

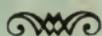
Te Karere



WAHANCA 28

HANUERE 17, 1934

NAMA I



Did You Know That YOU Need
TE KARERE

Well, you do! So let us all get
together and be FRIENDS

Commence the New Year by becoming
A SUBSCRIBER





TE KARERE

17 o HANUERE 1934

R. K. Haari *Tumuaki Mihana*
Hohepa M.Meha *Etita*
Eru T. Kupa *Kaiwhakamaori*

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 pauni atu ia marama ia marama e te Mihana o
Niu Tireni o te Ihahi 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 huri hoki ka rere te manu”

TE KARERE

Wahanga 28

17 o Hanuere, 1934

Nama I

O Tatou Matua Onamata

Ko enei tuhituhinga na tetahi o nga Kaumatua mai o Hiona, na Wirenu Koura. I u mai ia me tona ropu i te 29 o nga ra o Tihema. Ko te tuarua tenei o tona mihana ki tenei motu: i tona mihana tuatahi i karangatia ia ki waenganui o Ngapuhi. E rua tau pea ia i reira ka meatia ko ia te Etita o te Karere. Kei te mau pa tonu i a ia tona reo Maori, ina nei koutou kite ai.

“ O TATOU MATUA ONAMATA.”

Ko Mikaera, ara ko Arama, te Rangatira o te Katoa. “Na ko te whakapapa tenei o nga tama a Arama, ko ia te tama a te Atua, ko ia hoki i korero tahi me te Atua.” (Mohi 6: 22.) “A puta mai ana te mate ki runga i o tatou matua; ahakoa ra e mohio ana tatou ki a ratou, a e kore e taea te whakakahore; ae ra te tuatahi o nga mea katoa e mohio ana tatou ko Arama.

“Kua tuhituhia e tatou he pukapuka whakamaharanga,” (Mohi 6: 45-46). “. . . a i tuhia ano he whakapapa o nga tamariki a te Atua. A ko te pukapuka tenei o nga whakatupuranga o Arama, i mea ai; ‘I roto i nga ra i hanga ai e te Atua te tangata, i roto i te ahua o te Atua i hanga ai ia e Ia; i roto i te ahua o tona tinana i hanga raua e ia, he tane he wahine, a ka manaaki ia raua, a huaina ana to raua ingoa ko Arama, i te ra i hanga ai raua, i meinga ai hei wairua ora i te whenua o to te Atua turanga waewae.’” (Mohi 6: 8-9).

Ano te kororia o to tatou tupuna, o Arama. I mua atu i tona nohoanga i tenei ao, i mohiotia tona ingoa, ko Mikaera, te rangatira nui, te tino Anahera (Archangel), na te Atua hoki i whiriwhiri, i whakarite kia tu hei kaiwhakahaere, hei mahunga, mo nga tangata katoa o te ao nei.

I roto i tona oranga wairua ka whawhai raua ko Rutiwha: a tera hoki a muri ake nei, ka arahi ano ia i ona taua, i nga tangata pono, ki taua whawhai nui, ki taua pakanga e heke iho ai nga taua o te kino. I roto i te Kaari o Erene i whai matauranga ia, a i ngohengohe hoki ki te Rongopai, no reira ka rumakina ia ki te wai, ka whiwhi hoki ki te Wairua Tapu. Katahi ka rongo ia ki te reo mai i te Rangī, e mea mai ana. “Nana ka kotahi koe i roto i aau, he tama na te Atua, a ma

te penei ka meinga ai te katoa Maku." (Mohi 6: 68).

... tangata i te pakanga ko ia te tangata tuatahi i runga i te ao nei, ko ia hoki te matua o te katoa, nana, kua whiwhi ia i te honore hei kai whakahaere, i raro i te Karaiti, hei rangatira i runga i te iwi katoa, ko ia hoki te Tuaiho Onamata. Ko ia i whiwhi tuatahi ki te Rongopai me te Tohungatanga, a naana i hoatu ki ana tamariki pono, a kei aai ia hoki nga kii o te whakaoranga o tenei ao, i raro iho i te whakahaerenga a te Mea Tapu.

A mua i te hokinga kororia mai o te Ariki, ka hoki mai a Arama ki te tiro tiro i ana tamariki, a ka huihui ratou ki te raorao o Arama-anatai-Amama. "a ka karanga ia ki ana tamariki kia huihui ngatahi ratou he kaunihera whakarite mo te hokinga mai o te Tama a te Tangata. . . a ko ratou katoa kei a ratou nga kii ka tu i mua i tona aroaro, i roto i taua kaunihera nui—a ka tu te Tama a te Tangata i mua i tona aroaro a kei reira ka hoatu ki a ia he kororia, he rangatiratanga. Ka hoatu a Arama i tona tuaritanga ki te Karaiti, ara ko nga kii o te rangatiratanga o te ao katoa, engari ka mau tonu ia ki tona turanga, he mahunga mo nga tangata katoa. (Doc. Church History 3: 386).

"He pono taku e mea atu nei kia koutou, i mua atu i te pahemctanga o te ao, ka whakatangihia e Mikaera, e taku tino anahera, tana tetere, a ko reira te hunga mate katoa oho ake ai, no te mea ka whakatuwheratia o ratou urupa, a ko reira ratou puta mai ai, ae ra te katoa. (Ako, me nga Kawe, 29: 26).

A te mutunga o te mano tau ka tukua a Hatana i ona he herenga ma tetahi waahi iti, a ka whakamine ia i ana taua, "A Mikaera hoki, te anahera tuawhitu, ae ra, te tino anahera, ka whakamine i ana taua, ae ra, i nga mano o te rangi: Ka huihui te rewera i ana taua, koia ano nga mano o te reinga, ka haere mai ki te pakanga ki a Mikaera ratou ko ana taua. Ko reira tu ai te pakanga a te Atua nui, a ko te rewera me ana taua ka maka ki te waahi mo ratou ake, kia kore ai ratou e whai kaha ki runga i te Hunga Tapu, no te mea ma Mikeaera e whawhai a ratou pakanga, ka horo hoki i a ia te mea e rapu nei kia riro i a ia te toroua o te Reme." (Ako me nga Kawe, 88: 112-115)

KO HETA TE PETERAKA NUI TUARUA.

I waenganni i nga tamariki tokomaha a Arama, ko te mea tika rawaatu ko Heta. Koabi rau e toru tekau nga tau o Arama ka whanau mai a Heta. A ka whakakororitia e Arama te te Atua ingoa, a ka mea ia, "Kua whakawhiwhia ano ahau e te Aua ki tetahi uri hei whakakapi mo Apera i kohurutia ra e Kaina." Ka tipu ake a Heta kia tino rite tona ahua ki tona papa kia Arama. I karangatia a Heta he "tangata

tino tika rawa.”

Na ka whakakite te Atua i a Ia ano kia Heta, a kihai ia i tutu ki a Ia, engari i tapaea atu e ia he whakahere tika e rite ana ki ta tona tuakana, ki ta Apera. (Mohi 6: 3). Ka whiwhi hoki a Heta ki te manaakitanga, ara matamuatanga (birthright). Ka hoatu hoki a Arama ki a ia tetahi manaakitanga nui, ara, kia meinga ona uri he iwi kawenata, whai tonu i te Tohungatanga, a kia whai uri hoki ia tae noa atu ki te whakamutunga o te ao. Ko Heta hoki he poropiti i ona ra katoa, a i whanau ano hoki he tamaiti tane maana, a huaina ana tona ingoa e ia ko Enoka, a ka whakaako a Heta i tona tama ki nga huarahi o te Atua, a ko Enoka hoki he poropiti i ona ra.

Na ka timata enei tangata ki te karanga ki te ingoa o te Ariki, a ka manaaki te Atua i a ratou: a i puritia tetahi pukapuka whakamaharatanga, i tuhituhia tera i roto i te reo o Arama, no te mea i haotu ki nga tangata e karanga ana ki te Atua kia tuhituhia he mea na nga akiakinga a te wairua; a he mea na ratou i akona ai o ratou tamarikiki te korero pukapuka, me te tuhituhi i roto i te reo naukore, he kore hoki. (Mohi 6: 4-6).

(Taria te Roanga)

Te Tau Hou--1934

Hokihoki tonu mai i te Wairua o te Tau,
I te awhi Reinga ki tenei Tauhou e—

Kia ora tonu koe e Timuaki Haari, i roto i tenei Tauhou i roto i to mihana mo te Haahi o Ihu Karaiti o te Hunga Tapu o nga ra o Muri Nei. Ko te toru nei tenei o to haerenga mai ki waenga nui i to Iwi Maori. No reira te tangi o te reo ka mea, “Hapi Niu Ia,” kia koe, ki nga kaumatatau me nga Hunga Tapu katoa o te Aotea-roa me te Waipounamu.

Haere mauria atu ki nga pito e wha o te Mihana, ma roto ano hoki i to tatou pepa, ara i te Karere, enei kupu toru toru. mihimihi, o te tau, a nga Hunga Tapu o te Peka o te Kirikiri, Takiwa o Hauraki. Kua pahure ra ki muri te tau tawhito, a kua ara ake te tauhou.

Ka mate! ka mate! Ka ora! ka ora!

Kua mate! Kua mate! Kua ora! Kua ora!

Kupane, Kaupane, whiti te ra—1934.”

Ahakoia ra he whakaritenga kau tenei no nga kupu karanga, powhiri, waihotanga mai a o tatou tupuna: kei te mahara ranei tatou, nga whakatupuranga o naiane, ki te tino

tikanga utu nui o enei kupu tapu? Mo nga manuhiri anake ranei enei kupu?? Kei nga tangahanga anake ranei aua kupu? A mo nga takaro, pakanga ranei ka tika ai aua kupu? No reira e te Iwi, kaua e ohorere, no te mea, ka nui nga whakamararatanga kei tena, kei tena o tatou, a na te tau hou nei ka hurangia ake tenei whakamaoritanga mo aua kupu.

Nga patai:

1. Ko wai te tangata nui, puhuruhuru nana nei i hoki mai, whakawhiti te ra?

2. Ko wai te tangata i mate ia, a ka ora ano? (Ara, ka ara mai i te mate?)

5. He aha te whakapono a o tatou tupuna mai i Hawaiki tae noa mai ki to ratou unga mai ki te Aotea-roa?

6. He aha te take i meatia ai te Ponutukawa ke rakau Kirihimete?

Kotahi ano te utu mo enei patai katoa—Ko te Karaiti. Ko ia taua tangata, ko te Karaiti te whakapono utu nui a o tatou tupuna; a mona ano hoki te whakamaharatanga o taua rakau.

E ki ana a Raniera te Poropiti. "Na i nga ra o enei kingi, ka whakaturia e te Atua o te Rangi he kingitanga e kore e ngaro. Na e kore te kingitanga e waiho mo tetahi atu iwi. engari ko tera hei wahi, hei whakamoti i enei kingitanga katoa, ko ia ano ka tu tonu, a ake, ake." Ko tehea taua kingitanga ka whakaturia e te Atua? Tenei ano etahi o Ana korero. "A ka hoatu te kingitanga, te kawanatanga, te nui o te kingitanga i raro i te rangi katoa, ki nga tangata o te hunga-tapu a te Runga-rawa. Tona kintitanga he kingitanga mutunga kore, a ka mahi nga kawanatanga katoa, ka whakarongo ki a ia."

No te tau 1874, ka tu te wharekarakia tuatahi ki te Kirikiri. Ka nui te iwi o taua wa, a na o ratou pakeke i hanga te whare. Ahakoa kei te tupu haere tonu nga haahi i taua wa, ko te Haahi Mihingare to ratou haahi tuatahi. No te tau 1888, ka taemai te Kaumatua tuatahi o te Haahi Momona ki konei, ko Wiremu Katene tona ingoa. Na ona whakamarama i te Rongopai pono, ka puta mai oku matua i te Haahi Ingarangi ka iriuria ki te Haahi o te Hunga Tapu o nga ra o Muri Nei.

No te tau 1898, ka tu to ratou wharekarakia tuarna mo te Haahi Momona, ki te taia ano o to ratou wharekarakia tuatahi, o te Haahi Mihingare. A na ratou ano hoki i hanga ko nga kaumatua awahia ko Arapata Ahipama, a ko Etere Rihari, te Tumuaki Mihana.

No te tau 1899, ka tu te Huitau tuatahi ki te Kirikiri, ko Tiwinihana te Tumuaki i taua Hui. I konei ano hoki tenei o ratou Tumuaki, ara a Ruwhara, itona taenga tuatahi mai

ki konei hei kaumatua. Kia nui nga mihi kia Ruwhara.

