fear the wicked priests would kill him. But they found out about him having done so, and in 1536 they burned him at the stake because of the things he believed and did.

Do you think you love the Bible enough to lay down your life for it, as William Tyndale did? Everyone loves him because of his beautiful life of love and service to mankind.

MARTIN LUTHER.

Martin Luther was a very brilliant young man who was in college studying to become a lawyer. One day, in the college library, he found an old manuscript of the Bible and read there the story of the prophet Samuel. He thought it so beautiful that he resolved to further the work of Wyclif and Tyndale in getting the Bible to the common people. For although these two

brave men had started the good work, the priests and leaders of the Catholic Church would not allow anyone to own a Bible written in English. They gave orders to kill anyone who owned one, and would gather all the books together and burn them.

Martin loved the common people, and he knew God loved them, too, so he wanted to put this wonderful book within their reach. One day, too, he was almost killed by lightning, and he promised God that if he was saved he would spend his life in serving Him. So he became a monk and for sixteen years he studied God's word.

He did not agree with the Catholic church in keeping the Bible from the people, and so he broke away from the church and began a wonderful reform. He challenged all the leaders of the church in open debate, and defended his principle of letting the people have their own English Bibles. Many hundreds of people agreed with him, and from this time on the fight was won. People everywhere agreed that the people should have their own Bibles, and opposition could no longer keep them from having it.

Now that we have found out just how hard it was for us to get our Bible, don't you think we should appreciate it more? Let us show the Lord that we are thankful to Him by reading more of His word.

Note to the Teacher: You may find it wise to give three children this lesson to prepare, letting each one tell the story of the life of one of these men.

Have the children write the story of the life of each of these men in their memory book during the work period, and also they should copy these two memory gems given at the beginning of the lessons.

Sisters Hine Hamon and Hine Nepe, both of Poverty Bay District, are at present laboring as primary Missionaries in the Hawke's Bay District.

It might be interesting to know that up to date there have been 950 missionaries come to the New Zealand Mission to serve as exponents of this Latter-day work. Many of these have come back two or three times. John Murdock and Charles Wandell were the first two, landing in New Zealand on October 30th, 1851.

THE KUMARA

Na "Enahi" Box 72, Auckland

"I can't keep my socks up," said the prizetfighter, as he hit his opponent below the belt.

Elder Winterton to Jackson: "Why, Etama, you'd steal the gold out of our granddaddy's teeth."

Elder Jackson (reciprocating): "That's nothing, E hoa, you'd steal the saddle off a nightmare."

Mrs. Brown: "I heard to-day that Mrs. Smythe was going to Chicago next week for clothes."

Mr. Brown: "I've been wondering where she'd left them."

Conductor: "How old is this boy?"

Lady: "Four."

Conductor: "How old are you, sonny?"

Sonny: "Four."

Conductor: "Well, I'll let him ride free this time, but I know what he's going to be when he grows up."

Lady: "What is he going to be?"

Conductor: "Either a liar or a giant."

Ima Mistake says: "It might be desirable to have a belt around the waist and a cuff on the pants but nobody wants a sock in the eye."

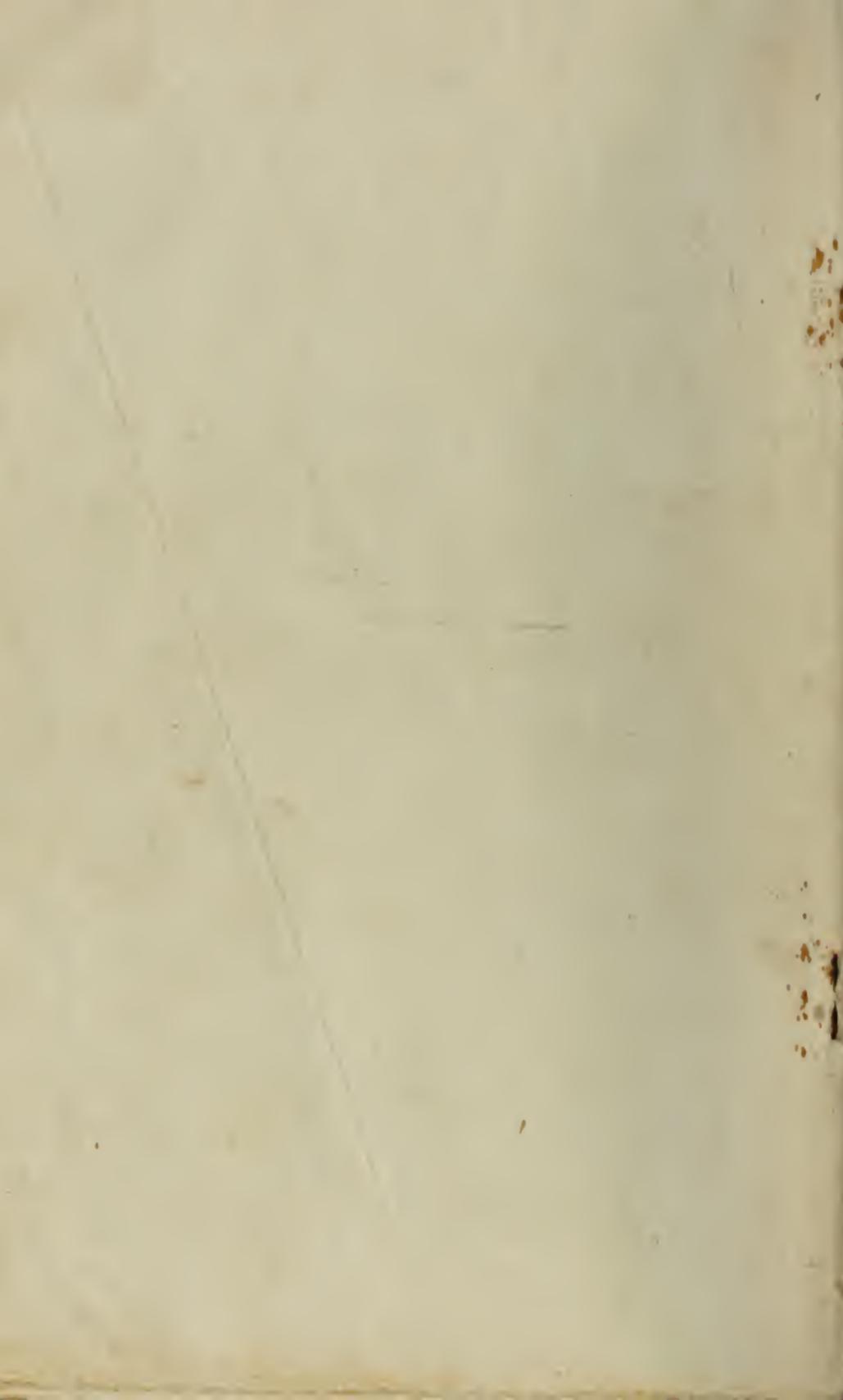
A Scotchman and his wife went into a restaurant and ordered one sandwich and two plates, cutting the sandwich in half as it was served.

He was chewing away ravenously while his wife looked on, which led the waiter to ask: "Is there something wrong with the sandwich, madam?"

"Na," she replied, "but Sandy is using the teeth."

Arithmetic Teacher: "Johnnie, if your father was earning eight pounds a week and gave your mother half, what would she have?"

Johnnie: "Heart failure."



tona kaha ki te whakapuaki i nga mea e kitea ana e ona kanohi.

Ka tika ano te waiata a te hepara, a te kingi, "He pai hoki a Ihowa, pumau tonu tana mahi tohu; a kei nga whakaturanga katoa tona pono." (Nga Waiata 100: 5.)

I roto i nga korero whakataua a te Mea o Heretaunga a Mr. Roach i te Kareti i te po o te 29 o nga ra o Oketopa, tino whakamihi a ia mo nga Hunga Tapu, tae atu hoki ki nga tamariki kura me nga mahi a te Kareti M.A.C. Me tona ki, tino nui atu te matauranga e puta mai ana i nga akronga o taua Kareti. I te whakamutunga o ana korero ka penei a ia ki nga tamariki kura, "Ki te kore e heke te tupu o te M.A.C. i a koutou, e kore hoki e heke o koutou tupu."—P.

HE POWHIRI

Hui Pariha

Ki te Etita o Te Karere: Mau e panui atu tenei rongoa ki roto i Te Karere. A te 20 me te 21 o nga ra o Tihema 1930, ka tu te Hui Pariha o te Takiwa o te Bay of Islands ki te Ngawha. Ka tae mai te Tumuaki Mihana. Na reira haere mai tatou katoa. Mihinare Katorika, Weteriana, Ratana, me era atu. Haere mai ki ta tatou Hui. Kauaka hei numinumi. Haere mai ki te tautoko i ta tatou Hui Pariha. Heoi ano,

Na te Tumuakitanga o te Bay of Islands.

A dance and basket-social in aid of the Bay of Islands Sunday Schools will be held in Pausiua's Hall at Kaikohe on Friday, December 19, 1930. Good music and good floor. Admission: Gents 1/6, ladies 1/0, children 6d; ladies with baskets free. The hui pariha will be held at Ngawha the following day.

Pacpac W. Witehira, Pre. Bay of Islands S. S.

TE KARERE

Wahanga 24

19 o Noema 1930

Nama 11

TO MATOU WHAKAATURANGA

“Ma te mangai o nga kai-whakaatu tokorua, tokotoru ranei ka u ai nga kupu katoa.” (1. Koriniti 13: 1.)

Tena, e te kai-korero aroha, e hiahia ana matou kia whakaatu atu ki a koutou katoa i te ao i to matou whakaaturanga, a runga i tenei ka mahara matou tera e puta mai te ra ka tu ai matou ki te aroaro o te nohoanga whakawa o te Atua, kia whakawakia mo nga mahi a te tinana. No reira, e kore matou e pai kia teka ta matou whakaturanga. Otira e matau ana matou me te whakaatu hoki ki a koutou i roto i te ingoa o Ihu Karaiti, e tika ana nga kupu o tenei pukapuka e tuhi-tuhi atu nei matou ki a koutou. Kua rite ano hoki te whakakitenga a Hoani i te anahera i a ia i te moutere i Patamo. (Whakakitenga 14: 6.)

I runga i tana whakahokinga mai i te Rongopai mau tonu ki a Hohepa Mete te poropiti a te Atua i roto i nga ra whakamutunga; kua whakapumautia ano hoki te Hahi o te Karaiti ki te ao a kei roto i taua Hahi nga apotoro ratou ko nga poropiti, ko nga hepara, ko nga kaiwhakahaere katoa, me nga tikanga, me nga mana, i whakanohoia ai ki roto ki taua hahi i mua. Na, kua tukua atu inaianei te whakaoranga i homai noa ki a tatou, a e mea ana matou ki a koutou ma te ngohe-ngohe anake ki enei tikanga o te Rongopai ka ora ai nga tangata, ara, ma to ratou urunga mai ki roto ki te hahi a te Karaiti me te haere tonu ki roto ki te ara kuiti e tika ana ki te oranga tonutanga. Ka korero atu matou ki a koutou, kua rite te taima, kua tata hoki te rangatiratanga o te Atua. Ripeneta, whakaponohia te Rongopai. Kia tanumia koutou e te tangata whaimana i homai ma runga ki roto i te wai o te iriiringa hei murunga hara, a ma te whakapakanga o nga ringaringa o nga tangata whaimana ka riro mai i a koutou te Wairua Tapu; a ka matau koutou ki te pono o ta matou whakaaturanga. “Oha atu ki a koutou katoa.” Na to koutou teina, Elder Ihaka Hohaia.

