

The testimony is a convincing statement that prayer is indeed a means of salvation. Brother Te Ariki Aka Maunga firmly believes that the Lord protected him. This brother is a new convert to the faith but his testimony is alive with conviction and knowledge that God is love and that the Gospel is true.

During the Christmas celebrations the few Elders who spent their time in Auckland were favoured with the company of Sister May Penrose Pearce. Sister Pearce who is here on research work for the Genealogical Society of Utah, has proved to be a great stimulus among the Saints where ever she has been, and with her knowledge of Genealogical work has been invaluable. We all appreciate the wonderful work she is doing and especially the valuable lessons she is preparing each month for "Te Karere Readers."

Every effort should be made by those interested in Genealogical work to obtain from Sister Pearce, assistance and advice, for her stay in New Zealand will not be for very long. She may be reached through this office.

Elder Elwin Jensen and Elder Q. Cannon Lambert, President and Second Counsellor of the Mission Young Men's M.I.A. Board, spent a few days in Auckland before going North on Mutual Work.

Elder Jensen, has for the past weeks been busy at Hastings preparing the Lessons for the Mutual for this year. He recently made a short trip to Wellington and reports all is well.

On the 8th January, President Woods, Elder Harris, Elder Burnett, Elder Davis, Elder Lambert and Elder Jensen journeyed to Kaiakohe to attend the conjoint Hui Pariha of the Bay of Islands and Whangarei Districts, held on the 8th, to the 10th inclusive.

The Hui was indeed a miniature Hui Tau. The competition numbers for the coming Hui Tau were heard when the local Mutuals competed. The sports day programme was very impressively opened by a parade of 100 Mutual members marching to the accompaniment of march tunes played by Tom Wiltoni and his Band. All in all the Hui was very fine. The weather was indeed beautiful.

With the conclusion of the Hui, Elder Jensen remained in Ngapuhi to help the Mutuals with their Hui Tau work, and Elder Whitney who has been labouring in the Bay of Islands district has been transferred to Hamilton and Elder Wilford E. Smith, from Hamilton to Bay of Islands.

The arrival of the S. S. Niagara on December 21st brought Brother and Sister Henry Jensen of Pocatello, Idaho, U.S.A. to this land. This good couple were originally from New Zealand over in the Wairarapa district, and it is some 20 years since they left these shores, now they are here again to visit and do missionary work for a short time.

Brother Jensen has been Bishop of the Tyhee Ward for some

years, and has also been a very successful farmer in that district. Sister Jensen too has been active in the affairs of the Ward.

We welcome them back to New Zealand and pray that they may successfully accomplish that which they are here to do.

President Woods, Sister Woods and family together with Sister Edith Fryer, Brother and Sister Nopera and the following Elders—Harvey D. Cobbley, Wilford E. Smith, Willard C. Tingey, Richard A. Lambert, Maurice J. Smith, Erin B. Bigler, Hugh D. Brown, Daniel B. Crawford, Q. Cannon Lambert and Kenneth C. Pendleton attended the Hui Pariha of the Wairau District held at Madsen the week-end before Christmas. They stayed over to spend Christmas and New Year with the Saints there, and were really entertained in true old Maori style; that is to say—the old time Maori was the perfect host. All those of the group of manuhiri—visitors—tender their sincere thanks for the hospitality extended to them for they were made to feel at home, and while there partook of the splendid spirit of this little group which comprises the southern most Branch of the Church. They enjoyed plenty of kai, fishing, swimming, a little dancing; singing as well as preaching. The work of the Lord was enhanced when a baptism was performed to welcome into the fold of Christ a convert. Many Saints in Hawkes Bay, Palmerston North, Manawatu, Wellington and other places were visited by President and his party. He reports that he found all well and in a prosperous and happy condition.

Elder Alex J. Burnett.

We welcome into the Church Sister Betty M. Tupuivao of Hastings. The missionary work in Hastings is growing and Betty is the "first fruits." On the day of her baptism, she bore testimony that this among all days was one of the happiest of her life, and amid tears, testified that she seemed to be living in another world, everything seemed to take on newness. This Gospel is so clear and plain—"I don't see how anyone can help but see it is the truth." May her testimony ever burn brightly and be a stimulus and a guide to others.

Elder Elwin W. Jensen.

Sister Brown, who lives at Whangapoa in the Hauraki District, tells us a very peculiar story. The life of her little daughter and what the Gospel has done for them. Contained below is the story as it came to us.

Elders Lyman C. Berrett and George B. Parkes.

We might look strong and healthy but we're not. It's the same thing with most of us—T.B. It's a family mate—you might say.

I have a daughter who is eight years old, and has been in the Coronandel Hospital for over a year and a half, suffering from this dreadful disease—T.B. of the spine.

Before taking her to the hospital, she used to be afflicted with bad dreams. She said that soon after she went to sleep two big ugly men would start chasing her, then she would run until exhausted, all the time the men were coming closer and closer to her. At about this time I would be holding her hand, and would then take her in my arms and press her to my bosom, and would tell the big ugly men to leave her alone, after this she would be all right for a few nights, until she became more sick.

At a time when she became worse the Elders arrived. I told them about the bad dreams that afflicted her. After a few questions were asked, they asked if I would like them to administer to the little girl, who at this time was asleep, and when I went to wake her, they motioned to let her rest. Unbeknown to me, my older daughter was still awake and listened to the administration prayer—one Elder anointing, and the other Elder sealing the anointing and blessing the child to health and strength (beseeching God to look down in tender mercy and grant that she be made well if it be His will, also rebuked the power of the evil spirits to disturb her, but blessing her to rest and peace.

The next morning, the little girl who had listened to the words of the Elders, ran into her sister, and asked if she had had a good night's rest. The sick child replied that she had not had a better night and that the big ugly men hadn't bothered her, but that she had beautiful and pleasant dreams. The older sister then asked if able to explain it all, the older child told her what she had heard the she knew what had happened to her. Not knowing and therefore un-Elders say. That day she was taken to the hospital.

About two months later when I was able to visit her, she said to me, "Mummy, I'm feeling so much better and just think, I haven't had a bad dream since that night."

After being there for over a half year I again visited her and found her feeling as fine and always reminding me of the night when she had a very restful sleep. A good while afterwards I again visited her and found that she had taken a turn for the worse. When I arrived there she bewailed the fact that the nurses had washed her hair and in doing so had washed the oil from it—the oil that she had apparently a lot of faith in because of the things that her elder sister had told her the night before she came to the hospital. She had had another bad dream. A dream that was realistic and dreadful and in so doing told her that if she would believe and have faith. I asked her to tell me, and she did. I tried to comfort her, even though her hair had been washed and the oil was gone the Lord would watch over her and protect her, and even keep her from having such horrible dreams. Of course it is hard for young children to understand the great value and significance of faith but she told me she would try, and I'm sure she did because the last time I visited her which was only a few weeks ago, she hadn't had any more bad dreams.

I know it was only the power of the Lord made manifest through the administrations of the two Elders who visited my home.