Mai i tenei wa, a tae mai ki naiane, kua korekore haere nga huihuinga ki to ratou whare tuatahi, a ko nga karakia ki to ratou whare tuarua, ka mau tonu mai i reira a tae mai ki naiane. Kia nui ano hoki nga mihi mo to ratou u ki te Haahi. Kaore ano kia mutu to ratou hanga whare, ara, no te tau 1918, ka tu te Hui Tau ki konei, ki te whakapuare i te ratou whare karakia tuatoru (he kohatu) hei riiwhi mo te whare karakia tuarua ko tawhito, a kua nukuhatia ki Omaha. Te Timuaki i taua Huitau ko Nitama Ramapata.

Ki te haeremai koutou ki te Kirikiri nei, ka kite koutou i nga whakamaharatanga a o matou tupuna, nga whare-karakia e rua, he papa tetahi he kohatu tetahi, tu tahi ana raua i te marae kotahi, no raua hoki taua marae.

Heoi ra nga mihi atu a tenei peka o tatou o te Kirikiri, Hauraki. Ahakoa pehingia tatou e nga taumahatanga o enei ra, ahakoa ngoikore te tinana i nga whiu o te ao, kia mahara tonu tatou he aha te putake a te Atua, i arahina mai ai o tatou tupuna i enei moana-nui-a-kiwa ki konei. He kore take noa iho? Ka whakamararatia ki nga pito e wha o te ao, a tenei ano te wa ka kohikohingia koutou e Au ka whakahokia ki te kainga o koutou tipuna. No reira kia manawanui tatou i roto i enei whakararutanga, ki au, ki te whakarite i o tatou karangatanga me nga tikanga ano hoki o te Rongopai.

Ma te Atua tatou e manaaki i roto i tenei Tau Hou.

Hori Pirimona.

HE POWHIRI

Hui Pariha

E te Hungatapu me nga hoa aroha katoa, ka tu te Hui Pariha o te Takiwa o Hawke's Bay ki Te Hauke a te 24 me te 25 o nga ra o Pepuere, 1934. Ka tae mai hoki to tatou Timuaki a Rawhara ki konei i tau wa. No reira me haere mai katoa koutou kia rongo ki nga kupu papai a nga pononga a to tatou Matua i te Rangi. Kia mohio: Ko te pa ko Te Hauke. Ko nga ra, Pepuere 24 me te 25. Kia ora.

Na te Timuakitanga Takiwa.

Tenei ka tu te Hui Pariha o te Takiwa o Waikato kite Hoetainui, a te 3 me te 4 o nga a o Pepuere.

Haere mai e te Hunga Tapu me nga Hoa Aroha. Haere mai hoki e te Manuhiri tuarangi, na taku potiki kee i tiki atu ki te taha patu o te Rangi kukume mai ai. Haere Mai! Haere Mai!

Kenneth Price. Timuaki Takiwa
Tamati Honetana. Timuaki Peka.

NGA KORERO O TE AO

Kua tu tetahi wharekarakia hou, nui, whakamiharo a te Hunga Tapu, ki Washington, D.C., kei Amerika. Ko tenei taone ko Washington, te taone kei reira nei e tu ana te Paremata me te Kawanatanga o Amerika. Te wahi e tu ana tenei wharekarakia kaore i tino tawhiti atu i te Whare Paremata. Kua tae mai te whakaahua o tenei wharekarakia, a ki taku mohio, horekau he wharekarakia kei Nu Tireni nei pera te atahua me te nui i tenei. Kotahi rau e ono tekau ma rima putu te tiketike, mai i te whenua ki te pourewa kei runga nei e tu ana te whakapakoko o Moronai, pera tonu i tera kei runga nei i te Temepara o te Pa Tote.

Na te Timuaki o te Haahi, na President Grant i whakapau tenei wharekarakia.

Tera tetahi aitua hanga whakawe'i i Wiwi (France). Ko tetahi tereina, kitonu i te tangata e haere ana ki te hararei, e tu ana i te teihana, i tukina mai e tetahi atu tereina. Te take he nui no te kohu korekau nga taraiwa o tenei tereina i kite i nga raiti whero o te tereina e tu ra i te teihana. Te kaha pea o te haere o taua tereina, hou tonu atu te tima (engine) ki nga kareti (carriage) e toru o tera e tu ra. Ki te kore o a te pepa, ko tetahi aitua weriweri rawa tenei. E rua rau (200) nga tangata i mate, hemo rawa a he maha e tata ana ki te hemo.

“Na ka whakamararatia nga Hurai ki roto ki nga iwi katoa— A ka anga mai ano te ringaringa o te Ariki, te tuaruatanga he mea kia tuarutia ai nga rironga mai o Tona iwi i to ratou tikanga ngaro.”

Ki te titiro tatou ki nga nupepa o mua ake nei, ka kite tatou i te tika o nga korero a Niwhai. E hoa ma, he hanga kino te mahi a nga Tiamana (Germans) ki nga Hurai e noho ana i roto i to ratou whenua, ara i Tiamani (Germany). He maha nga rau o te iwi Hurai e tukinotia ana, e kohurutia ana e nga Tiamana. Ko etahi e puhatia ana, ko etahi i tarewatia noa ake ko etahi i tahumatia ki te ahi, me era atu tukinotanga e kore tatou e whakaaro e meatia e te iwi Karaitiana.

“A e rongu ano koutou ki nga pakanga, ki nga rongu pakanga,” e ai ta te Atua.

MAHI KURA HAPATI

Tumuakitanga o nga Kura Hapati o te Ihahi.
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

Adagio legato. Arr. After SCHUMANN.
by EDW. P. KIMBALL.

Sacrament Gem for February

“Help us, O God, to realize
The great atoning sacrifice,
The gift of Thy beloved Son,
The Prince of Life, the Holy One.”

Postlude

* * * *

Ki Nga Kai Whakahaere o nga Himene

“Marama Pai.” 84 o nga Himene.

To The Chorister

“Children, Gladly Join and Sing.” Page 182.

Ko te Korero a Ngakau mo Pepuere.

Ako. me nga Kawe. 88: 124-125.

Kati te mangere; kati te noho i roto i te paru: kati te whakapai tetahi ki tetahi; kati hoki te tuku i te moe ki -a roa atu i te moe e tika ana mo te tinana: kia hohoro te haere ki te moenga, kia kore ai koe e rongo ki te nenge; kia hohoro te maranga i te ata, kia kaha ai o koutou tinana, me o koutou hinengaro.

Tera noa ake, whakakakahuria ki a koutou nga he -re o te aroha, ano he ngeri, koia te here o te tika raua ko te rangimarie.

KO TE KARAHĪ MAORĪ TE PUKAPUKA A MOROMONA.

Ratapu Tuatahi

Akoranga 32.—Nga whakamarama a Niwhai mo nga poropititanga a Ihaia. Whakaaturanga: II Niwhai 25.

- I. Mo te ahua o nga poropititanga.
 - a. I puaki i runga i tona ake maramatanga.
 - b. Hei nga wa e rite ai nga poropititanga a Ihaia ka mohio tonu nga tangata kua tutuki.
 - c. Mo te whakamararatanga o nga Hurae ki roto ki nga iwi katoa o te ao e era atu iwi.
 - d. Ka whiua ratou i tetahi whakatupuranga ki tetahi whakatupuranga; Ma runga i te mohio tanga ki te Mea Tapu o Iharaia ka whakahokia ano ratou ki o ratou whenua tupu.
- II. Mo enei tuhituhihanga.
 1. Ka tuku iho i tena whakatupuranga ki tena whakatupuranga.
 2. Mo konei i manaakitia ai nga uri o Hakopa i kore ai ratou e ngaro.
 3. Ko te iwi kei a ratou enei mea ko nga kupu ano kua oti nei te tuhituhi hei whakaritenga whakawa mo ona.
- III. Mo te Ture.
 1. He mea homai hei kukume atu kia Te Karaiti.
 2. Ka tutuki te ture i roto i a Te Karaiti.

IV. Mo te Kaki maro o tona iwi.

1. Me ngohengohe me koropiko kia te Karaiti ka ora.
2. Me whakaau nga uaua nga whakaaro me nga kaha me nga wairua katoa ki te karakia atu ki a Ia.

Nga patai:

1. Ina tutuki nga poropititanga a Ihaia ka mohiotia ano ranei kua tutuki?
2. Hei tehea wa whakahokia ai nga Hurae ki to ratou whenua tupu?
3. Pehea te ahua mo enei tuhituhinga?
4. Na te aha i manaakitia nga uri o Hakopa?
5. Ka peheatia te iwi kei a ratou enei tuhituhinga?
6. Me pehea te whakawhetai atu ki a 'te Karaiti.

Ratapu Tuarua

Akoranga 33.—Nga poropititanga a Niwhai mo te baerenga mai o Te Karaiti ki nga Niwhai.

Whakaaturanga: II. Niwhai 26.

1. Te wa e whakakitea ai a Te Karaiti ki nga Niwhai.
 - a. Hei muri mai i tona aranga mai i te mate.
 - b. He maha nga whakatipuranga o nga Niwhai e pahemo me nga whawhai me nga ririri.
 - c. Ka puta he tohu ki nga Niwhai mo tona whanautanga tona matenga me tona aranga mai.
 - d. He wa kino ki te hunga tutu, ka mate ratou mo ratou i maka atu i nga poropiti me nga hunga tapu i aki ki te kobatu.
- II. Nga mea e tupono i tona whakakitenga mai.
 - a. Ka whakaora ia i o ratou mate.
 - b. Ka pahemo te toru me te wha o nga whakatipuranga i runga i te tika.
 - c. I te pahemotanga atu o enei mea ka puta whakareere mai te whakangaroanga kia ratou mo a ratou whakakake.
 - d. E kore te wairua o te Atua e totohe tonu ki te tangata.
 - e. Tana whakaatu i a ia ano ki te hunga katoa e whakapono ana ki a ia na te kaha o te Wairua.
 - f. Ki nga iwi katoa hoki ki nga hapu ki nga reo kua huihuinga tangata e mahia ana nga mahi nunui nga tohu nga mea whakamiharo e kite tonu ki to ratou whakapono.
- III. Nga mea e pa i te wa o nga tauivi.
 - a. Ka korero ake te hunga kua whakangaromia i

roto i te puehu.

b. He maha nga hahi o nga tauwiwi, ta ratou he pehi i nga mahi merekara a Te Atua e kauwhau ana i a ratou ake whakaaro.

c. Na nga Hahi maha i hua ai nga hae nga totohenga me nga mauaharatanga.

IV. Te Hahi a Te Karaiti.

1. E mea ana ' Haere mai koutou ki au e nga topito e wha o te whenua hokona he honi he waiu kaua he moni hei utu.

2. Kua homai noa he whakaoranga mo nga tangata katoa.

3. Ta tona iwi he whakahau i nga tangata katoa kia ripeneta.

4. Tona rongopai mo nga tangata katoa.

Nga patai:

1. Hei tehea wa whakakite ai a Te Karaiti i a ia ki nga Niwhai.

2. He aha nga mahi ka meatia e Ia ina tae ia ki waenganui i a ratou?

3. I te mea ka kite nei ratou i a ia ka mohio tuturu hoki ki te tika pehea te maha o nga whakatipuranga e noho ai ratou i roto i te tika?

4. Pehea te ahua o nga Hahi maha o nga tauwiwi?

5. Pehea te ahua o ta Te Karaiti Hahi?

Ratapu Tuatoru

Akoranga 34.—Te poropititanga a Niwhai mo nga ra whakamutanga Whakaaturanga: 11 Niwhai 27.

I. Nga ra whakamutunga. Ko nga ra o nga Tauwiwi.

a. He wa e haurangi ana ratou i te hara me nga tu mea whakariharaha katoa.

b. Ka pa mai ta te Ariki o nga mano ki a ratou Le whaitiri he ru he harnru nui. He paroro he tupuhi he mura ahi e kai ana.

c. Te ahua mo nga wi e whawhai ana ki Hiona.

II. Te wa e puta mai ai tetahi pukapuka.

1. He tuhituhinga no te iwi kua moe.

2. Etahi o nga tuhituhinga he mea hiiri.

3. Ka whakaputangia ki tetahi tangata te wahi kaore i hiiritia.

4. Meake te wa ko te wahi i hiiritia ra o te pukapuka ka panuitia ona korero i runga i te tuanui o nga whare.

5. Kei roto i tana pukapuka e whakaaturia ana nga mea katoa o te oroko hanganga ra ano o te ao

tae noatia te mutunga.