Te Matenga o Renata John Puriri



He tama aroha tenei a Hemi raua ko Keita Puriri. I whanau ki Korongata i te 9 o Hepetema 1912. I whakapangia ki roto i te Hahi e Elder O. A. Elderige i te 17 o Noema, 1912. Iriiria hoki ki roto i te Hahi nei e Elder H. V. Bell. I te 19 o Pepuere 1922, i whakapangia hoki ia e Elder E. M. Stanger. I muri mai ka whakapangia ano ia hei Rikona mo te Peka o Korongata i te tohungatanga o Arona e Elder C. L. Rasmensen, i te 26 o Hurae 1925. I muri mai ka whaka-

ritea ia e te tumuakitanga o te Peka hei hekeretari mo te Miutara. I tino kaha tenei tamaiti ki te whakarite i nga mahi o te Rikonatanga tae atu ki te hekeretaritanga o te Miutara i nga takiwa e tirotirohia ana e te kai tirotiro nga pukapuka katoa o ia wawahanga o te Peka. I kitea ko ia tetahi tamaiti i pahitia mo te maa o tana pukapuka e te Timuaki Pariha, i runga i tona kaha ki te whakarite i tona karangatanga. Ka whakaaro ano te tumuakitanga o te Peka kia whakaritea ano ia hei hekeretari mo te Kura Hapati, pera ano tona kaha tona pai tona mohio ki te tiaki i tana pukapuka kia maa. I roto hoki ia i nga public school i riro mai hoki i a ia tona profieiciency. E whitu marama ia i te Kareti, M.A.C., i pahi ia i te tau tuatahi o te high school. I roto ia i enei turanga e mahi ana ka rokohanga mai ia e tenei mate, me tona whakarite tonu i tona karangatanga hekeretari me te nuku haere ake hoki o te mate nei nawaia ka kore e kaha te tinana. I mua i te tau mahatanga o tona mate, ka whakaaro te tumuakitanga o te Peka kia whiriwhiria he hekeretari awhina mona, ka whakaritea ana ko Paki Karipa. I mua atu i tona takotoranga ka tahuri ia ki te whakamarama i te ahua o te tuhituhi me te whakanohonoho ki roto i te pukapuka me te ahua hoki o te panui i nga meneti ki tona kai-awhina, ki a Paki Karipa.

Ka takoto hoki ia i runga i tona mate, i tae hoki ia ki nga tino takuta i tae hoki ia ki te hohipera e toru ana hokinga ki te hohipera i Nepia. Tana hokinga whakamutunga mai ki te kainga ka takoto hoki ia ko tona whaea tonu ki te tiaki i a ia tae noa ki tona taumahatanga. I mua tata atu o tona hemonga tuatahi, ka hui mai ona whanaunga kia kite i a ia me tana mihi ki ona hoa aroha me tana ringaringa hoki ki a ratou. I taua taima ano ka hemo te tamaiti nei ka tae mai tona papa a Rawiri Kamau ka tukua hoki ia i muri i te inoi tuku mona, ka angī hoki nga tangata me ona hoa aroha. Otira te iwi katoa ka takoto hoki ia mo tetahi roa me te tangi tonu nga tangata. I muri o tena ka ora ake ano te tamaiti nei. Roa rawa ia e titiro ana, katahi ia ka patai, "he aha te hui mai a nga tangata." Ka ki tu tana whaea, "he tangi ki a koe."

I te oranga ake o te tamaiti nei i pau rawa te rua mara a i a ia a ora ana, me te tohutohu hoki ia ki ona taina me ona tuahine "kia pai, kia atawhai i a koutou kia whakarongo ki a Mama raua ko Papa. Kia u tonu koutou ki roto i te rongopai i nga wa katoa hei Matua mo koutou."

I muri o tenei ka karanga mai ia ki a Mama, "Well, mum. I am too far gone, tureiti. Ko te hemonga tuaruatanga tenei o te tamaiti nei i te ono o nga ra o Oketopa 1930. I muri o tena ka mauria ki te whatitoka o tana tipuna o Hikawera, takoto ai me te hui mai o nga iwi ki runga i a ia. Tangi ai tae noa ki te ra hei rehunga i a ia i te unerei. I te Haapahi o te toru ka kawea ia ki roto i tetahi ona tipuna i a Nukanoa. I reira te karakiatanga i a ia me te hui hoki o nga iwi katoa ki roto i te whare. Heoi kihai i pau nga tangata ki ro whare. I konei ka timata te karakia. Na Reupena Parahi i whakahaere tenei huihuinga. Himene tuatahi na te koe o Korongata, page 117. "E Ihu Tenei ka Amo Au." Inoi a Hamiora Kamau. Himene tuarua, M.A.C. koea, page 83, "O My Father." Ko te kai-korero tuatahi ko te tumuaki o te Kareti, ko Elder Hodge. Solo na Rere Kingi. Ko te kai-korero tuarua ko Rawiri Kamau. Solo na Elder Porter. Ko te kai-korero whakamutunga ko Rangi Kawea Puriri. Himene whakamutunga, page 116. Inoi whakamutunga na Elder Audrus. I muri o tenei ka whakaritea ko te peene o te M.A.C. Ki mua, tangihaere ai tae noa ki

te urupa. I muri mai ko te tupapaku. I muri mai ko ona matua me ona tuahine me ona taina. Muri mai ko nga tangata katoa. Te taenga ki te urupa ka himenetia page 116, "O Death, Where Is Thy Sting?" I muri o tena ka whakatapua te rua e Elder Williams. Ko tona rua e mea kohatu katoa.

No reira ko tenei tamaiti i mate i runga i tona kaha ki te whakarite i tona karangatanga me te u ki roto i te rongopai me te kore raruraru i mahi e tenei tamaiti tae noa ki tona matenga tuarua. Ko tana bohoutanga i te maungaronga i waenganui i tona tuakana me o raua Matua I roa rawa tenei raruraru e noho kino ana i waenganui i a ratou. I mua atu o te haerenga o ana tipuna ki te temepara, ka huihuia e ia ana matua me ana tipuna me ana tuahine me ana taina. Ka korero ia ki a ratou, "kaore tabi he painga o to tatou noho penei. E whakaaro ana ahau ki aku tipuna e haere nei raua ki te temepara kia mahue iho tatou i a raua i runga i te pai. i te kore raruraru. No konei ka puta mai te aroha me te tangi i au ki aku tipuna me taku tuakana e ngaro nei i waenganui i a tatou i to tatou kainga hoki. No reira kai aku matua whakarongo mai taku tono tenei ki a korua. Kati ra, titiro mai ki a au taku hiahia ki a tukua e korua tenei take kia haere ahau ki te tiki i taku tuakana me tana wahine."

I te mutunga o te korero a te tamaiti nei ka ana matua ka whakaetia e ana matua ka tikina tana tuakana me tana wahine ka mau te maungarongo i waenganui i a ratou me nga matua o tana wahine. No reira, mate rawa ake te tamaiti nei kua noho pai ana matua me tana tuakana i muri i a ia, tae atu ki nga whanaunga o te wahine. No reira e tama, haere ra, haere ki tawhiti nui, ki tawhiti roa ki tawhiti pamamao te hono ki wairua ka paa Hawaiki. Haere hoki i runga i o waka i a Take-timu, i a Tainui, i a Tearawa, i a Kurahaupo, i a Matatua.

No reira ko te whakapapa tenei o te tamaiti nei, ka whakamaramatia atu ki nga kai-korero i tenei panui. Mau koe ki e ia tangata, e ia tangata e whakaputa tou huarahi—Tuatahi ko Takitimu. Ko Ruawhoro te ariki o tenei waka. Na Ruawhoro ko Kahutiaitehangi, ko Rei, ko Tumatatoro, ko Tohe-rautawhiri, ko Hinepuariari, ko Tepowhiri. Ka puta mai ki te tamaiti nei. Tuarua, ko Tainui. Ko Hoturoa te ariki o tenei waka. Na Hoturoa ko Hotuope. ko Hotumatapu, ko Motai, ko

Uwe, ko Raka, ko Kakati, ko Tawhao, ko Hinewhakaomo, ka puta ano te tamaiti nei i tenei huarahi. Tuatoru, ko Tearawa. Ko Ngatoroirangi te arika o tenei waka. Na Ngatoroirangi ko Puhaorangi, ko Homairangi, ko Taunga, ko Tuamatua, ko Houmaitawhiti, ko Tamatekapua, ko Tekahumatamoemoe, ko Tauakemoetahanga, ko Uwenukumairarotonga, ko Pangitihī, ko Tuhourangi, ko Manuhangaroa, to mua ko Hapuriri to muri iho. Ka rua putanga o te tamaiti i runga i enei tipuna. Tuawha, ko Kurahaupo. Ko Kauwhataroa te ariki o tenei waka. Na Kauwhataroa, ko Tamangenge, ko Teatihau, ko Awirau ko Ropa, ko Rongomaiwahine, ko Kahukuranui to mua, ko Rongomaipapa to muri iho. Ko Tauheikuri te whakaotinga. E toru nga putanga mai o te tamaiti nei i enei tipuna. Tuarima, ko Matatua. Ko Toroa te ariki o tenei waka. Na Toroa ko Awanuiarangi, ko Bauru, ko Tahatiti, ko Rakaiora, ko tamakitchau, ko Tamakitematangi, ko Tamakireiachawaiki, ko Tekahuarero, ko Pito, ko Rere, ko Tangi, ko Maika, ko Tato, ko Rongokako, ko Whaene, o Rongoiri, ko Ruariki, ko pouwharekura, ko ruatapai, ko Kahuturi to mua, ko Tamaira to muri. Na Kahuturi, ko Turumakina, ko Tutakamaiwaho, ko Rongotawhanga to mua. Ko Hineteata to muri iho.

No reira, e toru nga putanga mai ki te tamaiti nei i roto i enei tipuna i a Tamaira, i a Rongotawhanga, i a Heneteata. Na Hineteteata, ko Kotore, ko Tamahikawai to mua, ko Umurau to muri iho. Ko Kauki te whakaotinga. I whakatauki ai a Kotore, "tiro atu ki te komata nui o Kahungunu i a Tamahikawai, ratou ko ana taina." No reira ka puta mai ano te tamaiti nei i roto i te komata nui o Kahungunu. I beke mai nei i nga puhī ariki o enei waka. Heoi ano nga whakamarama.

Na HEMI PURIRI.

He Whakamaramatanga

Ko ia nei te korero matamua a te ropu e kiia nei, "ko te huihuinga o nga taitamariki" (M.I.A.). He whakamarama ki a taua ki te iwi Maori, ko tenei korero he Slogan, ara, ki a taua he haka. I pehī ai taku whakarite he haka, no te mea, ko te haka kei nga kupu tonu te hangaitanga haunga te karawhiu a nga ringa. Whaihoki ko tenei, ko nga kupu tonu te mata-

mua. Na, tirohia, "We stand for the Preservation of Our Heritage Through Obedience to Law." "Kei te tautoko matou ki te hapai i nga mahi me nga tikanga tuku iho, ara, i runga i te ngohengohe ki nga ture."