M. I. A.
DEPARTMENT

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

Elwin W. Jensen
Sidney Christy
Q. Cannon Lambert
S. R. Tapsell Meha.
Heteraka Anaru.

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

Olive Edwards
Una Thompson
Lena Waerea
Keremoana Kingi.
Ani W. Meha.

Dear M. I. A. Members,—

Hui Tau is drawing near. Now is the time to look forward to Nuhaka—and the Contests. Do not let your standards drop. Let this be your motto—"1937—The Best Hui Tau of All." We especially encourage you in the Drama Department.

M'Men Presidents please do not forget, the M'Men must learn and give the M'Men Pledge before coming to Hui Tau to compete.

Get your membership cards early. Two kinds are being issued this year. The Men's card is Green—the Women's card is Yellow. The Young Men Officers are to sell the Green Cards to the men members, and the Young Women Officers to sell the Yellow Cards to the women.

Prospective Hui Tau Wrestlers should bring their own togs and gear along with them.

The price of the "M. I. A. Handbook" published under the auspices of the Mission Boards of the M.I.A. in this Mission, is ONE SHILLING per copy. (1/-). There are only a limited number of these valuable Handbooks, so order now, and avail yourselves of the opportunity of having one of these valuable books. Each and every Officer of the M.I.A. should have one of these books. Members are also advised to acquaint themselves of the contents of the New M.I.A. Handbook, published by the N.Z. Mission M.I.A. Boards.

Orders are to be placed with the Secretary of the Mission M.I.A. at Box 61, Dannevirke, H.B. Copies will also be on sale at Hui Tau.

1936 REPORT.

We have sent a Report of the New Zealand M.I.A. to the General Boards in Zion. Although the Report was not as good as desired, nevertheless, we were pleased to have something to send.

Congratulations to the Young Men Officers of the Whangaroa Mutual Improvement Association. They are the only Branch to Report 100 per cent. 1936. We received a report from them every month of the Season.

The total reported membership for season of 1936 is as follows:—

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| Young Men Officers and Members | 296. |
| Young Women Officers and Members | 351. |

A list of the reporting Mutuals and the number of months they reported is as follows:—

Y.M.M.I.A. Auckland 6; Hoe-o-tainui 7; Hamilton 2; Kaikou 3; Korongata, 8; Matakowhai, 8; Mokau, 6; Porirua, 1; Puke Tapu, 6; Punaruku, 7; Te Horo, 6; Tamaki, 5; Te Hauke, 7; Tautoro, 6; Utakura, 1; Wairoa, 1; Whangaruru, 1; Wellington, 3; Waihou, 6.

Y.W.M.I.A. Auckland, 6; Awarua, 3; Hoe-o-tainui, 7; Hamilton, 2; Kaikou, 3; Korongata, 7; Matakowhai, 5; Mokau, 6; Nuhaka, 5; Puke Tapu, 6; Punaruku, 7; Te Horo, 6; Tamaki, 5; Te Hauke, 7; Tautoro, 6; Utakura, 1; Wairoa, 1; Whangaruru, 1; Wellington, 3; Waihou, 6.

There should have been 9 reports from all of these Mutuals, except those who were not organised at the beginning of the year. As you will note, some Branches did not report; and there are more reporting Womens' Associations than there are Mens.' We encourage you to put forth more effort in 1937. District Presidents do your part. Kia hihiko koutou ki tenei mahi. He tuhituhi whika noaiho enei ripoata, engari, he mahi nui rawaatu. Kia kaha ra e hoa ma.

" 1937 OBJECTIVES."

For this year we have a goal we would like all Mutuals to reach—an objective. This is the first year this has been used in New Zealand. We want you all to work to this end. A letter explaining these objectives has been sent to all districts.

These three objectives are:—

1. Every member a financial member.
2. 100 per cent. reporting from branches and districts.

3. Every branch participate in a Gold and Green Function. There they are, now go to work on them. Let us all reach our "Objective"—our goal for 1937.

Elder Elwin W. Jensen.

COOKING COMPETITIONS FOR HUI TAU.

Apricot and Pineapple Conserve.—1 lb. dried apricots; 4 lbs. sugar; 1 large pineapple; 4 pts. water; **Method.**—soak the fruit overnight in separate dishes, halve the water in each with a cup of sugar on the pineapple. Cook one half hour add the sugar, then cook ONE HOUR longer.

Preserved Pears.—To make the syrup, boil 1 cup of sugar to 1 cup of water. Peel the fruit and place them in sterilised jars pour in the syrup then stand jars in a pan of water and let it come to a boil for 7 to 10 minutes. Take out and put on rubbers and lids and stand upside down.

Tomato Sauce.—6 lbs. of tomatoes; 1 lb cooking apples; 1 lb. onions; 6 ozs. sugar, 1 oz. each of allspice and garlic; $\frac{1}{4}$ oz. each of chillies, mace, and cloves; 1 quart of vinegar.

Wipe and break the tomatoes, cut up the apples, garlic and onions. Boil together with rest of ingredients for 3 to 4 hours. Strain and bottle.

Pound Cake.—1 lb. butter; 1 lb. sugar; $1\frac{1}{2}$ lbs. flour; 1 lb. fruit; 2 teaspoons baking powder; 1 cup of milk; 6 eggs.

Beat butter and sugar to a cream. (The longer the butter and sugar are beaten the better the cake.) Add eggs and beat again, then add milk, flour with baking powder mixed and then fruit. Bake in a good oven for THREE hours.

TE KARERE NOTICE.

To the Sunday School—the Mutual—the Primary—Relief Society—and to any other person or persons desiring publication of any report or article in Te Karere will kindly observe and act accordingly, that all material for Te Karere publication must be in to Te Karere Office NOT LATER than the FIRST of EACH MONTH. To ensure prompt and efficient handling of all data sent in, kindly state clearly and definitely what is expected. However, the decision to print or not to print any material forwarded to the Office of Te Karere will rest entirely with the Editor. To avoid delay and inconvenience in sending out new subscriptions please state clearly the postal address and correct name of the subscriber. Your co-operation will be very much appreciated in this work. May the Lord help us to do that which is right is the prayer and blessing of your brother in the Gospel of Christ,

—The Editor.

MUTUAL IMPROVEMENT ASSOCIATION.

“FEBRUARY”

First Tuesday.

M. MEN AND GLEANER GIRLS' ACTIVITY PERIOD.

WHY STUDY THE STORY.

The day of the story is here again. Story tellers are sought eagerly as valuable additions to any gathering. The art of story telling is being recognised, analysed, studied and taught, and stories for various occasions are catalogued and printed extensively.

Primitive tribes and peoples ever have cherished the story as their most effective method of teaching and preserving traditions and historic truths. By word of mouth, the folk-lore of nations and tribes has descended from generation to generation; families have kept records of their progenitors and nations have perpetuated their history. When civilisation developed and people in one locality wished to know something of those living afar, travelling minstrels and strolling players brought tales and dramatic presentations which carried their wealth of story material. “Before the written word came the spoken word; before the written story came the spoken story.”—(Crafton & Royer).