III. To te Atua ahua.

1. He Atua mahi merekara.
2. He rite tonu ia inanahi, inaianei a ake tonu atu.
3. Hei te whakaputanga mai o te pukapuka ka rongo nga turi i nga kupu o te pukapuka, ka titiro ake nga kanohi o nga matapo i te pouritanga ka tokomaha haere te hunga mahaki.
4. Ka whakatapua e ratou te Mea Tapu o Hakopa na runga i te mahi a Te Atua.

Nga patai:

1. He pehea te ahua o nga ra whakamutunga nga ra o nga tauwiwi?
2. Pehea te ahua o te pukapuka ka whakaputaina mai e te kaha o Te Atua?
3. He aha te tikanga o tenei korero "Mea ake te wa ko te pukapuka kua hiiritia ra ka panuitia nga korero i te tihi o nga whare."
4. Pehea ai te nui o nga mahi merekara e mahia ana e Te Atua ki waenganui i nga tangata?

Ratapu Tuawha

Akoranga 35.—Nga poropititanga a Niwhai mo nga Hahi. Whakaaturanga II. Niwhai 28.

I. Nga Hahi maha o te ao.

1. E mea ana "Naana ahau Ko to te Ariki ahau.
2. Ka ngangare ratou tetahi ki tetahi.
3. Ka whakaako ki o ratou ake matauranga.
4. Ka whakakahore ki te Wairua Tapu maana nei ratou e whakapuaki.
5. E ki ana ratou kaore kau he merekara o naianei kua oti i a ia tana mahi.

II. Te ahua o nga tangata i taua wa o nga Hahi.

1. Ko etahi e ki ana E kai e inu kia hari ano te ngakau ko apopo tatou mate ai.
2. He tokomaha e ki E Kai e inu kia hari te ngakau otira kia wehi ki Te Atua ka whakatikaia koe e ia i runga i te hara iti.
3. Kua pirau o ratou hahi i nga Kai whakaako tinihanga i nga whakaakoranga teka.

III. Ko nga mahi a te rewera i taua wa.

1. Ka ngana ia i roto i nga ngakau o nga tamariki a te tangata. Ko etahi ka whakamarietia e ia ka whakaorioritia kia moe i roto i te kikokiko kia ki kei te pai nga mea katoa i Hiona.
2. Ko etahi ka whakapatipatia e ia ka mea kahore

he reinga, kahore he rewera.

IV. Nga mea e hoatu e te Atua ki nga tamariki a te tangata.

1. He ako i runga i te ako, he whakahaau i runga i te whakahaau, tenei wahi iti tera wahi iti.
2. Ka kanga te tangata e whakawhirinaki ana ki te tangata e mea ana i te kikokiko hei ringaringa mo ona.
3. Ko nga tauwiwi e whakakore tonu i a ia.

V. Te whakaoranga mo nga iwi.

- a. Kei roto i te ripeneta.
- b. Kei te tahuri mai ki a Ihowa me te whakarere i a ratou mahi tutu.
- c. Kei te maro tonu te ringaringa whakaora o Te Atua kia ratou.

Nga patai:

1. I te whakakitenga kia Niwhai pehea te ahua o nga hahi o nga tauwiwi i nga ra whakamutunga?
2. Pehea hoki te ahua o nga tangata i taua wa?
3. He aha i kiia ai kua pirau nga hahi o nga tauwiwi?
4. I taua wa pehea ai nga whakahaere a te rewera?
5. Pehea te ahua mo te tangata e whakawhirinaki ana ki te kikokiko hei ringaringa mo ona?
6. Kei hea he huarahi whakaoranga mo nga tauwiwi?

Kia Hou Te Rongo!

He whakamahara atu tenei ki nga Tumuakitanga Pariha ki nga Tumuakitanga Peka katoa o te Mihana nei i te mea kua tata mai te Hui Tau, kia mohio mai ko nga moni kua whakawitea ma ia Takiwa ma ia Peka hoki kei te mohio koutou katoa ki nga kahi ma koutou. Kia kaha mai: ko te whakaaro kia rite katoa nga kahi i tenei tau hei awahina i nga mahi e tupu ai nga mahi o te Kingitanga o Te Atua. Kei te kaha te Fariba o te Mahia ki te whakarite i nga mea katoa hei awahina i te Hui Tau, no reira kia kaha mai hoki te Mihana katoa kite kahi i te wahi ma koutou.

Ma te Atua koutou e manaki i nga wa katoa.

Rahiri Harris,

Heamana o te Poari Huitan.

(Mutunga mai o te Page 7.)

I nga wiki kua pahemo ake nei ki muri, tera tetahi wha-whai nui arikarika i tu ki Cuba (Kiupa). He motu tenei e

tata ana ki Florida, Amerika. He pakanga tenei i tu ki waenganui o te Kawanatanga o tenei motu me te iwi, a e hoa ma, hē tini he tini nga tangata i mate. Kore ake te whawhai nui o te 1914 i tenei.

E ki ana te pepa o te 10 o nga ra o tenei marama, tera pea e tu he pakanga nui ki waenganui i a Ruhia raua ko nga Tiapanii (Japan). Ki te mea he tika enei kupu, kihai tatou e mohio keiwha mai te mutunga.

Kei te mohio ranei koutou ki te Kaunihera Tuarua o te Haahi? Tona ingoa ko J. Reuben Clark. I mua atu i tona karangatanga ki tenei turanga tapu, ko ia te apiha a te Kawanatanga o Amerika i te whenua o Mexico; ara, ka penei ia i a Lord Bledisloe, he apiha na te Kiingi o Ingarani ki tenei whenua, ki Niu Tireni. He tangata piranimuitia ia e President Hoover me tenei hoki o nga president, e President Roosevelt. Tino pouri te Kawanatanga mo tona putanga atu ki waho i nga mahi a te Kawana o Amerika.

Kua hanga noaiho tenei mea te rere mai i Ahitareiria ki Niu Tirenei nei. I te po o te Rahoroi nei ka u mai a Kingsford Smith ki New Plymouth. I mua ake nei i rere mai ano tetahi tangata ko Ulm tona ingoa, me etahi wahine, erua. I rere mai ano ratou i Ahitareiria.

HE PANUITANGA

E te iwi, tena ra koutou: kua tata inaiane te wa e tu ai ta tatou HUITAU ki NUHAKA, takiwa o te Mahia, H. B. Me taema katoa ki te marae a te 29 o nga ra o Maehe.

Kia kaha e nga Koaea ki te akoako i te Himene whakataetae (Anthem). Ki te tika ta koutou waiata i tenei himene, e hoa ma, horekau he mea penei te reka, te ataahua, me tenei waiata. Noreira kia kaha. Kei haere mai a Tairua me tona koaea korokoroua, kuikuia, ka raruraru koutou nga taitamariki, a ka he te korero ra, "Kua pu te ruha, kua hao te rangatahi."

ELDERS SAIL HOME

Elder Gerald H. Bennett.



When this Karere is delivered to you, Elder Gerald H. Bennett former Mission Secretary, will have reached home.

Elder Bennett first gazed on New Zealand shores on the morning of November 30, 1930. Gazing upon this fair isle with him, were Elders Friece and Dredge.

After a few days in Auckland, undoubtedly to allow him to find his "land legs," he received his "walking ticket," and the District to which he was assigned was Hawkes Bay. In the short time that he was there, ac-

companied by Elders Christensen who later became Mission President Gibb and Brown he tracted nearly every house in the towns of Dannevirke, Waipukurau, Waipawa, Otane and Hastings, receiving much experience and also invaluable knowledge with regards to human nature. His time of labour here, however, was rather short, and when he was assigned to the Wairarapa Conference, many of the friends he had made were loth to see him leave.

He laboured in the Wairarapa District from March 10, 1930, to June 10, 1931. Here also, as in I.L.B., he left behind a host of friends.

On June 10th, 1931, Elder Bennett received a call to go down and labour in the Otago Conference with Elder M. M. Brown. They were then the only Elders working in the whole of the South Island. While speaking of the South Island, he has often referred to it as home. Elder Bennett had not been labouring here long, almost a year, when it became necessary for him to bid his Southern friends "an revoir."

On April 18th, the call came for him to come to Auckland, where, ten days later, he took complete charge of the Secretarial work of the New Zealand Mission. In this capac-

ity he remained until the day of his departure. He was appointed to the position of President of the Auckland District, in April, 1933.

Perhaps no Elder has left behind on both the North and the South Islands, such a large number of friends, as did Elder Bennett. Other than a Mission President, no other Elder in recent years, has travelled more extensively, in the interests of the Mission as did he.

He goes away from this Mission field with a hope that in the future he will again be called to come back and labour among this people whom he had learned to love. Those who knew and worked with Elder Bennett will always cherish his memory. He has fulfilled an honourable Mission and his father and mother have every reason to be proud of him.

Although it rained heavily on the day he sailed for home, a large number of friends, members and non-members of the Church, turned out to the wharf to see him off. This alone was a testimonial of the high esteem which the people here hold for him. We know that the Lord will bless him for his labours of love among this people. We also wish him every success and happiness in his future life.

Elder A. Earl Tiffany

Accompanying Elder Bennett on the Monterey was Elder A. Earl Tiffany, from Scottsdale, Arizona.

New Zealand first saw Elder Tiffany on April 20th, 1931. He was only in Auckland for two days when he received his call to the Hauraki District. He laboured in this part of the Mission Field right up to the time of his departure, having been appointed District President in March, 1932.

He has done splendid work, especially among the Maori people, by whom he was held in high esteem. He leaves behind many friends who wish him every success in life.

Granted that this is a material world, and that experience in material affairs is a pervading and indispensable element in the curriculum of life's school; but it is no less truly a fact that earth-life is neither the beginning nor the end of individual existence and progression.—Elder James E. Talmage, of the Council of the Twelve.

A Letter from Sister Bean to Pres. Hardy

Not very long ago President Hardy received a letter from Sister Bean, Los Angeles, California. Perhaps you will remember her better as Mary Hall, who used to live in Tauranga. Her sister, Lizzie, and two brothers, George and Jim, are still living in New Zealand.

From the tone of this letter one could almost feel the anguish and longing which is in the writer's heart for loved ones here, and also her native land. The following are a few extracts from this letter:—

“ I almost envy you Ruwhara, down there in my native land, where God saw fit that I should be born. . . . I'd give anything to be at one of your Huitaus; to me it would be the greatest privilege one could enjoy. . . . I'd give so much to visit the graves of my mother and father, and to wander around Tauranga as I used to when you were there on your first mission. My years in America have not dimmed my memories of home, and I'll always want to go back some day.”

With this longing for New Zealand and her folk, Sister Bean did not forget to send her love to her friends in this land, with special reference to Brother and Sister Walter Smith, Brother and Sister Sidney Christy and family and also Mere Whaanga.

Truly the poet said:

“ Mid pleasures and palaces, though we may roam,
Be it ever so humble, there's no place like home.
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.”

Anyone reading this letter cannot but see that this is the thought that is down deep in the writer's heart, which is prompting her to pour forth on paper, to someone who does understand and sympathise, the longing which is within her.

DISTRICTS AND BRANCHES

LOOK!

Elder Gerald H. Bennett has been released and Elder G. D. Taggart is now Mission Secretary.

All correspondence dealing strictly with Mission business should be addressed to “ The Secretary, Box 72, Auckland.

C1.

Correspondence regarding Te Karere should be addressed to The Editor or Te Etita, of Te Karere, Box 12, Auckland, C1, and not to The Secretary. He has enough to worry about. Kia ora!

CHOIR LEADERS PLEASE NOTE

Being responsible for the choosing of the anthem: "Overthrow of Gog and Magog," I feel that a word of encouragement would not be out of place. The anthem is beautiful in every sense, and well within the compass and ability of all the competing choirs. It is worth every trouble expended on it, and what a jewel in the programme of any choir! Therefore, I would like to see all the competing choirs enter into its study with zeal and enthusiasm; for I promise you, with the knowledge of music I possess, that you shall be highly delighted over it. President Hardy is looking forward to a very high and fine standard of singing and competition, so let's all enter into it with every determination to do our best.

It would be necessary for the various choirs to have a metronome in order to observe the tempo markings. Also, if any of the conductors are unfamiliar with the words of expression, or any other point, I shall be only too willing to offer my help. If metronomes are unprocureable, please write me for information regarding same to Box 72, Auckland.