Na ka patai ahau he aha iana te tikanga o te haka nei. "Ka mate ka mate ka ora ka ora tenei te tangata puhuruhuru nana i tiki mai whakawhiti te ra. Aue upane upane upane kuana whiti te ra."

Kaore ia nei to wairua e hihiko ana e kakapa ana ina tu mai te kapa haka, haka mai ai me te karawhiu o te arero? Ae ra, e ki ana te korero a tetahi pakeha, "Aue kua ara mai te hunga mate." Ka pai, ko ia na i tika ai he haka taua Slogan. Na te ropu taitamariki i raro i nga wawahanga o te Hahi o Ihu Karaiti o te Hunga Tapu o Nga Ra o Muri Nei.

Ahakoia kua oti te korero e nga kai-korero i te Hui Tau i Tahoraiti 1930, e pai ana me kororerero ano e tatou. Ia ropu, ia ropu he haka tana. Kei te mahara tonu tatou ki te Slogan a o tatou tamariki i haere nei ki te pakanga. Tenei, "ka whawhai tonu ake, ake, ake." Kei te mohio tatou i whawhai tonu a wiini noa. Kati ra te whakamarama, me huri au ki te tikanga o te haka nei.

Kua oti te tuhituhi kei te haere mai nga ra e huri ai nga matua ki nga tamariki me nga tamariki hoki ki nga matua. Otira, ma te ngohengohe ki nga ture ka tutuki ai tenei poropititanga. Na he aha te whakamaoritanga o tenei poropititanga. Ki taku, ko te huringa o nga tamariki ki nga matua ko tenei te mahi e mahia nei e te Hahi i roto i nga Temepara Tapu a te Atua, ara ko te iriiringa i te hunga mate. Ma tatou ma nga tamariki e whakarite te iriiringa mo o tatou matua tipuna i hapa nei i tenei ture. Engari kia mahara tonu tatou ma te ngohengohe ki nga ture puare ai tenei mahi tapu ki a tatou. I tika ai nga kupu o te haka nei. Kati, te korero karaipiture e ki ana te korero a to tatou mema a Apirana Ngata, "Kia mau ki te whenua, puritia te reo Maori." Ae kei te whakaac ahau, engari kei wha te whenua hei puritanga kua oti ke nei hoki te tango—tango e te pakeha. E hoa ma, e te iwi, kia ngohengohe ki nga ture. "Erangi purangatia mo koutou he taonga ki te rangi, ki te wahi e kore ai e whakangaro te huhu, te waikura, ki te wahi hoki e kore ai e keru te tahae, tahae ai."

(Matiu 6: 20.)

Na reira ka tika te korero a to tatou mema, ko koutou i hapa i te whenua kia ngohengohe ki nga ture. Koia hoki e whakapono ana a ka oti te iriiri, ka pupuri tonu i ana ture ka whiwhi ki te rangatiratanga o te rangi.

Kia u, kia mau ki te hapai i nga mahi me nga tikanga tuku iho i runga i te ngohengohe ki nga ture. Kia ora, na George Randell.

AN ANALOGY

The train begins its journey fresh and invigorated. An obstacle appears in the form of a steep grade. Renewing its energy, it tackles the slope. It is an arduous task, and how glad it would be if in some other way it could surmount this old hill. But up, up, up it goes until it mounts the top. A wave of rest and satisfaction seems to sweep over it as it looks back momentarily to glimpse the conquered. Then comes easy sailing for awhile, as it speeds down the opposite slope. Through tunnels, where things seem kind of dark for awhile, and then to again emerge into the sunlight. On, on, on to the final rest that awaits a faithful labourer. Through green paddocks, where every breath of air is perfumed with Mother Nature's incomparable gifts, causing it to strain every ounce of steel in its giant make-up to accomplish something and make its creator proud of his handiwork.

So life is compared to this simple journey, giving us the steep grades to conquer, the darkness to try our faith for a little season; to be bathed in the glorious sunlight in the form of God's blessings; and finally, to attain that goal and realise the reward that is promised to those that endure unto the end.

Elder Dean Ence.

According to Presiding Bishop Sylvester Q. Cannon, the Church itself expends each year for missionary activities about £180 000; the missionaries expend approximately £192,000; and the value of the missionaries' time is £400,000. The total cost of the missionary activities of the Church, therefore, is a little less than £800,000 per annum.

Prayer and Its Value

By JAMES SOUTHON

(Winning Oration for 1930 Sharp Medal.)

All of the principles of the gospel of salvation are necessary and important; but some of them, among which is prayer, requiring daily practice, seem to rank higher in importance than others, for the life of a saint depends upon their constant observance. The ancient apostle taught the saints of his day to "pray without ceasing and in everything give thanks."

Prayer is "the wish of the heart," the "soul's sincere desire," the simplest form of speech that infant lips can try," and the "sublimest strains that reach the Majesty on High." It is the wisely ordained principle by which the child of earth can approach his or her Heavenly Parent, and in time of gloom, of deep sorrow, and of sore trials, appeal for comfort, consolation and aid; and when health abounds, when prosperity reigns, and the choice blessings of the Holy Gospel are showered upon us, we can come unto Him with tearful eyes, and hearts overflowing with gratitude, and thank Him for his numerous kindnesses, his many blessings, and for his Fatherly regard for us. There is a sublime philosophy in prayer. Bowing the knee before the Supreme Ruler implies a humble confession of personal weakness, an acknowledgement of past obligations, and a petition for future favours. It invokes the assistance of Unseen Omnipotence, and acknowledges its rule over the invincible forces that sway the destiny of the Universe. When an honest man views the mighty works of God, he is impressed with his own littleness.

Who can gaze on the starry heavens without realizing that man is but a worm on the shores of the Ocean of Creation? When we contemplate the matchless power that confines to their appointed positions the fixed stars, the wonderful force that propels the countless planets through their measured orbits; when we study the beautiful harmony resulting from the ceaseless watchful care of infinite wisdom, we are forced to the conclusion that to be humble is only to be consistent. For as the vessel is always inferior to its framer, and the most beautiful work of art only a reflection of the skill and proficiency of the artist, even so the Creator is superior to Creation. His is the perfection of the Author of their being. Authentic histories of our race attest that the power is inherent in men to exert an influence with Him who controls the issues of life.

As faith is the great moving force of the universe, so prayer is the medium through which faith prevails with God.

Many people have no faith in prayer, because they think God will not concern Himself about the trifling affairs of man. This is not the belief of the Latter-day Saints. They believe that God hears and answers prayer. They have the best proof of this when they get the things they ask for. A man who exhorts people to the truth without

purse or scrip, must trust in the Lord, and is frequently compelled to seek unto Him for food, clothing and money. He learns that God hears his prayer, and his faith becomes strong. Probably no people upon the earth have such faith to seek the Lord as have the Latter-day Saints. Their necessities have compelled them to look to Him. It has often been the case that they have been surrounded by perils from which no earthly power could deliver them. To God alone they had to look for succor, and He never failed to extend it.

In the past, when trials, tribulation, and persecutions were inflicted upon the members of the church, there was no power among man that could overthrow the Saints, for they secured their help from the Creator of all men. Those who were disposed to be friendly had no power to help them in their afflictions. The American nation, through its representatives, declared itself to be the foe of the faithful, and plotted for their destruction by adopting the most inhuman measures against them. All men seemed united against them. But there was one power that could save them, and that was the power of God. On it the humble Saints relied with faith, works, and with fervent prayer; and they were blessed. The Lord God was and is still testing His people by the means of persecutions. He will prove us. It will be seen whether we will stand firm with unshaken confidence in Him, or become frightened at the threats of men and seek to disarm their opposition by yielding to them.

True, real, genuine, full life in morality, can only be enjoyed by serving God, and holding sweet communion with Him by his Holy Spirit. "Remember now thy Creator in the days of thy youth," is the injunction of the wise man. The voice of children should be heard in prayer to God. Such a pleading, grateful voice, in the innocence of childhood, is as sweet incense to Him; and the youth who prays may be saved from many of the evils of this world and be honored of man as well as of God. The more men do for God's work by faith and prayer, the more firmly they unite themselves to the work and the less danger they are in of being alienated from it. It is when they cease to exercise faith and to pray earnestly and to do their share in helping to bear off the work, that they stand in danger. The less they do the less they want to do, and the less interest they feel in the prosperity of Zion. Coolness and indifference grow up and faith is soon lost.

It is true that faith without works, as the apostle says, is dead; and the Lord expects His people to work and to contend for their own rights and liberties. A faithful man, when in a crisis, instinctively turns to the Lord with a sense of his own utter helplessness. Work as hard as he may, he seems to accomplish so little. He clearly perceives that if victory is to be gained, it must be the Lord who will bring it about.

An instance is related of a young Scottish lad who determined to be a sailor. His mother loved him dearly. The idea of his leaving her and being exposed to the hardships and dangers of a sea-faring life was a source of sorrow to her. Before he left home she gave him this solemn

charge: "Wherever you are, Jimmy, whether on land or sea, never forget to acknowledge your God. Promise me that you will kneel down every night and morning and say your prayers, no matter whether the sailors laught at you or not." Jimmy's answer was: "Mother, I promise I will."

During his carcer as a sailor, he had never neglected to thank God for His mercy and blessings unto him and his adorable mother. Though he was scoffed at and mocked, he paid little attention to the remarks of his shipmates. Jimmy was able to sow the seed of humility. Time passed by, and the Great Eastern was built. She was the largest steamship in the world, engaged to carry the famous submarine cables across the Atlantic Ocean. A very reliable and experienced captain was needed for this important undertaking; and who should be chosen, in preference to all others, but him who was once his kind mother's Jimmy. When the Great Eastern returned to England, Queen Victoria knighted her successful captain, and the world then knew him as Sir James Anderson. Had he not fulfilled his promise to his mother and remembered his Creator in the days of his youth, he would have never been honoured and successful in life.

We have abundant evidence to show that in the last days God has lost none of his powers to hear, nor the disposition to answer, the petitions of his children. No greater results ever followed the prayer of faith than when in the Spring of 1820, a fourteen-year-old boy sought the seclusion of the woods near the village of Palmyra, New York, when distracted by the discordant doctrines of false teachers. In the anxiety of his soul he obeyed the counsel of the apostle James and sought of God the wisdom he lacked, to know the way to be saved. That prayer of innocence stirred the resentment of Hell and brought the Prince of Denmark to exert all his powers to prevent the outpouring of Heavenly light which He knew would follow. That prayer moved the Heavens and brought to the earth the Father and the Son. It restored to the earth the knowledge of the distinct personality of God the Father and of His Son Jesus Christ. That humble prayer brought righteousness down out of Heaven and caused Truth to spring out of the earth. That humble prayer revealed a hidden record containing the history of a continent and the fulness of the Everlasting Gospel. It formed the Initial Movement for the ushering in of the "Dispensation of the Fulness of Times." It began the "Restitution of all things spoken of by the mouths of all the Holy Prophets since the world began," the first of a series of messages borne by the authorized immortal ambassadors bearing the keys of the gathering of Israel, the binding of the children to the fathers from the beginning of time, and of the fathers to the children, until a new heaven and a new earth shall crown the works of the Father with the glory and excellence for which they were created.