1. Discuss the old Maori's method of preserving his stories.
2. What was a travelling Minstrel?

Since the art of self expression has been considered by the Church of Jesus Christ of Latter Day Saints as one of the greatest blessings and opportunities of its members, it appears logical and fitting that a group of members of the Church should devote some time and attention to the cultivation and appreciations to this form of art—the use of the story. Impressive and convincing is the person who is able to tell a story appropriately and well when the opportunity presents itself.

Types of the story, to name but a few, are the personal experience, the narrative, the humorous joke or anecdote, the religious story, the illustration, the formal retold story and the simple incident. We cannot hope to entirely cover the subject here, but we hope this may stimulate our members to further study and consideration of the endless aspects of the field.

3. Discuss and explain the above story “types” and perhaps give an illustration of each.

The great modern inspirer of story tellers, Froebel, says, “Ear and heart open to the genuine story teller as the blossom opens to the sun of Spring and to the vernal rain. Mind breathes mind; power feels power and absorbs it, as it were. The telling of stories refreshes the mind as a bath refreshes the body; it gives exercise to the intellect and its powers; it tests the judgment and the feelings.” Abraham Lincoln, known as a story teller, said, “I do not deserve the name in its general sense for it is not the story itself, but its purpose, or effect, that interests me. I often avoid a long and useless discussion—by a story. So, too, the sharpness of a refusal, or the edge of a rebuke, may be

blunted by an appropriate story, so as to save wounded feelings and yet serve the purpose."

4. What qualifications do you consider necessary for the story teller?

"THE STORY AND RELIGIOUS TEACHING."

The teaching of religious principles by means of the story has the approval of the greatest religious teacher of all time—The Master, Christ the Lord. Jesus, though a marvellous teacher, resorted to the use of the parable, the story with a meaning, upon frequent occasions. By this means, he was able to present abstract principles in a concrete manner.

"And who is my neighbour?" was the question. "A certain man went down from Jerusalem—etc.," was Christ's way of answering it in His matchless story, "The Good Samaritan."

The Four Gospels are replete with effective parables teaching important social principles.

We must not get the idea, however, that the story—or parable—form of teaching religious principles began or ended with Christ's use of them. They were used at a very early date and are still used.

One of the Old Testament parables is that used by Nathan in convincing King David of an error. Nathan told the story so effectively that David was ready to punish the culprit of the story at once. He must have been staggered when Nathan made his famous reply, "Thou art the man." (2 Sam. 12: 1.)

5. What were the conditions that led to the above parable of Nathan?

6. What well known hymns were created from ideas found in parables?

7. What is a Fable Is there a difference between a parable and a fable. Get the Dictionaries to work. If time remains, use in illustrating the lesson with some stories from the class or in telling stories.

Second Tuesday.

LESSONS FOR ALL CLASSES.

JOSEPH SMITH A LEADER IN CIVIC AFFAIRS

The author of a book on the development of cities said recently in the New York Times, speaking of the teachings of Joseph Smith on the human personality. "With the doctrine went a gift for organisation, a degree of foresight, a zest for civic planning in which Joseph Smith and his colleagues were far ahead of their time."

Just what does this writer mean? In order to answer this question it will be necessary for us to ascertain the degree of civic planning in the United States up to the time of the Prophet and his colleagues.

Civic Planning in the United States.

There has been almost no civic planning in the United States—that is, civic planning in the sense of laying out a town before it is inhabited. Outside the Mormon communities there are probably only three cities that were thus laid out. These are Washington, D.C., Philadelphia, and Boulder City. For the rest, they have been permitted just to grow up. There has been no particular principle of development at work in the founding of the average American town.

In 1840, according to the United States Census Report, New York City had a population of 250,000, Philadelphia of 93,665, Boston of 93,383, and Albany of 33,721. These were the largest cities in this country at the time. Eighty years later, in 1920, the four largest cities here were, in the order named, as follows: New York 5,620,048, Chicago 2,701,795, Philadelphia 1, 823, 779, and Boston 748,060. The figures for 1930 on this point are not available as this is written. Of 48 cities with a population in 1920 of from one hundred and thirty-seven thousand inhabitants to five millions, only thirty-four had a population exceeding twenty-eight thousand in 1860. But, according to official figures for 1930, there were in the United States three hundred and fifty-three cities of more than twenty-five thousand inhabitants. These figures point to a decided tendency to large cities in this country, as is the case also in the Old World. The main cause, of course, is the centralisation of industry.

What is the social significance of this tendency to large cities?

For one thing, poverty is greater in the large town than in the small one. In the city most people are wage-earners. That is, they are dependent on others for their livelihood, whether wage or salary. If the factory, the shop, or the office close for any reason, these workers are out of jobs and, therefore, out of food, clothing and shelter. If the workers have been able to put away some of their earnings, they can manage for a time; but if they have not, they are forced at once into the breadline. Also living conditions are bad in the large city, as compared with those in the small town. It is in the large city that we find the slums, with their vile smells, their crowded quarters, and their filth. Hence sickness is more frequent and lasting in the city than in the country or the small town. Moreover, drunkenness and immorality exist on a larger scale in congested districts. Race degeneration goes on faster. It has been said that in London "when the labourer from the country comes into the city to work, the second generation of his line is inferior in health, strength, and ability, the third generation much crippled and diseased, and there is no fourth."

For another thing, there is not only more crime in the large town than in the small town, but more in proportion to the population. In the small town everybody knows everybody else, and this familiarity acts, to a great degree, as a deterrent to crime. One hesitates to do wrong when he has to face his curious and frowning neighbours. But in the great city one may live without neighbours in the ordinary sense, for often those in one house do not know who lives next door. If then, one commits a crime in a small town, he generally slinks off to the big city, where he can hide himself. This is made easy to-day by our present rapid modes of going from place to place—the automobile and the airplane. In the big town, also, there are gangsters and racketeers, with their daring and conscienceless leaders. And here, partly because of conditions and partly because of timidity, lack of courage, and corruption in the officials, these criminals are comparatively secure.

Such are the fruits of the large aggregations of people in our

great cities. It is not a new situation in the world however, for it has been the cause of worry to many a crowned head and other thoughtful persons. Ferro, perhaps the greatest living authority on Roman history, speaks particularly of congested populations as a cause of the fall of the Roman Empire. Here is the passage, somewhat abridged:

The disease which killed the Roman Empire was, in fact, excessive urbanisation. Neither the attacks of barbarians from outside, nor those of Christianity from within, would have prevailed against its might and its massive weight, if the strength of the colossus had not been already undermined by this internal cancer.

The empire covered itself with cities great and small, rivaling each other in splendour and wealth; and into these cities, at the expense of depopulating the countryside where nobody was willing any longer to live, it attracted the peasantry, the village artisans, and the yeomanry. In these cities, schools were opened in which the youth of the middle class were taught eloquence, literature, and philosophy, and trained for official posts, the numbers of which increased from generation to generation, and for the liberal professions. In other words, the most important phenomenon in the whole history of the Roman Empire, during the first two centuries of the Christian Era, is as in the nineteenth century, the rapid growth and enrichment of the cities. Not a single city in the Empire, not even Rome, ever attained, in my opinion, a population of one million inhabitants.