HAROLD F. DAVIS.

EDITOR'S NOTE

Te Karere readers will notice that the arranging of Lessons, notices, powhiris, etc., have changed considerably. Inasmuch, the Maori lessons and notices etc., are being kept entirely separate from the English.

I wish to draw your attention also to the fact, that I have commenced, with this issue of Te Karere, a series of articles which I intend to print each month.

The Article, "The Fastest Growing Church in America", which I have chosen for this month appeared in the Church Section of the Deseret News.

ARTICLE NUMBER I

WHAT IS THE FASTEST GROWING RELIGION IN AMERICA?

This article, written by Fred High, appeared recently in an issue of the Piedmont Herald, of Piedmont, W. Va. It is reproduced here with because of its unusual interest to Latter-day Saints.

It may surprise many to hear that the fastest growing religion in the world and what is said to be one of the strongest religions in all history is not Protestantism, Catholicism, or Christian Science, but "Mormonism."

Who says that the "Mormon" religion is growing so rapidly? It is not the "Mormons" themselves who have made this claim, but the editor of the Hartford Times, Hartford, Wis., who made this statement in connection with a review of a publication, "Revelation in 'Mormonism,' Its Character and Changing Forms," by Dr. George B. Arbaugh, published by the University of Chicago press.

The fact that it has been published by the University of Chicago Press is also a reason why this study deserves more than passing attention.

As the New York Times points out, any religion or system of sociology, that has gathered a million followers in a hundred years' time and has built up such an important empire within an empire as the 'Mormons' have done deserves serious attention.

Finest Office Building.

That the "Mormons" have what former President Woodrow Wilson once said, is the finest office building that he had ever seen, becomes of more importance when we note that the "Mormon" dignitaries have just had a Church conference, in that building, that attracted 10,000 people of Salt Lake City.

Among those who attended that conference, as Mr. Arthur Brisbane has pointed out, were: Heber J. Grant, president of the Mormons; Anthony W. Ivins and J. Reuben Clark, Jr., two "counsellors." Mr. Ivins is a nephew of William M. Ivins, who once ran for mayor of New York. Mr. Clark was formerly United States ambassador to Mexico.

Mr. Brisbane says: Mr. Grant, Mormon president, is a powerful man, six feet tall, with full brown beard, and piercing eye. He understands business and in addition to being president of the Mormon Church, he is president of the Utah-Idaho Sugar Company, with twelve great factories that change sugar beets into sugar, with more than twelve million dollars invested.

Quotes Paper.

If that picture of one part that the Mormons are playing in our affairs is not enough to cause you to want to know more about these people than maybe this paragraph taken from the great chain of Hearst newspapers that run into the millions of circulation will interest you.

Columnist Brisbane advises his readers to stop in Salt Lake City some day to admire the wisdom and power of Brigham Young, who established a great religious and agricultural empire, building a city with streets wider than any in New York or Chicago. The Mormon temple will interest you, with its six great spires, three at the front named for the Father, Son and Holy Ghost, three at the rear for Abraham, Isaac and Jacob.

Above the central spire stands a magnificent bright gold plated figure of the Angel Moroni, blowing on a golden trumpet. He is the angel that delivered to the founder of the Mormon Church the gold

plates on which was written the Book of Mormon.

Mr. Brisbane says that the Pacific trains stop at Salt Lake City long enough to make it possible to visit the Church office building. What other church in America causes fast trains to hesitate for such a purpose?

A minister recently said to me that he saw no reason for writing about the Mormons at this time. He said: "Mormonism is a dead issue. Who's interested in what the Mormons are doing?" Let's see.

A Living Issue.

I was reading a copy of The Billboard at the time and a few minutes after that minister had asked me that question I read where the great moving picture producers are right now arranging a mammoth talking picture to reproduce the Mormon trek to Utah, and what it did after the Mormons got there. This promises to be one of the biggest undertakings yet put forth by this great industry. This picture will be promoted or built up more than the "Covered Wagon" ever was. It will have millions of people back of it. We may not be interested in it but our children will be. I bet we will be too.

Then think of the millions of people who are at sea just now, religiously speaking, who will be fairly entranced by the glittering pictures of plenty that will be built around the fact that the Mormons have a special inducement to offer converts to their religion, bringing plenty to a hungry people. The only great religion that makes a special appeal to American patriots is the Mormon religion.

Arthur Brisbane and Hearst's millions of circulation, prints out the fact that paradise is to be located on this earth and on this North American continent, and that Christ will return to earth to remain here in North America, personally, for ever and ever, in accordance with the tenth article of the Mormon faith.

"We believe in the literal gathering of Israel and in the restoration of the ten tribes. That Zion will be built upon this continent. That Christ will reign personally upon this earth and that the earth will be renewed and receive its paradisaical glory."

A Strong Appeal.

What stronger appeal to multitudes now hungry and many on the verge of starvation could be made than to visually show pictures of such wealth as the world has rarely known. Showing millions that this Mormon wealth has been created by a peculiar people who have a peculiar belief, and who already have two missionaries in every country in America with such faith in their own cause that they are carrying the story to millions, and doing it solely with the hope of future profit to themselves and preferment in their church, and you will see why this great influx in the Mormon fold.

About twenty years ago I heard Hon. Frank J. Cannon, formerly United States Senator from Utah, lecture. In the course of his address he gave a most remarkable picture of the Mormon people. He said they are "patient, meek, virtuous and as gentle as the Quakers and as staunch as the Jews."

I was unable to reconcile his lecture with his book, "Under the Prophet in Utah," in which he told the story of Joseph F. Smith, the Mormon prophet, a religious fanatic of bitter mind, who claimed that he had been divinely ordained to exercise the authority of God on earth over all the affairs of all mankind, and who then played the ancient despot in Utah and the surrounding states as crudely as a Sultan and more securely than any Czar.

(To be Concluded.)

SUNDAY SCHOOL

Church Sunday School Presidency.

David O. McKay, Stephen L. Richards, George D. Pyper.

N.Z. Mission Sunday School Presidency.

H. Fred Davis George Watene Eru T. Kupa

Concert Recitation for February.

Doc. and Cov. Sec. 88:124-125.

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

And above all things clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

INTERMEDIATE DEPARTMENT

"What it Means to be a Mormon."

Chapters 5, 6, 7, 8.

KINDERGARTEN DEPARTMENT

"A Young Folks' History of the Church."

Chapters 12, 13, 14, 15.

Subjects for Two and One-half Minute Talks

First Sunday

AESOP'S FABLES CONTINUED.

FABLE OF THE DOG IN THE MANGER.

Story: A dog made himself a comfortable bed in a manger full of hay. An ox who was hungry came to the manger and tried to eat the hay. At this the dog, an ill-tempered and spiteful beast, sprang up and, snapping and snarling at him fiercely, would not let him touch

it. Then the ox, becoming angry, and rightly so, cried out bitterly, "Shame on you! You miserable, mean-spirited wretch! You deserve to be whipped and starved for the rest of your life, for you will neither eat the hay yourself nor allow anyone else to do so."

Lesson: We should not be greedy and take everything, thus depriving others of joy, happiness, comforts, etc. We should be willing to share, especially that which we do not need, that is, "Do unto others as you would have others do unto you."

Second Sunday

FABLE OF THE ANT AND THE CHRYSALIS.

Story: An ant, in search of food in the sunshine, came across a chrysalis which was very near its time of change. The chrysalis moved its tail and thus attracted the ant's attention. "Poor, pitiable animal!" cried the ant disdainfully, "what a sad fate is yours! While I run hither and thither at my pleasure, and, if I wish, can ascend the tallest tree, you lie imprisoned here in your shell, with power to move only a joint or two of your scaly tail." The chrysalis heard all this but did not try to make any reply. A few days after, when the ant passed that way again, nothing but the shell remained. Wondering what had become of its contents, he found himself suddenly shaded and fanned by the gorgeous wings of a beautiful butterfly. "Behold in me," said the butterfly, "your much pitied friend! Best now of your powers to run and climb as long as you can get me to listen." So saying, the butterfly rose in the air and, borne along and aloft on the summer breeze, was soon lost to the sight of the ant for ever.

Lesson: We should not judge others by what we see, for those whom we cast reflections upon are more often better. Remember that an empty tin makes the loudest noise. We may also learn the important truth, "It takes time to make perfection!"

Third Sunday

THE FABLE OF THE WOLF AS PIPER.

Story: A lamb, separated by chance from its mother, met a wolf who straightway seized her. He would have devoured her also had she not pleaded cleverly for a moment's grace, in the hope of gaining time. "I have heard so often, Mr. Wolf," she said, "of your beautiful flute playing that I long to hear you. Now I know you mean to kill me, but if you will only play one tune to me first I shall die more willingly afterward." The wolf, much flattered, let go his hold of her, took out his flute, and began to play. As he was piping, some hounds who were hunting the wolf to kill him, came rushing to the place. The lamb had hoped for this, and while the wolf was defending himself fiercely, she slipped away and ran back safely to the fold.

Lesson: Never be puffed up by the flattery of others—always be humble. Also, never leave till to-morrow what you can do to-day.

Fourth Sunday

THE FABLE OF THE BOY AND THE NUTS

Story: A boy once thrust his hand into a pitcher which was full of figs and nuts. He grasped as many as his fist could possibly hold, but when he tried to draw it out the narrowness of the neck prevented him. Not liking to lose any of them, but anxious to draw out his hand, he burst into tears and bitterly bemoaned his hard fortune. An honest fellow who stood by gave him this wise and reasonable advice, "Take only half as many, my boy, and you will easily get

them."

Lesson: Over greediness oiten means loss. Do not try and get more than you really need.

PAKEHA THEOLOGICAL

"Jesus The Christ"

First Sunday

Chapter 37. Earthly Advent of Christ Predicted. Pp. 42-56.

Give in chronological order names of Bible and Book of Mormon prophets who prophesied of Christ's advent. State Gospel truths declared by each prophet through his birth. How was Christ's advent remembered before His coming? Show the all-important results to the world through this great event.

Second Sunday

Chapter 6. The Meridian of Time. Pp. 57-74.

Give biblical mention showing that the calculation of dates is founded on the birth of Christ. How were the dates fixed by the Book of Mormon prophets? What was the religious condition of Israel at 975 A.D.? When were the Ten Tribes lost? Give brief summary of the happenings, with dates, to the Kingdom of Judah from 588 B.C. to the birth of Christ.

Third Sunday

Chapter 7. Gabriel's Annunciation of John and of Jesus. Pp. 75-90.

When was John born? State briefly temple conditions surrounding Zacharias during the annunciation of John's birth? What is the genealogy giving the special privileges of John's parents? Annunciation to Mary. Describe and compare conditions surrounding the annunciation to Mary with that to Zacharias. Show why the birth of the Saviour was joyously awaited by the Jews.

Fourth Sunday

Chapter 8. The Babe of Bethlehem. Pp. 91-109.

Why was Christ born in Bethlehem, not in Galilee where Joseph and Mary lived? What political law giving its regulations fell due in the same year? Give brief picture of the place, time and the surroundings of Christ's birth. Explain what the following incidents signify: Christ born in a manger; the angelic visitation of Gabriel to Zacharias and Mary; Christ, the only begotten Son of God.

M. I. A. DEPARTMENT

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

Wayne H. Meyers
Sidney Christy
James W. Miller
H. M. Tatere

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

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

M.I.A. OFFICERS:

Dear Fellow-Mutual Workers,

We trust by this time that you all have had a good start in the coming year's work, and that your Mutuals are fully organised and progressing. We also trust that the Branch and District Officers have procured and studied the circular letters that were sent out.

We would like to take this opportunity, however, to make a slight correction in regards to the organisation of the Mutual. In the First Paragraph under "Branch" the sentence "and shall be chosen by the Branch Presidency, subject to the approval of the M.I.A. District Presidency," is somewhat misleading. It should be read: "The Branch Presidency chooses the M.I.A. Branch President. He in turn chooses his own Counsellors, subject to the approval of the Branch Presidency. The Branch M.I.A. President, chosen by the Branch Presidency, is subject to the approval of the District M.I.A. Presidency." (See page 44 in "Studies of Priesthood"). The District officers are chosen in like manner.

We wish to call your attention once more to the necessity of assigning the combined lesson a month ahead. Trusting you are all busily engaged in the preparation of Hui Tau work. We wish you all a successful and happy year of 1934.

M. Men and Gleaner Girl Activity Period

First Tuesday in March.

II.—Our Social Obligation in Keeping up Our Morale under the Present Financial Strain.

