

Miemi. J. Gapanui
Gene Crook

Gladstone
Te Kaurere



WAHANCA 27

HANUERE 18, 1933

NAMA I

AND I SAW THE DEAD, SMALL AND GREAT,
STAND BEFORE GOD; AND THE BOOKS
WERE OPENED: AND ANOTHER
BOOK WAS OPENED, WHICH
IS THE BOOK OF LIFE: AND
THE DEAD WERE JUDG-
ED OF THOSE THINGS
WHICH WERE WRIT-
TEN IN THE BOOKS
ACCORDING
TO THEIR
WORKS



TE KARERE

HANUERE 18, 1933

TE KARERE

18 o HANUERE, 1933

H. T. Karaitiana	<i>Tumuaki Mihana</i>
Kerara J. Kipi	<i>Etita</i>
Hohepa M. Meha	<i>Etita Hoa Awhina</i>
Eru T. Kupa	<i>Kaiwhakamaori</i>
Toke Watene	<i>Kaiwhakamaori</i>

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,
Primary me te Miutara.

He mea panui atu ia marama ia marama e te Mihana o
Niu Tireni 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 koutou reta ki te Etita o Te Karere, Box
72, Auckland. Me matua utu tau pepa ka whiwhi ai—"He
huru hoki ka rere te manu."



NA NGA ETITA



In all sincerity and heartiness we wish you, one and all, "A Happy New Year."

Once more the Hands of Time have completed their round on Time's great dial, and are now pointing to the eve of another New Year, and ready to launch forth again on that self-same journey of three hundred and sixty-five days.

Just a little thought. We shall call it "Last Year's Message." I am Last Year. I am gone from you forever. I am the last of a long procession of days streaming behind you, pouring into mist and obscurity and at last into the ocean of oblivion. Once I was called New Year and was virgin pure; I become your bride and was named This Year; now I am Last Year, and carry upon me the eternal stain of your embrace.

I am one of the leaves of a growing book. There are many pages before me. Some day you shall turn us all over and read us and know what you are. I am rich for I have wisdom. I bore you a child and left him with you. His name is Experience. I am Last Year; yet I am the same as This Year, and Forever, for I am You and you cannot escape from yourself.

What a Message! Behind us lies the Past—gone and cannot be recalled; its pages are written; some clean and orderly, some are blurred whilst others, perhaps, are blotted. There are written on those Pages of Time, lines which we, if it were possible, would gladly erase, but those pages are gone; we have left the stain of our eternal embrace upon them. Before us lies the Future—clean, spotless and untarnished. What will we write upon them?

Let us in the coming year humble ourselves before God and pray unto Him for guidance, so that our words and deeds and actions on the Pages of this New Year may so be, that, after they have been written and passed beyond recall, they will give us no cause for regret, but on the contrary, joy and happiness.

Again in conclusion, we wish you all "A Happy and Prosperous New Year."

HE POWHIRI HUI PARIHA

He panuitanga tenei kia mohiotia ai, ko te Hui Pariha o te Takiwa o Heretaunga (Hawke's Bay), ka tu ki Korongata ate H me te 12 o nga ra o Pepuere, 1933. He mea atu tenei kia mama mai koutou katoa te Hunga Tapu. te hunga waho, haere mai ki ta tatau hui, kia rongo a-tinana, kei rongo korero ka haku koe.

Hamiora Kamau, Timuaki peka
Nopera Kuikainga, Timuaki o te Takiwa.

TE KARERE

Wahanga 27

18 o Hanuere, 1933

Nama I

He Ripoata Hui Pariha

I te 17 me te 18 o nga ra o Tihema ka tu te Hui Pariha o te takiwa o te Pewhairangi, Waima.

He hui whakamiharotia ona wahi katoa e nga tangata i eke mai ki te marae. Ko te hunga whenua no ratou nei te marae, he iwi no waho katoa i te hahi. Na ratou i awhina tenei take nui, tae atu ki te mahi kai, awhina i nga manuhiri, me era atu take e huri ana mo te hapai i te Hui.

I te po o te Paraire, i tu te kanikani, he nui rawa atu hoki nga tangata i tae mai, 264. Ko te moni i kohia, £13. I te rua o nga haora o te ra Horoi ka timata nga karakia o te Hui Pariha. Mai i te timata o te Hui, tae atu ki te mutunga i te po o te Ratapu, i tino pai nga Programme me nga kauwhau, me nga waiata hoki a nga koaea. Ko nga manuhiri turangi i tae mai ko o tatou tuakana, ko te Tuati Meha me Rahiri Harris o te Takiwa o Haki Pei, a kia ora rawa atu hoki raua mo a raua purapura pai i rui ai. Tera noa atu hoki, to tatou Tumuaki, a Karaitiana me nga Kaumatua, Price, Gibb, Dredge McKenzie me Sister Hay o te Paraimere.

Ho tokomaha hoki nga hungatapu o Whangarei i tae mai ki tenei Hui. Tera noa atu te mihi ki te hunga whenua mo ta ratou manaaki, awhina hoki i tenei hui.

Ko te kaute tenei o nga tangata o nga karakia nunui:—Rahoroi, 2 p.m.—300; Paraimere, 7 p.m.—450; Tohungatanga, —123; Sunday School—520; Karakia Kauwhau—656; Karakia o te po Ratapu—670.

Mairangi Ngakuru.

He Ripoata Hui Pariha

I te 7 me te 8 o nga ra o Hanuere ka tu te Hui Pariha o te Takiwa o Akarana, ki Mangere. Na te tumuaki o te takiwa, na Elder Gibb i whakahaere.

I te po o te Paraire i tu te kanikani ki roto i te St. James' Hall, Mangere, a he tokomaha nga tangata i taemai.

I te po o te Rahoroi ka timata nga karakia o te Hui Pariha.

Continued on Page 16.

What Our Leaders Are Saying

"It is the faith of the people of the Church in the message delivered by the Prophet which gives to the institution its active, thrilling marvellous vitality."—Richard R. Lyman, of the Council of the Twelve.

"The power and policy by which God seeks to control is light, truth, virtue, mercy, charity, love, patience, law, order, equality and justice."—President Anthony W. Ivins.

"When a presiding officer asks your help be glad to accept and give the best you have to that labour. The Lord expects that of us, and we are under covenant to do so. This course brings joy and peace, and at the same time those who serve receive the greatest blessing." Joseph Fielding Smith, of the Council of the Twelve.

"Integrity is the first step to true greatness. Men love to praise, but are slow to practise, integrity. To maintain it in high places, costs self-denial. In all places it is liable to opposition, but its end is glorious, and the universe will yet do it homage." David O. McKay, of the Council of the Twelve.

"The Gospel, resting upon eternal, indisputable principles, maintains the living supremacy of the will of man. The culture, training and use of the will, for good or for evil, determine primarily the direction of an individual life."—John A. Widtsoe.

Latter-day Saints, teach your children to observe the moral law, surround them as by the arms of your love, that they may have no desire whatsoever to partake of the temptations to evil that surround them on every hand."—Elder George Albert Smith, of the Council of the Twelve.

The Prophet Joseph Smith taught that man cannot be saved in ignorance and that the glory of God is intelligence. These are fundamental doctrines with us. Hence to please our Father in Heaven, we must continually strive for wisdom, knowledge, intelligence—we must keep growing in God-like attributes."—Elder Joseph F. Merrill, of the Council of the Twelve.

We must watch and pray, and eliminate from our beings these elements of sin with which humanity is afflicted. If there be any man who thinketh himself without sin he deceiveth himself and the truth is not in him.—Elder Rulon S. Wells, of the First Seven Pres. of Seventies.

"In this fast-moving age, we need the power that comes from observing the Word of Wisdom if we shall endure these strenuous conditions that are around us."—Melvin J. Ballard, of the Council of the Twelve.

To get salvation we must not only do some things, but every thing that God has commanded.—Joseph Smith.

kitenga mai o te rongopai ano te marama me te whai tikanga. Kaore hoki a Paora i ruarua ki te mana o era o nga tikanga o te rongopai mote hunga mate i a ia i mea ai ki nga hunga-tapu o Koroniti, "Penei ka aha te hunga i iriiria hei whakakapi—," me era atu. Kei te kiia hoki tenei rarangi (1 Kori 15. 29) e nga kai-ako o era atu hahi, ko te wahi uaua atu o te Paipera ki te whakamarama: ki nga Hungatapu ia ko te tino tikanga o ta te Atua whakaaro nui.

Me tenei hoki te whakaari kia Hohepa Mete a Moronai i tona putanga tuatahi mai, me tana homai whakamaramatanga mo runga i tenei take nui. I te po o te 31 o Hepetema, 1823, i a ia i runga i tona moenga, ite putanga iho o te maramatanga i runga atu i to te ra i te poutunaratanga me te tunga o tetahi Karere o te Rangi i mua i a ia; ka whakahua i tona ingoa me te mea he karere ia he mea tono mai na te Atua. A i tua atu i nga whakahaunga i homai ki a ia, i whakahuatia e ia etahi rarangi ite Pukapuka a Maraki i te whakaaturanga i te 2 o nga wahanga o te Akoranga me nga Kawenata, a kia ata mohio hoki tatou i ahua rekeke te whakahua i aua rarangi. Kaore he whakaaturanga pehea te mohio o Hohepa mo runga i tenei take i taua wa.

A e whitu tau i muri mai, i a ia e whakarite waina ana mo te Hakarameta, i tua atu i nga mea i homai ki a ia ia mea, "Kei tata mai te haora e inu ai a Ihu Karaiti i nga hua o te waina i runga ite whenua," me "Iraia kua tukua nei e ahau nga kii o te whakatahuritanga o nga matua—," me era atu. Ako. me nga Kawe. 27: 9.

A e rima tau me te hawhe i muri mai, i te otinga o te temepara me te whakatapunga ki te Atua, i tu a Iraia me te homai kia Hohepa Mete i te mana iriiri whakakapi mo te hunga mate i a Aperira 3, 1836.

Ako, me nga Kawe. 110; 14-16. Me te whakarite hanga temepara a nga Hunga Tapu i runga i te whakahau a te Atua mo te whakarite i taua mahi; "Kia kohikohia ai taku iwi kawenata ki te wahi kotahi a te ra e haere mai ai ahau ki taku temepara. E meinga tenei e ahau hei whakaora i taku iwi." I homai ia Pepuere 1831. Ako. me nga Kawe. 42: 36.

I muri i te pananga o nga hunga tapu i Mihuri te whakahaunga mo te whakatakoto i te kohatu kaupapa mo et temepara o Mihuri. I muri iho ko te whakahau kia whakaritea he wahi mo te iriiri i nga tupapaku. (Wahanga 124). I te mea kaore tenei tikanga i whakaritea i te Temepara i Katarana. A i te 8 o Oketopa, 1841, ka oti te wahi mo te iriiri; e wha (4) tau rawa i muri mai ka tino oti te temepara. I tenei wa kua u te whakaaro o Hohepa Mete mo runga i tenei take. Ako, me nga Kawe. 127 me te 128 o nga wahanga. Otira kaore ia i kite i te otinga o te temepara, engari i te whakahitenga o te iriiringa mo nga tupapaku, mo nga tau e wha (4), ite mea i

kohurutia raua ko tona tuakana ko Hairama i a Hune 1844. Ahakoa he maha nga hunga tapu i whiwhi ki o ratou manaakitanga i roto i taua temepara i te tau 1845 me te tahi wahi o te tau 1846. Ia Hepetema 1846 ka tino taka te temepara ki roto i nga ringaringa o o ratou hoariri, me te pananga i a ratou i haere atu ai ratou ki te hauauru.

Otira i muri i tenei he maha atu nga temepara i mahia mo tenei mahi. Ko te temepara o St. Hori i Uta; i Rokana, Uta; i Manatai, Uta; i Cardston, Canada; i Raie, Hawaiki; i Miha, Arizona. A kei te whakaritea te iriiringa mo te hunga mate i roto i enei temepara. Kei te whakaritea hoki e nga hunga tapu te mahi kohikohi i nga whakapapa; e te Tianara Komiti hoki o te hahi i roto i nga takiwa me nga peka he whakahau i nga hungatapu ki te kohikohi me te tuhi i nga whakapapa o o ratou whanaunga me o ratou tupuna. Kua oti i te Hahi tetahi Raipere mo nga pukapuka whakapapa hei takotoranga.

I mna ite whiwhinga ki nga manaakitanga i roto i te temepara, o te hunga mate, e tika ana kia mohiotia te ingoa, te wahi i mate ai me te whanautanga. Pera ano i te mea e hiiritia ana nga tupapaku ki o ratou whanaunga. A i te wa o te whakaritenga i te temepara, ka tiakina katoatia enei whakaaturanga.

Nga Patai.

1. He aha i tika ai kia pa a te Atua ture mo te hunga mate me te hunga ora?
2. Pehea te rereketanga o ta Moronai whakahua o te kupu whakaari mo Iraia i ta te Paipera?
3. He aha te whakaatu kia koe i whai mohiotanga hoki a Paora mo runga i nga mahi whakakapi mo te hunga mate?
4. Whakahuatia ta Moronai whakaatu i te putanga kia Hohepa Mete; whakamaramatia ta Iraia whakatutukitanga i te whakaaturanga?
5. Whakamaramatia te whakaatu me te ahua o te hanganga o te temepara o Katarana?
6. Pehea te rereketanga o te Temepara o Nawa i to Katarana,

AKORANGA MA NGA KAI WHAKAAKO TOROTORO.