The Lord Jesus, "the God of Israel and the God of the whole earth," who, before He came here, was enthroned in the heavens in

majesty and power, set His people an example in praying. For forty days and nights He fasted and prayed; and frequently afterwards He spent nights in mountain solitudes communing with His Father through the medium of prayer. After His resurrection, He visited the Nephites, and in their presence He prayed a number of times to his Father in Heaven. He told them they must watch and pray always. On one occasion Jesus said, "Hold up your light that it may shine into the world. Behold I am the Light which ye shall hold up. Do that which ye have seen me do; behold ye see that I prayed unto the Father, and ye all witnessed." What an example is here given to us. The Lord Jesus, the Redeemer of the world, the well-beloved Son, the Personage who is one with the Father, and the God of the whole earth, considered it His duty to pray unto his Father. He did this time and time again in the presence of the multitude.

Prayer is essential to us mortals, if we would grow in Godliness; it is a duty we still have to observe in our mortal condition. Prayer is the lever which has often moved the heavens. The prayer of Abraham saved him from the murderous knife of the idolatrous priest of Elkenah. When God threatened to destroy the rebellious Israel, the intercession of Moses saved a nation. Prayer brought the repentant Jonah from the whale's belly and started him again with the warning message to Ninevah. The prayer of Daniel and his brethren saved the wise men of Babylon, revealed to King Nebuchadnezzar his dream, and gave to the world three thousand years of its future history. Prayer brought Alma and Amulek safe from the crumbling walls of Ammonihah's prison. Nephi, the son of Helaman, so far influenced the heavens as to change the judgment of war and bloodshed among the wicked Nephites to those of famine and pestilence; and again, upon their repentance, his prayers sufficed to cause the rain to fall and the earth to bring forth in its strength for the sustenance of man and beast. Through prayer, James Anderson reached the heights of success. By the humble prayer of the Prophet Joseph Smith, it was made possible for us to have this glorious gospel with its priesthoods.

O, how glorious that day will be when the Son of Man shall come down from heaven with all his glory and majesty to judge his children and reward those who have been humble, kind, righteous and prayerful. Love one another and remember your Creator in the day of your youth. Pray always. Be assured it is better to wander in prayer than to wander from it. If, therefore, prophets, noted men, and the Son of God were prayerful, why should we not follow their example? When Christ looks upon us, He will say, "Well done, my child. Thou has long waited for me!"

"Innocence is like polished armor—it adorns and defends."
—South.

A Letter to the President

September 17, 1930.

President J. E. Magleby,
Box 72,
Auckland, N.Z.

I was very glad to receive your letter of August 18, regarding the change of Thomas Clarke for Steve Watene. This is entirely agreeable, and since they seem to have accepted it in the Consul's office there, I suppose that Brother Clarke will be coming right on.

We shall be glad to take care of him in the same way we have taken care of the other boys. I do not know just how long we shall be able to extend these special scholarships, but at any rate, in the two cases that are here, and Brother Clarke, we shall extend them this year on the theory that they will pay back by service to the church in New Zealand after they return there.

I wrote you a few days ago telling about Brother Hapi's arrival. The two boys are now registered in school and I believe are getting along in good shape. They seem to be very fine boys. Brother Hapi talked over the radio a few days ago and told of his experiences with the sinking ship. He seems to be a very fine talker. Some of you may have heard him there, although I suppose you do not hear K.S.L. very often.

To-day we had the first student assembly, which went off in good shape. We are glad to report a very fine registration. I just saw Russel passing a few minutes ago, but did not have an opportunity to talk to him. He looks well.

Please remember us to Sister Magleby and the missionaries.

Sincerely your friend and brother,

(Signed) F. S. HARRIS.

“It is with narrow-souled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring it out.”—Pope.

“If the Lord Almighty should give to the human family their desires in full, they would not keep the broad road to destruction, but would go cross lots to hell.”—Brigham Young.

“Howe'er it be it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood.”

MAHI HUI ATAWHAI

Tumuakitanga o nga Hui Atawhai o te Hahi.

Mrs. Louise Y. Robinson
Mrs. Amy Brown Lyman. Mrs. Julia A. Child,
Mrs. Julia A. Farnsworth.

Tumuakitanga Hui Atawhai o te Mihana o Niu Tireni.

Mrs. Jennie Magleby
Pare Takana Ani Makeroi

Na Toke Watene i whakarite enei akoranga.

Te Pukapuka a Moromona.

Akoranga 1. Te Pakanga Nui.

Ko tenei akoranga e pa ana ki nga take i te 45 ki te 52 o nga upoko o te Pukapuka a Arami.

Nga Take.

- I. No te taha whakatewairua. (Upoko 45.)
 1. Nga whakahaunga a Arami ki a Heramana.
 2. Ko te ngaronga, ara haerenga atu o Arami.
 3. Ka kauwhau a Heramana ki te iwi.
 4. Te korenga o te iwi e whakarongo ki ana kupu.
- II. Te whakaaro tinihanga o Amarihiha. (Upoko 46 me te 47.)
 1. Kowai ia, pehea hoki tona ahuatanga?
 2. Ana whakahaere.
 3. Te whatinga atu o Amarihiha ki nga Remana.
 4. Tana whakatakoto tikanga i waenganui i a ratou.
- III. Nga whakaritenga a Moronai. (Upoko 46.)
 1. Tana whakaritenga mo runga i te ahua o Amarihiha.
 2. Tana mo te "tohu o te herekoretanga."
 3. Tona waimarietanga, ara-toanga.
 4. Tona ahua me ana whakahaere.
- IV. Te pakanga ki nga Ramana. (Upoko 50, 51, 52.)
 1. Whakariteritenga a Moronai mo taua.
 2. Te whakaekenga tuatahi a nga Ramana

3. Te maunga o te rongu mo tetahi wa.
4. Te whakaekenga i raro i te whakahaere a Amarikiha me Amorona.

Ko te whakaatu a Moromona nana nei i whakapotopoto nga tuhituhinga o te Pukapuka a Moromona me etahi atu. Ko nga manaakitanga i riro mai i nga Niwhai ina runga i ta ratou mahi tika, me te manaakitia iho hoki o te whenua he whakaaro ki a ratou, me nga whakamatenga e pa ana ki a ratou, i runga i a ratou mahi tutu, me te kanga hoki o te whenua. I whakaatu a Moromona, "Ka kanga te whenua ki nga iwi katoa ki nga reo ki nga hapu, ki nga huihuinga tangata, mahi ana i te he, e tutu ana.

Nga Patai.

1. Ko te korero a Moromona mo runga i mahi tika me te tutu, me o raua hua ko tehea te mea i whakaritea nuitia? I pa hoki ranei tenei ahua ki nga Ramana? He aha te take?
2. E pa ana hoki ranei tenei ki ia tangata, nga whakamarama pehea?
3. He aha te mali o te "tika" me te tutu ki te tangata ki tau me te iwi?
4. Ko te manaakitanga ki te hunga tika a kino ranei ki te hunga tutu. He whakautu, he whiu ranei, i runga i te whakaritenga i tetahi mahi i pehea tau whakamarama?

AKORANGA MA NGA KAI WHAKAAKO TOROTOŌ.

Nga mema i roto i te Hui Atawhai.

Ko tenei ropu mo te taha ki te aroha; e pa nui ana ki nga wahine, i tika ai kia whiwhi ratou ki te whakaaro aroha. No reira kua whakanohoia ratou ki te wahi, e ahei ai ratou ki te whakarite i enei tikanga aroha kua whakatakotoria nei e te Atua ki roto i o ratou uma. Ki te whakarite ratou i enei tikanga, ano te nui te kororia, a ki te u ratou ki o ratou karangatanga, e kore e taea te arai atu nga anahera, ki te whakahoia mai ki a ratou. Ko tenei ropu chara i te mea hei awhina anake i nga rawakore, hei whakaora wairua ano hoki.

"Ka hurihia atu e abau inaianei te kii ki a koutou i roto i te ingoa o te Atua, a ka koa tenei ropu, a ka riro mai hoki

te whakaaro nui me te matauranga i a koutou i tenei wa. Ko te timatanga tenei o nga ra whai painga ki tenei ropu."—Hohepa Mete.

Kaore he mea nui atu e riro mai i te tangata i te aroha ki tetahi mahi nui i te aroha ki te ora, me te mahi tonu hoki i roto i tou oranga mo taua take. (Anna Shaw.)

Ko nga wahine e papai ana e tika ana kia uru hei mema i roto i te Hui Atawhai.

I. Whakaurunga hei mema.

1. Ko te hiahia kia whakaritea hei mema.
2. Whakamaramatanga o nga mahi.
3. Ko te whakaaringa e tetahi mema.
4. Ko te whakaaetanga e te pooti a te tokomaha.

II. Nga whakataimahatanga ki nga mema.

1. Ko nga kohikohi e whakaritea ana.
2. Ko te tae ki nga huihuinga.
3. Ko te kohi mo te Pukapuka (magazine) a te Hui Atawhai.
4. Ko te uru ki nga mahi, ngahau takaro me era atu a karanga ranei a te Tumuaki.
5. Ko te piripono ki te mahi, ara ki te ropu o te Hui Atawhai.

“It is a matter of no small importance to observe that at the time of the recent survey of education of the State of Utah by Federal officers of education, the attendance of students in the elementary schools of Utah ranked very high; that the State had succeeded in enrolling a higher percentage of the population of secondary school age than any other State; and that in proportion to population Utah had more students in college than any other State in the Union.”—Dr. William John Cooper, United States Commissioner of Education.

“Contentment is natural wealth; luxury, artificial poverty.”
—Socrates.

“No violent extremes endure,
A sober moderation stands secure.”

MAHI KURA HAPATI

Tumuakitanga o nga Kura Hapati o te Hahi.
David O. McKay, Stephen L. Richards, Geo. D. Pyper.

Tumuakitanga o nga Kura Hapati o te Mihana.
Sarel O. Porter Robert P. Hodge
Nolan P. Olsen R. Dean Baird

Prelude

Adapted from HANDEL,
by EDW. P. KIMBALL.

Slowly.

mf *p*

Sacrament Gem for December

I come to Thee all penitent,
I feel Thy love for me;
Dear Saviour, in this Sacrament
I do remember Thee.

Postlude

p *cres.* *f*

Ki Nga Kai Whakahaere o nga Himene

"He Hepera Toku" —2 o nga wharangi.

* * * *

To The Chorister

"The Lord is My Shepherd"

Concert Recitation for December

Isaiah, Chapter 7, Verse 14.

“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

Ko te Korero a Ngakau mo Tihema

Ihaia 7: 14

“Mo reira ma te Ariki ano e hoatu he tohu ki a koutou. Nana, ka hapu he wahina, ka whanau hoki he tama, a ka huaina e ia tona ingoa ko Emanuera.”

KO TE KARAHĪ MAORĪ “Ko Te Kawenata Tawhito”

Ratapu Tuatahi

Akoranga 84. Ehikiere te Kai-Metaara o Hura.