1. Statement (to be read to the entire group by a member previously appointed).

Biblical history, as well as ancient and modern, is replete with instances of economic depression similar to the one we are now passing through, but they also reveal that the calamitous periods were followed by great prosperity.

While America is in a period of depression, she is undoubtedly better circumstanced to-day for the return of prosperity than either the ancient or modern countries. This fact ought to give us a ray of encouragement at least. "Unless we have faith that our sorrows shall be turned into joy," someone has said, "there is no future for us." Business recovery relies upon credit; credit upon confidence; and confidence upon faith. As Babson says, "Character standard to-day is of more importance than the gold standard."

Business depressions have their uses undoubtedly. Human nature being what it is, we need a corrective for the evils that flourish in prosperity. For prosperity begets over-confidence, extravagance, pride and laziness. A pause in prosperity is necessary to correct these—to make us more humble. There is nothing like a little adversity once in a while to bring us down to earth, to make us count the cost of error, to goad us to change our ways, and to do our best work. The fellow who has to pull at the oars hasn't time to rock the boat.

But, of course, depression are bad too. They cause sorrow and want, especially for the debtor class. Only by proper economic adjustments and self-analysis can we pull ourselves out of them. These adjustments will come only when we take a different attitude toward life; when we substitute courage and faith for fear and doubt; when we are able to profit by your experiences of the past and take a new philosophy of life.

We must not let our disappointments destroy our faith, either in government or in humanity. The real danger of that when fear takes place of reason and confidence. What we need to-day is more of the spirit of Pippa in "Pippa Passes."

2. Talk by a Gleaner—The Enrichment of Unemployed Hours.

3. Talk by an M. Man—True Patriotism Stands for Test of Adversity.

4. Discussion:

(1) What is a depression? What brings it about? It is necessary? How may it be overcome?

(2) Name some periods in the history of the United States similar to the present one. What were the causes, effects, outcome?

(3) Why is adversity necessary sometimes? Give Biblical instances to prove your point. What is the message of Browning's poem, "Pippa Passes."

(4) What is faith? Why is it as necessary in business as in theology or religion?

(5) Was anything ever accomplished without faith? Give examples of things being accomplished through faith.

(6) What is the danger of idleness? How has it affected young people of your age?

(7) What is a test of patriotism? "A young man, out of work, and unable to find employment blames the Government."

Discuss this attitude.

5. Demonstration—A "Hard Times" Party, as previously arranged for.

Assignment—Be prepared to spend a part of the class period in March in learning the contest dance or sociability dances. (See Community Activity Manual, p. 96 and Supplement for 1932-33.)

M Men Classes

February

Second Tuesday.

LESSON III. RELIGION AND BUSINESS. MAKING A LIVING.

Most men are occupied a large part of their waking hours with what they call business—it is the dominant concern of their lives because their living depends upon it.

There are two major responsibilities resting upon all men, responsibilities which they cannot side step and succeed. The first is to make a living—an honest living. The second is to build a life. This stern mandate was laid upon all men in the beginning, "In the sweat of thy face thou shalt eat bread." To quote Carlyle, "Labour is worship." No man or woman can be truly happy who does not carry some responsibility or do some useful work. The measure of man's worth economically is the amount and kind of work he can do. In other words, that man is worth most to society who can do the most of the highest and best kind of work.

Blessed is the man who has found his work, who can lose himself in it, who gets joy out of it, who comes to it every morning with gladness in his heart and who never knows when the sun goes down.

Making a Living is Only Preliminary to that of Building a Life.

"We are all blind until we see

That in the human plan,

Nothing is worth the making

If it does not make the man."

One may make ever so ample a living and be a failure, or a very humble living and be a success. It is a great misfortune if, as one's fortune rises his soul shrivels. It is nothing short of a plain tragedy to start out a man and die a merchant only. No man has ever gained a fortune, be it ever so colossal, at the expense of his soul without sustaining an irreparable loss. If in the end all he has is money, no matter how much, his life is narrow and barren, and in the midst of plenty he is in poverty.

The supreme object of all endeavour is to build character in men. "For what shall it profit a man if he gain the whole world and lose his own soul."

Religion is the foundation of enduring business and any business that is not underwritten by what we call religion is not sound. Religion fosters the fundamental and creative forces back of industry. It is the conservator of the underlying principles of business.

"A man's most precious possession is his integrity, the knowledge that he never sold out for thirty pieces of dirty silver, . . . that he was steadfast, that he never broke before the batterings of any storm."

Every great life must have, running down through its centre, a strong, deep current of righteousness.

Religion and Business Inter-related.

With this explanation let us see just how religion and business are inter-related. Roger W. Babson made this statement: "The leaders in the business world generally are religious men, and almost without exception they had a praying father, a praying mother, or both." To prove his statement he selected a number of prominent business executives and sent to each of them these questions:—

1. Did you have a praying father, a praying mother, or both?
2. Do you believe that there is some Power higher than human power?
3. Do you feel that we are responsible to this higher Power?
4. Do you feel that we need help from it?
5. Do you ever pray?
6. Has this feeling of responsibility influenced your life?

The returns from these questions give remarkable proof of some of the fundamentals of achievement. These men, all of whom were eminent in the field of business, answered that they believed in something higher than material things, and that this had been a significant influence in their careers. Mr. Babson's explanation is: There is something in the religious impulse that gives us a desire to create, and a joy in production. That is the secret of all achievement. He proceeds to say:

"Ten years ago I investigated seventy leaders in industry and business. All of these seventy men had praying fathers and mothers. And that, I believe, was the secret of these men's power. The job your father had doesn't cut any figure compared with the religion he and your mother had and lived by. What they put into your stomach and onto your back doesn't count. It was what they put into your mind and into your heart."

Religion and Creative Effort.

"Religion is the power that drives them to creative effort."

"Suppose we take two men, both of them industrious and thrifty, both with shrewd, practical sense. One is religious—he has a desire for higher spiritual things, a sense of responsibility. He wants to give service. He educates his children, teaches them industry and thrift and also the obligation of service. He helps his community, too. He achieves and he helps others to achieve.

"The other man is not religious—he has no sense of responsibility to a higher power, or to other human beings; no impulse to create, to achieve or to serve. He may be thrifty but it is because of mere miserliness. He may be industrious but only to serve his own selfish purposes."

Effects of Religion.

"Religion changes a human being from an ineffective detached unit into a part of a mighty whole. It makes him serve others, and this service is returned to him in kind."

"I'm a busy man but I'll guarantee to answer personally every letter that says the writer wishes his father and mother hadn't been the kind that prayed with sincerity and faith. But don't ask the others to write; not those who were glad they had that kind of father and mother. I'd have to hire a dozen secretaries to answer their letters.

"I have not been able to find a single great and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the Chambers of Commerce of all the largest cities of the country and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one."

A Clear Endorsement.

This is a clear and positive endorsement of religion by a man who was not a preacher nor a professed moral teacher, but a cold-blooded statistician, a mathematician whose conclusions and forecasts are recognised as dependable by business men and financiers the world over. He asserts that religion is the power that impels man to creative effort—this is the very essence of successful industry.

Questions and Problems.

1. What is meant by "starting out a man and dying just a merchant?"
2. How can a man have money and be poor? Name two kinds of poverty.
3. Consider this statement: The ultimate object of all individual and social endeavour is the building of character.
4. How does religion help business?
5. What advantages have sons of praying fathers and praying mothers?
6. On what grounds does Mr. Babson base the statement, "I have not been able to find a single great and useful institution that has not been founded by an intensely religious man or the son of a praying father or mother or both?" What is your opinion?

Third Tuesday.**IV. THE SUPREME ACHIEVEMENT.**

"Man is the conscript of an endless quest,
A long divine adventure without rest.
Each hard earned freedom withers to a bond:
Freedom forever is beyond—beyond!"

Your name may not be written in "Who's Who" nor carved among the immortal; it probably will not be. You may not write a book, nor amass a fortune—you may not make scientific discoveries, build a railroad or achieve distinction in the field of politics and statesmanship—you may not sleep on the tented field or lead cohorts to victory in battle. You may do none of these and still achieve nobly. You may do some of these and fail ignobly. Three thousand years ago it was said: "He who conquers himself is greater than he who taketh a city." It was true then and it is true now. Grappling with one's own weaknesses is a supreme test of character. Alexander, who was said to have conquered the world and wept because there were no more worlds to conquer, was the victim of his own lawless passion and ungovernable temper.

In a moment of drunken passion he slew Clitus, his dearest friend, who had saved his life in battle. He shut himself up for days after this horrible deed, lamenting his crime, and refusing to eat or to transact any business. Yet in soberness and calmness he tortured and hanged Calisthenes, a Greek author, because he would not worship him as a God. Carried away by his success, he finally sent to Greece ordering his name to be enrolled among the Deities. Said the Spartans in reply: "If Alexander will be a god, let him."

A Moral Achievement.

Every individual who builds up a self-governed triumphant, victorious personality has achieved most nobly. This self-discipline may manifest itself in many ways. For example, when the steamship "Monroe" was going down, the wireless operator, a mere boy, to whom life was sweet and death a thing to be avoided, took off his lifebelt and gave it to a woman. This was a moral achievement; it was the overcoming of self and the instinct of self-preservation which is said to be the first law of nature. Courage to do the right in the face of ridicule or temptation brings happiness—the highest form of achievement.

In the temptations of the Saviour as recorded in the Fourth Chapter of Matthew again we have impressively revealed an example of the highest happiness. After the Saviour had withstood all of the temptations of Satan and said to him victoriously, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God,

and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." People are few in the earth who have ever seen angels, but no person ever overcame temptation who did not feel a sweet and silent ministration. This is the joy that comes from the triumphant life. No one ever fought a great moral battle and won, no one ever overcame temptation without experiencing a serenity of soul—a joy that can be obtained in no other way.

Questions and Problems.

1. Justify the statement: "Grappling with one's own weakness is a supreme test of character."
2. Do you regard Alexander of Macedon as a truly great man? Give reasons for your answer.
3. Consider this statement from the scripture: "He who governeth himself is greater than he who taketh a city."
4. What is the highest happiness? Give examples.

Fourth Tuesday.

The Fundamental Meaning of Life.

We are writing this lesson in the depths of a prolonged depression and many people are seriously questioning the validity of their faith. They have thought that if they were faithful they would escape adversity, be immune from sorrow and free from disappointment and failure, and avoid the vicissitudes of life. Not so. That does not seem to be the programme. That is not the history of the past. You ask then what is the reward of virtue or the advantage of faith? These questions can best be answered by asking another. What is the fundamental purpose of man's experience here? The answer is, to build character and develop personality. Let us remember that character is a hardy plant that flourishes best where the north wind is tempered with the sunshine. Life is made hard to make strong men. It requires rough seas to make good sailors. Men and nations have expired on the bed of luxury. It takes the strife of life to keep men moving, to strip them of their soft garments, and drive them out of their ease and develop their powers and make them heroic in stature. "He who banishes hardship banishes hardihood; and out of the same door with Calamity walks courage, fortitude, triumphant faith, and sacrificial love. If we abolish the Cross in the world we make impossible the Christ in man."

This may be a hard world but it is a great world in which to develop character. Character grows on struggle, without the overcoming of obstacles greatness in character would be impossible. Adversity brings patience, courage, sympathy, and power. If the object of life is not to build character there is no explanation of the fundamental structure of the world.

The Monitor of the Soul.

We are called on to make many choices but we are never left without a guide. There is a still small voice within us, our conscience, which tells us what to do and what not to do. This little monitor of the soul never sleeps, never nods, never misses connection. When temptation arrives it is there. You may do the right heroically and the world about you make no note of it; you may do the wrong and escape detection, but nothing escapes this hidden guardian of your soul, not even the secret thoughts of your heart. We quote from Clarence Hall Wilson, p. 15: "The time for you to make a decision, and at once you hear a voice within demanding that you do the right thing and abstain from the wrong thing. You

do the right thing, and instantly from invisible regions there comes a sweet and comforting applause. Or, you do the wrong thing, and again, instantly from unseen galleries there comes the sound of hissing and the cry of shame. No ear hears it but your own, and there is nothing of which you are more certain than this voice within. Nothing else that you understand half so well as just what it says."

The Supreme Achievement.

Every man is the architect of his own character, the captain of his own soul, the master of his own fate. The value of every experience is measured by its effect upon character. That is the best experience that leaves behind the largest personality that adds most to one's moral stature.