Nga Kupu Atahua.

“Ka koa te hunga e hiakai ana e hia inu ana ki te tika, e makona hoki ratou.” Matiu 5: 6.

He maha nga whakaatu a te Kawenata Hon mo tenei whakaakoranga. He whakaakoranga hoki e whiwhi ai tetahi ki tana e tono ai, no te mea i mea a Ihu ki oua kai-aru, “Inoia a ka hoatu kia kontou, rapua a ka kitea e kontou, patukia a ka uakina kia kontou.” Matiu 7: 7. Ka homai hoki te manaakitanga i hiahiaitia mitia ana, ara ko ta tatou i tono

ai, ka whiwhi tatou. Kaua o tatou whakaaro e tatu ki nga mea kaore noa iho he painga, engari matua rapua nga mea e mautonu te painga. Noreira e kore e tatu te hiakai o te wairua i te taonga, i te ingoa nui, i te matauranga ranei.

I roto i tetahi ao pouriuri ko te oranga kaore i ko atu i te hiahia huakore me te whawha matapo. Engari mehemea ko te Atua ta tatou e hia kai ana, e hia inu ana, kaore e huakore ta tatou hia hia. Kei te Akoranga me nga Kawenata tetahi kupu whakaari, atahua, tino whakamarie hoki, "Whakataata mai kia au a ka whakatata ahau kia koutou rapua maruua ahau a ka kitea ahau e koutou, inoia a ka whiwhi koutou, p^o kia a ka uahina kia koutou." Whanga 88: 63.

"Ko ia e matua rapu ana ia au e kite ia ia au, e kore ano e kapea." (Ako. me nga kawe. 88: 83). Na konei ko te koa ngaro o to tatou oranga ko te whiwhi wi nga mea papai kia pau katoa hoki te ngakau i te hiahia ki aua mea. Pera ano hoki i roto atu i era whakaritenga tikanga whakakoa, kei runga ano i tenei putake ma te whakamahi a wairua kia tatu te whakaaro ka kiia ai kua makona tatou.

"Kia tiaho to koutou maramatanga ki te aroaro o nga tangata, kia kitie ai ratou ia koutou hanga pai, kia whakakororia ai i to koutou Matua i te Rangi." Matiu 5: 16. Ka taea e tatou te whakaatu to tatou aroha ma roto i te whakatiaho i te tika. Mehemea kei te tino hiakai, a hia inu hoki tatou ki te tika, ko te mahi ma tatou ko te whakarite i Tana, naana nei tatou i tono mai, a ka tatu ta tatou hiakai. "E whakamakonatia ana hoki e Ia te wairua hiahia. Te wairua hiakai, whakakia e Ia ki te paid," e ai ta te kai-waiata. (Waiata 107: 9).

I mea hoki te Kai-whakaako e kore e hapa te hunga e rapu ana i Tona Kingitanga. Te karakia tika, ko te mea ngaro o te tika, no te mea ko te whakarereanga atu o te tinihanga me te teka, me te whakatupunga ake o te aroha, o te pono, ote atahua me te pai. Ara ko te whakarereanga atu i te kino, i te hara, me te hapaitanga ake i nga ahuatanga hei whakatupu i nga mahi ma tetahi a te Atua ki te tangata. Ara ko te aroha ki nga tangata, ko te aroha o te pono me te tika, me te whiwhinga ki te tikanga karaitiana tika. Ko te hunga e hiakai ana ki te tika, ka makona ratou i roto i te Rangatiranga o te Rangi.

NOTICE.

With reference to the cost of the Deseret Song Books as advertised by us in last month's issue of Te Karere, we wish to state that the cost is not 2/6, but 3/6.

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. Fred Davis George Watene Eru T. Kupa

Prelude

Andante. After COWEN.

Sacrament Gem for February

This sacrament doth represent
 His blood and body for me spent.
 Partaking now is deed for word,
 That I remember Him, my Lord.

Postlude

Soft 9ft stop

Ki Nga Kai Whakahaere o nga Himene

"E te Atua, Tenei Matou ka Tu." — 77 o nga wharangi.

* * * *

To The Chorister

"God Of Our Fathers."

Concert Recitation for February

1 Corinthians 9:18.

“What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.”

Ko te Korero a Ngakau mo Pepuere

1 Koriniti 9:18.

“Na, he aha koia te utu moku? ara ka meinga e ahau kia kore e utua te rongopai o te Karaiti, ina kauwhautia e ahau; kei he i ahau nga tikanga o te rongopai kua tukua ki ahau.”

Subjects for Two and One-half Minute Talks

First Sunday

Why is Baptism essential to Salvation? First of all, why do you think such an ordinance was instituted into the Church? Baptism may be said to have a three-fold purpose: (1) Remission of sins, after first of all repenting, thereby showing our willingness to start a new life; (2) Entrance into the Church; and (3) By being baptised we make a covenant with God. Through our willingness to go down into the waters of baptism we show our humility, consequently we submit ourselves to Christ, so we see that baptism is a very sacred ordinance, and must not be held or spoken of lightly. Why was Christ Himself baptised? To fulfil all righteousness. Then if Christ who was sinless had need to be baptised, how much more need have we who are sinners to be baptised. What did Christ say about baptism, showing that it is essential? (See John 3: 5; Matt. 28: 19; Mark 16: 15-16; Acts 2: 37-38; Gal. 3: 27; 1 Peter 3: 21.

Second Sunday

Is Faith Alone Sufficient? Latter Day Saints believe that faith is the first principle of the Gospel. What then is Faith? Paul gives us a definition: “Now faith is the substance (i.e., confidence or assurance) of things hoped for, the evidence (i.e., the demonstration or proof) of things not seen.” Heb. 11: 1. Let us analyse this definition. The first part tells us, by having faith we possess confidence in or are assured of the things for which we hope; but the second part of the definition clearly and emphatically tells us that demonstration or proof (i.e., evidence) of the things which we hope for (i.e., not seen) is necessary. So again we may ask: “Is faith alone sufficient?” No! according to Paul’s definition. If a student studying for a cer-

tain examination (say a lawyer's diploma), has faith of passing that examination, would he pass by just lying back doing nothing? Certainly not! He must demonstrate or prove his faith by studying hard for his diploma, which is unseen. So it is with eternal life in the Kingdom of Heaven. What does Christ say? See Matt. 7: 21-27; Matt. 25: 34-36; John 8: 31-32.

What does James tells us about faith alone? (See James 2: 17). The Christian faith means a "living faith," i.e., faith with works.

Third Sunday

Why is revelation from God necessary to the welfare of the Church? If the owner of a certain business firm was to cease communication with his manager, what would happen? In a short space of time the business would be run on absolutely different ideas and methods. Hence we see the necessity of mutual contract between owner and manager, if the owner wants the business to be run according to his ideas and principles. So with the Church! If God (owner) was to cease revealing His mind to His servant, the Prophet (manager), the Church (business) in time would drift into darkness as indeed happened in the dark ages. How can we hope to gain salvation if God does not to us reveal the way? The Bible is not complete—there are many books missing. Hence we see the necessity for further revelation. The Lord, speaking to the Prophet Amos, said "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the Prophets. (Amos 3: 17). Again the Scriptures tell "without vision (revelation) the people perish."

Fourth Sunday

The Road to Success: Is the road to success an easy road? No! It is a road full of hardship, temptation and toil. Few people succeed in this life because they lie back and let the other man do the work. By grasping our opportunities and making the best of them can we hope to attain greatness. If we wish to get to the top of a high mountain peak, we must encounter on the way numerous hardships and finally, if we conquer these hardships, we reach the TOP. It is easier to go downhill than up, but we become better and stronger by going up than down. The tree that is exposed to the elements of the atmosphere is stronger than the sheltered tree. If we do our best every day, then can we say that we are on the road to success. Consider the following maxims by Dr. Karl Merz:

"Laziness is the cancer that eats out the life and prevents the success of many a talent."

"Some men fly as high as eagles, but when they come down to you they are nothing but buzzards."

"Egotism and conceit are two of the meanest rags hanging about the framework of the human character."

"Would you be successful in life, trust not in luck, but do your everyday's duty well. So only will you achieve success."

"No progress is possible without a high aim, diligence and self-denial. This applies to progress in the arts as well as in morality."

KO TE KARAHĪ MAORI

"Ko Te Kawenata Hou"

Ratapu Tuatahi

Akoranga 89. Te haerenga tuarua ki te kauwhau haere ki nga tauwi.

Whakaaturanga: Nga Mahi 15: 35-41; 16: 1-40; 17: 1-13.

- I. Te wehenga o nga Kai kauwhau. Nga Mahi 15: 35-41; 16: 1-5.
 2. Te take i wehewehe ai.
 2. Nga hoa Kai kauwhau hou me nga maara nei kauwhautanga.
- II. Ko te Wairua ki te arahi i nga Kai kauwhau i Ahia Maina. Nga Mahi 16: 5-7.
- III. Te whakakitenga mai karanga i a ratou kia haere ki Oropi. Nga Mahi 16: 8-12.
- IV. Mahi Kauwhau i Piripai. Nga Mahi 16: 13-40.
 1. Te whakaponotanga o Riria.
 2. Te whakaoranga i te kotiro.
 3. Te whakaponotanga o te Kai tiaki herehere.
 4. Te painga o te nohoanga o Paora he tangata Romana (Roman citizen).
- V. Te whakaturanga o nga Peka ki Teharonika me Peria. Nga Mahi 17: 1-13.

Nga Patai.

1. Whakaaturia ake ko Te Atua kei te arataki i nga Kai Kauwhau nei.
2. He aha te whakaatu kei konei e rongono ana Te Ariki e whakautu ana hoki i nga inoinga a nga Kai kauwhau nei.
3. Na te hea mana i mohioa ai te kotiro ko enei tangata he pononga na Te Atua?
 1. Point out the evidence which shows that God was directing the course of these missionaries.
 2. What evidence is there that the Lord heard and answered the prayers of these missionaries?
 3. By what power did the damsel know that these men were the servants of God?

Ratapu Tuaria

Akoranga 90. Te haerenga tuarua ki te kauwhau (te roanga)

Whakaaturanga: Nga Mahi 17: 14-34.

1. A Poara kei Atene. Nga Mahi 17: 15-18.
 1. Te Atene o nga wa i a Paora.
 2. Ona hoa kai kauwhau.
- II. Te ahua o te whakapono i oho ai te wairua o Paora. Nga Mahi 17: 16.
- III. Te kauwhautanga o Paora i runga i te puke i Areo-

paka. Nga Mahi 17: 18-34.

1. Te whiwhinga he wahi mana e kauwhau ai i Areopaka.
2. To mohio o tona timatanga atu i ona korero.
3. Tona kaupapa korero.
4. Te mutunga iho.

Nga Patai.

1. He aha i noho ai te mahi a Paora ki Atene he uaua he mahi hoki ma te toa?
2. He aha te mea nui i kitea iho e koe o roto te kauwhau a Paora i runga i te puke i Areopaka?
3. He ha i kore ai e whakatutukingia e Paora tona kauwhau?
4. Korerotia te akoranga o nga Epikureana me nga Toika.
1. What made Paul's work at Athens difficult and heroic?
2. What is there about Paul's speech on Mars Hill that especially attracts your attention?
3. Why didn't Paul finish the speech?
4. Discuss the philosophy of the Epicureans and of the Stoics.

Ratapu Tuatoru

Akoranga 91. Te haerenga tuarua ki te kauwhau (Te mutunga) Whakaaturanga: Nga Mahi 17: 1-22.

- I. Te whakaturanga te peka i Koriniti. Nga Mahi 18: 1-18.
 1. Te tutakitanga kia Akuira me Pirihiira.
 2. Nga mahi oranga a Paora mo ona.
 3. Te ahua o nga Hurae ki ana kupu.
 4. Te whakakitenga me te kupu whakaari mai.
 5. Ka tiakina ia i runga i te whakahaere a te Kawana Romana.
- II. Te nohoanga ki Epeha i a ia e hoki ana ki Hiruharama. Nga Mahi 18: 19-21.
 1. Te Oati a Paora ki nga hunga o Epeha.
 2. Nga mea i mahue atu hei Kai kauwhau.
- III. Tona ripoata ki te Hahi i Hiruharama me tona hokianga atu ki Anatioka. Nga Mahi 18: 21-22.

Nga Patai.

1. He aha te whakaatu kia tatou ko Te Ariki kei te whakahaere mai i te mahi mo tenei haere-ere kauwhau?

2. Whakaaturia te tino mea i rereke ai te haerenga tuatahi ki te kauwhau i te haerenga tuarua?
3. Pehea te whakaatu a tenei akoranga ko Paora he tuturu Kai kauwhau mo nga Tauwiwi?
1. What evidence have we that the Lord directed the work of this journey?
2. Point out the main differences between the first and second journey.
3. How does this lesson show that Paul was a missionary to the Gentiles?

Ratapu Tuawha

Akoranga 92. Te Tuatoru o nga mihana kauwhau haere a Paora.