E Ehikiere tama a Puti he propiti i te wa e noho whakarau ana a Hura ki Papurona. I riro herehere atu ia i Hiruharama ki Papurona i a Nepukeneha i te wa e Kingi ana a Iehoiakini. Ko tenei wa tekau-ma-tahi nga tau i mua atu o te whakangaromanga o Hiruharama. I muri tata iho o te taenga ki Papurona, ka mate tona wahine. Neke atu i te 22 nga tau o tona mihana. He mea kohuru ia e etahi o nga Piriniha Hurae no ratou i whakatana te he e Ehikiere mo te karakia whakapakoko.

Tirohia enei whakaaturanga:

1. Te oranga me te mihana o Ehikiere i a ia e noho whakarau ana. (Ehikiere 1: 1-3; 2; 3: 1-10.)
2. Te take mo te iwi i maka atu ei. (Ehikiere 11: 17-25.)
3. Nga hara o te wa nei he mea riri tena me tena. (Ehe. 13: 1-10; 16: 43-51; 17: 10-24.)
4. Te ahua o tona whakawakanga. (Ehe. 21: 22; 23.)
5. Te timatanga o te whiu. (Ehe. 24.)
6. Te oranga o Iharaira i te takoto mai. (Ehe. 20: 34; 22-25; 36: 20-26; 37: 14; 39: 21-29.)

7. Te temepara me nga tikanga ma nga piriniha me te iwi.
(Ehe. 46.)

Ratapu Tuarua

Akoranga 85. Maraki te Karere a Ihowa.

Ko Maraki te whakamutunga, no reira i karangatia ai ko te "huri" i nga poropiti. Ko ona poropititanga te pukapuka whakamutunga i roto i te Kawenata Tawhito. Kaore e tino mohiatia e tatou tona hitori. Engari i te ora ia i te wa ano e ora ana Nehemia. Kua mutu ke ake te whakaraunga, na konei, e tae ana tatou te ki he mea whakapuaki ona poropititanga i muri mai o te hokinga o nga Hurae mai i Papurena ki Hiruharama. Tona oranga i te ao nei e 400 nga tau i mua atu i a te Karaiti.

Me titiro enei:

1. He Ariki aroha te Matua. (Maraki 1.)
2. Ko te Atua te tino Matua o te katoa. (2: 10-6.)
3. Ko te Atua to tatou kai-whakawa whakamutunga. (2:17; 3: 1-8.)
4. Nga kupu whakaari mai. (3: 1-18.)
5. Nga ki taurangi e rua i roto i te o nga upoko.

Ratapu Tuatoru

Mahi Kirihimete.

Ratapu Tuawha

Akoranga 86. Te Korero mo Rutu.

Rarangi: Te Pukapuka o Rutu.

Rapua enei:

1. Nga whakararu i pa ki a Naomi.
2. Nga rarangi e whakaatu ana i te piripono o Rutu ki a Naomi.
3. Nga mahi a Rutu hei oranga mo ratou.
4. Ta Poaha i mabi ai i riro ai ko ia hei kai-whakaora i a Rutu.
5. Te hiahia o Naomi kia whiwhi tane tika a Rutu.
1. He aha i wehe atu ai i a Hura te tane a Naomi? He aha hoki a Naomi i hoki mai ai?
2. Whakaaturia mai tetahi maramatanga hei whakamohio

mai kua noho a Rutu i runga i te whakapono ki te karakia o nga Hurae.

3. He aha i whakanuia ai nga tamariki he tane i roto i te whanau Hurae? (Kenehi 15: 1-4; 25: 5-6.)
4. He aha te tatanga o Poaha raua ko Rutu ki a Rawiri me te Karaiti? (Ruka 3: 23; 31; 32.)
5. He aha te ahua i kitea ai kei te pai a Poaha ki a Rutu?

PAKEHA THEOLOGICAL "Essentials in Church History"

First Sunday

Chapter 27. The Founding of Nauvoo.

What was General Clark's warning to the Saints? Where did the saints stop after leaving Far West? How did the "Democratic Association" of Quincy treat the 'Mormons'? How did this act of friendship lead to further persecutions? What action did the Prophet take after arriving in Quincy from Liberty Jail? What condition was the land in when they started working on it? What is the meaning of Nauvoo'? Tell of the purchasing of more land.

Second Sunday

Chapter 27. (continued).

What was the population of Nauvoo? Why did it grow so rapidly? Tell of the organization of Stakes. Tell of the organization of Stakes. Narrate the miraculous healing of the sick. When did Nauvoo become incorporated? Tell of the "University of Nauvoo". What was the "Nauvoo Legion"? Relate the selection of officers. What was the character of the first Mayor? Were the people of Nauvoo grateful for the action taken by the State?

Third Sunday

Christmas Programme.

Fourth Sunday

Chapter 28. Foreign Missionary Labours.

Relate the conditions of the families of the departing missionaries. What were the Prophet's instructions to the departing elders? What instruction did the Prophet give concerning Priesthood? What was the admonition given to the Saints by the Twelve? Re-count the stories of Erigham Young and Heber Kimball on leaving for their missions. Relate W. Woodruff's experience.

INTERMEDIATE DEPARTMENT

“A Life of Christ for the Young”

First Sunday

Lesson 10. John the Baptist. Chapter XI.

We have in to-day's lesson the mission of John the Baptist explained. Be sure the students understand what that mission was—one of preparation for Christ. Tell how John spent his early life. Why did he live in such a manner? What did John the Baptist preach? Where did he get his authority? John and Jesus were second cousins. Do you think they were well acquainted? Was John very popular among the people? Why did he not baptize some of them?

Second Sunday

Lesson 11. The Baptism and Temptation of Jesus. Chapter XII.

Be sure and see that the students understand what the principle of baptism is and what it means. Show them how the baptism administered by our Church is done in the proper way. Study the picture on page 80. Was Christ baptized by immersion in water? Why was Christ baptized? What particular benefits come from fasting? Was it natural that Christ started his mission with communion and festivity? Show how Satan appealed to many of the carnal desires when tempting Christ, and then how Christ was victorious.

Third Sunday

Christmas Programme.

Fourth Sunday

Lesson 12. First Disciples. Chapter XIII.

In lesson 10 we studied of the life and teachings of John the Baptist. It may help some to review that lesson, and by so doing ascertain who John was and what his mission was. In to-day's lesson we find John bearing his testimony of Jesus. What did the Baptist say of Him? Did the people believe what they were told? How did John know that Jesus was the Christ? After the baptism of Christ, he started on his active ministry. In Chapter 13 we are told about his first disciples. Who were they? What particular mission devolved upon them later. What kind of people followed our Saviour? Is it true that the same type of people follow Him to-day? Why cannot the proud, the haughty, the wicked accept Him?

KINDERGARTEN DEPARTMENT

"Bible and Church History Stories"

First Sunday

Lesson 17. The Mormon Battalion.

Second Sunday

Lesson 18. Crossing the Plains.

Third Sunday

Christmas Programme.

Fourth Sunday

Lesson 19. The Crickets and the gulls.

CHRISTMAS PROGRAMME

1. Opening Song. Page 33, "Far, Far Away on Judea's Plains."
2. Invocation. By a member of the Maori Class.
3. Second Song. Page 29, "Jesus Once of Humble Birth."
4. Sacrament Gem.
5. Passing of Sacrament. Appropriate music should be played.
6. Concert Recitation. Acts, Chapter 1, Verses 10 and 11.
7. Song Practice. "The Lord is My Shepherd."
8. Story. "The Birth of Christ."—By a good speaker.
9. Recitation. "Christmas."—By Kindergarten Children.

C is for candles to light the tree, making the children as glad as can be.
H is for horn that makes lots of noise! Of course it brings pleasure to all
of the boys.

R is for reindeer that brings good St. Nick; they will run all the way, they
are nimble and quick.

I is for Iceland where Father Christmas lives, where he makes all the toys
that to children he gives.

S is for sunshine that Christmas will bring. It will make all the children
laugh loud and sing.

T is for tree to hold all the toys. There is no other tree that brings
children such joys.

M Merry Christmas, will soon be here, bringing its gifts of joy and cheer.

A is for all that Father Christmas will bring. Toys and lollies and every-
thing.

S is for Santa, the jolly old dear, who comes with his pack full of presents
each year.

(All sing to the tune of "Good-night Ladies").

We love Christmas, we love Christmas,
 We love Christmas, best day of all the year.
 Merrily we sing to-day, sing to-day, sing to-day.
 Merrily we sing to-day, for Christmas time is here.

10. Musical Item. From Pakeha Theological Class.

11. Recitation. "A Real Father Christmas."—By a boy from the Intermediate Department.

Father Christmas, I hang for you
 By the mantel, stockings two.
 One for me and one to go
 To another boy I know.
 There's a chimney in this town
 You have never travelled down.
 Should you chance to enter there,
 You would find the room all bare.
 Not a stocking could you spy,
 Matters not how you might try.
 And the shoes you'd find are such
 That no boy would care for much.
 In a broken bed you'd see
 Someone just about like me,
 Dreaming of the pretty toys
 Which you bring to other boys.
 And to him his Christmas seems
 Merry only in his dreams.
 While he dreams, then Santa Claus,
 Stuff his stockings with (whatever you want), because.
 When it's filled up to the brim,
 I'll be Father Christmas to him.

12. Song. "Luther's Cradle Hymn."—By Kindergarten Children.

13. Recitation. "The Crippled Dolly."—By a girl from the Intermediate Department.

I'm a poor, sad Christmas dolly, battered and old and forlorn
 You never would guess from my looks, I was new just last Xmas morn.
 One year ago, I was handsome with bright eyes and beautiful curls,
 Rosy cheeks and silky lashes, and teeth like little white pearls.
 I never dreamed the my mistress who found me in her stocking,
 Would neglect her lovely dolly, till I reached a plight so shocking.
 My beautiful curls are all gone, and, alas, you would find instead,
 If you should remove my big cap, a great hole in the top of my head
 My mistress carelessly left me on the lawn one hot summer's day,
 And a dreadful shower came down, which washed all my colour away.
 One eye you will notice is gone; its loss I still sadly bemoan;
 It was smashed way into my head when I was dropped on a sharp stone.
 And a foot I have lost, that's why with a crutch I must go.
 It broke when I fell from the window and struck on the pavement below.
 And I should just like to ask you how you really think it would seem
 To have your arm chewed by a dog till your saw-dust ran out in a stream.

Now you girls who are hoping to get a dolly on the Christmas tree, I beg you, do not neglect her till she's battered and crippled like me.

Instructions for Dress. (Girl must be dressed in very old shaggy clothing, with a black cap on her head. She should be powdered until there is no colouring in her face. Put round, black piece of paper over one eye and paste it so that it will look like one eye is gone. One foot should be tied up to look as if it was also missing. One arm should be left out of the sleeve of the dress so that it, also, would appear to be torn off. Girl should walk in on crutch).

14. "What the Mission of Christ means to the World." By a member of the Maori Theological Class.

15. Recitation. "My Stocking."—By a child from the Kindergarten Class.

On Christmas Eve I hung my stocking,
By the mantel shelf you know,
I confess 'twas shocking, shocking,
It was holey at the toe.
I was quite ashamed next morning,
And I am until this minute,
There was left me for a warning,
Just a darning needle in it.