In order to feed, amuse, and clothe crowded city populations; to carry through the construction of the magnificent monuments whose ruins we still admire; to provide work for the industries and arts of the cities,—agriculture was, little by little, ground down by ever-increasing burdens. The position of the peasant, in the solitude of the depopulated countryside, became ever more sad and gloomy, just as the cities became fairer, bigger, fuller of amusements and festivals. The impulse towards the cities increased, and one day the Empire awoke to find that its cities were swarming with beggars, idlers, vagabonds, masons, plasterers, sculptors, painters, dancers, actors, singers—in short, the whole tribe of artisans of pleasure and luxury.

When the drain on the population of the countryside becomes too great, the evil admits of only one remedy; and that is, that life in the cities should be allowed to become unbearable to a certain number of the citizens, so that they may be tempted to exchange it for life and work in the fields.

With a view to easing the misery of the urban proletariat, it took public works in hand in every direction, regardless of their utility. But all these schemes cost money, which the state could procure only by increasing taxes on agriculture, while the wealthy families had to spend in the cities the bulk of the wealth which they had derived from their country property. The result was that life was artificially made easier and more comfortable in the cities, and harder and more difficult in the country, whereas the trend of circumstances would have produced the opposite effect. The evil, treated in so ridiculous a way, became worse. The exodus of the peasants into the cities increased and brought corresponding increase in the demands on the public purse for the amelioration of the conditions of city life. The intensification of the evil was met by an increase of the dose of the very remedy which aggravated it—useless expenditure in the cities, ruinous taxes on agriculture. Matters went from worse to worse, until the system reached the limit of its elasticity, and the whole social fabric collapsed in a colossal catastrophe.

It is interesting to note that Ferro thought he detected a similar tendency in America, as a result of the growth of large cities. Whether or not this is true, certain it is that cities in the United States have become so unwieldy as to threaten their very existence—as witness

the condition of Chicago in its financial and governmental aspects a year or two ago.

Present Tendencies as to Population.

Conditions in the United States, so far as big towns are concerned are the inevitable result, first, of allowing them to grow up in their own way, without let or hindrance, guidance or plan, and, secondly, of not curbing the unreasonable rivalry among towns to increase their size to a point where one city might outdistance other cities in any particular district, regardless of consequences to human beings. Probably one of the good effects of the depression of 1929-35 will be to call attention to these conditions—dependence, poverty, crime, vice, and other evils that are mostly preventable. Indeed, a few thoughtful persons already, even before the depression reached its height, began to suggest remedies for the evils growing out of large cities.

In 1932 Henry Ford, evidently with these conditions in mind, proposed the decentralisation of industry as a remedy. He said: "I think industry will spread out. Big factories, crowded industrial centres will dissolve. Instead we shall have workshops in village and country. Nearness to the land will prevent the worst shocks of economic change." Some years before this, however, this great industrialist suggested that big factories be broken up into small units and that these small units be placed in small towns, so that the farmers, during slack periods on the farm, might work in the factory. This would tend to depopulate the large cities, for one thing, and, for another, to bring more people to a "nearness to the land," which Mr. Ford thinks so desirable.

In 1934 Benton Mackaye, vice-president of the Regional Planning Associations of America, made this statement: "Re-settlement is the final goal—to give the people in the great Eastern urban centres a chance for elbow-room. This means living in towns of decently small sizes, which means decentralising the manufacturing industry."

And then, too, part of the "New Deal" of President Roosevelt is to remedy the situation springing out of our big towns. In the first place, some £5,000,000 were set aside to help families to leave the cities and settle themselves on farms. In the second place, the President began the project of establishing at least three colonies on a model plan. Each of these was to a small town, with farmland and small factories accessible to each family. And then, too, in England there are springing up here and there what is known as garden cities, where each house has ground enough for a garden and an orchard.

So we see that the matter is beginning to attract the attention of persons who are thinking in terms of human welfare instead of in terms of private profits. And no doubt, as time goes on and our troubles increase in connection with our large cities, more and more people will give attention to this grave question.

QUESTIONS:

Are apartment houses beneficial or detrimental to (a) the city and (b) the individual? (Consider the above question from the viewpoint of human good rather than human convenience) Give reasons for your opinion. What are the advantages and the disadvantages of (a) city life and (b) country life? Now that we have great cities, how would you propose to eliminate or minimize the evils they have produced? Would you rather live in a large or a small town? Why? Which is the better for you in the long run?

Third Tuesday.

Joseph Smith's Civic Plan.

But the Mormon prophet, more than a hundred years ago and long before the problem growing out of our large cities became aggravated, foresaw the consequences from which we are now suffering. It is not probable that he derived his idea from the study of history, nor from thinking about the result of certain conditions that were beginning to show themselves. His plan was given to him by the Lord through inspiration. It is based on the principle that human welfare is to be preferred to private commercial gain.

Here is the groundwork of the model city.

First, the size of the city was to be limited to twenty thousand inhabitants. To be sure, population might vary, but only according to births and deaths, not according to monetary advantages or disadvantages merely. As soon as the city reached the twenty thousand mark another city was to be laid out on the same plan, till "the whole world was filled" with cities built on this pattern.

Second, the city was to be laid out on a certain pattern. It was to be a planned city as to its streets, its houses, and its general conditions. It was to cover an area of one square mile. The streets, which were to be eight rods wide, were to follow the lines of the compass, crossing one another at right angles. This would break up the town into blocks of equal size.

Third, each house was to stand on a lot with enough space in front for a lawn, shrubbery, and ornamental trees, and with sufficient ground in the rear for a garden and an orchard. In this way each family would be able to provide vegetables and fruit of the ordinary varieties to supply its needs.

Fourth, cows and horses, with the necessary barns and stables, would be outside the town proper, on the farms beyond the city limits. This would eliminate much of the noise and many of the dangers to health which are so frequently to be found in cities. Most likely also, the factories would be outside the town, although the plan does not say anything on this point. The men in the town proper, especially the heads of families, would work in the farming districts, either on the farms or, in slack seasons, in the factories.

Fifth, in this model city there would be churches, school houses, and public libraries sufficient to accommodate the population. The Prophet never seems to have used the terms "church" in the sense of a building, "chapel" or "meeting house." Always, in this connection, he used the word "temple," probably as being more sacred in its associations than any other similar word. Of these temples in the model city of twenty thousand inhabitants, he provided for twenty-four—one for every eight hundred plus, if the city had twenty thousand inhabitants. The description left us by the Prophet is silent on the question of schools and libraries, but since he included these in Nauvoo, which was built after the same pattern, it is safe to include them here.