- I. Te torotoro haere a Paora ki nga peka o te Hahi i Ahia Maina. Nga Mahi 18: 23.
- II. Te whakaponotanga me te karangatanga ia Aporo. Nga Mahi 18: 24-28.
- III. Ko Paora kei Epeha. Nga Mahi 19: 1-41.
 1. Te korerorero mo te mana ki te iriiri.
 2. To pono o te mana o Paora.
 3. Nga hua o te tahuritanga ki te whakapono i runga i te whakapono tika o te ngakau.
 4. Te whakamatau ki te whakararuraru i te mana.
 5. Te karakia kia Riana.

Nga Patai.

1. He aha i iriiringia ai e Paora nga akonga i Epeha ia ratou i ripoata atu ai kua iriiri keta ratou?
2. He aha ki a koe i kore ai e taea e nga tana a Hewa te pei nga wairua kino?
3. I runga i te maramatanga o tenei akoranga whakaaturia e ahei ana ano kia whiwhi mana whakahaere i roto i te hahi.
 1. Why did Paul baptise the disciples at Ephesus when they reported they had been baptised?
 2. How do you account for the failure of the sons of Sceva to cast out the evil spirits?
 3. In the light of this lesson explain the necessity for authority in the Church.

PAKEHA THEOLOGICAL

"Gospel Doctrine"

First Sunday

Chapter XV. Many Duties of Man. Pp. 328-334.

Cultivate gratitude. Show why gratitude is one of the most important factors in one's life and associates. It is divine. Why? Recite and explain verse by Thomas Gibbons on ingratitude. When is gratitude a debt? Which gratitude do the Saints live for? What is backbiting? Is speaking the truth of other's faults a good policy? Gospel teaches repentance and forgiveness. How should we tell the truth of others? Show how easy it is to inflict wounds and how difficult to heal them. Cultivate the art of healing. Mother—the most perfect ideal in the art of healing. How? Show how Christ is the Great Healer. Use good language and do not destroy wantonly.

Second Sunday

Chapter XV. (Continued). Pp. 234-340.

Commencement Address: When does commencement in life begin? What kind of path lies before you? How does the problem of death affect this path? Show how success in life is not easily gained. Give some uses for one's education in life. What does Scripture refer to in Ecc. 9: 10? Exercise care in selecting occupation. Are there any short cuts to success? How should we treat labour, leisure and religion? Show that the commencement of the hereafter is the most important consideration. How should we love our neighbour? Prove that gratitude is due to God for all things created by man.

Third Sunday

Chapter XVI. Marriage, the Home and the Family. Pp. 341-350.

Necessity of Marriage: Why is marriage so important in the sight of God? What did the Lord command in the marriage of Adam and Eve? Advice to the young—marry aright, in the faith and in the House of the Lord. Why? Explain the extent of civil marriage. How does non-marriage frustrate the purpose of God? What is the meaning of eternal marriage and family organisation. Give scriptural references.

Fourth Sunday

Chapter XVI (Continued). Pp. 350-355.

Importance of marriage within the Church. Explain. No marriage in Heaven. What is the lesson given by the Saviour to this question? Plural marriage forbidden. When and why was plural marriage in force in the Church? Give the date of the manifesto forbidding it. What follows those of the Church who practise plural marriage after that date? What does marriage mean to the nation? Why is it desirable to marry, and have families. State briefly some of the first lessons for the parents to their children.

INTERMEDIATE DEPARTMENT

“The Restoration Of The Gospel.”

First Sunday. Chapter 7.

Second Sunday. Chapter 8.

Third Sunday. Chapter 9.

Fourth Sunday. Chapter 10.

KINDERGARTEN DEPARTMENT

NOTICE: Teachers are requested to read the preface to parents, and teachers; also, study the lessons well and reproduce them in your own words to the pupils. Where possible, enlarge the material with other anecdotes or stories which you may happen to know, referring to the particular lesson.

First Sunday. Chapter 1.

Second Sunday. Chapter 2.

Third Sunday. Chapter 3.

Fourth Sunday. Chapter 4.

Continued from Page 3.

Ko te karakia tuatahi na te Miutara raua ko te Paraimere i whakahaere. He tino pai hoki nga mahi a nga tamariki o te Paraimere. I te 10.30 a.m. o te Ratapu ka tu te karakia Kura Hapati. I te 12 a.m. ka tu te karakia Tohungatanga, a i te 2 o nga haora, ko te Karakia Kauwhau. He tino kaha hoki nga kauwhau o tenei karakia. Ko te warakia o te po na te Tohungatanga raua ko te Hui Atawhai i whakahaere, a he mea atahua hoki nga mahi a nga wahine. He nui rawaatu te pai o wairua o tenei hui.

Tera noatu te mihi ki te hunga whenua, ara kia Brother Tema Kewene raua ko tona hoa wahine, mo ta ratou awhina mai i nga mahi. Kia ora hoki te hunga o waho i haere mai nei ki te awhina i te Hui. I te karakia o te Kura Hapati, ka tu te tumuaki o te peka, a Brother Kewene, ki te whakaatu mai ki te katoa, ko tenei ra te ra whanau o tona hoa wahine. Kia nui te ora ki a ia, ara kia raua tahi.

I take it from reading the Scriptures and from reflection that God cannot be engaged in a greater work than to bring to pass the salvation of souls, and it is in the principle of salvation that we are to find a fulness of joy.—President Rudger Clawson.

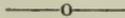
M. I. A.
DEPARTMENT

*Y.M.M.I.A. Mission
Presidency*

Wayne H. Meyers
Sidney Christy
Gerald J. Gibb
H. M. Tatere

*Y.L.M.I.A. Mission
Presidency*

Olive Edwards
Una Thompson
Heni Smith
Mrs. H. M. Tatere



M.I.A. OFFICERS:

By this time all Mutuals should be in full swing. We hope that all had fine opening socials, and that there is renewed interest in all quarters. In the classes it is wise to have all teachers well chosen so that they will be able to present the lessons in a pleasing and enjoyable manner, and that they will be such that are at all times well prepared so that the most may be accomplished. Full and complete preparation is the only means to obtain interest, and interest is the keynote to power.

As in the preparation of lessons, so in the preparing of Hui Tau items, power comes through early and complete preparation. All should do their most to start early and work to the end that all items presented will be their best.

All members and officers should obtain the Karere if they are not already subscribers, so that they can follow the lessons and instructions that are there.

M Men Classes

First Tuesday.

MENTAL QUALIFICATIONS.

Suggestive Questions.

1. Why is clearness in stating the truth more important than eloquence?
2. Discuss the statement: "Simplicity is the mark of great minds." Do you agree with this statement Why?
3. Why is every great teacher a story teller?
4. Upon what does the great fame of Jesus as a teacher rest?
5. Why are old and oft-used illustrations objectionable?
6. What is the difference between a sermon and a lecture?

7. What is the difference between an orator and a preacher?
8. Why is home preparation necessary?

A newspaper reporter who greatly admired William Jennings Bryan's speaking ability, sought an interview with the great Com-moner. In the course of the conversation, the reporter complimented Bryan on his eloquence. Mr. Bryan replied:

"I would rather have people tell me that I make things clear than to have them say that I am eloquent."

The missionary can learn an important lesson from these words of Mr. Bryan. For he is expected to do two things, to impress people's hearts with the spirit of truth and to make the truth clear to their minds. To accomplish these important ends he must himself be deeply impressed by the truth; he must clearly comprehend the truth.

Let us notice carefully the little word "truth" which we have already used several times. It has a very big and comprehensive meaning. We frequently make the claim that Mormonism embraces all truth. The claim is absolutely correct. But missionaries are not sent out to teach all truth. It is their special calling to teach gospel truth. But what do we mean by gospel truth? We mean the truth about God; his dealings with men; the nature of man; the purpose of his earth life; and the principles by which man is saved from the powers of evil and put in the way of eternal progress.

In order that the missionary shall be able clearly to teach these great principles, he must have an intimate acquaintance with these principles.

This knowledge comes from sincere prayer and a careful study of what God has said about these doctrines. The Scriptures are the great source books of the missionary. His reading and study should be confined very largely to these divine records. The study of other books should have a subordinate place.

In the study of the Scriptures, it is important to get the correct meaning of significant words and important texts. Many passages of vital import should be correctly memorized. The ability to quote correctly great Bible texts is a very great aid to effective preaching. All great speakers and preachers quote the Bible freely.

The missionary must not only understand the doctrines of the gospel, but he must be able to expound the Scriptures. The word "expound" is rather high sounding, but it has a very simple meaning. It means to explain and make clear. The ability to analyze and to explain clearly the Scriptures is an invaluable aid to the missionary. He should strive to obtain such a clear understanding of every important text, that he will be able to state its meaning in the simplest and clearest words.

The art of illustrating the principles of truth must be acquired by the missionary. At the close of a young Elder's sermon a senior said: "Put more concrete material in your sermons." It is excellent advice. A truth stated in story form is many-fold more effective than the same truth stated abstractly. When a truth is told in parable or story we see the principle in action; and the beauty of it wins our hearts. Jesus was the master story teller. Most of his deepest teachings have come down to us in simple pointed parables. His great fame as a teacher rests chiefly upon the clearness, aptness, and fitness of his incomparable parables.

The missionary should acquire the fine art of aptly illustrating the principles of truth. Great care should be exercised in developing this faculty. In this regard it should be remembered that there is a fitness in all things. The use of old and worn-out illustrations is never effective. Better not use an illustration at all, than use one

which the audience has frequently heard before. The progressive missionary will be on the alert to invent and discover fresh, original and telling illustrations.

The ability to reason cleverly and arrive at correct conclusions is a qualification that every missionary should possess. Faulty arguments are worse than useless. They create distrust rather than awaken faith. Arguments should be subjected to the same severe criticism that should be applied to words. Unsound and frivolous arguments should be avoided. So should old and hackneyed arguments.

The missionary should have command of good, pure, simple English. Next to manners, speech is the most important index to our minds. We are judged by the language we use, as well as by the company we keep. If we are accurate, orderly and careful in our use of words, we will be listened to with respect. Moreover, words are the very tools with which the preacher works. All that we think, feel, and know is conveyed to others by speech. Every reasonable effort should be made to learn the rules of grammar. The example of an old-time missionary can be followed with profit. When he received his missionary call, he purchased two books, the Bible and a good grammar. He studied both of them carefully and persistently.

In the development of correct speech, it is important to consult the dictionary frequently. When words occur to you in your reading or conversation, the meaning of which is not clear to you, look them up. Form the habit of never using any word until you are certain of its true meaning and correct pronunciation.

The successful missionary is an effective preacher of the Gospel. Let us study this word "preacher" carefully for a moment. It will aid us in finding out what qualities of brain and heart bring success in the ministry. We shall be greatly aided in this study by investigating the secrets of the power of some great missionary. Suppose we study Wilford Woodruff. He was pre-eminently successful in the ministry. Few, if any, Elders of the Church, have converted as many souls as did this great and good man.

Wilford Woodruff was not a technical scholar. He was a careful and persistent student of Gospel principles. But he never attained intellectual eminence. And yet, he converted hundreds of souls. Hence it is certain that scholastic attainments alone does not fit a man for the ministry.

Wilford Woodruff was not an orator. He never attempted to make a display of fine words. He did not soar on the wings of fancy. He never declaimed. His words were short and plain. His speech was simple and direct. His points and arguments were clear. But best of all, he won the hearts of his hearers, while the trained orators with their brilliant words, empty of meaning and feeling, awakened little interest in their message. So it is clear that oratorical ability alone does not equip a person for the ministry.

Wilford Woodruff was not a psychologist. He had never made a technical study of the nature and operation of the human mind. Through contact and association with men, he had learned to know human nature. He knew the inmost intents and aspirations of the heart. In his plain, direct way of speaking he never failed to stir the hearts of honest men and women.

President Woodruff's success in the ministry justifies the conclusion that neither technical scholarship nor oratorical ability alone equips a person for the ministry. In the language of Lehi of old: "Behold, to be learned is good if they hearken to the Lord." Any talent, ability, or learning which is truly made to serve the great end of making truth clear and impressive to the world, is an aid to

the missionary.

The preacher is more than an orator. The orator is frequently moved by the thought of making his ideas seem beautiful and grand. The true preacher always speaks with the desire to make people love and live the truth. The orator is sometimes brilliant. The preacher always speaks in plain, direct words.

The preacher is greater than the lecturer. The lecturer merely states facts or explains principles. The preacher not only teaches principles, but he also conveys to the hearts of his hearers the life and spirit of his principles. The lecturer instructs. The preacher gives life. He always gives to his hearers the life of faith, the life of hope, and the life of charity.

The true preacher speaks grammatically. But he does not make a display of words. He is sure of his facts. But he is not pedantic in stating them. If he is learned, he makes his learning the servant of truth. If he has oratorical ability, he consecrates it to the glory of God.

Excellency of speech is not objectionable. Indeed, it is effective when it is genuine and sincere. If we are deeply moved and have beautiful emotions, it is proper to express them in beautiful language. But anything said for effect or display is ineffective.

The ability to speak and converse with ease and clearness, is developed in the same way that other abilities are acquired. It comes through persistent practice. Those who would become clear and effective speakers should make the best use of every opportunity to express their ideas in oral speech.