In the supreme achievement, that of character building, you ask: How does the religion of the Latter-day Saints help one? What solution has it to offer for the problems that life brings? What are its advantages? Our answer is: The gospel makes available agencies, influences, opportunities, provides inspirations, gives help beyond human power to give, plants hope in the heart, leads to great endeavour and sustains in every vicissitude.

The end for which we work and pray is salvation and salvation is an individual responsibility, an individual achievement. It cannot be bought, it cannot be imposed upon a person, it must be paid for in stern effort.

What then is the supreme achievement for mortal man? Salvation—to build a sound, sweet character, rock-ribbed and radiant, to make one strong and proof against every wind that blows.

The young men of this Church have a proud heritage and a bright future. The untravelled world is before them and boundless possibilities within them. "Be strong and of good courage." "Be not afraid and only believe," for let us remember that beneath all the disappointments, defeats, disasters that beset the world is this eternal verity: The universe is formed for the righteous and every just and resolute soul will be victorious.

1. Do you believe this statement: "If we abolish the cross in the world we make impossible the Christ in man." Give reasons for your answer.

2. How can the religion of the Latter-day Saints help during times of this depression?

3. To what extent is a man the master of his own fate?

What is the meaning of salvation? Are you on the road?

Gleaner Girls Classes

Second Tuesday

THE CHURCH.

At this point in our discussion it may be well to pause by way of recapitulation and approach our subject from a new angle. Let us imagine a situation. Let us suppose that each one of you is a new comer in this world—a stranger perhaps from another planet. You are interested in all of the marvellous things to be seen in this complicated civilisation of Mother Earth, but particularly so in her many religions, for you have faith in a supreme Being and want to find out the true way to worship him.

Your mind is entirely free and open, but there is such a variety of churches and so many different creeds that you become almost confused. Two questions confront you: Can ail of these be right, yet different. If not all right is any one right and if so, which one? You are happy to find that most of the churches have one common point of contact—they profess belief in God and in Jesus Christ and hold the Bible to be the divine word. This then provides a starting point. Why not take the New Testament which gives a record of the Saviour's life and teachings and of those who were with him and immediately followed him, and use it as a "measuring rod," in making comparisons with the Christian sects.

The Early Church—The Acts of the Apostles presents a clear picture of the Church established by Christ and his Apostles—a church which was officered not only by apostles and prophets who stood at its head, but had within it also evangelists (patriarchs), high priests, seventies, elders, bishops, priests, teachers, deacons, etc. It points out the work of these officers and recounts incident after incident showing that they held the Holy Priesthood, and that they taught the simple doctrines of Jesus as we have considered them in our lessons thus far.

The Modern Christian Churches—How do the present day forms of religion measure by the standard of the New Testament? We have noted some of the errors which crept in through the apostasy—errors in regard to the nature and personality of our heavenly Father and Jesus Christ, in regard to the atonement, baptism, the sacrament, the meaning of salvation. If you compare the teachings of men concerning these and other doctrines with those set forth in your New Testament, you are surprised to note what changes have taken place.

And what about the structure of the Church itself—the organization. As you read the description of the early Church you can readily see that the very centre of it was the apostles. They were prophets, speaking and acting under the power of the Holy Ghost; they were the governing body; the Church could not have existed without them. As a stranger, therefore, seeking the true church, you might take your "measuring rod" and to the various sects one by one, put this question: Do you believe in apostles and prophets; do you have these officers at the head of your church? In not one would you find them; the answer would be that they are unnecessary to-day. It is true that you would find some of the other offices—bishops in some, priests in some, elders and deacons in one or another, but in no one will you find all of them, and none of them has the power to perform the works of Christ.

Third Tuesday.

The Church of Jesus Christ—But what do you find when you turn to the Church bearing the name of Jesus Christ? You open your Bible, turn to the Acts of the Apostle and are almost startled at the similarity. As you compare the two churches step by step you are overjoyed to find an almost exact duplication and are convinced that you have found the Church you have been looking for—Apostles and prophets, high priests, seventies, elders, priests, teachers and deacons, all bearing the holy Priesthood—a great body working in harmony under divine direction.

But how came it that a young man as inexperienced as Joseph Smith was able to set up a Church, which not only is recognised as

the most perfectly organised institution in the world but which agrees in every detail with that established by the Saviour? All of the learned men for eighteen hundred years had tried to do this very thing and had not succeeded; how was it that this young man Joseph Smith accomplished it? There is but one answer—Can you give it?

And now let us call to mind the outstanding features of this great institution to which you belong; see how familiar you are with them.

Name the quorums of the Melchizedek Priesthood; of the Aaronic Priesthood. Tell very briefly one duty of each quorum of the Priesthood. Name the First Presidency of the Church. Name the Twelve Apostles; the Presiding Patriarch; the First Council of Seventy.

Besides the divisions of the Priesthood the Church is divided into geographical units so that the work may be carried forward expeditiously.

Name these divisions. How many stakes in the Church? How many wards in the Church. How many wards in your stake? Name the Presidency of your stake. Name the Bishopric of your ward. If you live in a mission branch, name the President of the branch; of the mission. Name all the Elders you can recall who have laboured in your branch or district.

Fourth Tuesday.

The Auxiliary Organisations—To assist the Priesthood quorums in their work the auxiliary organisations are placed in the Church.

Name the auxiliary associations. When and where was the Relief Society organised? What is its chief work?

What is the special field of the Sunday School? At your next Sunday School session follow carefully the various exercises and see which appeal to you most. What do you like about the songs?

Tell some splendid thing that the Primary Association is doing. Have you ever worked in the Primary?

Now turn to your own organisation of the M. I. A. and see how much of its history and field of activities you are familiar with.

How long ago was the Y.L.M.I.A. organised? By whom? The Y.M.M.I.A.? By whom?

The great objective President Young had in relation to both of these was to establish an association in which the young men and women of Zion might gain, through study and practice, a testimony of the truthfulness of the Gospel. It would be interesting for you to question all the older women of your ward and learn how many of them have been members of our organisation and of their experiences in it. They might enjoy being invited to one of your discussions.

Only three women have become General Presidents of the Y.L.M.I.A. Name them and tell something about them. Name the General Superintendency of the Y.M.M.I.A.

Can you name any members of the present General Board? Name the Presidency of the Y.L.M.I.A. in your stake; in your ward. How can you show appreciation for the time and effort these good women are giving this cause? What features of your own ward organisation appeal to you most? What might be done to make it more excellent—one that you will be proud of?

The subject of our studies is "Believing and Doing." You believe that the Church of Christ is on the earth. You can do much to help promote its interests. The missionaries go out to preach its doctrines. You and all of the members at home can do much to establish its good name in the earth.

Boys Enrolled	38	92
Girls Enrolled	41	115
Officers and Teachers	112	140
Total Enrolment of Children	494	747
Total Enrolment of Officers, Teachers, and Children	606	887
Activities—		
Meetings Held	748	949
Officers Meetings Held	429	681
Officers Subscribing to Te Karere	94	112
Number Organised Primaries	55	39
Number Home Primaries	3	3
Associations not Reporting	26	9
Number Paying 6d. Fund	371	255

Thus you will see by the above figures how so many branches failing to send in reports have made such a poor Annual Report. I was ashamed to send it to Zion; so please, Sisters, be more punctual next time. Presidents, see that your Secretaries send in their reports on time.

Slogan: "The World Wants Happiness Makers."

Memory Gem (all):

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

Roll Call: What you would like to do after you leave school.

Game for Group 1: Fox and Geese.

GROUP I.

(Children 4 to 6, inclusive)

LESSON 1.

Story: The Story of Two Little Boys.

The sound of an angry, sobbing little voice heard in the hall was followed by the entrance of Robert, his small face all frown and rebellious tears streaming from his big brown eyes.

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

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

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

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

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

"Did and they laughed."

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

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

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

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

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

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

"They did."

"And did—did—he cry?"

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

"And then what?"

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

"I don't believe—these—boys—would."

"You just try it next time and see."

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

"Of course he did."

"And play football, like you?"

"Certainly."

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

"And was he just as big a man as if he hadn't had to wear the sunbonnet?" he asked.

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

"Is that little boy a man now?"

"Yes."

"I wish I could see him."

"All right, look at him."

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

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

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

"Ch," he said, "I know now—you!"

LESSON II.

Subject: Our Two Selves.

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

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

Stories:

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

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

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

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

How funny the photographer was.

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

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

Memory Gem:

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

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

LESSON FOR GROUP II.

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

Music and Play: If thou art merry, praise the Lord with singing with music, with dancing and with prayer and praise and thanksgiving."—Brigham Young.

To the teacher: "The sole meaning of life is to serve humanity."—Tolstoi.

"No one is useless in this world who lightens the burden of another."—Charles Dickens.

"The most useful of the arts is the art of being useful."—Thoreau

"Do little things now; so shall big things come to thee by and by, asking to be done."—Persian Proverb.

"There is some one at your door this minute—some one who needs you. Turn from your useless worrying—and pen the door."—Anne Shannon Monroe.

Memory Gem: Help me, O Lord, to keep my body fit to serve Thee

Lesson Material: This is a grand world our Heavenly Father has made for us, isn't it? (Note: Call attention to the things particularly valuable to your own locality.)

Now, let us think about ourselves for a few moments. Do you ever stop to think how wonderful you are? How marvellously our

feet and legs make it possible for us to go from place to place? What can these hands do? What are our mouths good for? our ears? our eyes, etc.? Dogs, cats, horses, etc., know how to walk, run, eat sleep and what not, but what can we do they cannot do? Inasmuch as Heavenly Father has given this wonderful body and intelligence to use it, what are some of the things you think we should do? How should we care for these bodies? Should we use them just for ourselves? And, too, there are some things that Heavenly Father has told us are not good for this body, things that will hinder us in our serving Him and each other. (Note: Develop through questions how important it is to keep the body fit so that we can always do our best, always do our share, in the home, the school, the church, the community, the country. Show how we must help not only ourselves but each other).

LESSON I.

Story:

Bobby and Betty Strange were tripping along the path through the aspen grove that skirted and lay between their own home and the estate of Grandma Strange and on the west edge of the town of Mountair.

"I'm sure Granny will have noe great day planned for us, because she knows we're coming," Bobby declared jubilantly.

"I wonder what story she'll tell us to-day," added Betty.

"Isn't it funny," Bobby chckled, "how you always wonder what story she'll tell us, and I always wonder about the goodies I'll get to eat."

"Well, I notice you always hand around pretty close while she tells—"

"O' course," interrupted Bobby, "her stories are always good, too. But, O boy, the eats!"

"Granny seems to know just the things girls and boys like, doesn't she? I think she's lots nicer than fairies used to be, 'cause she's really real and relly has the gcodest real things," beamed Betty.

"I'll say she does," Bobby agreed, and she has the prettiest mouth. I don't mind her kissing me, but do I hate to have Aunt Maud try it, and how?"

"Do you know what mother says about Granny's mouth?" Betty asked.

Bobby shook his head; he didn't know.

"Mother says Granny Strange has kept a lovely mouth 'cause she's never had to draw her lips tight to keep from saying unkind things; she never lets unkind words get to where she has to try to stop 'em," explained Betty.

"That's right," Bobby nodded, "I've never heard Granny even scold, have you?"

"Lock!" Betty exclaimed in a hushed tone, "there comes Tommy Tiltmore up the path carrying his bundle of clothes on his back, as usual. Poor little Tommy!" she half sighed.

Tommy was a year or two older than Betty and a few months younger than Bobby. His father was an invalid and his mother took in fine laundering to keep the home going. All the good people of Mountain let her do their work, and Tommy had to gather the laundry and deliver it.

"Gee whiz," growled Bobby. "Well, it's a cinch I'm not going to help him to-day. The very last time we came to Granny's this was I did that thing and was late getting back, so I'm not gong to do it."

"Nobody's asked you to," promptly came from Betty.

They stood still. "Do you think he's seen us?" Bobby whispered, he's hanging his head, isn't he?"

"I don't think so. I haven't seen him look up," Betty answered.

"Let's hide until he passes," suggested Bobby.

"Where can we hide?" Betty queried, looking in every direction for a place.

"See those two trees that've grown close together, we can stand behind there. Step on it," Bobby commanded.

They ran on their toes and tried to conceal themselves from view.

Betty stole a peep up the pathway. "O Bobby," she giggled, "he saw us; he's going from one side of the road to the other, trying to act funny."

"Keep quiet," Bobby urged, as he too stole a glance."

LESSON 11.

"Look, he's gone right off the road and is leaning against a tree, as if he can't get any farther," observed Betty in whispers.