This plan was first made in 1831 for what was then known among the Saints as Zion, which was in Jackson county, and was used in the ten settlements of Mormons there. It was the model used also in laying out the towns of Far West, in Caldwell county, Missouri, Nauvoo, Illinois, and the towns established by the Latter-day Saints in Utah, South-Eastern Idaho, and Arizona, notably Salt Lake City. In Salt

Lake City, however, the plan had unfortunately been modified in the interest of commercialism, with the result that some of the streets have been narrowed, presumably to cut down the cost of paving, avenues, alleys, and even "places" and "courts" have sprung up, so as to accommodate a larger population, and there are few lots of sufficient size to allow the raising of fruit and vegetables for family use—all a harking back short-sightedly to the old system that has fostered, if not actually created, a long train of gigantic evils and that the Prophet's plan was intended to prevent.

No doubt problems, varying in importance, would arise in the management of such a city. For instance: How could the population be legally kept down to the twenty thousand required in the plan? the question implies more power in the political control of the city than is customary in municipal affairs. But Joseph Smith, to judge by what he did in Nauvoo, contemplated just such power in the city. This power, however, would not be used arbitrarily; the mayor and council would simply ask, not whether any particular person or interests would be hurt or helped, but rather whether the community would be hurt or helped.

Of one thing we may be sure: This plan of Joseph Smith's will more and more attract the attention of those persons who think in terms of human betterment. Perhaps no intelligent traveller ever visits Salt Lake City, especially in these days of the automobile, but comments favourably on the wide streets of the town. And other features receive commendation also—the layout of the town, the regularity of the plan, the fact that it was planned in the first place, and the abundant foliage in the summer time.

Suppose, now, this plan had been in effect throughout the United States in the years 1929-35—what would be the probable condition?

First, there would not now be in any American city a slum district, a tenement house, or even an apartment house. If there were no other result, the plan would justify itself in our civilisation. New York City spent millions of dollars knocking down tenement houses and replacing them by structures where people can live in decency and cleanliness. So also in Chicago.

Second, crime would be minimized, to say the least. There would be no crowded quarters where offenders against the law could hide from the police officers. Indeed, as we have already suggested, less crime would be committed than now, because of the fact of greater neighbourliness. A sense of honour would serve as a deterrent in many cases, where now it is absent.

Third, every one would live under conditions that are to be found in the country and the city. The Prophet, who was thinking of the disadvantages of living on the isolated farm as compared with the advantages of city life, exclaims with enthusiasm over his plan: "Let every man live in the city, for this is the city of Zion!" To be sure, the automobile brings the country and the city closer together than in the Prophet's time, but, first, this is not to live in both the city and the country, but rather to make visits to the one place or the other; and then, secondly, there are millions in our present social order who are too poor to afford an automobile, low-priced as some of the cars are nowadays. And then there is the stimulus that comes to every one from living close to the land—a favourite idea, as we know, of Henry Ford.

Fourth Tuesday.

JOSEPH SMITH AS AN ECONOMIC LEADER

In the preceding chapters we considered Joseph Smith's model city, planned on the principle of human happiness instead of on the basis of commercial gain, and this civic ideal, as we were told, placed him "far ahead of his time."

But to live in a town with plenty of room and with clean and beautiful surroundings is not enough, as the Prophet was among the first to realise. So, after "inquiring of the Lord," as was his custom, he announced a new economic order among his people. It is this order that we are to study in the present chapter. But first we must examine the economic order that prevailed in his day and that still prevails.

The Prevailing Economic Order.

As every one knows, the economic ideal of the world today, and has been almost from the beginning with notable exceptions, is one where private profit is the principal motive. It is highly competitive. "Cut-throat competition" is the phrase generally applied to it in books on economics. It is a system under which each man tries to get as much for himself as he can, without regard to any one else—"every man for himself, and the devil take the hindmost." The tendency in such an order is strongly toward selfishness in the individual. Human welfare, whether personal or social, is far from the primary consideration.

The private profit system is wasteful. It is wasteful in at least three respects. (1) It is wasteful in the matter of finding a market. This is done through travelling salesmen and through advertising. A few years ago, during the trust period of American history, thirty-five thousand such salesmen were laid off at one time—which represented at the lowest at least sixty million dollars in salaries and commission alone, not to mention railway fares, automobiles, gas and oil, and hotel bills. As for advertising, this is accomplished mainly through billboards, circular letters, newspapers, magazines, and the radio. One hour on the radio costs the advertiser between twelve and fifteen thousand dollars for the broadcast alone. To this figure must be added the cost of the musicians and actors—which sometimes brings the cost up to fifty thousand dollars per hour. (2) It is wasteful in the matter of cross freights and efficiency. Sometimes an article like sugar or oil, is shipped from one place to another and back again, at double the expense of carriage. This, however, is but a small part of the waste in the distribution of products. Compare, for instance, the expense of distributing letters to every door in the nation by the general government with that involved in distributing, say, milk or meat by a dozen different concerns in the same town. (3) It is wasteful in its actual destruction of products of various kinds. Only lately (1933) corn was burned in one state for fuel, and in other states cotton was ploughed under. In the case of cotton the purpose was to raise the price to a point where the producer might obtain a just compensation for his labour. And yet there are millions of men and women and children in actual want of the necessities of life.

The private profit system is disorderly. As long as every man is free to produce as much as he pleases, there can be no rational re-

lation between supply and demand. This is why an attempt was made by the federal government in 1934 to limit production to what can be disposed of either in the home market or in the foreign markets. Moreover, capital is hesitant. It rushes hither and yon, seeking higher rates of interest, but often, before it reaches the place of higher interest, the rate has dropped to a lower level than that from which it came. Nor is that all. It has often been the case in America that big business has either crushed or absorbed little businesses against their will. Finally, there is the tyranny of the trade union, which justifies itself on the ground that it is the child of tyranny of the market and the tyranny of the trust.

The competitive system is stupid. It is stupid to produce more of any article than can be consumed. It is stupid to let this over-production bring on unemployment, under employment, and underpayment, as it does now periodically. It is stupid to pay women and girls a lower wage than that on which they are able to live. It is criminal as well as stupid to wear out bodies and keep back the minds of little children by work and thus to cut off their opportunity for a normal life. It is stupid to allow such conditions of work for men as produce the strike and the lockout.

The competitive system is ruthless. A few years ago India, which is part of the British Empire, produced more opium than could be disposed of through the ordinary channels. So British Statesmen, rather than permit millions of their subjects to become unemployed and therefore unfed compelled China to buy this drug. Thus the opium habit was fastened on a whole nation! In our own country many varieties of food reach the home in adulterated form, products are misrepresented, and clever attempts are constantly made to fasten upon boys and girls the liquor and the cigarette habit—all in the name of business. And millions of dollars are spent every year, through appealing advertising, to persuade people to buy what they cannot afford, and then, when they cannot pay, to use the courts to compel payment—something that is both stupid and cruel. To be sure, neither individuals or firms intend to be ruthless. It is the system that is to blame for the practice. For, as a rule, those who do these things in business are admirable socially.

Attempts to Remedy Evils.