The Priesthood classes afford splendid opportunities for training in the art of stating gospel principles in spoken words. Every enthusiastic member of these classes will be in attendance at every meeting and take his full part in the discussions.

Second Tuesday.

THEME OUTLINE: THE STORY OF YOUR BIRTHRIGHT.

Children of God. We understand that we all had our beginning in the spirit world. In our spirit bodies, as sons and daughters of God, we lived and received training and gained experience. These spirits were in the likeness of God. How long we lived under the loving care and direction of Divine Beings we do not know.

Of the sons and daughters of God, the One we know as Jesus Christ was the Firstborn. Through his being the Firstborn, and because he was so worthy and so exactly like the Father in all things, he was the beloved and chosen leader of all the other spirits.

As these spirits or "intelligences that were organized before the world was" grew in knowledge and experience, all did not develop alike. Some were more obedient and became more intelligent, more noble and great. The Father regarded these with the rich blessings they had earned.

In the Way of Perfection. Among these many choice, devoted spirits was a son of God who sought diligently to do the will of the Father, and to understand His plans for the improvement of His children until they should eventually approach Him in perfection. There were wonderful opportunities for obtaining knowledge. He learned that living only in that beautiful home of spirits could not give him perfection. To follow after his Father he must obtain a body of flesh and bone to be eternally united with the body of his spirit. He must round out his education amid the bitter sorrows and trials of an earthly life, that he might know the difference

between good and evil. He must prove in the face of perils and temptations his worthiness to dwell finally in the presence of God as a citizen of the Celestial Kingdom.

At a great Council of all the children of God he learned that an earth was to be prepared where the faithful ones would be sent for this greater development. He rejoiced as he looked eagerly forward to this opportunity to be born upon earth as the greatest fortune that could ever happen to him.

There was War in Heaven. The plan of God was one of perfect liberty. It gave each child the right to choose for himself whether he would do the will of God and earn the promised blessings. But one spirit of exalted rank—Lucifer “Son of the Morning,”—formed an ambitious scheme for compelling all spirits to obey the laws. Thus they would be robbed of their sacred privilege of free agency or the power to choose between right and wrong. He hoped thus to rule over them as a despot with absolute sway.

The Father rejected the proposal he made. So Lucifer rebelled. he was then called Satan. One-third of all the hosts of heaven followed his lead. Then there was war in heaven. Michael, a mighty spirit and archangel, was chosen to command the the loyal army. Michael and his angels fought against Lucifer or Satan and his angels and overcame them. For their rebellion they were cast out of heaven to the newly created earth. Here with his followers he has remained, making fiendish and desperate efforts to deceive mankind and lead them captive to his will.

Selected for a Great Mission. The faithful son, who longed for the privilege of being don upon earth, remained true during the time of discord and rebellion, and continually increased in understanding. When the Lord selected His faithful children to send them to earth to fulfil various responsible missions, this son was chosen to come to earth in the latter times—in a period of severest temptations when great issues were at stake—where he should bear the Priesthood and serve as a tried and trusted captain in the momentous events of that great day.

A Noble Lineage Provided. That his son with the mission before him might inherit a proper body with which to perform his work acceptably, it was arranged that he should be born upon earth through those who were among the noble spirits in the pre-mortal life. His chain of mortal life came down from Michael or Adam though Enoch and Noah and Shem; through Abraham, Isaac and Jacob; through Joseph and Ephraim.

Generation after generation of faithful ones followed, and lived their lives and passed to their reward. At last came the time for this one to fill his mission. A worthy father and a worthy mother, both of illustrious descent, whom he perhaps had known and loved in heaven, provided for him an earthly body. When his spirit entered that infant body he was born in this earth life.

The years passed and the child's body grew rapidly to that of a boy, expanding into the exact likeness of the spirit body dwelling within.

You are that body with the noble BIRTHRIGHT.

Review Questions.

1. Who is the father of our spirits?
2. Who is the father of your mortal body?
3. Can one approach our Heavenly Father in perfection without both spirit and mortal body?
4. Why will we know our Heavenly Father if we see him again?
5. Why was Jesus chosen to be the Saviour of the world?
6. Why was Lucifer's plan rejected?

7. Where was he sent when banished from Heaven.
 8. What are his wicked plans?
 9. Why did some spirits excel others in the pre-mortal life?
 10. Why are spirits glad to be born upon earth?
 11. What is the purpose of earth life?
 12. Why did God select some spirits to perform important missions?
 13. Name some of your most faithful forefathers and mothers of old.
 14. Does your earthly body resemble your spirit body?
- Activity Period: It might be wise to have a discussion of the Slogan for Hui Tau. Otherwise, choose a good article to discuss.

Third Tuesday.

CONDUCT OF MEETINGS BY MANUALS.

Suggestive Questions for Discussion.

1. What is the spirit of true public worship?
2. Mention some things that detract from the spirit of public worship.
3. Mention some things that contribute to the spirit of public worship.
4. Why is the form and manner of doing things in a religious meeting important?
5. What is a stereotyped prayer? Why is it objectionable? How can one avoid falling into the habit of stereotyped prayers?
6. What are the characteristics of a fitting public prayer? Discuss fully.

Some years ago there lived in Salt Lake City a very much beloved Bishop. For a long time he guided with wisdom and sound discretion the destiny of one of the city wards. In manner and appearance he was dignified and benign.

In opening the Sunday Sacrament meeting, he would always read with fitting grace and impressiveness a few lines of the opening hymn. Recently I heard one of the members of the ward say:

"Is was an inspiration to see our old bishop stand up and announce the opening hymn and read a few lines in his gracious way."

This bishop always did his utmost to make his meetings impressive. Those who attended them went away with the feeling that they had attended a very sacred assembly.

There were a number of things this bishop did that added dignity to his meetings. His manner was refined and controlled. He never engaged in boisterous conversation or laughter within the sacred precincts of the Lord's house. While the sacrament was being administered, he would bow his head in reverence for the One who suffered and died for our sins. In making announcements he was brief and to the point. He refrained from saying funny or smart things. In all that he did and said, he gave us the impression that he had charge of an assembly of priests and priestesses.

Every missionary can learn from the story of this worthy bishop an important lesson. It is this: a religious meeting is the most sacred function we ever attend.

There are a number of simple rules, which, if observed, will increase the spirit of reverence in our meetings. The first of these enjoins us to refrain from all levity, laughter, nonsense, and loud speaking in the chapel. While in the Lord's house we should act and speak as if we were in the very presence of God.

The meeting should be presided over with fitting dignity. All haste and unseemingly carelessness should be avoided. The one in

charge should stand erect and speak clearly and in fitting words when directing anything to be done. All silly and cheap talk should be shunned.

No part of the ceremonies of the meeting should be permitted to seem unimportant. Anything, no matter how apparently trivial, which is done as a part of worship, is holy; and should be made to seem very sacred.

No part of the worship is quite as sacred as the prayers. When we pray we speak to the God in heaven. It is quite a common fault of meetings conducted by young missionaries that the prayers are short and thoughtless; and frequently lack in earnestness and fervency.

A very religious lady, who attended one of our meetings in Winnipeg, Canada, was heard to say at the close of the meeting: "I like the preaching of the 'Mormon' missionaries, but there is no more spirit in their prayers than there is in a turnip." Sometime after this incident the president of the Winnipeg conference said to his Elders in a Priesthood meeting: "I can call out of the audience sisters of the Relief Society, who can offer prayers that are far more fitting, earnest, and fervent, than the prayers you missionaries make."

This criticism could justly be made because too frequently young missionaries fail to remember that the prayers are a very important part of the meeting. As a matter of fact we frequently preach more effectively through our prayers than by our sermons. To awaken the spirit of humility and worship, is one of the greatest aids to a profitable religious service. Without this spirit in the hearts of the congregation, preaching is vain. All prayers in public meetings should be offered with such deep thoughtfulness and earnestness, that the whole audience will be made to feel that they are in the presence of the true servants of God.

The importance of a meeting should not be gauged by the number present: "Remember the worth of souls is great." The little meeting should be made a big meeting by doing everything in it in the most impressive way.

The prayer should be timely and fitting. The Lord's Prayer is a perfect example of an apt, public invocation. It is simple and yet very lofty and sublime in thought. There is nothing in it that is trivial or commonplace. In the appropriate prayer there should usually be three elements, a sincere expression of adoration for God, a fervent expression of gratitude, and an earnest petition for blessings suitable for the occasion.

The prayer should not be so short that it will give the impression that the one who offers it was anxious to get through. Neither should it be extremely long. Stereotyped forms should be studiously avoided. Once a synical man asked a missionary how it was that every Mormon Elder starts the opening prayer of a meeting by saying: "We have met this night for the purpose, etc." If an honest answer were given to this critic, we would be compelled to say: We are just thoughtless and careless about our prayers. It is not difficult to get away from this set form. Why not try some such form as this:

"Our Father, who art in heaven, we come into thy presence this night. We are truly thankful for this opportunity of communing with thee through thy Holy Spirit. We desire to worship thee in spirit and in truth, and to be taught thy ways. Open our hearts to receive the truth. Let thy Spirit speak through thy servants who shall minister in thy name. Help us to serve thee faithfully all our days. Grant us every needful blessing; and to thee we will ascribe the honour and glory, in the name of thy Son, Jesus Christ. Amen."

The foregoing is not a form of prayer to be actually used. It

is only suggestive of fitness in praying. This form indicates that there are an infinite variety of ways of commencing a fitting public prayer. It is not necessary to say everytime: "We have met together." Nor is it necessary to invoke the presence of the Spirit by saying: "We ask that thy Spirit shall be with us."

It takes two things to make a fitting public prayer, the form and the spirit. Of course, the spirit and intent of the invocation is much more important than the form. But the form is also important and should not be neglected.

The words of the prayer should be expressed distinctly and with care. All haste and undue excitement is out of place in an invocation. Excitement and noise are not evidences of inspiration. In fact those who are the most deeply moved are very calm and serene.

The same fine spirit of calmness and dignity should be present in the administration of all Church ordinances. The blessings upon the bread and the water should never be pronounced hurriedly. Every word in these beautiful prayers is full of meaning. These prayers should be spoken slowly, carefully and in a spirit of pure reverence.

Every Priest should be so familiar with these prayers that he can pronounce them without slurring or omitting any of the words.

The writer, Sampel Johnson, in one of his poems says: "How near to things that are good, are things that are fair."

Beauty is near to goodness. Indeed, beautiful things are most holy. And there is nothing so beautiful as the beauty of holiness. True, fitting worship is the sublimest thing we witness in this world.

It should be the high aim and earnest desire of every young man who is called upon to sing, to pray, or to speak in a sacred assembly, to do his part in the beautiful spirit of worship, and with fitting and becoming dignity and grace.

Activity Period: Debate, "Resolved that contests are of value in life."

Fourth Tuesday.

THEME OUTLINE: SAVIOURS UNTO THE HOUSE OF ISRAEL.

The Faithful Son Who Saved the House of His Fathers. Jacob, whose name the Lord changed to Israel, had a son Joseph who he loved more than all his other children. This caused his brothers to hate him.

Joseph dreamed that they were in the field binding sheaves, and his sheaf arose and stood upright, and the sheaves of all his eleven brotherse came and bowed down before his sheaf. When he told this dream to his brothers they hated him more than every, saying, "Our brother thinks he will reign over us."

When they espied Joseph coming to them in the field afar off they said to one another, "Behold the dreamer cometh. Come let us slay him, and cast him into a pit, and we will say an evil beast has devoured him. Then we shall see what will become of his dreams."

But Reuben, the eldest brother, persuaded them to spare his life. They cast him into a pit. Later they sold him as a slave to a passing company of Ishmaelite merchants, who carried him into Egypt.

Years passed and Joseph became a mighty ruler in Egypt. When the children of Israel were perishing from famine, they heard of the plenty in Egypt under the wise government of Joseph, and the brothers came and bowed down before Joseph, just as he had seen them

in his dream. So Joseph saved the house of Israel in that day.

The Birthright Given to Joseph. To the firstborn son in a family was given the choicest blessing. But the blessing was his only if he continued faithful. Reuben was the firstborn of Jacob, but he forfeited the blessing through transgression. So "his birthright was given unto the sons of Joseph, the son of Israel," because he had proved most faithful of them all.

Jacob as a Patriarch blessed all his children in his old age. Upon Joseph and his descendants he pronounced the greater blessings, saying that he should have a large posterity; that he should endure and prosper through all trials! and his inheritance should extend to the utmost bounds of the everlasting hills (America).

Ephraim's Patriarchal Blessing. Jacob adopted Joseph's two sons, Manasseh and Ephraim, as his own, and gave them the same portion in Israel as though they had been actually his own sons. He said to their father Joseph, "Bring them, I pray thee, unto me, and I will bless them." "And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and brought them near unto him." Israel's eyes were dim with age and he could hardly see. Yet he stretched out his right hand, and laid it upon the head of the younger, Ephraim, and put his left hand on Manasseh's head, "guiding his hands wittingly; for Manasseh was the firstborn."

Joseph saw what he thought was his father's mistake, and attempted to change his father's hands, saying, "Not so, my father; for this is the firstborn; put thy right hand upon his head." And his father refused and said, "I know it, my son, I know it; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." And he set Ephraim before Manasseh.