16. Closing remarks.—By Sunday School Superintendent

17. Closing Song. "Redeemer of Israel."

18. Benediction.

Instructions. (Children should have large letters in green and red colours. Number 1 should be "C", and should not hold up his or her letter until she starts reciting her lines. Do this until the word "Christmas is spelled out, after which all sing the bottom lines as instructed. Every time the children sing "Christmas," let them all hold up their letters and spell the word).

The Sunday School expresses its appreciation to Sister Andrus, who assisted in furnishing material for the programme.

M. I. A.—

NOTICE

—*M. I. A.*

M.I.A. Officers,—

The Young Ladies throughout the mission are urged to pursue their needle work during the summer months, so that their work will be ready for exhibition and competition at Hui Tau.

The presiding officers, both in branch and district, are urged to perfect their organizations prior to the beginning of the next Mutual season. A fully organized corps of officers at the beginning of the Mutual year will greatly facilitate your work in preparation for Hui Tau events.

PRIMARY ASSOCIATION DEPARTMENT

Primary Presidency of the Church

Mary Anderson Isabell S. Ross Edna H. Thomas

Presidency of the Primary Association of the New Zealand Mission:

Leota D. Baird

Te Iti Kamau

Dear Primary Workers,—

Merry Christmas to you all. We truly hope that this Christmas will be one of the happiest you have ever had, and that you may be able to tell the Christmas stories to the children so they will enjoy them and think more about the spirit of helping someone else. If you can, we think it would be nice for each class in your Primary to have a little Christmas Party. You could play a few games, tell the children a Christmas story, and then have a little something to eat. Do not spend much money on it, but we would like to give the children a real Christmas party,—one they would enjoy. Teachers, please tell your children that we wish them a Merry Christmas and hope that Father Christmas brings them something nice.

We have received most of the reports we asked you to get back to us by the first week in November for which we want to thank you and tell you how much we appreciate your sending them into us. Some of them came in late and some not at all, but we are in hopes that this will not happen next year. Thanks for sending in the reports and for making the year of 1930 as successful as it has been. Can we make up our minds to make the next year even better? Our reports are fairly good this year, but we are in hopes they shall improve.

You will find the Etiquette lesson at the end of the Primary division. Once again we send our good wishes for the most happy Christmas and the best new year for Primary work to each of you.

Sister Leota D. Baird.

Sister Teiti Kamau.

Games for the month:

Group I. See Lesson Material.

Group II. Horns.

This game is played very much like "Simon Says." It is a quiet game that may be played with all the players seated, their forefingers placed on their knees or on a table in front of them. One who is leader says:

"All horns up!"

"Cat's horns up!"

“Cow’s horns up!”

whereupon he lifts his own forefinger, going upward. Should he name an animal that has horns all players lift their fingers in similar manner, but should he name an animal such as a cat, that has no horns, any player that lifts his finger in following the leader is then the leader and must say:

“Dog’s horns up!” etc.

Group III. Hottentot Tackle.

The player is told to cross the arms and grasp the left ear with the right hand and the nose with the left hand. He is then to quickly release his grasp and reverse the position of his hands, grasping the right ear with his left hand and the nose with the right hand. Repeat quickly.

Another way to play is to try and rub your stomach and pat your head.

Memory Gem:

Better than all the Christmas gifts
Any of us can know,
Is the gift of Jesus to the world
So many years ago.

Practice Song for December: Cradle Hymn. Page 1 of the Primary Song Book.

Handwork.

Group I. See lesson Material.

Group II. Would you like to make something pretty to hang on a Christmas tree? Alright, wind quite a lot of pretty wool round a card six inches long and about four inches wide. Slip a string under the wool at one end of the card and tie it firmly—cut the wool at the other end of the card, then fluff up the loose ends and you will have a pretty fluffy ball for Christmas. The more wool you wind in the card the larger the ball will be.

Group III. We suggest that the Huia Girls make a Christmas present for their mothers. How do you think your mothers would like a nice pad so she could take hold of hot kettles when they are on the stove and not burn her fingers? Take a sugar bag and cut two pieces, either oblong, square or round. Be sure and make them large enough so your mother can wrap it around the handle of the hot kettle. Sew them neatly together and fill your needle with bright coloured wool and sew over and around the outside edges. We are sure your mother will like them so much, and wouldn’t it be fun to give it to her on Christmas morning?

Trailbuilders, we have something nice that you can fix in your back yard so all our brothers and sisters can have a good time on Christmas Day. Dig a deep hole in the ground. Find a long pole—taller than your daddy, nail a long rope on top of it. Put the other end of the pole into the hole and then fill it with dirt and pack well. Have some real fun jumping on the dirt. Now take a soft rubber ball, put a strip of heavy cloth round it one way and then another strip round the other way. Unwind the end of the rope and braid the ends of the strips of cloth in with the ends of the rope so it is strong. Sew the strips of cloth which go over the ball together so it will make a hood and then the ball will not fall out.

To play the game, one boy stands on one side of the pole and the other

boy stands on the opposite side. The first boy hits the ball with his bat and sends it flying around the pole. If the other boy cannot bat it back in the opposite direction the rope will have wound round the pole once. The boy who can get the rope wound around the pole first wins.—Remember that each boy tries to bat the ball a different way.

The boys cannot step over a line which has been drawn on the ground dividing the playing space in half. We hope you can have a lot of fun with your friends with this game on Christmas Day.

GROUP 1.

(Children 4 to 6, inclusive)

Motto:

Little builders, build away,
 Little builders, build to-day,
 Build a tower pure and bright,
 Build it up in deeds of light.

LESSON I.

Subject: A Home for Jesus.

Objective: (Lesson Truth). The more we love, the more we give.

As the children look at the pictures which have been brought from home, let them tell why they chose them. Let them look for deeds of love expressed in them. Help them to suggest what deeds of love they may do for others this month. A good suggestion for simple Christmas gifts for other children as well as members of the family, is for the children to help mother make some cakes. They may be covered with coloured icing (coloured with fruit juice). Little men and little women cookies may be made, as well as animal cookies or cakes, and assorted shapes; such as star cakes, cross cakes, etc.

Take about five minutes to show the pictures which the children have brought to Primary. Let each child tell about his own picture.

Construction Work: Then paste one picture in the Builder Books, and have the children write in pencil the "Politeness Point" for the month. "If you please", in them also. If the teacher writes this phrase on a black board or in large letters on a big piece of wrapping paper hung in front of the room, the children of this age will have no trouble in writing it. Remember the work in the Builder Books is the child's work and what is satisfactory to him should be worthwhile to us. Do not expect his work to be like yours.

Teachers, of course, must govern themselves according to the conditions which they find in their branches.

If there is time, tell a short Christmas story. The following is suggested:

THE SHOE BOY.

By Jessie Wright Whitecomb.

The little girl and little boy were fast asleep. The little boy was

covered up warm in his brass bed, and the little girl was covered up warm in her brass bed, and the two beds stood side by side.

The windows were wide open, but there was still a log burning in the fire-place. The fire light was cheerful.

Two red stockings hung from the mantle-piece.

Good old smiling Father Christmas came into the room. He was very short and very fat. His red coat was trimmed with fur.

He filled the little red stockings full. He put the same things in each one. He did not want such nice children to eat any candy before breakfast, so he put in little packages of dates and of figs, an apple, an orange and a Christmas biscuit. In each stocking he put a mouth-organ, a little horn, a rabbit and a horse.

Nothing more would go in. Father Christmas was well satisfied.

"That is plenty," he said, "These children get lots of presents down stairs around their tree, but this will show I love them, even if other people do give them finer things.

He turned to look at the children a minute before going out. They were so good and so nice, that he just couldn't help it. He kissed first one then the other!

The little boy sat straight up in bed.

"Oh, Father Christmas!" he whispered.

The little girl sat straight up in bed.

"Oh, dear, Father Christmas!" she said.

"Oh, come," said Father Christmas, backing away, "this is awful. This is against the law. Children aren't supposed to wake up and see me! They never do!"

"But we did," said the little girl, "we hoped we would wake up because we want to give you the presents we have for you."

"Presents! For me!" gasped Father Christmas.

"Yes, for you; we each have one for you."

I've been in this business for years, and years, and years, and nobody ever gave me a present!"

"But we're going to," said the little boy. "I have mine under my pillow," and he drew out a shiny jack-knife—a two-blader he had on his birthday.

"Yes, and here is mine!" said the little girl, and she drew out from under her pillow a woolly Teddy-bear.

"Aren't these nice presents!" said both children."

"Well, I should say so!" said Father Christmas. "They're too good to be true! I don't believe it's legal, though! But I thank you ever so much! Now you go right to sleep."

Then he kissed them each good-bye and went away.

The children went right to sleep.

Father Christmas went on about his business. He finished up in some long brick buildings down by the factories. He had emptied his sack, and was starting home, when, as he passed through the last room, he noticed a little boy asleep.

"My stars," said Father Christmas, "who can this be? I don't know this child at all! What am I going to do? I haven't a single present left—and he hasn't hung up any stocking anyway!"

It was a very bare uncomfortable room. The little boy's mama was in a hospital. His papa had to work at night.

Father Christmas looked about and found the little boy's stockings, but, alas, they had no feet to them. They were just stocking legs—the feet were worn off. "Well, he couldn't very well hang these up," said Father Christmas.

Then he noticed on the floor by the bed the little boy's shoes.

"Oh, my stars," groaned Father Christmas, "What shall I do?" He picked up a shoe and looked at it. It was very small and ragged and—wet. Oh, my stars," said Father Christmas, "I'll be crying next, and a crying Father Christmas, that surely is against the law."

He bent over and kissed the little boy. "There, that's for your mamma," said Father Christmas, "and you'll have a nice dream if you don't have anything else. Now those other children—"

Just the minute he thought of the little boy and girl he remembered their presents. He felt down in his big coat pocket, where he had put them to keep them safe, he pulled them out. He held them in his arms, the shiny jack-knife and the funny little Teddy-bear.

"My first and only presents!" said Father Christmas. "But they are going in a good cause. Here, little boy, I hope you will like them as much as I do," and he slipped the knife into one shoe, and set the Teddy-bear in the other.

Then Father Christmas went away.

In the early dawn, as the little boy's papa stumped up the stairs into their room, he remembered that it was Christmas morning. "Now he would have had some grim crackers if she'd been here!" he thought. "Poor baby!"

But when he opened the door, he saw his little boy sitting up in bed, wrapped warm in the covers, and looking very, very happy.

Oh, papa," cried the little boy, "look what Father Christmas left in my shoes!" and he held up the shiny jack-knife and the little Teddy-bear. "Don't you think he's the best Father Christmas, papa!"

And papa said, "He surely is."

LESSON II.

Subject: The Christmas Sled.

Objective: To teach that the things we enjoy most are those we share with others.

Greeting Song:

Roll Call: Let the children respond to the roll call by naming something they received for Christmas.

Prayer: Thank Heavenly Father for Christmas.