These evils are as old as the system. The picture of adulterating food, for instance, as the Encyclopedia Americana points out, "is co-existent with trade," and as the Britannica says "has become an art in which the knowledge of science and the ingenuity of trade are freely exercised." Yet all down th years there have been severe laws against the adulteration of food. Hence it might be said with truth that man's knowledge and ingenuity have been employed to circumvent the law and trade restrictions.

Why do people resort to every expedient to get money—for that is what it comes to in the end? No doubt some men seek power over their fellows, and the possession of money has usually been the best means of wielding power. But this is not the case with the majority. Most men have a natural and proper motive for acquiring money and property. They must, first, provide food, clothing, and shelter for themselves and their dependents; they must, secondly, provide as large a surplus as will enable them to feed, clothe and house themselves and their dependents in case of (a) temporary or permanent unemployment, (b) sickness or accident to themselves, (c) old age. If, therefore, an economic system could be devised by which the earnings of labour were properly distributed and the hazards of unem-

ployment sickness and accident, and old age could be taken care of, there would be no need for acquiring surpluses of money or property. Hence some of the best minds of the race have eagerly sought to provide a way by which every one might live happily and at the same time not lose the motive for work and progress, individual and social.

Most of these attempts to remedy present evils have not gone to the root of the trouble. Among these may be named communism and socialism. This is not the place, nor is there sufficient space at our disposal, to consider these efforts to remedy existing evils. Communism is defined as "a social system in which there is a community of goods," as "a theory of government and social order according to which property and the instruments of production are held as a common trust, and the profits arising from all labour devoted to the general good," and as "a doctrine or practice calling for the complete abolition of private property of every description, and the absolute control by the community in all the matters pertaining to labour, religion, social relations, etc." Socialism, according to the same authority, is "a theory of civil polity that aims at the public collective ownership of land and capital, and the public collective management of all industries." According to Spargo, however, the State would not necessarily own industries; it would "socialise" them; that is, control them in the interest of the whole people, rather than in the interest of the few persons who "owned" them. In other words, twentieth century socialism would organise and control the economic system.

That is twentieth century socialism. The socialism of the nineteenth century, however, was what is known to-day as "state socialism"—that is, the public ownership of both land and capital, as the quotation from the dictionary states the case. And twentieth century socialism is quite a different thing from nineteenth century socialism. Owenism itself (Robert Owen lived between 1771 and 1858) underwent considerable alteration during its author's lifetime.

QUESTIONS:

The main outlines of the United Order are to be found in the "Doctrine and Covenants" Sections 38, 51, 70, 78, 82, 104 and 105.

Why should religion seek to remedy social and economic evils? Read one of the Gospels and classify the teachings of Jesus on the basis of their relation to this life and their relation to the next life. What proportion relate to this, and what to the other, world? Explain the reason for Christ's social teachings.

PRIMARY ASSOCIATION DEPARTMENT

Primary Presidency of the Church

May Anderson Isabelle S. Ross Elith H. Lambert

Presidency of the Primary Association of the New Zealand Mission:

Supervisor Elline Woods.

Muriel C. Aity Waima Davies Charlene Wood

SALUTATION.

Dear Primary Workers:

Just one more month in which to finish all Hui Tau Competition Work; so have the children work hard to avoid that last minute rush which is a very bad policy, especially when there has been a whole year to complete the work in.

We are looking forward to large entries in each class, not only from the Mission view-point, but also for the help you will be giving to the Crippled Children's Hospital in Salt Lake City—such a worthy cause.

May the Lord bless and strengthen you all in his name. Yours sincerely, [Name] of him and keep him from

able to drive away the wicked and such a pure heart. He had never spoken a cross word, nor even had a selfish desire that he very often repeated when people were able to do the wonderful things that he did was: "The strength of ten, because my heart is pure." "The maple, though as strong as ten men, because he had such a nut was opening. In a battle he could overcome his enemies were ripe. He tried to take care of his body and to keep his "Yes," said Motone. The fruit is his that Galahad often saw this wonderful cup, their treasure boxes started out to find, and after many years he went into the world for the God.

Then she called one of the blessed of whom Jesus spoke, when He said: "The fruit of the tree is pure in heart, for they shall see God."

Handwritten notes in red ink: "Prains de h... way", "obtain", "Every body"

QUARTERLY REPORTS .

ENDING OCTOBER 31st, 1936.

| | | | |
|----------------|---|---|------|
| Auckland | 2 | 2 | 5/3 |
| Bay of Islands | 8 | 8 | 8/6 |
| Hauraki | ? | 1 | 1/6 |
| Hawkes Bay | 5 | 4 | 19/6 |
| Mahia | 4 | 4 | 19/8 |
| Poverty Bay | 7 | 6 | 9/- |
| Wairarapa | 3 | 2 | 8/3 |
| Waikato | 6 | 6 | 14/3 |
| Wairau | 1 | 1 | 1/- |
| Wellington | 4 | 3 | 14'9 |
| Whangarei | 7 | 5 | 13 - |

GAME FOR ALL CLASSES.

FLOOR TAG.

A small group of players form a circle, placing right or left hand on the floor as the leader indicates. Player who is "it" stands in the centre. At a signal the players rise and move around the circle. Player who is "it" tries to tag them before they can get their hand to the floor again.

 WASHING.

of
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 reason for Christ's soc

—ster was a little girl
 'n't wash her face,
 scold her,
 in place.

LESSONS FOR ALL ^{When it, too, joined the others on}
^{crisp, hard little rolls, who}
^{ing. The cupboard door}
^{cal, wheatina rice and}

LESSON 1.

MOTHER NATURE'S SEED BABIES

Mother Nature was going for her usual autumn got through before her precious seed babies were nearly ready to be. The bright orange Mother Nature loved her Seed Babies almost as much as she loved the bright orange mothers did. Why do you suppose? Because the world could not get along without babies. The important thing in it. Without seed babies, and the babies everything would keep getting older and forth. there wouldn't be anything left at all, no ground to admire greatly, rain so still that even the light id over world.

So you see, Mother Nature always thought for us, sorry that and her human babies as the most precious. Jessie and them to go took great care of them. She gave treasure by their word. mothers to keep them in. Nothing was to be done to them, but we have Galahad.

All spring and summer the plants and trees on he heard of some fair for their babies, storing up food and sunshine in a castle. Galahad rode and sturdy enough to leave their warm mountain castle, he drove all the time had come. The seed babies were good men who would care were just waiting for Mother Nature.

Mother Nature walked along, her bright friend of Galahad's and everywhere. Yes, her Seed Babies were fighting and rode quickly because the blossoms had disappeared. He knocked one man from his places. And the fruit of the trees or plants them all away. Babies. When the fruit was ripe, the Seed who had not been treated out.

Mother Nature smiled delightedly. He was in his arms and cared for the pears were yellow, the apples were ripe for father.

That her Seed Babies were waiting for him, his friends must go to a dance had gone. In its place was the hurt, Galahad went to a little church apple. Yes, its babies too, to take care of him and keep him from

The fruit of the mill fluffly pod and peeped he was able to drive away the wicked All the berries in the world had such a pure heart. He had never colours. The bitter-sweet had spoken a cross word, nor even had a selfish calling that their Seed Babies were able to do the wonderful things that he did was: that their babies were the strength of ten, because my heart is pure."