Mission of the Children of Ephraim. The children of Ephraim, like their father Joseph, were carried into captivity, and were mixed among the nations. Yet as heirs of the "firstborn" they are the first to be gathered out to the land of Joseph in the latter days. They bear the Priesthood by right of lineage and through faithfulness; they carry the Gospel of salvation to the nations and gather out scattered Israel; they have the Book of Mormon with its saving message of hope to the Lamanites; they hold the keys for conferring the higher blessings of the Priesthood in the Temples; and the tribes of Israel, as their forefathers came before Joseph, will yet come from the north countries to Zion and fall down and be crowned with glory by the hands of the children of Ephraim.

Importance of Your Life on Earth. Your share in the mission of the children of Ephraim is told in your patriarchal blessing. Read it ever carefully, and note the promises given, and the rewards that will be yours if you continue faithful.

This life is to prepare you for eternal life in the Kingdom with the Father and the Son. Experiences are provided for you by the Father that you may improve and increase in intelligence and power. You need not be ashamed of the training He is giving you, but treasure up the incidents of your life, and make a true written record of them for the benefit of your associates and your children who shall come after you.

Review Questions.

1. What was the meaning of Joseph's dream?
2. Was it fulfilled in Joseph's day?
3. How is it to be fulfilled in the latter days?
4. What blessings were promised Joseph?
5. What was Ephraim's blessing?

6. In your opinion, why did Ephraim receive a greater blessing than Manasseh

7. Name six parts of the mission of the children of Ephraim.

8. Why should a boy be proud of his experiences?

9. Why is this life so important to you?

10. Which do you consider the most important events in your life?

11. Can you give the date and place of your birth? Of your blessing? Of your baptism? Of your confirmation? Of your commencing school? Of your ordination to the Aaronic Priesthood? Of your being given other offices?

12. Can you name any experiences which have increased your faith?

Activity Period: Practise Hui Tau music.

Gleaner Girls Classes

First Tuesday.

BOOK OF MORMON GEMS.

One of the most beautiful passages in the Book of Mormon—a passage rich in its promise and full of historical verification—is the declaration of Nephi that the Lord preserves as in the hollow of His hand those whom He chooses for sacred missions.

“And when the Jews heard these things, they were angry with him; yet, even as with the prophets of old whom they had cast out, and stoned, and slain; and they also sought his life, that they might take it away. But behold, I, Nephi, will show unto you that the tender mercies of the Lord are over all those whom he hath chosen, because of their faith, to make them mighty even unto the power of deliverance.” I. Nephi 1: 20.

You will recall that when Lehi had seen in vision the calamities that were to befall the people of Jerusalem unless they repented, he went forth to warn them and to urge them to change their manner of living. You will recall also, that, upon hearing them, they only mocked him and sought to take his life.

This passage sounds a wonderful truth. Not only was Lehi delivered and preserved to lead his little band to the promised land—every prophet has been sustained and safe-guarded until his mission has been fulfilled. It is true that many of the finest characters that were even entrusted with the deliverance of God's will to His people have been martyrs to their causes but it is equally true that these same characters have been marvellously preserved until their destined duty was performed.

Witness these cases:

Lehi: The account as given in I. Nephi chapter 2.

Nephi: The account as given in I. Nephi chapter 7.

Nephi: The account as given in I. Nephi chapter 16.

Nephi: The account as given in I. Nephi chapter 18.

Nephi: The account as given in II. Nephi chapter 5.

Abinadi: The account as given in Mosiah chapter 13.

Aaron: The account as given in Alma chapter 21.

Samuel, the Lamanite: The account as given in Helaman chapter 16.

Nor does the truth of this declaration apply only to Book of Mormon characters. Being a truth revealed by the Lord it applies to all ages and to all men. Witness the preserving care extended to:

Noah, Joseph, Moses, David, Daniel.

And, of course, it was wonderfully manifested in the life of the Master Himself as it was later in the case of our own Prophet, Joseph Smith. In fact, this Book of Mormon truth is being proclaimed anew in the experience of many of the servants of the Lord as they go out into the world to-day to proclaim His word. The following testimony, given by an elder who did missionary service in Great Britain, is a striking evidence of the force and truthfulness of this Book of Mormon promise.

"Opposition to our work started sometime during the last of 1910, and the beginning of 1911, by occasional newspaper attacks in different places throughout England and now and then an open attack upon the elders on the street during our open air meetings. The agitation grew and increased and inside of a month or two the whole country was inflamed. Practically every newspaper and magazine of any importance was publishing articles pro and con the question (mainly con, and with a hatred that was deep-seated and venomous). Finally, but this was later, the question reached such proportions that it became an open matter in Parliament, questions being directed on our propaganda and activity in the country, our opponents demanding a parliamentary investigation. Churchill, however, then Home Secretary, put a quietus on the row by openly stating that there was nothing to the agitation.

"It was the evident desire of our opponents after the campaign of villification had fully started, to drive us out of several of the towns where we had been preaching, in the endeavour finally to drive us entirely from the country. The agitation became intense and grew to alarming proportions in Birkenhead, across the Mersey from Liverpool. At the time I was presiding over the Liverpool conference, and Birkenhead was a prosperous branch in the conference. I suppose we had seventy or eighty odd Saints enrolled.

"The matter came to a head here one Sunday night during the last of March, when word came to me from the elders in charge, that their meeting had been interrupted by a dozen or more agitators who had entered the hall and by interruptions and unseemly conduct refused to allow the evening services to proceed. Threats had come to them during the week also that they were to be driven out of town. Meetings were held by the 'Antis' on the streets and market places during the week, where several rather prominent men of the town addressed them, among them Town Councillor T. M. Thompson, and a preacher by the name of Thomas. I accordingly came down from Preston, my headquarters, to take charge of the meeting the following Sunday. I decided to keep the outsiders out of our meeting, so as to prevent any interruption, had the elders deliver tickets of admission to the Saints and our friends, and notified the police department that we wanted help. Sunday night came, and with two or three police at the door, we let in only the Saints. The crowd grew in numbers until after we had started; there must have been some several hundreds of people present. Just as we were about to start, a brass band came down the street leading another crowd. When they got opposite our building the leaders, among them Town Councillor Thompson, tried to enter, but was told he was not allowed in. This started the crowd hooting and jeering, and they tried to push the door, but saw they could do nothing with the police in front. Accordingly, Thompson wanted to know if we intended leaving Birkenhead. I told him certainly not. He then handed me a written ultimatum, which read as follows: 'I, Thomas M. Thompson, on behalf of the citizens of Birkenhead, demand that you leave this district within seven days and not return as your business in the town is not

conducive to the best interests of the peace." I told him we had no intention of leaving. He asked if we were ready to take the consequences, and I told him yes. More bickering took place, and the crowd tried again to rush the door. We carried on our meeting with the crowd yelling around the building, and the band playing. Thompson held a meeting just outside the door, and it was difficult to hear ourselves talk inside. The crowd got stirred up and a window was smashed. When the meeting closed we sent the Saints home, the local elders, Brothers Williams and Madson and myself, on the advice of the police, going upstairs and remaining till the crowd should disperse. The crowd hung around until near midnight, waiting for us to come out, then dispersed, when we went to our lodge.

"During the following week, I had several consultations with President Clawson in regard to the affair. I knew, as he did, that the whole country was watching the Birkenhead affair, and if we were driven out, the same attacks would be tried elsewhere. Brother Clawson was sceptical about staying, but acting on our desire to stay and fight it out, agreed. On Saturday we held a prayer meeting at Edge Lane and the elders and Saints throughout the conference were advised to fast and pray. I saw the chief of police and requested help from him for the Sunday service. He promised to help us. Sunday afternoon before going to Birkenhead, Brother Clawson called me into his private office and told me he desired to give me a blessing, and it was a beautiful one, and certainly inspiring. He promised me I should go and come in peace, and that the power of the Almighty would be made manifest in our behalf.

"We had the Saints come as early as possible to our meeting. This was the end of our time given in the ultimatum of the previous Sunday. The crowd began to congregate in front of our building. A squad of fifty or sixty policemen stationed themselves around the building. When we were about ready to start our services, we heard a brass band coming down the street, and in a short time the row started. A crowd of what I should estimate to be two or three thousand people, but which one newspaper estimated at five thousand, was soon massed up and down the streets around our building. Thompson and his brass band were in the lead. When it was found that we were still in town and even holding our meeting, and that no admission was allowed, pandemonium and mobocracy broke out. The mob assaulted the police in the endeavour to break in the door but were held back. In the encounter several policemen were more or less seriously injured by flying missiles, one beaten and kicked so badly that it was necessary to take him to the hospital.

"The crowd, seeing that it couldn't get in, then began to throw stones, half bricks, etc., through the windows until several were completely demolished. Fearing some of the Saints might be injured by flying glass or missiles, I immediately dismissed the meeting, and told the saints to depart singly or in twos, which they did.

"This night, when the Saints had departed I intended to remain in the hall with the elders until the crowd had dispersed, as was done the Sunday before. In fact the police so advised me, stating that our lives were in danger in case we came out. However, I had no sooner got back in the meeting room with the elders, than I was prompted to tell the brethren with me that we would leave. The thought what was our apparent danger didn't enter my mind at the time, and did not enter the minds of the elders with me. We took our hats, opened the door, pushed aside a huge English 'bobby' standing in front of the door, passed across the few feet intervening between the door and the mob. I pushed our way into the crowd. The crowd was still fighting with the police and throwing anything

at hand at them and the building. If ever I felt the spirit of murder in the air this was the occasion, the whole movement, of course, being directed against us four. Yet into the crowd we went and walked for practically a block through them. On all sides I remember hearing cursings against the 'Mormon' elders and what w happen to them when caught. We passed man after man and woma. after woman, with stones and sticks of various sizes, waiting for us. Yet not an eye saw us leave the building and not an eye saw us pass through the streets. We passed through them as if the street were clear, took our train to Liverpool, and arrived safely.

"The crowd stayed around the building until near midnight waiting for us.

"The police inspector next day asked me when we left the building. I told him and told him we had pushed one of his men away in order to pass the door. I remember his reply: 'Well, I'll be d—d. I supposed you fellows had stayed there all night, since my men told me you hadn't come out.'

"That ended our trouble in Birkenhead. Several of the leaders of the crowd were arrested and dealt with by the law."

QUESTIONS AND SUGGESTIONS.

1. How do you harmonise the passage quoted at the beginning of this lesson with the fact that so many of the Prophets of the Lord have been martyrs?

2. Assign individual members the cases listed and others of your choice for special reports.

3. Enumerate the occasions upon which the life of the Prophet Joseph was preserved from his enemies.

4. In what way are these cases evidence that Satan is still carrying on his campaign against the Lord?

5. Quote I. Nephi 1: 20, beginning "But behold."

Second Tuesday.

"All the world loves a story." It is equally true that all the world loves a proverb. Our favourite books are full of choice lines which we love to underscore that we may turn back to them again and again and ponder them. "A proverb," says the schoolboy, "is something that says a lot in a little." It measures up to the test of eloquence as set up by Josh Billings in his famous remark, "I don't care how much a man says, if he says it in a few words."

From the beginning of time every people has had its proverbs. It seems almost instinctive to desire to epitomise our feelings and ideals into crisp, memorable utterances. Our favourite slang expressions as they run their course in society are typical of this tendency.

Benjamin Franklin is one of our best illustrations among writers of proverbs. His pithy sayings exerted a remarkable influence upon the lives of our revolutionary fathers as they have upon the lives of all others since their day.

"But dost thou love life? Then do not squander time, for that's the stuff life is made of."

"Lost time is never found again."

"Early to bed and early to rise makes a man healthy, wealthy, and wise."

"He that lives on hope will die fasting."

"Diligence is the mother of good luck."

"I never saw an oft-removed tree, nor yet an oft-removed family that thrived so well as those that settled be."

"He that by the plough would thrive, himself must either hold

or drive."

"Fond pride of dress is, sure, a very curse;

Ere fancy you consult, consult your purse."

"Great estates may venture more,

But little boats should keep near shore."

"Experience keeps a dear school,

But fools will learn in no other."

The Bible, too, is rich in proverbs. In fact the Book of Proverbs is one of the choicest books in all literature. And the beauty of this book is that it can be turned to at the pleasure of the reader either for a verse or two or for extensive perusal. To the reader unacquainted with the proverbs of the Bible there is a rare treat in store.

Consider such typical passages as these:

"In the way of righteousness is life; and in the pathway thereof there is no death." Proverbs 12: 28.

"He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." Proverbs 13: 20.

"Righteousness exalteth a nation; but sin is a reproach to any people." Proverbs 14. 34.

"A soft answer turneth away wrath; but grievous words stir up anger." Proverbs 15: 1.

"A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken." Proverbs 15: 13.

"The fear of the Lord is the instruction of wisdom; and before honour is humility." Proverbs 15: 33.

"How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver!" Proverbs 16: 16.

"Pride goeth before destruction, and a haughty spirit before a fall." Proverbs 16: 18.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Proverbs 16: 32.

"It is an honour for a man to cease from strife; but every foot will be meddling." Proverbs 20. 3.

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold." Proverbs 22: 1.

"The rich and poor meet together; the Lord is the maker of them all." Proverbs 22: 2.

"A prudent man foreseeeth the evil, and hideth himself; but the simple pass on, and are punished." Proverbs 22: 3.