"Aw, shucks, why don't he look up and see we're not coming," grumbled Bobby, "and find out he doesn't have to try to act so funny."

They both drew back and waited and waited. Tommy did not hear. Bobby grumbled. "He's just making us late to Granny's."

"He's making us late to Granny's?" Betty repeated interrogatively.

"Well, he ought to come along and get home with his work, 'cause I tell you I'm not going back with him to-day."

"Well, you don't need to keep telling me," Betty retorted, "I'm not asking you to do it, am I?"

"Well, I'm just telling you," returned Bobby.

They listened; they thought they heard his footsteps.

"He's generally whistling and talkin' with everything when he comes along here," commented Bobby under his breath.

Betty ventured a peek. Bobby grabbed her and ordered her to keep out of sight. "O, Bobby," she cried in hushed tones, "he's close an' he looks awful white; I think he's sick."

"Well, keep still and don't let him see you," Bobby growled.

Tommy was just even with them. Bobby took a peek this time. "Gee whiz," he exclaimed "he does look sick." He hesitated a moment and then called, "Tommy."

Tommy was startled. Betty and Bobby advanced towards him.

"Are you sick?" Bobby inquired solicitously.

"Ye-es," Tommy whispered.

"Bet, you go on to Granny's, and I'll go back with Tommy," said Bobby, as he tried to take the bundle from Tommy.

Tommy's chin and lips were quivering, and he struggled to hold on to the bundle. "No, thanks Bobby, I ain't going to spoil your fun to-day; I made you late just the other day."

"I'm bigger and older than you, an' I guess you'll do what I say," Bobby bravely declared, although deep down inside he wished he might go forward to what he knew awaited him at Granny's. Betty hesitated.

"Go on, Betty, an' tell Granny I'll come as soon as I can."

"I'm sorry, Bobby. 'cause I knew what fun you have there."

"Oh, I can go to Granny's any time," Bobby courageously assured him. Tommy looked so pale and wan. Bobby really felt sorry for him.

They had not reached the end of the path when Tommy fell to the ground with a thud. Bobby was a few steps ahead of him and waited

second or two for him to get up. Tommy didn't move.

"Well, what's the big idea," said Bobby, "aren't you coming?"

Still Tommy didn't move. Bobby went over to him. He was white and motionless. Bobby dropped the clothes to the ground, knelt beside the still form and called "Tommy, Tommy, please answer me." Then in real despair, Bobby shrieked, "Tommy are you dead?"

Bobby looked in every direction; there was not a soul in sight. He didn't like to leave Tommy lying there alone, but there was little use of waiting for some one to come along; people rarely went out of their way to go through the grove.

"Gee whiz! what can I do?" Bobby almost groaned, as he again knelt down and put his hand on Tommy's head; it was horribly cold.

"Maybe he's dead," Bobby gasped, and sprang to his feet and ran towards home as fast as they would carry him.

Bobby's mother saw him from an upstairs window and immediately sensed he was in distress. She hastened to him. As soon as he spied her he breathlessly exclaimed: "Oh, mother, something terrible has happened to Tommy Tiltmore; maybe he's dead."

Bobby's mother called to one of the workmen and they quickly found their way to Tommy's side.

LESSON FOR HUIA GIRLS AND TRAIL BUILDER BOYS

Handwork: Boys, complete all Huitau work.

Girls, complete all Huitau work.

Game: Your own choice.

LESSON 1.

Subject: "Right or wrong doing is sure, in the end, to meet its appropriate reward or punishment."

Suggestive Story: "Time Tells the Tale."

"In the castle of the old Danish stronghold of Kronborg four striking pictures hang, which once seen can never be forgotten.

In the first picture you see a boat starting out to sea. In the middle of the boat a charming blonde haired boy sits looking with childish eagerness at the waves. By his side an angel stands guard. At the end of the boat there are two small figures, one bright and joyous who has hold of the rudder; the other dark and gloomy who is asleep. The one is the good spirit of the boy; the other the evil spirit.

In the second picture the boy has become a young man, eagerly looking ahead at some goal. The good spirit still directs the rudder and controls the sails, but the evil spirit has awakened and is secretly trying to wrest the rudder from the good spirit. Will he succeed?

The third picture gives the answer. The young man has become a middle aged man. With all his strength he is trying to meet the terrible storm that has arisen. The sky is lowering. The good spirit sits weeping, while the evil spirit holds the rudder and guides the boat into the storm.

In the last picture there sits a weary, silver-haired old man. The storm has spent its force. The evening sun is shining through the clouds and lighting up the near-by heaven. But the mast of the boat is broken, and only with great difficulty is the good spirit guiding it thither, for the evil spirit has been vanquished."

Assignments.

No. 1: "In the office of one of the schools of Utah is a plain,

ordinary looking rock. One would wonder why such a rock is kept in so prominent a place if it were not for the fact that there is an interesting round hole worn through the middle of it. The rock once lay in the bed of a canyon stream just under a larger rock in such a way that drops of water constantly fell upon it in one particular spot. The process had gone on for years until the hole had been worn.

"So it is in our lives. The continued repetition of little acts produces results that are wonderful. The person who smiles soon develops a facial expression that is stamped with pleasantness for life.

"The following story shows how a little wrong may change a whole life:

"The Governor of Tennessee had gone out to the State prison to meet with a board of pardons to consider the release of a number of prisoners. Among them was an old schoolmate of his who had already served ten years on a term of fifteen for having shot and wounded the storekeeper whom he had attempted to rob.

"When the prisoners were brought before the board, the Governor immediately recognised his schoolmate, remembered the time when they played together as boys, and was glad to help him secure his freedom.

"After the meeting of the board had adjourned, these two men, one the governor of the State, the other a released convict, sat in the office of the warden of the prison, going over the story of their lives.

"Do you remember those days?" asked the Governor.

"I should say I do," returned the prisoner. "I shall never forget them, and especially one day when you and I remained after school. That was the day which marked the beginning of our separation in life. We stayed that night to clean the blackboards and I remember the teacher had just bought a fine new supply of pencils that were left lying on the desk. They looked so tempting that I remember I coaxed you to take some and we could sell them and buy some rabbits that we wanted. I thought you were crazy when you said you couldn't take any. I did. That was the beginning of our difference.

"You said you were afraid we would be found out. But I wasn't. I have wished a thousand times I had been.

"Having succeeded that time I thought I could again. Before long I seemed to find something every day that tempted me to steal. The habit got the best of me and I went on from bad to worse. Well, here I am after ten of the longest years any man ever put it. I've learned that those pencils were a mighty expensive lot. They cost me all the happiness of my life."

Questions for the Class.

1. How did the Latter-day Saints gain the reputation of being a thoroughly honest people?

2. What can you do to keep this record from being broken?

3. Why can a dishonest man be neither successful nor happy?

No. 2: Jesus said "Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

Ask the class to name any wrong thing a person could do if that person kept this one commandment of the Master's.

He also said, "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth forth not good fruit is hewn down and

cast into the fire."

And He also said, "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."

In this story Jesus was comparing men and women to the fruit trees, the good fruit meaning good deeds and evil fruit bad deeds.

Name some of the things which Jesus would call "bad fruit" in the conduct of girls and boys.

Some that would be called "good fruit."

Jesus always said the test was "doing the right." Why isn't it enough merely "to know the right?"

No. 3.—Story: Brave Enough.

"Bert and John Lee were delighted enough when their little Scotch cousin came to live with them. He was a little fellow, but very bright and full of fun. He could tell some curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced splendidly.

"Before the close of the school the teacher called the roll and the boys began to answer 'ten.' When Willie understood that he was to say 'ten' if he had not whispered during the day, he replied, 'I have whispered.'

"'More than once?' asked the teacher.

"'Yes sir,' replied Willie.

"'As many as ten times?'

"'Yes sir.'

"'Then I shall mark you zero,' said the teacher sternly, 'and that is a disgrace.'

"'Why I did not see you whisper once,' said John after school.

"'Well, I did,' said Willie. 'I saw others doing it and so I asked to borrow a book, then I asked a boy for a slate pencil, another for a knife, and I did several such things. I supposed it was allowed.'

"'Oh, we all do that,' said Bert, reddening. 'There isn't any sense in the old rule, and no boy can keep it; nobody does.'

"'I will or else I will say I haven't,' said Willie. 'Do you suppose I will tell ten lies in one heap?'

"'Oh, we don't call them lies,' muttered John. 'There wouldn't be a credit among us at night if we were so strict.'

"'What of that, if you tell the truth?' said Willie bravely.

"In a short time the boys all saw how it was with Willie. He studied hard, played with all his might in playtime, but more credits were lost by him, according to his report than any of the rest. After some weeks the boys answered 'nine' and 'eight' oftener than they used to; and yet the schoolroom seemed to have grown quieter. Sometimes when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly but said no more about disgrace.

"Willie never preached to them nor told tales, but somehow it made the boys ashamed of themselves, to see that this sturdy, blue-eyed Scotch boy must tell the truth. It was putting the clean cloth by the half soiled one, you see, and they felt like cheats and story tellers. They talked him all over and loved him, if they did nickname him 'Scotch Granite,' he was so firm about a promise.

"At the end of the term Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and had tried hard to be perfect. But the very last thing that closing day was a speech by the teacher, who told

once of seeing a man muffled up in a cloak. He was passing him without a look, when he was told that the man was General —, the great hero. 'The signs of his rank were hidden, but the hero was there,' said the teacher. 'And now boys you will see what I mean, when I give a present to the most faithful boy in the school, the one who really stands the highest in deportment. Who shall have it?'

"'Little Scotch Granite' shouted forty boys at once; for the boy whose name was so low on the credit list had made truth nobler in their eyes."

Why does it matter if a boy or girl tells little lies?

LESSON II.

Story: Carl's Visit.

Carl Stevenson was so thrilled he just couldn't go to sleep. And as he lay wide awake smiling into the darkness, he pictured to himself again and again, in glowing colours, that promised trip to Salt Lake City! His father had said it quietly, glancing over his evening paper as if it were some small or unimportant thing! The trip that he had longed and prayed for for five years! He was only nine when he made his last visit and a boy of fourteen can do much more than—well, there was just no comparison—

He'd visit the State Fair, thrills and thrills. Jolly fine time that he had two whole dollars saved that no one knew about. And he'd go to the Airport. Gee it must be great to be a Salt Lake kid and just go out to the landing field any old time and see them big mail planes swoop down and take off—maybe he'd get a ride in a plane. One of the Jenkins boys. And it only cost five dollars. He'd earn three dollars more before October first, or die trying.

And the very last thing before he finally dozed off into a sleep, that was to be crowded with happy dreams, he remembered the one condition his father had made when he told him he could go—he must attend two meetings. Wouldn't be so bad. They'd get there on Saturday—he'd go twice on Sunday. His mother'd always been a little strict about how he spent his Sundays anyhow. Yes he'd get it all over with on Sunday and have four days seeing the town to his heart's content.

So without one word of complaint he marched cheerfully into the Tabernacle at nine o'clock, not even grumbling about the hour's wait before meeting. His father always went this early to get a seat where he could hear—"funny how Dad could sit out every meeting, all three days—well everybody to their taste." And he turned the funny paper as noiselessly as he could.

He was very fond of music and the organ went over fine, and he quite enjoyed the choir. When the preaching commenced he braced himself to stand it as best he could, while his father bent forward, his ear cupped in his hand—"Dad's hearing wasn't so good any more—"

"Who is it dad" he whispered as a tall very erect man with a grey beard stood in the pulpit.

"Why that's President Grant, of course." He didn't quite like the way his father looked at him, so he bent a little forward himself, to please his father—but after the first sentence he bent farther forward and didn't even know it.

He was drinking in every word—he'd never heard anyone speak in meeting like that before—his voice—"gee I bet he wuz a whizz debater when he was young," he thought, and then: "Bet they can

hear him clean out in the street."

Carl's eyes never wavered for an instant. He felt as if some strong magnet were drawing him. A little shiver ran up and down his spine now and then. His father always referred to President Grant as the Prophet of the Lord, but that had never meant anything in particular to Carl—he was speaking about the missionaries, saying how proud he was of these fine young men—Carl straightened his shoulders—he'd never taken much stock in all that missionary talk before—"sounded like a pretty fine thing for a guy as President Grant put it."