The maple, the chestnut was as strong as ten men, because he had such a chestnut was opening. He was in a battle he could overcome his enemies nuts were ripe. He tried to take care of his body and to keep his

"Yes," said Mother Nature. The fruit is gone. The fruit is here that Galahad often saw this wonderful cup, their treasure boxes started out to find, and after many years he went into the world for the God.

Then she called him of the blessed of whom Jesus spoke, when He juicy fruit of the one pure in heart, for they shall see God."



QUARTY sent for the wind to blow the seed-babies on their way. She opened the pods
 END sired and all the other plants which had pod

Auckland
 Bay of Islands
 Hauraki
 Hawkes Bay
 Mahia
 Poverty Bay
 Wairarapa
 Waikato
 Wairau
 Wellington
 Whangarei

the dandelion, the thistle, all set free their seed
 She opened the pods of the clematis and the fire-
 other plants which had pod boxes.

ed, the dandelion, the thistle, all set free their Seed
 er Nature told Mr. Wind to blow. How pretty they
 he air, silvery white, and brown.

of the tree baby seeds had wings fastened to their
 r Nature waved her wand the maple, the elm, and
 flying through the air. The pine cones tumbled
 piece acted as wings to the little pine seed baby

ture called for Jack Frost to open the chestnut
 nuts she sent scattering to the ground, there
 quirrel or the moisture of the air, opened them
 out.

ly finished. Almost all the seed babies had
 es where their mothers had kept them. Only
 to ripen still more. Those that had been
 in the world by the winds, or the birds, or
 down in the dark, warm earth. There they
 the whole winter through.

GAME Mother Nature would send the soft rains and
 e them up. They would push the tips through
 mmed they would drink in sunshine, dew and
 the time. When autumn came they would

A small group of play Babies into the world at the call of Mother
 on the floor as the lead, elves had been sent. That was the great
 the centre. At a signal t ng upon the earth, to make new life and
 Player who is "it" tries t, into the world.
 to the floor again.

— LESSON II.

IR GALAHAD.

propo
 reason for Christ's soc

a great and good king, whose
 ve seen the beautiful palace
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 scold king with a golden crown.
 in the crown would flash like
 and then they would say;
 and will protect us."
 ich had twelve windows
 r this hall was a great
 could sit about it. It
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 i be knights, and they
 ing all harm from the

was a wonderful cup,
 man well, if he were
 who had lived pure,

o was born not far

away from the store and looked around. Then it, too, joined the others on when he became followed by a large family of crisp, hard little rolls, who burst of noise with their tapping. The cupboard door he looked so he cereals climbed down—oatmeal, wheatina rice and make him a kn, the store room door opened slowly and a bunch of pure, loving, a gracefully out like a huge green butterfly. Then it touched his shoe and its leaves whispered a greeting just like the God make thee when a wind passes through it. An impetuous carrot, At the green when a wind passes through it. An impetuous carrot, had ever sat upon green top waving wildly rushed in next followed by for the knight whose eyes seemed always to be laughing at something. Arthur felt sure tomato, the C vitamin twins, came hand in hand, this seat. cabbage and two rosy apples just got through before the store room door shut.

One day a poor store room door shut. The bright orange and a number of his foods were talking at once. The bright orange While the other apples and the green of spinach and lettuce and cab-pealed and crashed, the apples were mirrored in the shining pots, so a beam of light shot the kitchen seemed full of moving colour as the cup covered over with and swayed back and forth. vanished. The knights the others seemed to admire greatly, raised until they found it. When the knights had made this milk, "is it right for us to sorry that away from him, and they knock? Here are Jessie and them to go The knights had many story just because they their word. one only to hear of what happened. Galahad.

Galahad started on his journey. He asked soon he heard of some fair ladies, whom seven wicked men had shut up in a castle. Galahad rode as fast as he could, and when he reached the castle, he drove all the back men away. Then he sent for some good men who would care for the ladies.

At another time, some cruel men attacked a friend of Galahad's and tried to kill him. Galahad heard them fighting and rode quickly to help him. He pulled out his sword, knocked one man from his horse, struck others also, and at last drove them all away.

The next day he found an old man who had not been treated kindly. He had been put in prison and left there to suffer. Galahad opening the prison doors, took the old man in his arms and cared for him as lovingly as if he had been his own father.

Once when he knew that one of his friends must go to a dangerous place where he might be hurt, Galahad went to a little church and prayed all night for God to take care of him and keep him from danger.

Why do you suppose he was able to drive away the wicked people. It was because he had such a pure heart. He had never done an unkind act nor spoken a cross word, nor even had a selfish naughty thought. One verse that he very often repeated when people asked him how he was able to do the wonderful things that he did was: "My strength is as the strength of ten, because my heart is pure." That means that he was as strong as ten men, because he had such a pure heart. When he was in a battle he could overcome his enemies because he had always tried to take care of his body and to keep his heart pure.

The story tells us that Galahad often saw this wonderful cup, which the knights had started out to find, and after many years he went to heaven to be with God.

Surely he was one of the blessed of whom Jesus spoke, when He said: "Blessed are the pure in heart, for they shall see God."

QUARTER sent for the wind to l
 babies on their way. She op
 END brewed and all the other plants ;

Auckland the dandelion, the thistle, all set.
 Bay of Islands She opened the pods of the clem
 Hauraki other plants which had pod boxes,
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 in the summer time the whole wint

"For the land Mother Nature's dem chillun?" said Jinnie.
 "I give dem everything at them up. or, an' dey grows crankier and
 moe maliciousful ebbery day."

The day after Christmas, Jessie and Jean and Jack quarreled all
 day and went to bed tired and unhappy. Jinnie out in the shining
 kitchen stood watching the soapy dishwater go bubbling down the
 sink. Then she rinsed and dried the dish and hung it up in its place.
 It bounced back and forth several times as if bowing its approval.
 Jinnie turned the lights low. The aluminium saucepans hanging in a
 row near the stove shone softly like full moons. The coal fire peered
 through the draft openings into the shadowy corners of the kitchen.
 Jinnie sat in her rocking chair in the shadows.

And then a strange thing happened—at least, most people would
 think it was strange. The door of the ice box opened and out glided
 a large white egg, the covered glass jar of butter, and a bottle of
 milk.

Jinnie saw them settle comfortably on the kitchen table. She
 heard a "splash, splash, splash," of the milk in the bottle, and a "tap,
 tap-tap-tap, tap-tap" of the egg on the table, just like a telegraphic
 code message. And suddenly, just like a flash, Jinnie knew the foods
 were talking. That was their way of talking but never before had she
 understood at all. Now she knew just what they were talking about.

"Splash, splash, splash!" said the milk. "It makes me almost
 turn sour to see how people neglect me. How stupid even the brightest
 people are about food! I feel very sad indeed when I see them eating
 themselves sick instead of eating themselves well and strong."

"They haven't as much sense as the dump animals," said the
 butter softly. "Did you ever see a kitten or a calf who wouldn't
 drink milk?"