"By humility and the fear of the Lord are riches, and honour, and life." Proverbs 22: 4.

"Thorns and snares are in the way of the forward; he that doth keep his soul shall be far from them." Proverbs 22: 5.

"Train up a child in the way he should go; and when he is old, he will not depart from it." Proverbs 22: 6.

Now let us turn to the Book of Mormon to see whether it contains lines comparable to these which have won the favour of the reading world. They call for little discussion—their message speaks for itself—they need only to be pondered to be appreciated:

"The Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." I Nephi 3: 7.

"He that is righteous is favoured of God." I Nephi 17: 35.

"All things have been done in the wisdom of him who knoweth all things." II Nephi 2: 24.

"Adam fell that men might be; and men are, that they might have joy." II Nephi 2: 25.

"Cursed is he that putteth his trust in the arm of flesh. II Nephi 44: 34.

"To be carnally minded is death, and to be spiritually minded is life eternal." II. Nephi 9: 39.

"For the Spirit of the Lord will not always strive with man. And when the spirit ceaseth to strive with man, then cometh speedy destruction." II Nephi 26: 11.

"Woe be unto him that is at ease in Zion. Woe be unto him that crieth, All is well." II. Nephi 28: 34, 25.

"When a man speaketh by the power of the Holy Ghost, the power of the Holy Ghost carrieth it unto the hearts of the children of men." II Nephi 33: 1.

"Seek not to counsel the Lord, but to take counsel from his hand." Jacob 4: 10.

"Always retain in remembrance the greatness of God and your own nothingness." Mosiah 4: 11.

"Be steadfast and immovable, always abounding in good works, that Christ, the Lord God omnipotent, may seal you his." Mosiah 5: 15.

"The Lord seeth fit to chasten his people; yea, he trieth their patience and their faith. Nevertheless, whosoever putteth his trust in him, the same shall be lifted up at the last day." Mosiah 23: 21, 22.

"It is better that a man should be judged of God than of man for the judgments of God are always just, but the judgments of man are not always just." Mosiah 29: 12.

"See that ye have faith, hope, and charity, and then ye will always abound in good works. Alma 7: 24.

"Ye cannot be saved in your sins." Alma 11: 37.

"Whosoever repenteth, and hardeneth not his heart, he shall have claim on mercy through mine only begotten Son, unto a remission of his sins; and these shall enter into my rest." Alma 12: 34.

It is suggested that for this lesson, class members be asked to do two things:

1. Discuss the proverbs presented.

2. Bring to class other selected passages of literary merit from the Book of Mormon.

Third Tuesday.

THE ROD.

A prominent educator, not of our faith, made the following statement:

"The 'Mormon' conception of God, of Heaven, and of the resurrection, with its restoration of earth's ties and associations is the most inspirational doctrine I have ever listened to."

Latter-day Saints rejoice in such a glorious doctrine—it's the guiding star of their faith. To them eternal life is indeed "God's greatest gift to man."

Just as the Book of Mormon is unique in the certainty with which it declares the reality of the resurrection, so is it unique in the life it prescribes for one who would attain the full fruits of the resurrection. No doctrine of salvation through grace alone—no eleventh hour repentance—no "believe and be saved" doctrine is found in the Book of Mormon. Salvation is made a glorious achievement—the crowning event in a life of devotion and service."

It has always been incomprehensible to the writer that certain churches throughout the world should teach that the greatest thing known to man could be had for the mere asking. Everything in life gives the lie to such a doctrine.

Recently a girl of seventeen charmed an audience in Salt Lake

City with a recital consisting of eleven selections, all of which were played from memory. At the conclusion of the recital, one of the young lady's admirers, charmed by the excellence of the performance, remarked, "How can you play so many selections so beautifully without any music? How do you remember all your pieces?"

"Oh, they're part of me," replied the young lady, "I've given myself almost entirely to my music for the last eight years."

Having paid the price, she had achieved success. Sitting at the piano and wishing to become a player never would have brought the results.

And so it is in all of life. The successful tennis player has served and received thousands of balls—the football star has practically grown up on the gridiron—the housewife with a reputation for delicious cakes has baked them by the score. Whenever we turn we find that achievement follows devotion and consecration. The one great outstanding illustration of this truth is the glory that attaches to motherhood. Mother is the wonderful character she is because she has devoted her full energies to blessing her children. No "saved by grace" attitude on her part would call forth the love and appreciation which mark her children. She is mother in that she has done for them what no one else could do.

And yet in the face of all these facts there are those who still cry "just believe and be saved." What would salvation be worth if we could secure it for the asking? Heaven will be Heaven to us because of its associations and its opportunities to achieve the things we have always had in our hearts to achieve.

How can we achieve these things if we have never made any preparation for them? The Saviour never taught us such a doctrine as salvation without effort. Just as He came "To do the will of the Father" so He has enjoined us to do the same will.

Consider the following passages:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21.

"He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father and I will love him, and will manifest myself to him." John 14: 21.

And so with the disciples. Turn to their words as recorded in these references: James 1: 22-25; James 2: 14-26; I. John 2: 3, 4; Revelations 20: 12.

The Book of Mormon is replete with passages that declare that the works which a man does are the measure of his salvation.

In fact faith and good works are companion words in Book of Mormon exhortations to righteousness. Alma 7: 23, 24, 27.

For further passages conveying the same truths turn to: Alma 5: 41, 42; Alma 9: 28; Alma 13: 3; Alma 26: 22; Alma 37: 34; Helaman 12: 24; III. Nephi 27: 12, 14; Ether 12: 4.

One of the most dramatic presentations of this fact to be found in Scripture is that contained in the eighth chapter of I. Nephi—Lehi's vision. The account here given, together with its interpretation as found in I. Nephi, chapter 11 and 12 is clearly one of the gems of the Book of Mormon.

Interesting as is the account of this vision itself, the interpretation as given to Nephi, chapter 11, 12 is doubly so.

The tree with its fruit so "desirable to make one happy"—the Love of God.

The Iron Rod leading to it—the Word of God.

The Mist of Darkness—the temptations of the devil.

The large and spacious building—the pride of the world.

The river of filthy water—the depths of hell.

A number of features are fascinating in this description. In the first place, the Glory of God—His love, and the privilege of enjoying it—are desired and sought after by the great majority of mankind. Man yearns to associate with his fellows in the presence of God. He does not naturally seek for vice and evil.

But while this fruit of the love of God is made so desirable it is not passed out freely to people reclining on downy couches of salvation through grace. The only way to attain the desired fruit is to tread the narrow path which can be followed only by holding to the iron rod—in other words, he who would attain it must plod forward doing the will of the Father.

QUESTIONS AND SUGGESTIONS.

1. What is the Latter-day Saint conception of salvation?
2. Show by reference to our ordinary experiences in life that except in the case of gifts, we get only what we pay for.
3. Show how it is unreasonable to expect to receive salvation as a gift from God without an effort on our part.
4. Turn through and discuss the passages listed in this lesson. Show how "salvation by grace alone" cheapens the idea of salvation.
6. What significance attaches to the Word of God as a rod of iron?
7. Discuss the appropriateness of likening the temptations of the devil to mists of darkness.
8. Discuss the thought that a river separates the vanity of the world and the tree of eternal life.
9. Show how the life of Nephi as compared with the life of Laman, illustrates the truth that a man must work out his salvation.
10. Apply this same test to other men, who have achieved distinction in the history of the world.

Fourth Tuesday.

ABINADI—THE MARTYR.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13.

Of all the scenes pictured in the Book of Mormon few equal in dramatic strength and splendour the martyrdom of Abinadi. A halo of glory always attaches to a martyr, but when love, duty, and courage combine as they did in his case they add a nobility that is sacred—a nobility that entitles him to the eternal companionship of the martyrs of all ages.

Abinadi sought not to win honour or distinction. Had he done so, he might easily have flattered his people into doing him honour, the proud of the earth as they revel in their luxury and gaiety.

The vision further makes perfectly clear that eleventh hour repentance cannot possibly guarantee the salvation so often claimed for it. More should one of the occupants of the house of pride decide suddenly to forsake his sins and join with those seeking the fruit of eternal life, he finds himself confronted by the river of filth across which it is impossible to go. He must first retrace his steps through repentance back over the paths that led to the house of pride and then back in the vale of humility he may begin anew, this time taking the right hand path of virtue and self denial to the iron rod by which he may guide himself to the fruit of paradise.

Had he encouraged them in their vanities or joined with them in their departure from the ways of the Lord, he might easily with his capabilities have become popular. But he strove to do God's bidding.

He was called to cry repentance to his people that they might escape the punishment that must inevitably follow their lives of wickedness. In his attempt thus to do good—to help those who hated him—he brought upon himself the fate of Carthage and Calvary.

You will recall that about 200 years B.C., under Zeniff, a band of Nephites had gone back from Zarahemla to inquire into the welfare of their own people whom they had left some years before in the land of Lehi-Nephi. Having returned, they entered into treaty with the Lamanites and began to establish themselves in the land of their fathers. They chose Zeniff king and under his righteous rule prospered and served the Lord. At the close of his reign, however, he conferred the kingdom upon his son, Noah, who proved to be a successor to his father in name only. For "it came to pass that he placed his heart upon his riches, and spent his time in riotous living—" Mosiah 11: 14. To satisfy his vain ambition and lust for the things of the world, he levied a tax upon his people of one-fifth of all that was theirs. With the revenue thus secured, he built elaborate and costly buildings, erected a palace for himself, planted large vineyards, established wine presses—in fact, he gave himself over to luxury, extravagance, and indulgence. His priests followed his example and his people in turn joined in a life of worldly enjoyment. Add to all of these things the pride that attended the successful repulse of the Lamanite army and you have a people ripe in iniquity.

To call such a people to repentance became the mission of Abinadi—a mission beset with difficulties. When people turn from God they naturally will not accept His servants. Particularly so when those servants must chide them for their wrong doings.

And so, when Abinadi called the people of Lehi-Nephi to repentance they clamoured for his life. His call was a warning in no mistakable terms. Mosiah 11: 20-26.

When the people heard Abinadi's message so violent were they in spirit that he fled for safety. After an absence of two years he returned in disguise and began once more to preach and prophesy. Mosiah 12: 2-8.

Of course such declaration angered the people—so much that they took Abinadi before King Noah with a report of his preaching. Noah, deaf to the word of the Lord, declared "Away with this fellow, and slay him, for what have we to do with him for he is mad." But when the priests would have taken him, he said:

"Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver; neither have I told you that which He requested that I should tell; therefore, God will not suffer that I shall be destroyed at this time.

"But I must fulfil the commandments wherewith God has commanded me, and because I have told you the truth, ye are angry with me. And again, because I have spoken the word of God, ye have judged me that I am mad.

"Now, it came to pass after Abinadi had spoken these words, that the people of King Noah durst not lay their hands on him, for the Spirit of the Lord was upon him; and his face shone with exceeding lustre, even as Moses' did while in the Mount of Sinai, while speaking with the Lord." Mosiah 13. 3, 4, 5.

And so he continued to deliver his message as it is contained in the thirteenth, fourteenth, fifteenth and sixteenth chapters of Mosiah.

At the conclusion of these declarations, Noah again commanded his priests to take Abinadi and put him to death. He was bound and cast into prison. After being confined there for three days he was brought before the king who told him that he should be put to

death unless he would recall the words he had spoken. Like Paul before Agrippa, Abinadi could do only one thing—stand for the truth. So beautifully did he do so, that only his words adequately can do justice to the situation:

“Now Abinadi said unto him: I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true; and that ye may know of their surety, I have suffered myself that I have fallen into your hands.

“Yes, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me, ye will shed innocent blood, and this shall also stand as a testimony against you at the last day.” Mosiah 17: 9-10.

The rest of the story also is best told in the language of the Book of Mormon. Mosiah 17. 11-20.

Other lessons will show how the prophecies of Abinadi were fulfilled; still others will relate the fruits of his mission through the labours of Alma whom his words so forcefully touched.

QUESTIONS AND SUGGESTIONS.

1. Review the history of the Nephites from the time they left Jerusalem until they arrived at Lehi-Nephi. Follow them to Zarahemla.
2. Explain why some of them returned to Lehi-Nephi.
3. Summarise their history under King Zeniff.
4. Discuss the conditions of the Nephites under King Noah (for this review it may be well to assign special topics to individual members of the class).
5. Why was Abinadi's mission a particularly difficult one? ?
6. Compare it with the mission of other prophets you are familiar with.
7. Compare Abinadi before Noah with Paul before Agrippa. See Acts 26.
8. Why does the Lord permit His prophets to be put to death?

M. Men and Gleaner Girl Activity Period

THE RIGHT THING AT ALL TIMES

GOOD MANNERS IN PUBLIC

TRAVELLING BY AUTOMOBILE.

In the past books on etiquette contained extensive chapters on correct form for riding in carriages. With the advent of the automobile these are no longer needed, but a new need has been created and young people must now be taught the correct thing in motor travel.

The first duty of motorists is to learn the rules of the road and abide by them. No one enjoys riding with a driver who is liable to accident or arrest for speeding, crowding, making the wrong turns, crossing from the wrong side, or disregarding signals.

In fact there is just as much need of courtesy and etiquette on the road as in other places and a true gentleman or lady driving an automobile will have as much consideration for the rights and feelings of other drivers on the road as he or she would have in any other place.