"Then the President began to talk about a subject that was quite a sore spot with Carl—the Word of Wisdom. Ever since he and the Goss boys had taken to going behind the barn and smoking once in a while—"course his mother didn't know, he'd feel terrible if she did—still she'd looked at him awful queer when he didn't want to go to Sunday School last Sunday and help pass the Sacrament—he'd felt pretty brave till then—the speech he and the other boys had made up wouldn't come out—he'd sneaked upstairs—felt sneaky, too." All this passed through his mind—yet he was missing not one word of the President's sermon as the clear powerful words were being burned into his very soul—it all seemed to come right before his eyes. He could feel his face burn—"bet it was red."

"The cigarette is one of the greatest curses of the human race. And how the president did say it, bringing his hand down hard on the pulpit. More boys owe their destruction to this filthy habit than any other cause. Business men do not want the cigarette boy. One railroad official said: "Among the two hundred men in my service 32 are cigarette fiends. Eighty-five per cent. of the mistakes occurring in the office are traceable to the 32 smokers."

"Dr. Frederick J. Pack, of the University of Utah, gathered statistics concerning the ability of a smoker as an athlete. He tells us that 210 men contested for positions on the first team. Of the non-smokers 65.8 per cent. were successful, while of the smokers only 33.3 per cent. were successful."

"Mike Donovan, 30 years athletic director of the New York Athletic Club said: 'Any boy who smokes can never hope to succeed in any line of endeavour, as smoking weakens the heart and lungs and ruins the stomach and affects the entire nervous system.'"

Many scientists and medical men agree that the effects of tobacco on a young man are ruinous.

Thomas A. Edison, one of the greatest inventors the world has ever known, wrote this letter to Henry Ford, the giant of the world of industry:—

'Friend Ford: The injurious agent in cigarettes comes principally from the burning paper wrapper. The substance thereby formed is called Acrolein. It has a violent action on the nerve centres, producing degeneration of the cells of the brain which is quite rapid among boys. Unlike most narcotics, this degeneration is permanent and uncontrollable. I employ no one who smokes cigarettes.

Yours, Thos. A. Edison.'

"David Starr Jordan, ex-president of Stanford University and noted writer, says, 'The boy who smokes cigarettes need not worry about his future—he has none.'

"I might go on multiplying examples, but to my mind there is a greater reason than any or all of these—a greater reason I say to every Latter-day Saint, and that is, that in this day God Himself has told us that these things are not good for the use of man—I accept God's word. All else may fail but this cannot."

Carl was trembling. Never in his whole life had he felt this way before. He was afraid he was not going to be able to keep back the tears.

Through the remainder of the meeting the words of the President rang over and over in his mind and with those words pounding in his ears—with his heart racing he made a prayer and half promise: "Never again, never—help me—Father help me."

And Carl kept his promise. Neither the words nor the jeers of companions could move him. Never from that hour did a cigarette pollute his mouth.

They called him "weaking," "sissy," "tied to your mother's apron string," "fraid cat," all to no purpose. He straightened up and with a look of defiance that only a brave heart gives to the eye, answered: "I know I'm right," and as he walked away he squared his shoulders with pride. He hoped President Grant would—he almost knew he would—be proud of him.

—G. B. D.

Etiquette Lesson for All.

During the next three months we are going to study "Happiness" and "Happiness Makers." Every teacher should try to bring into her lessons little stories of great men and women who have brought happiness to each other. People such as Florence Nightingale, and Andrew Carnegie will furnish splendid examples. Tell these stories, not only during the lesson hour, but also during the lesson review, and the handwork period, when the children are busy at their work. You might let the children take part in this also, by letting each one tell either of the life of some great man who has given happiness to others, or by some little story such as Aescop's Fable, "The Lion and the Mouse," which shows how kindness is rewarded.

Lesson Subject: Henry Ford as a Happiness Maker.

Objective: True Happiness Comes Through Willing Service.

Lesson Content:

Do all the good you can,
In all the ways you can,
To all the people you can,
Just as long as you can.

This seems to be one of Henry Ford's mottos, for he certainly has lived and is living that kind of life all the time. We all know who Mr. Ford is, but do we all know that he is still living, and doing a great deal of good each day that he lives?"

Everyone knows a Ford automobile when they see one, and I suppose all of us have benefited and been made happier by the use of a Ford at some time or other in our lives.

Encourage the class to relate instances when the Ford car has benefited or made someone happy.

Making it possible, because of low cost, for many people to buy his cars, is not the only thing that Mr. Ford has done toward bringing happiness into the world. He has donated very liberally with his vast amount of wealth to many worthy causes. Among other good deeds he has established schools for boys that otherwise would never have had a chance to go to school.

But the thing for which Mr. Ford will be remembered longest will be the way in which he treats his employees. Every man or woman, girl or boy who goes to work for Henry Ford is put on trial

for six months at a wage of fourteen shillings a day. As soon as employees over eighteen years of age are put on the regular pay roll they receive to begin with, a little over a pound a day. After that they are promoted according to their ability. In Mr. Ford's factory, which has over 88 acres of floor space under roof, working conditions are comfortable, both winter and summer. The working rooms are heated in winter and cooled, if necessary, in summer. An emergency hospital is located right there at the plant, where free medical attention for accidents or sickness is provided. They even have an emergency dentist, so no one working for Mr. Ford need suffer long, even from a toothache. If an employee is injured at work he is sent to one of the six first aid stations. There are sixty doctors, nurses and attendants in these stations to take care of such cases.

He operates a grocery store for his employees, too, where all these working for him can get their food cheaper than from other stores. Only his workers are allowed to buy from this store, but other people often try to get their vegetables there because it is so fine a place to buy.

Think how much happiness Mr. Ford must give to his workmen, when he employs over ten thousand men. He has been called the best employer in America because he takes good care of his workers. If a man gets sick his pay is not stopped. He is sent to the Ford Hospital and taken care of, and his family receives his wages just the same. Can you imagine a man more kind than that? The making of happier, healthier, more efficient men and women, comes before the making of automobiles under Mr. Ford's plan.

Another of his fine practices is to never work on Sundays. His workmen are given a half-holiday on Saturday, and then he has all work stopped on the Sabbath, something which very few big factory owners do.

Sometimes people come to work for him who cannot speak or write English. Mr. Ford started an English school and employees who speak English, volunteer to give their own time to teaching classes in personal hygiene, table manners, civil government, reading, writing and arithmetic.

Another of Mr. Ford's mottos seems to be "Do the best for everybody and all will be well for you in the end." He treats his employees so well that they are made better workers and happier human beings.

But we don't have to be a big wealthy man like Mr. Ford to help make others happy. Little tiny deeds we do will help ever so much to make others happy.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the Heaven above."

What can you do to make your friends happy during the month? Your sisters, brothers, and parents? Some person less fortunate than yourself?

Teacher: Make a "good cheer" assignment for this month. Have every child try to:

1. Do every task his parents ask of him with a smile instead of a grumble.
2. Do a "good turn" for someone at least once during each week of the month.

Check up on each child by asking him at the beginning of each week's Primary class what he has done to spread sunshine.



NEWS BRIEFS



Mission and Church

President Hardy has commenced his first round of Hui Parihas. On Thursday, 18th inst., he journeyed to the Mahia District, accompanied by Elder O. J. Fox. After the Conference in that district he will visit Korongata, Waipawa, Manoraiti and then Porirua, where the second Hui will be held. From the latter place he will return to the Waikato District and hold a third Hui at Otahenui.

On the night of the 11th inst., a large gathering, approximately 200 people, congregated in the L. D. S. Chapel, Auckland, to pay their respects to their departing brother, Gerald H. Bennett, who was due to sail per s.s. Monterey, for his homeland, two days later.

The occasion was a social evening and the hall was packed to overflowing, while several who were unable to get in watched the splendid programme from outside.

So well did the Saints and the many friends from Mangere and Onehunga think of Elder Bennett, that they came out in full force to give him a rousing send off by performing action songs, hakas and poi dances, much to the delight of all present. The programme consisted of vocal solos, instrumental duets, piano solos recitations, Highland dancing and humorous numbers all of which were thoroughly enjoyed by the onlookers.

Several friends, non-members, assisted in the programme, and to them we wish to extend our thanks and gratitude. Splendid little gifts were given Elder Bennett as tokens of appreciation for the wonderful work he had done in Auckland. Gifts from the Mangere Branch, Sunday School and M.I.A. were presented to him by Bros. Tema Kewene, Steve Watene and Jack Wade respectively, and the Auckland Branch "tohu aroha" by President W. A. Perrott.

Elder Bennett's farewell speech will long live in the minds of those who heard, and his memory will always be cherished by the Saints and friends he has here.

Our former Mission President, Elder Christensen, is attending the Brigham Young University, and at present he is a member of the debating team from that institution that is touring in California, debating against teams from other Universities. This certainly is quite a distinction.

Elder O. J. Fox, of the Hauraki District, spent a few days at Headquarters. He came up to see his "hoa" off, Elder Tiffany. He thoroughly enjoyed his visit—washing and drying dishes.

Since the last publication of Te Karere, four more Elders have arrived. They are Elders and Sister Alvin Maughan and their two children, from Weston, Idaho. (Sister Maughan is a daughter of Brother and Sister Percy Going, Maromaku). William A. Cole, Rupert, Idaho; Nyron H. Hansen, Hooper, Utah; and Glen M. Robinson, Murray, Utah.

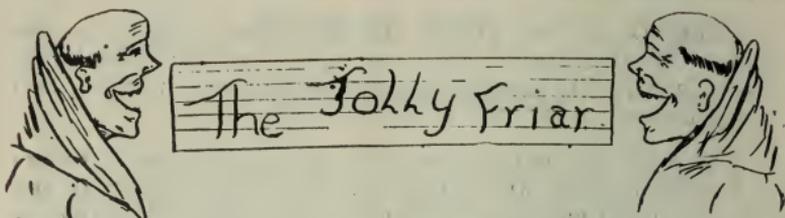
Two of these recent arrivals, both married men, have fulfilled missions in this land before. They are Elders Maughan and Cole. Elder Cole taught school in the Ngapuhi District and also edited Te Karere in 1923-24. Elder Maughan is at present labouring in the Whangarei and Bay of Islands District, while Elder Cole is acquainting himself with the Saints in Hauraki. They are both Maori speakers and should do much good in their respective districts.

Elder Hansen, the young man who hails from Hooper, is also married. Unlike a great many of the former Elders, he wasn't taking any chances of losing her, hence, five days before he left for New Zealand, he made up his mind and married her. When I first saw Elder Hansen I wondered why the "far away" look in his eyes. Next day I knew why. He is carrying his bag of books around somewhere in the Hawkes Bay District.

The only one of the party who is not married is Elder Glen M. Robinson. He comes from Murray, Utah, and has been assigned to the Taranaki District. Like all the other elders, however, he has a picture that graces his dressing table—do men have such things?—it is not a landscape painting or a desert scene or a picture of the Monterey pulling out of Frisco. I'll leave you to use your own imagination.

Sister Dorrie Feil, from the Auckland Branch, has been assigned to labour with Sister Hine Potae, of Tokomaru, in the Poverty Bay District. They will work in and around Tokomaru till Huitau.

Sister Kate Ngakuru and Sister Daniels have returned to their missionary activities in Hamilton after a short holiday in Auckland. The short stay certainly did them a great deal of good. We wish them both "good luck" and "kia kaha" in their labours.



An old lady sat in the compartment of a train in which sat a young man smoking his pipe.

After fits of coughing, etc., until she could stand it no longer, she turned to the young man asking him to put his pipe out. But the young man took no notice and still went on smoking.

A minute or two later the old lady again turned to him and said:

"Young man, are you aware that smoking never does any one any good?"

"Oh, yes, it does," said the young man; "for instance, they cure pigs with it."

"Very well," snapped the old lady, "there's hope for you yet."

Teacher: "If there are any dumb-bells in the room, please stand up."

After a slight pause, Jimmie stood up.

"Why, Jimmie, do you consider yourself a dumb-bell?"

"Well, not exactly, teacher, but I hated to see you standing all alone."

'Arriet (in the country): "Ain't that cow got a lovely coat?"

'Arry: "Yus; it's a Jersey."

'Arriet: "A Jersey? And I thought it was 'er skin!"

"J. nny, who taught you to use those dreadful words?"

"'anta Claus, Mamma!"

"'anta Claus?"

"Yes, mamma, when he fell over a chair in my room on Christmas Eve."

Rastus was asked what regiment he would join if another war occurred, and it was suggested that he would like the cavalry.

"No, sah," said Rastus. "when dey sound de retreat I don't wanna be hampered by no hoss."



LE KAUERE

HANUERE 17, 1954