Talk with the children about Christmas—let them tell, if possible, why we celebrate Christmas, what was the Great Gift our Heavenly Father sent.

etc. Let them tell what they did last Christmas, what they received, what they will do with their gifts, etc. Would they not enjoy them more if they shared their toys with others?

Story: The Christmas Sled.

It was Christmas, and a great day to Fred. He hurried down stairs bright and early and found beside the Christmas tree a bright, new red sled—just the very thing that he wanted more than anything else. He wanted so much to try the new sled that when breakfast was over Mother helped him to wrap up warmly, and let him go out with it for a little while.

The hill back of the house was short, but Fred liked it all the better for that, because he didn't have to haul the sled so far to the top, each time he slid down. What fun it was to go flying over the ground.

He had gone down twice and was starting up again when he noticed another little boy standing by the big oak tree watching him, oh, so longingly. "Hello, Jack," he called, "see my new sled?"

Jack nodded. "It's certainly fine," he said.

Fred walked on up the hill. "It's my sled, and I'll only have time for another ride or two," he kept on saying over and over to himself, trying to forget about the other boy.

All at once he turned and ran back. "Don't you want a ride?" he asked. Jack was too delighted to say a word, but how he did smile as he ran over and began helping Fred pull the sled up the hill.

"Didn't you get a sled?" asked Fred.

"No," said Jack, and as he said it he looked sad.

But he was happy again in a minute as the gay sled went skimming down the hill with him. He put the rope over his arm and kept his hands in his pockets as he trudged up the hill with it. "I had some mittens, but I lost them," he said. "Your sled goes fine."

"We'll take turns till I have to go," said Fred. They did so, but soon his mother called him and he had to hurry into the house.

"Mother," he asked, suddenly, as he stood warming his hands and telling her about Jack, "couldn't we buy Jack a sled and some mittens?"

"Perhaps," said his mother, "I'll see."

"I'll give you a quarter out of my bank," he urged.

"Then I'm quite sure we can get them," said she, and she did—a red sled and red mittens.

If Fred's eyes shone when he saw his sled, I'm sure I don't know what to say Jack's did when he saw his and the warm mittens. He was as happy as a boy could be, and Fred was as happy as he was.

—Adapted from Louise M. Oglevee.

Memory Gem:

"Those who think of others most,

Are the happiest folks who live."

Rest Exercise: Playing Father Christmas. (Tune Here we go 'round the Mulberry Bush).

As the children sing the song let them make the motions the words

Suggest.

We are playing Santa Claus, Santa Claus, Santa Claus,
 We are playing Santa Claus, for Christmas time is coming.
 We'll help to trim the Christmas tree, Christmas tree, Christmas tree,
 We'll help to trim the Christmas tree and make it very lovely.
 We'll get the pretty Christmas star, etc. etc.
 And hang it on the tree.
 We'll take the bells and candles bright and hang them all around.
 We'll hang the baby's stocking up, for he is very tiny.
 We'll rock the babe for mother dear, for she is very busy.
 We'll take a flower to Sister Jones for she is all alone.
 We'll smile every single day, and be good little sunbeams.
 (The children may suggest other words to sing).

Handwork: This is the month of all months when children may find plenty to do. Make paper chains and stars for the Christmas tree.

LESSON FOR GROUP II. (Zeegees and Zeebees). (Ages 7 to 9, inclusive).

LESSON I.

Motto: Be Honest.

Subject: The Golden Cobwebs.

Objective: The greatest thing in the world is love.

Peter lived on the edge of the Black Forest, and his father was a wood chopper. Every day Peter went in among the big black trees to carry a loaf of bread and a billy of milk to his father. In the winter it was a long, cold journey, but Peter didn't mind for he wanted to talk to the little pine tree.

It was the tiniest and straightest and most beautifully painted fir tree in the whole forest, at least so Peter thought. It was summer time when he first saw it and laid his hand tenderly on its little green branches as he whispered: "You are fine enough to be a Christmas tree. Just keep on growing and maybe I'll cut you down and take you home and hang pretty things on your branches when Christmas comes."

The fir tree must have heard, for it kept right on working hard at growing. Why, it was two inches higher when winter came and Peter had been working too, earning money for gifts to hang on the tree, and to get his sister a doll. He had picked bunches of flowers and berries to sell, so he could get enough money.

The week before Christmas, he cut down the tree and carried it home on his back to the little hut on the edge of the forest, where he and his sister and mother and father lived. He stood it up in the corner of the kitchen and he jingled the silver coins in his pocket.

'Just wait, little tree,' he said, "and the night before Christmas you shall be trimmed with toys from top to root."

But alas, that very day the woodchopper cut his foot with his axe, and had to go to bed. There never was very much money in the house and before the end of the week one of Peter's coins had been given to the doctor. Another was spent for soup and another bought a loaf of bread and at last there were none of the coins left which were to buy the doll for his sister and the pretty thing for the tree.

Poor Peter did not lose courage. "There shall be popcorn strings and wreaths of pine on the tree," he said the day before Christmas. "I will make them to-day."

But alas, it was such a busy day for Peter! Early in the morning he scoured the woods for herbs to steep for his father, and lessen the pain in the hurt foot.

He found no time to make the pine wreaths. Then he wound yarn for his mother's knitting and got dinner and cleared it away and swept the kitchen floor. Then it was very late in the afternoon. But he started across the fields to the home of his friend, Hans, to borrow a few ears of popcorn with which to make the chains for the little fir tree. On his way he found a wild hare with its foot cruelly caught in a trap. Peter's fingers were stiff with cold, but he knelt down on the snow and tried to untie the knots which held the quivering, frightened thing. As he worked, the afternoon drew to a close and the twilight of Christmas eve fell upon the forest and field. The shadows drew near and a quivering star beamed out in the sky. As the grateful hare leaped off, free and happy, Peter looked up. Why, it was too late now to go to Hans' house for the popcorn. He would never be able to find his way through the dark. All he could do was to stumble slowly home, following the candlelight that glimmered across the snow from his own kitchen window.

Everyone in the house had gone to sleep. There in the corner, untrimmed and bare, stood the little fir tree. Peter put his hands softly on its green branches and he spoke to it as he crept to his bed. "Poor little fir tree," he said, "why, you're all covered with cobwebs, because I didn't have time to dust you off. I'm so sorry."

Then, when he was asleep, the Christmas Fairy came to Peter's house and he went inside and saw the Christmas tree with its burden of gray cobwebs.

Then the Christmas Fairy touched the cobwebs with his fingers and they turned to pure gold. The little fir tree stood glittering in shimmering, shining gold threads.

And ever since then we have hung threads of tinsel from every branch of the Christmas tree in memory of that other little tree with its gray cobwebs turned to gold.

LESSON II.

Motto: Be Honest.

Subject: Father Christmas' Workshop.

Objective: Treat others as you would like to be treated

It was Christmas night. The night Father Christmas would come and bring gifts to all the boys and girls. Jane was looking at her doll which she had been given last Christmas, thinking how nice it would be to leave it on the table so dear old Father Christmas could see how nicely she had kept it, and then, perhaps, he would give her another one.

She dressed the dolly just as nicely as she knew how and left it on the table and ran to bed for fear Father Christmas was waiting for the lights to go out so he could come into the house.

In the night Jane had a dream. She dreamed she was in the workshop of Father Christmas, where he makes all the toys. In the first room the walls were lined with shelves, and what do you think was on the shelves? Dolls! My! Jane had never seen so many dolls in her life, but just then she noticed that all the dolls were crying. She wondered why, so she went up to the largest doll and asked.

"Why are you crying so?"

The large doll answered, "Little Girl, just look at my arms, they are all torn, and just look at this next dolly. Her hair is all gone. The doll in the corner has no legs, and so it is with all of us in this room. The little girls who owned us would not take care of us, so our bodies are all torn, broken and cracked and we can never go into the room where Father Christmas is." After the large doll had finished speaking, it started crying worse than ever. Jane did feel so sorry for the poor dears, then she thought of her own doll and started looking for it but she could not find it. Soon she heard a voice calling to her saying, "Jane, come in here, I want to show you something." It was Father Christmas. Jane thought it was very funny that he would not come in the room or even open the door, then she remembered that the dolly said they could not be with Father Christmas because their bodies had not been taken care of.

Jane went into the next room and Father Christmas immediately said, "Isn't this different?" Jane looked around and found that all the little dolls were laughing, singing and talking. It did seem so nice to see them happy instead of sad, like the dolls in the first room. She walked around the room smiling at each doll when she suddenly stopped, for right there on the table was her last year's dolly. It laughed at her and then said, "Thank you, Jane, for taking such good care of me for now I am here with Father Christmas and we are so happy. Thank you very, very much."

It wasn't very long until Jane thought of the poor, sad dolls in the other room, so she decided to go back to them and try and cheer them up. When she went into the room she told the little dolls not to cry for she would go around and tell the little girls how awful it was that they had not taken care of the little dolls, for now they would have to stay in the first room. She was just starting to go out of the door to hurry and tell the other children what she had seen when she heard Father Christmas calling to her again. When she was in his room, he told her to be sure and take care of her own little body, for if she did not she would not be able to be

with the Heavenly Father any more than the little broken dolls could be with him. He told her never to do anything she knew her Heavenly Father would not want her to do and then she would not have to worry for she would be able to be with her Heavenly Father.

The next morning when Jane awakened she was so happy to see a new dolly by her bed. She knew Father Christmas had given it to her for taking such good care of the last doll he had given her, then she remembered what else Father Christmas had told her in her dream, so she ran to her mother to tell her that she was always going to do what was right, so when she left this world her body would be just as nice as when the Heavenly Father let her come down to this earth. She also told her mother she wanted to be with her Heavenly Father, so she could be happy.

We hope all of Z.Bs. and Z.Gs. are going to try to get where our Heavenly Father is.

Memory Gem.

Those who think of others most,
Are the happiest folks alive.

LESSON FOR HUIA GIRLS AND TRAIL BUILDER BOYS.

Trail Builders' Motto:

Huia Girls' Motto: The World needs Happiness Makers.

Subject: Bertha and Fritz in Germany.

Objective: Joy comes when you do things for others.

"Don't look. There now, it's done!" cried Bertha. It was two nights before Christmas. Bertha was in the big dining room with her mother and older sister. Each sat as close as possible to the candle-light and was busily working on something in her lap. But, strange to say, they did not face each other. They were sitting back to back.

"What a funny way to work," we think. "Is that the way the Germans spend their evenings together?"

No, indeed. But Christmas was near at hand, and the air was brimful of secrets.

Bertha would not let her mother discover what she was making for her, for all the world. And the little girl's mother was preparing surprises for each of her children. Altogether the greatest fun of the year was getting ready for Christmas.

"Mother, you will make some of those lovely cakes this year, won't you?" asked Bertha's sister, Gretchen.

"Certainly, my child. It would not be Christmas without them. Early to-morrow morning, you and Bertha must shell and chop the nuts. I will use the freshest eggs and will beat the dough as long as my arms will let me."

"Did you always know how to make those cakes, mother?" asked Bertha.

"My mother taught me when I was about your age, my dear. You may watch me to-morrow, and perhaps next year you can make them."

"But listen! I can hear father and Fritz coming."