One should cultivate sympathy, friendship, tolerance and forbearance on the road instead of selfishness. There is a certain amount of courtesy and respect due from motorists for other people's property, public property, such as flowering shrubs and wild flowers. Campers and picnickers should try to preserve the natural beauty

of our canyons and other places by refraining from picking flowers to excess and by cleaning up after picnic parties.

The owner always sits on the right side of the rear seat of an automobile driven by a chauffeur. If the car belongs to a lady she takes her place always, unless she relinquishes it to a lady whose rank is above her own. If a man is the owner and a lady is riding with him he relinquishes the right hand seat to her.

According to European etiquette, a lady must never sit on a gentleman's left. Although this is not strictly observed in America, no gentleman should risk having a foreigner misinterpret a lady's position.

A gentleman helps a lady into a car, with his very best manner. It is incorrect for a lady to leave a car first. She should wait and let the gentleman get out first in order to help her out.

The Courteous Driver—

Remembers to carry his license and identification cards.

Does not try to pass another car near the top of a steep hill.

He is ever mindful of saving life and does not lose his temper over "jay walkers," who may try to "beat him to it."

He gives the other car an equal chance on the road.

The technical right of way on the road is something which must be interpreted with a great deal of courtesy and common sense.

Generally speaking, the rule is that the driver on the right has the right of way at a street crossing. Common courtesy takes it for granted that you will let common sense tell you when not to insist on what you consider your rights.

The horn is the voice of the motor car. It should be a well-bred voice and should not call attention to the occupants of the car by a startling sound.

1. The horn should always give precedence to the locomotive whistle.

2. Sound the horn when about to back.

3. Avoid rudeness to the car ahead by refraining from honking insistently. There are probably other cars ahead which are slowing down traffic.

4. The safety of yourself and others demands that you sound your horn at every turn on a crooked and winding mountain road.

Always put out your hand when making a turn. The hand should remain out long enough for others to see it.

"Cutting in" is one of the grossest of motor incivilities.

The road hog endangers not only himself but others. His opposite is the "Good Samaritan," of the highway, who is always ready to give more than his share of the road and to render aid to a fellow motorist.

Proper lights are essential to road courtesy and safety.

Let your good judgment guide you in parking problems. One of the very rudest things is to rush in ahead of another car that is waiting for space. Ambulances and fire engines always have the right of way.

Try to learn the traffic rules of the city or country in which you are travelling.

Riding.

The man will aid the woman to mount. This is more courteous than allowing the groom to do it if they are going for a ride together.

The man leads in case of obstructions. The lady sets the pace.

1. What is the first duty of the motorist ?

2. What is the correct seating in a car?

3. Who is the courteous driver?

4. What is a man's duty when riding horseback with a lady?

But He who is the Father of sparrows as well as of children was watching it all. Into the minds of the children He flashed a thought. With a shout they rushed forth to the men to beg them to spare the nest.

"But how shall we know where it is?"

"We will mark the spot," said the children.

"All right," was the reply.

From the house the children brought a little flag, such as is used to mark the graves of veterans, and planted it beside the meadow-sweet bush.

On came the mowing machine. The next swath would bring destruction, perhaps death to the brooding mother. But at sight of the flag, the driver reined his horses aside. He was too patriotic to molest even a bird's home which was under the protection of the New Zealand Government.

LESSON II.

Illustration: "Stay In."

Tiptoe, tiptoe, tiptoe! How quiet the schoolroom seemed to Howell when he went back for the money which was in his desk. Mother had given it to him and said, "On your way home from school, dear, stop at the grocery store and buy a pound of butter." It was examination day and the problems had been so hard that Howell had forgotten about the errand.

Father had said when he kissed him good-bye: "Try hard to-day, my boy. If you get every problem right I shall be very proud of you." Howell had tried. How he had hated arithmetic. How the multiplication table would twist itself in his mind. But father had learned so much about arithmetic. He had been to college. Now he was a civil engineer and Howell thought that what his father did was just right.

Howell's face was very sober as he tiptoed to his desk. He knew that he had made a mistake in the last example. Why had he forgotten that seven times six are forty-two? Why had he not written the answer forty-two? Father would not be proud of him now.

As Howell passed toward the door he glanced towards his teacher's desk. Why, why Miss Carey had left the examination papers on top of her desk. There was his own paper right on top. Yes, there was the last example with the wrong answer Tommy had told him that it was wrong, and he knew it too well himself.

Then a thought came to Howell's mind. It seemed that someone whispered in his ear, "Go change the answer. You know the right answer now, yourself. No one will know. Make your father proud of you. Hurry, hurry. Go change the answer before Miss Carey comes back." What spirit was that? When the evil one makes an effort to get us to do wrong what do we call it? If you were placed in this situation, what would be the right thing to do

Now let's see what Howell did.

Howell's breath came fast. He said to himself: "I can do it just as well as not. I do know the right answer now. Oh, I do want to make father proud of me." He took a step nearer. "It will be easy," he said to himself. As he came close to the paper he reached out his hand for a pencil.

Now, what always happens when we are tempted? Now he must choose. When two opposing forces come together to decide a question, what do we call it? For a moment there was a battle.

Then he stood straight and tall and said, "I must not, I cannot do it."

He put the pencil down again, and passed out of the room. His

eyes were full of tears. He was disappointed. Yet although he could not tell why, he had a very happy feeling. He said to himself, "I'm glad that I did not do it."

LESSONS FOR GROUP II (ZION'S BOYS, ZION'S GIRLS)

(Zeegees and Zeebees. Ages, 7 to 9 inclusive.)

LESSON 1.

Handwork: Those who wish may continue with own ideas.

Games: Own Choice.

Memory Gem:

"When you have some work to do,
Do not worry and fret;
If it is too much for you,
Get some help and hurry."

President Brigham Young, 1867, called several families to leave their home in Salt Lake City and go to Southern Utah and Arizona to make new settlements. The people responded very heartily. Each one assisted the others in every way possible, thus making the leaving of their relatives, friends and homes much easier. Among the ones called were Sister Louie B. Felt and her husband. They secured a waggon, packed as many things into it as possible, and made the journey. When they arrived at what is now Saint Thomas they selected a piece of ground for a homestead and cleared it of sage bush and weeds. Most of the time the Indians were friendly and willing to help the Sants, but it happened that just when Brother Felt wished to start his adobe house the Indians had one of their stubborn streaks and would not assist him. Sister Felt said to her husband, "Never mind; I will be your Indian help."

She donned her oldest clothes, took off her shoes and stockings and got in the mixing hole and tramped the sand, clay and water into a putty. She then helped Brother Felt put the adobes into the moulds. Each mould held three adobes, and as it was filled, Brother Felt carried it to a place they had previously cleared of sage brush, weeds and grass. Here the adobes were tipped out of the mould and left to dry. Brother and Sister Felt made between forty and fifty adobes a day. The adobes had to be turned over every day or two until they were perfectly dry. Sister Felt did most of the adobe turning while her husband did other work that had to be done in order for them to build a home.

As soon as they had enough adobes made the neighbours came and helped Brother Felt erect his house. Soft clay was used as a mortar to hold the adobes together. The walls and dirt floor were plastered with plastic, which was smoothed until it was as smooth as a piece of glass. The windows and door frames were made from a piece of waggon box, as they had no new lumber. The rafters for the roof were brought from St. George, a new settlement several miles away. Willows were laid over these rafters and covered with a thick clay mud. A piece of thin cheese cloth was tacked with wooden pegs, for they had no nails, over the windows for glass. Glass could not be had at this time. Sister Felt says there were never happier families than the ones in this new settlement, for each family and each member of the family, assisted in building comfort-

able adobe homes.

LESSON FOR HUIA GIRLS AND TRAIL BUILDER BOYS.

Handwork for Huia Girls: Finish all your sewing and whatever you have commenced to do, as the time for Hui Tau is fast approaching.

Trailbuilders: Complete all unfinished work and make anything of your own choice.

Games: Own Choice.

LESSON I.

A Remarkable Vision.

Near the eastern shore of the mysterious Red Sea, there lies a little valley that impresses one with its everlasting firmness. It is steadfast and immovable as the earth itself. High mountains hem it on every side. Bold precipitous cliffs guard the narrow passes by which the valley may be entered. A plunging river bed waters the valley from eastward by a channel cut through giant cliffs, white on one side and sunburned black on the other. And far away northward and southward, rise strange, towering mountains.

But long ago this little valley was notable not merely for its natural strength. It was beautiful and fertile as it was firm and steadfast. Up the sheer rough cliffs hung bright caper plants; and under them nestled palms and broad shining green fronds. Down the middle of the valley flowed the smiling river which flowered meadows and green fields on either side. And below, between the valley sides lay the broad Red Sea, a clear deep blue, flacked with white foam.

Into this firm and fertile valley, one day during the time of Jeremiah, came Lehi, a rich man and a prophet of Jerusalem. For many years Lehi had sought to serve the Lord. The preaching of Jeremiah and the prophets filled his heart with sorrow. For he had faith in the prophecies of God; he knew that they spoke only what God revealed to them. One day Lehi himself prayed to the Lord, that he might be shown more clearly what should happen to Jerusalem. In answer to his prayer he was shown how Jerusalem should in time be destroyed; and he himself was commanded to take his family and go into the wilderness. The Lord God would lead him to a new Land of Promise, where he might rear a nation in the fear of the Lord. Lehi forsook his lands and his wealth, and with his family set out to travel southward into the wilderness. It was a difficult journey to those who had been reared in luxury. It was doubly difficult for those who had not seen the visions of Lehi, and who had no faith in them. To them he was but a visionary man. To them there was no need of this journey so full of sacrifice, into the unpeopled wilderness. It is small wonder, then, that Lehi's eldest sons murmured against him, and that even his wife complained of the hardships she was forced to endure because of his dreams.

One member of the family, however, was true to the inspired

After many days, the family reached the valley of strength. They pitched their camp there by the side of the river. Lehi built a simple altar of stones and made an offering to the Lord. Then he called the

name of the river Laman, after his oldest son; and the valley he called Lemuel after the second son, and turning to his son Laman, Lehi cried, "O that thou mightest be like unto this river, continually running into the fountain of all righteousness." To Lemuel he said, "O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the word." But for Nephi and Sam, Lehi had only words of praise. They had not rebelled against their father, but had followed him gladly; and they had believed in his words.

Now, it happened that, while the family was encamped in the valley of Lemuel, Lehi had a wonderful dream. He seemed to be carried away in the spirit into a large field. There stood in the midst of the field a beautiful tree bearing delicious fruit. Leading to the tree was a narrow pathway guarded by an iron rod. Far away was a fountain which flowed through the field as a tumultuous stream of filthy water. And beyond the stream, on the other side, appeared a large building, suspended in the air, high above the earth. Countless numbers of people were near the fountain of filthy water. Some of them grasped the iron rod and groped their way through a terrible mist of darkness, which suddenly arose till they reached the trees and partook of its delicious fruit. But many more were lost in the filthy water, while others assembled in mid-air and pointed in scorn at those who had reached the fruitful tree.

Truly, it was a wonderful dream. Lehi could hardly tell what it meant. To some members of the family it proved, too, to be of little interest. Laman and Lemuel did not care what it meant. Nephi however was very much interested. He was very much concerned, too; for he desired to know the meaning of the things his father had seen. He believed that the Lord could reveal it all to him. Therefore, he prayed to the Lord and pondered the dream in his heart. One day as he sat thinking about the wonderful vision, he too, was carried away in the spirit. And then it was given for him to see, not only all that his father had seen, but the interpretation of the dream, and much more besides.

When the vision began, Nephi found himself upon a very high mountain, which he had never seen before. Near him stood a heavenly being—his guide. "Behold," asked the Spirit of him "what desirest thou?"

And Nephi answered, "I desire to behold the things which my father saw."

Almost immediately his great desire was granted. Nephi looked about, and lo! there was the tree like that which his father had seen. It was large and beautiful—beautiful beyond any other tree he had ever seen. And it was pure white like driven snow. Nephi fairly thrilled with joy and gratitude as he looked upon it, and saw the abundant fruit which it bore.

Then the Spirit asked again, "What desirest thou?"

And Nephi answered, "I desire to know the interpretation of the vision."

At once the Spirit vanished from before him, so did also the beautiful vision. For a moment Nephi was left utterly alone. Then the panorama of the land of Palestine—his own native land—began slowly to unfold before him. First he saw Jerusalem, where he had lived during most of his life. Then he saw Bethel, and Shiloh and Schechem, and Samaria and Jazreet—all famed in the history of his people. Then, in vision, he saw the land of Galilee; and there among the hills of Galilee the little town of Nazareth. A virgin was walking in the little town as in a dream—a virgin fair and white.

Suddenly, the heavens opened and an angel appeared before the

young seer. "Nephi," he said, "doest thou understand the condescension of God?"

"I know that he loveth His children," answered Nephi meekly; "but I do not know the meaning of all things."

Then said the angel to him. "Behold, the virgin whom thou seest is the mother of the Son of God."

Again Nephi looked, but the holy virgin was carried away in the Spirit, and Nephi could see no more. After a little while, however, the angel said again, "Look." Nephi looked, and then he saw the virgin, bearing a child in her arms.

"Behold the Lamb of God," cried the angel to Nephi, "Yes, even the Son of the Eternal Father! Dost thou understand now the meaning of the tree which thy father saw?"

"Yea," answered Nephi, awed by the sublime vision, "it is the love of God, which sheddeth itself abroad in the hearts of the children of men, wherefore it is the most desirable above all things."

"Yea," responded the angel, "and the most joyous to the soul."

Thus it was that Nephi saw in vision the mother of Jesus, and learned that the beautiful tree with delicious fruit was a symbol of the love of God; that the iron rod was the word of God; that the fountain of filthy water was the evil of the world; that the spacious, wonderful building, filled with noise of music and merry making was the temptation of the world. Ever afterwards, when Nephi thought of the beautiful vision, he blessed the steadfast little valley near the Red Sea where he had seen the mother of Jesus.

LESSON II.

Have three class members give the following:

Assignment I.: The Sacred Grove.

About two miles from the little town of Palmyra, in the State of New York, stands a grove of beautiful trees, principally maple, beech, ash and elm. They are tall trees. Some of them tower heavenward to a height of nearly two hundred feet.

There is a feeling of quiet and peace here, even of holiness. Birds sing sweet songs in the leafy branches. They too seem to sense a feeling of peace and protection. In Summer, flowers fill the air with their fragrance.

It is a sacred spot to the Latter-day Saints, one of God's choice outdoor temples, for in this beautiful grove more than a hundred years ago, the Father and His Son, Jesus Christ appeared in person to the prophet, Joseph Smith.

Assignment II.: The Vision.

Joseph Smith, although but a lad of fourteen was very serious and studious. There had been religious revivals for weeks in the little town where he lived. Most of the people had been very much interested and Joseph had gone to a number of the meetings and listened to the different ministers of the Gospel, each claiming that the church he represented was the right one.

Joseph was troubled. He wanted to join a church, but he wanted to join the right one. One day in his own Bible he read these words:

"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."

The words sank deep into the boy's heart. This was a promise from God and surely he would keep His promise. The Lord plainly said He would give to those who asked. Over and over it came to him. Why should he not ask? And so he decided to seek the

Lord in prayer. He had never prayed aloud before in his life.

He went all alone into the words and knelt down and prayed with all the faith and earnestness of his heart.

Assignment III.: The Vision—2nd Part.

What followed in the Sacred Grove is best told in the Prophet Joseph's own words: He says:

"After I had retired to the place—having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God.

I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction." The boy Prophet then called upon God for deliverance and this prayer was answered, for he says: "I saw a pillar of light exactly over my head above the brightness of the sun, which descended gradually until it fell upon me."

It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke to me calling me by name, and said, pointing to the other:—

"This is my beloved Son, hear him."

"I asked the personages who stood above me in the light, which of all the sects was right and which I should join. I was answered that I should join none of them for they were all wrong."

The Vision taught these three things which are of marvellous importance to the world:

First:—That God hears prayers and reveals himself to His children nowadays just as much as in Bible times;

Second:—That the Father and the Son are persons in form like that of man and that they are two separate persons, not one, as most people in the world taught at that time;

Third:—That the true Gospel was not on the earth at that time, and that the Lord was now ready to reveal its glad tidings and send them forth to the very ends of the earth.

Have the class sing "Joseph Smith's First Prayer."

ETIQUETTE LESSONS FOR ALL

O-E-CE-CA

Grow Better Every Day

Subject: Mary Anderson.

Objective: To be strong is to be well fortified for success.

Thoughts for the Councillor:

"Be strong and of good courage, fear not, nor be dismayed; for the Lord God is with thee. He will not fail thee, nor forget thee."

"The longer I live," says Farrell Buxton, "the more certain I am that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy—invincible determination. That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a man without it."

"Genius, that power which dazzles mortal eyes,

Is oft but perseverance in disguise,

Continuous effort, of itself implies,

In spite of countless falls, the power to rise.

There is no failure, save in giving up,

No real fall as long as one still tries.

For seeming setbacks make the strong man wise,
 There's no defeat, in truth, save from within;
 Unless you're beaten there, you're bound to win."

Down through the ages of time have come great systems for the bettering of mankind. It is interesting to note that each one has the same objective, that of helping humanity to "be strong," though its means of accomplishing this have differed much.

Greece says, know thyself; Rome, order thyself; Confucianism, correct thyself; Shintoism, suppress thyself; Buddhism, annihilate thyself; Hinduism, merge thyself; Mohammedanism, assert thyself; Judaism, conform thyself; materialism, enjoy thyself; Christianity, give thyself.

The last is best of all, for in the giving of self, we have all that is found in all the others.

The subject of our lesson to-day, Superintendent May Anderson, learned how to "be strong" early in life, for she has always given freely of herself for the benefit of others. The harder the task of helping others to help themselves the more she has enjoyed it. To her an obstacle is merely a signal for greater effort. "She has plenty of fight, if the fight's for the right." Yet her force is the force of gentleness. She helps all to feel that—

"Gentleness is much more powerful than loudness of force;
 It pushes its way quietly and persistently,
 Like the tiniest daffodil of spring,
 That lifts the clod and thrusts it aside,
 By the simple persistency of its growing."

Assignment No. 1: Girlhood of May Anderson.

Sister Anderson was born in Liverpool, of Scottish parents, Scott and Mary Bruce Anderson, having come to England from Shetland, Scotland. The Anderson family first attended a Mormon meeting from sheer curiosity. They were greatly impressed by the hymn "O My Father," and the testimony of the Elders and gladly received the truth and joined the Church. Soon after this one of the Elders invited the members of the branch to write articles to be read in the weekly meetings. With beautiful childish faith May took this assignment to herself and going to her room knelt in prayer and asked her Heavenly Father to help. When she arose and opened her Bible the first words she saw were the words of Jesus about the glory of the lilies. She wrote a story about flowers and the joy of God gives the world through them. The Elders were delighted with her story, and Elder Nicholson said that if she would cultivate her talent that some day she would write for the children of the Church. And Elder Donaldson also prophesied that the time would come when her name would be known and honoured throughout Zion.

Assignment No. 2: The Primary Call.

After many interesting events the Andersons finally arrived in Salt Lake City. May's elder brother had preceded them and had a comfortable home all furnished and ready. Always in Sister Anderson's thought was the love of little children, for she had had much experience with them, being the third of a family of twelve. She was the "Big Sister"—the teacher, in fact. She really mothered all her brothers and sisters and helped them to grow up. Her desire to help children led her to take a kindergarten course at the U. of U., where she showed such unusual ability that she was employed as an instructor at the University Training School for four years. In the meantime Sister Anderson had become a very dear friend of Louie B. Felt, the President of the Primary Associations. In 1890 Sister Anderson was called to the General Board as secretary, and served faithfully in that position for fifteen years.



NEWS BRIEFS

Mission and Church



Figures speak for themselves. The Annual Report shows that the Spirit of the Lord is working with the people of this mission. The number of baptisms in the New Zealand Mission for the year 1932 was 538, as compared with 237 at the end of 1931. The number of convert baptisms at the end of 1932 was 194, as compared with 121 in 1931. The number of children baptised last year was 144, as compared with 116 in 1931. The total membership of the New Zealand Mission at the end of 1931 was 7498, as compared with 7810 at the end of 1932. These numbers show a marked increase. The baptisms last year almost averaged one person per day for the whole year. Strange to say the number of Zion elders in this mission for the greater part of last year numbered 11, as compared to 27 at the end of 1931—a decrease of over one hundred per cent., and yet did the work decrease accordingly? No! The number of converts increased as the figures above show.

Best wishes and New Year's greetings to the Elders and Saints of the New Zealand Mission were received by Tumuaki Christensen from the President of the Church, Heber J. Grant, and also from our last President, John E. Magleby.

It will be interesting to know that President Magleby during the last American elections, was elected as a member of the Legislative Body in the State of Utah. This position is equivalent to our Member of Parliament.

The Saints throughout the Mission will be pleased to hear that the genealogical work has now commenced. Just recently the Mission Genealogical Committee was organised, with Elder Stuart Meha, President; Elder William Perrott, Counsellor; and Sister Ivory T. Meha, Secretary.

President Christensen from now on will be a very busy man. From now until Hui Tau, with the exception perhaps of one or two Sundays in Auckland, he will be attending Hui Parihas all over the Island.

Elder R. Blaine Harris, formerly of the Wellington District, has been a visitor to Auckland for the last week or so. He has been assigned to help Elder Tiffany in the Hauraki district and we all wish him good luck in his new field of labour.

Four Sisters from the Auckland Branch have been set apart by President Christensen as part-time missionaries in and around Auckland. They are Sisters Myrtle Herlinger Eileen Ryan, Doris Feil, and Arita Billman. They are typical Mormon young ladies and we have every confidence in their ability as missionaries. We all wish them "Kia Ora" in their splendid undertaking.

Since the last issue of the Karere, a large number of the Saints of the Auckland Branch have been inmates of the hospital. Among these was Elder Gibb, of the Karere staff, who underwent an operation for the removal of his tonsils. Although he has been strong enough to leave the hospital his recovery has been very slow, but he is now making a marked improvement. We all wish him a speedy recovery.

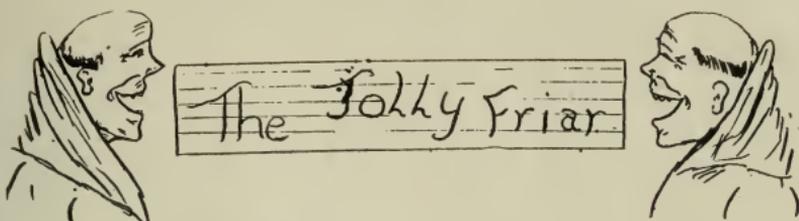
The Hui Pariha at Waima, B. of I., was a huge success. It really was a time of spiritual feasting, and those present, both members and non-members, benefitted by attending. At the last meeting of the conference, that of Sunday night, about seven hundred people were present, and of that number a good half were non-members. Elders from Zion present were President Christensen, Christofferson, Gibb, Price, and Dredge. Visiting elders were Rahiriri Harris, Stuart Meha from I.B., and Murdoch McKenzie from Headquarters.

Elders Bennett and McKenzie have been exceptionally busy the last month or so. What with working on the yearly reports for half the night and worrying about the Hui Pariha preparations during the day, they certainly have been burning the candle at both ends.

The Auckland Hui Pariha, which was held at Mangere, on January 7th and 8th, was also a huge success. In spite of the fact that this branch has only been organised about one year there was a large gathering of Saints and friends present. It will be interesting to note that of the eleven Elders of Zion here in the New Zealand Mission, eight of them were present at this Hui.

Elder Gibb will also be a busy man between now and Hui Tau. If his health improves he will travel with President Christensen to most of the Hui Parihas giving "slide" lectures on the Book of Mormon.

On the 12th of December a baby girl was born to Sister McKenzie. They are both doing fine and have returned to Headquarters from the North.



“ The wisest men that ever you ken
 Hav never dreamed it treason
 To rest a bit—and jest a bit,
 And balance up their reason;
 To laugh a bit and chaff a bit,
 And joke a bit in season.”

Murphy: “ What’s that in your pocket?”

Pat (in whisper): “ Dynamite. I’m waiting for Casey. Every time he meets me he slaps me on the chest and breaks me pipe. Next time he does it, he’ll blow his hand off.”

Doctor: “ Your husband must have absolute quiet. Here is a sleeping powder.”

Patient’s Wife: “ And when do I give it to him?”

Doctor: “ You don’t give it to him—you take it yourself.”

Mummie was listening to little Dennis saying his prayers, while grannie sat knitting. Towards the end of his prayers mummy was surprise to hear her son raise his voice and positively roar: “ And please can I have a motor car for my birthday?”

“ But, darling,” she protested, “ God isn’t deaf!”

No.” answered the little chap serenely, “ but grannie is!”

Father: “ Did you have the car out last night?”

Son: “ Yes, Dad; I took some of the boys for a run around.”

Father: “ Well, tell them I’ve found two of their lipsticks.”

Rub: “ So she refused to marry you. Didn’t you tell her about your rich uncle?”

Dub: “ Yeah, I told her, and she’s my aunt now.”

Customer: “ Your dog seems very fond of watching you cut hair.”

Barber: “ It ain’t that; sometimes I snip off a bit of the customer’s ear.”

2/1/21	21/2/21	21/2/21	21/2/21
Long 105	Long 105	Long 118	Long 118
Washing Room	Washing Room	Washing Room	Washing Room
Long 112	Long 112	Long 112	Long 112
See C. in Room			
Ad. See Room	Ad. See Room	Ad. See Room	Ad. See Room
Washing Room	Washing Room	Washing Room	Washing Room
See C. in Room			
Washing Room	Washing Room	Washing Room	Washing Room
See C. in Room			
Long 118	Long 118	Long 118	Long 118
See C. in Room			

2/4/21

Long 105

Washing Room

Long 112

See C. in Room

Ad. See Room

Washing Room

See C. in Room

Washing Room

See C. in Room

Long 118

See C. in Room

9/4/33

Long 211

Wash. Room

Long 47

See C. in Room

Ad. See. Room

Wash. Room

See C. in Room

Wash. Room

See C. in Room

Long 97

See C. in Room