"Then put up your work, children, and set the supper table." The girls jumped up and hurriedly put their presents away. It did not take long to set the table, for the meals in this home were simple and supper was the simplest of all. A large plate of bread and a pitcher of sour milk were brought by mother and the family gathered around the table.

"You don't know what I've got for you, Fritz," said Bertha, laughing and showing a sweet dimple in her chin.

Fritz bent down and kissed her. "I don't know what it is, but I do know it must be something nice," said her brother.

When the supper table had been cleared, the mother and the girls took out their sewing again, while Fritz worked at some wood-carving. The father took an old violin from its case and began to play.

"Oh, *dear*. It seems as though Christmas Eve will never come," sighed Bertha.

"Oh, yes! it will soon be here. There are many toys to finish for the shops. Let's all go to bed."

"Tell us a story first," said Gretchen.

"Come close to me then."

This is the story the mother told to the children.

The Stranger Child.

"There once lived a labourer who earned his daily bread cutting wood. His wife and two children, a boy and a girl, helped him with his work,

The boy's name was Hans and the girl's Gretchen. They were obedient and the joy and comfort of their parents.

One winter evening, this good family gathered about the table to eat their small loaf of bread, while the father read aloud from the Bible. Just as they sat down there came a knock on the window, and a sweet voice called:

"Oh, let me in. "I am a little child, and I have nothing to eat and no place to sleep. I am so cold and hungry. Please good people let me in."

Hans and Gretchen sprang from the table and ran to open the door saying: "Come in, poor child, we have but little ourselves, but what we have we will share with you."

The stranger child entered, and going to the fire began to warm his cold hands. The children gave him portion of their bread and said:

"You must be tired; come, lie down in our bed, and we will sleep on the bench here by the fire."

Then answered the Stranger Child, "May God in Heaven reward you for your kindness."

They led the little guest to their small room, laid him in their bed and covered him closely, thinking to themselves: "Oh, how much we have to be thankful for. We have our nice warm room and bed, while this child has nothing but the sky for a roof and the earth for a couch."

When the parents went to bed, Hans and Gretchen lay on a bench before the fire and said one to the other: "The Stranger Child is happy now,

because he is warm. Good-night."

Then they fell asleep. They had not slept many hours, when little Gretchen awoke, and touching her brother whispered, "Hans, Hans, wake up! Wake up! Listen to the beautiful music at the window."

They saw a rosy light in the east and before the house in the snow stood a number of children, dressed in sparkling silver robes. Full of wonder at this sight, Hans and Gretchen continued to gaze out at the window, when they heard a sound behind them, and turning saw the Stranger Child standing near. He was clothed in a golden garment, and wore a glistening crown upon his soft hair. Sweetly he spake to the children. "I am the Christ Child who wanders about the world seeking to bring joy and good things to loving children. Because you have given me a place to sleep to-night, I will leave you with my blessing."

As the Christ Child spoke, he vanished from sight, together with the children who were singing."

After the mother had told this story to her children she told them to hurry to bed, so they could get up early in the morning to finish their gifts for each other.

LESSON II.

Subject: The Christmas Bells.

Objective: "Forget yourself and you will be remembered; remember others and your life will be filled with joy."

Once upon a time, three bells hung in the high tower in a beautiful church. They were wonderful bells, and when they rang they made wonderful music.

There was the great bell that went, "Clong-clong! Clong-clong! Clong-clong! And there was the middle-sized bell that went, Clang-clang! Clang-clang! Clang-clang! And there was the little bell that went, "Cling—cling! Cling-cling! Cling-cling!

These bells rang only on Christmas Eve. No one knew who rang them. Some said it was the wind. Others said that angels rang them.

The people loved to hear the bells ring. They sat very still in the beautiful church and listened for the music of the bells.

One Christmas Eve, the people sat waiting and waiting in the Church. But the bells did not ring. At last the people went sadly away.

Christmas came again, and again the people listened for the bells. But the bells did not ring; and once more the people went sadly away.

Many, many years went by, and still the bells did not ring. Then the people began to ask, "Did the Bells ever ring?"

"Yes," said some of the old, old people. "Once the wonderful bells rang every Christmas Eve."

"I wish we might hear the bells," said two little boys who were playing in the snow.

"Oh, Paoo, let us go to the church," said the smaller of the two. This is Christmas Eve. Maybe the angels will ring the bells to-night."

“Yes, little brother, we will go,” said the older of the two boys.

It was snowing fast as the two little boys went to the church, but they did not mind the snow.

Now Paco and his little brother were very poor. They had worked hard all winter and had saved every penny they could.

As the boys were running along they heard a low cry in the deep snow, “What is that?” said Paco. “Let us see.”

They stopped, and there in the snow they found a little dog almost dead with hunger and cold.

Paco put the poor little dog under his coat to keep it warm. “You go to the church, little brother,” said Paco. “Lay our pennies on the altar, while I take the poor dog home. I will feed it and warm it, and then I will come to the church. Wait there for me.”

The little brother took the pennies and went to the church.

He saw the people in the church waiting for the bells to ring. He saw the King and Queen enter the church.

Then the Priest stood up and said, “Bring your gifts to the altar.”

The King took his golden crown to the altar. The people listened, but still the bells did not ring.

The Queen took off her rings and laid them beside the King’s crown. But still the bells did not ring.

Then Paco’s little brother went slowly to the altar. Paco had told him to lay the pennies on the altar for the poor. He must do what his big brother had told him to do.

He laid the pennies on the altar. Then, “Clong-elong! Clang-clang! Cling-cling! the wonderful bells began to ring.

“The bells! the wonderful bells at last!” cried the people.

“The bells! The angels are ringing the sweet, sweet bells,” said the little brother, as Paco entered the church.

And as the people went home they wondered why the bells had rung that Christmas Eve. Can you guess?

Memory Gem:

“ Make someone else happy,
Just try it and see,
And you’ll be as happy
As happy can be.”
As happy can be.”

Etiquette Lesson.

Subject: Politeness. Especially when travelling.

Objective: Politeness is really an outward showing of inward grace.

Some years ago, just after the war, we were asked to take care of a child who had been away from her family for four years. We were to take her to her parents. The journey took us four to five days, partly by train and partly by motor. Little Nedda talked no language that we could under

stand. We knew nothing of her home or people; she seemed just a little stray, dressed in simple, cheap clothing which suggested a rather poor home.

But the child spoke one language which we all understood and admired, and that was the language of order and cleanliness, and she spoke it in as loud tones as we ever heard.

The first night in the sleeping car when she prepared for bed, we noticed that she drew from her pocket a precious bit of soap wrapped up in a paper with a face cloth around it. In another piece of paper was her comb, her tooth brush was wrapped by itself, and her little belongings were done up in a bundle.

Her preparations for bed were all in order. Her clothes were folded neatly on a chair and her high shoes placed squarely side by side. Her teeth were brushed and her face scrubbed with vigor. The face cloth looked quite dirty to her, for before she hung it up to dry she soaped and rubbed it until it was spotless. She combed and braided her hair in tight little braids, tying the ends neatly, and when she finished with the wash basin that too, had to be well rinsed and left in apple-pie order.

We knew the child had been far from home and wandering for some months and we marvelled at the successful training which had become such a habit that in spite of living among strangers with no one to tell her what to do, she acted as a model of neatness and cleanliness.

When she was asleep in her bunk that first night, we noticed her little underthings were of fine soft material, beautifully made by hand, and we realized that the plain outer clothing was really a disguise. But even without this proof we would have known that she was a little lady for there was no mistaking her good breeding. We needed no spoken words to assure us that she came from a well ordered home.

Long journeys do not come very often to any of us but we can show that we know how to be polite in just a very short ride.

Have you ever seen boys that scramble for seats when they get into a car? What do you think of fellows who make so much noise that they bother the other people? People generally think that those kind of boys are not taught properly at home.

Suppose that several people all want to do the same thing at the same time, say, for instance, they all want to drink at a fountain, what would you say for them to do? What do we think of the fellow that goes out of his turn.

“Moderation and simplicity in foods, in fashions, and in faith lead always to health, happiness and religious peace of mind.”—Muir.

“Our home joys are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity.”—Pestalozzi.

- NEWS BRIEFS -

In conjunction with the Mutual curriculum for the year, a Gold and Green Ball was effected at Porirua on the 10th of October. Although not a financial success, the social benefits derived therefrom compensated everyone for the efforts extended. A tinge of regality was added to the occasion with the presence of Elder Andrus and his wife, presidents of the Y.M.M.I.A and Y.L.M.I.A. respectively. They journeyed from Hastings to attend the event.

Much interest has been created throughout the Hawke's Bay country in radio broadcasting from 2ZL Hastings, and with no one less than a group of Mormon votaries as the nucleus around which the interest has centred. Novel programmes have been arranged and presented through this modern medium, aided by the incomparable singing of the Korongata Choir, winners of the Hui Tau competition.

Through no intended inadvertence, neglect was made in reporting the departure of Tom Clark for America, to attend school. Tom is an Old Boy from the M.A.C., and he made quite an enviable reputation while attending that institution. He is the third Maori boy to leave this year to continue his studies in Zion.

Mormon Tom Alley paid the M.A.C. another hasty visit on October 17. On the night of the day, just prior to his scheduled wrestling bout, he visited the Hastings broadcasting station, 2ZL, where the music department of the College was presenting a programme. The station officials, recognizing him, accorded him the privilege of speaking to the listeners-in. Mr. Alley spoke for about five minutes. He said he was deeply interested in the Maori Agricultural College, and urged the people to lend it their support.

Elders Christensen, Brown and Gibb have been appointed to labor for a few weeks in the city of Dannevirke.

President Magleby was in attendance at the graduation

ceremonies of the M.A.C. He returned to Auckland immediately after the exercises, via Palmerston.

Major Roach, of Hastings, addressed the graduating class of the M.A.C. at the graduation exercises on Wednesday evening, October 29. He highly commended the school, and urged the boys to honour and respect it and always to observe the moral instructions which they have received in the school.

An official reception for the Governor-General and Lady Bledisloe was held in Hastings on October 21. On that occasion the Glee Club of the M.A.C. presented two choruses, which were well received. When His Excellency addressed the gathering that evening, he—having been informed that the M.A.C. was a Mormon institution—said, among other things, that he was glad to learn that a Mormon school existed in the vicinity of Hastings; that he had been to Salt Lake City, which was a very beautiful city, and while there had made the acquaintance of some of the authorities of the Mormon Church; and that he had been impressed, while in Utah, with the industry and resourcefulness of the Mormons. He continued by complimenting the Latter-day Saints on their high moral standards and on the work which they are doing among the Maori people. Referring to the school again, His Excellency said that Hawke's Bay was lucky to have the M.A.C. in its confines.

Elder Reed Smoot, of the Quorum of the Twelve, is now, and has been for many years past, a United States Senator from Utah. He is well known by Americans as the "watch-dog of the Treasury." Recently he and Sister Smoot spent several weeks in the White House as the guests of the President of the United States and the First Lady of the Land, Senator Smoot having been called there to assist President Hoover in determining and directing the naval policy of the United States.

A branch was organized at Gladstone, Wairarapa District, on the 28th of September, by Elders Christensen and Brown. Eruha Kawana was chosen as president and Wiremu Papanui as counsellor. The prospects for the growth and activity of the branch are reported to be good.