"No, I never have," said the milk.

"Tap, tap-tap," said the egg, "you're quite right, brother build-
 ing food. Humans are stupid. Just see how many of them put me
 into a smoking hot fat and let me stay until I am as hard as leather.
 When there are so many good, easy ways to cook me!"

While they were talking a loaf of bread stuck its head out of

the bread box and looked around. Then it, too, joined the others on the table, followed by a large family of crisp, hard little rolls, who made quite a burst of noise with their tapping. The cupboard door opened and the cereals climbed down—oatmeal, wheatina rice and cornmeal.

And then the store room door opened slowly and a bunch of spinach glided gracefully out like a huge green butterfly. Then it reached the table and its leaves whispered a greeting just like the leaves of a tree when a wind passes through it. An impetuous carrot, with its feathery green top waving wildly rushed in next followed by a fat potato whose eyes seemed always to be laughing at something. An orange and a tomato, the C vitamin twins, came hand in hand, and lettuce and cabbage and two rosy apples just got through before the wind blew the store room door shut.

And now all the foods were talking at once. The bright orange and carrot and oranges and the green of spinach and lettuce and cabbage and the red of apples were mirrored in the shining pots, so the clean white and blue kitchen seemed full of moving colour as the bright vegetables glided and swayed back and forth.

Finally milk, whom the others seemed to admire greatly, raised one white hand high and the foods became so still that even the fire held its breath for a moment.

"Fellow foods," began milk, "is it right for us to allow the children to eat themselves sick? Here are Jessie and Joan and Jack cross and unhappy all the day just because they choose other foods instead of me."

"Is that why they're cross?" asked oatmeal.

"Of course it is," answered spinach gently. "Healthy children are almost always happy."

"Tap tap," said the carrot most decisively. "If they're so stupid as not to choose us, let them be sick, I say."

"Swish-swish; splash-splash; tap-tap," everybody said. "No, no. Let us help to make the children happy."

"Happy, ha-ha!" laughed the potato. "Happy just like me."

"Who has an idea that would help us?" asked milk.

Nobody spoke.

Finally carrot tossed his green top. "Personally," he said, "I don't think those children are worth the trouble, but since you all want to do something, I'll tell you what to do. And I'll help you too. There's nothing I like so well as a good fight. Let's throw out the other foods, and then the children will be glad to have us to eat."

"Fine! fine!" said all the foods delightedly. The egg jumped up so high he almost cracked when he came down on the table. Potato winked one eye and doubled up his fists, ready for the fight.

First they went to the cupboard and dragged out the box of pancake flour. Into the fire it went. Some others seized tea and coffee. Into the fire they too went. Then they rushed to the ice box.

"Pickles, aha!" said the carrot, seizing the bottle of pickles and throwing them into the garbage pail. "Here you, potato and cabbage, hold down the lid so they can't get out."

"There's a dish of custard in here," said the rolls, looking in curiously. (They had never seen inside the ice box before).

"Oh, custard's all right. It's made of milk and eggs!" said oatmeal.

"What about the meat?" asked lettuce.

"If he promises not to come out more than once a day, we'll let him stay," said milk.

"I'll promise," agreed the meat. "It suits me very well in here."

In the cake box they found a soft, rich cake with sweet white icing. All the vegetables together couldn't put out the cake. "Help! Help!" they cried to the others.

Then the bread and the cereals came and they pulled, but still they could not move the cake from its place.

"Help! help!" they called again and milk and egg came running. They they all pulled and pulled, and suddenly out came the cake with a jerk, over the heads of the other foods, and right out through the open window.

Plunk! It landed on the stones below, and nothing was left of it but crumbs.

"Oh, there's some molasses and raisin cookies in here too," said the crisp, hard little rolls.

"Let them be," said the apples. "They are very nice with baked apples for supper or lunch.

"Now," said milk, "are all the foods that are left good foods?"

"I saw some candy in the dining room," said bread.

"Sure enough," said carrot, "Let's go after it."

"But can't children have a piece of candy after their meals?" asked the potato, who was inclined to be easy going.

"Yes," said milk, "one piece after meals is all right, but I'm afraid these children just now will not remember to take one piece."

"I'd take no chances," said the orange. "I taste as good as candy any way, and so do dates and figs and raisins.

"Come on, fellow foods," sang out carrot, leading into the dining room. But the box of candy had heard what they said, the pieces jumped out of the box and began to run in all directions, like so many mice. What a chase they had. Potato ran into the furniture so many times that he was covered with bumps and the cabbage caught her leaves on so many hooks and nails that she was quite in shreds, but finally all the candy was captured and thrown into the garbage pail with the pickles and the lid fastened down tightly.

"Here's something that isn't either useful or ornamental," said the carrot, seizing the frying pan with great force. He swung it around his head three times and out the window it went, sailing over the lawn, and splash, into the pond it went and sank to the bottom.

"Now," said milk, "we must persuade Jinnie not to let the bad foods in again."

"Laks no," said Jinnie, who spoke now for the first time since the foods had commenced. "You all don't need to pasuade mah, I's don' pasuaded already." At that Jinnie woke up with a start. The fire was out and the room was cold and she was persuaded about the food. From that night, she always served only the simply cooked, good foods to the children.

SUNDAY SCHOOL NOTICE. TO ALL SUNDAY SCHOOL OFFICERS.

Owing to the change in Lessons which will presently be introduced in the Sunday School work, the lesson from the "Gospel Doctrine" for the Intermediate class will be shortly discontinued. However, for the month of February at least, continue on from where you left off last month.

SUNDAY SCHOOL

Church Sunday School Presidency.

George D. Pyper, Milton Bennion, George R. Hill,

N.Z. Mission Sunday School Presidency.

Hohepa M. Meha Eru T. Kupa James Elkington

Concert Recitation for FEBRUARY

"FIRST NEPHI."
Chapter 3—Verse 7.

"—The Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them."

Ko te Korero a Ngakau mo PEPUERE

"NIWHAI TUATAHI"
Te 3 o nga Upoko—Te 7 o nga Rarangi.

"—E kore te Ariki e homai i tetahi ture ki nga tamariki a te tangata, engari ka whakapaia e ia he huarahi e taea ai e ratou tana i whakahau ai kia ratou."

MAHI KURA HAPATI

Tumuakitanga o nga Kura Hapati o te Hahi.
George D. Pyper, Milton Bennion, George R. Hill,

Tumuakitanga o nga Kura Hapati o te Mihana.
Hohepa M. Meha Eru T. Kupa James Elkington

Prelude

The musical score for the Prelude is written for piano. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The time signature is 3/4. The key signature has one flat (B-flat). The score includes dynamics such as *p* (piano), *cres.* (crescendo), and *f* (forte). There are also fingerings indicated by numbers 1-5. The piece concludes with a double bar line and repeat dots.

Sacrament Gem for FEBRUARY

We'll sing all hail to Jesus' name
And praise and honour give
To Him who bled on Calvary's hill,
And died that we might live.

Postlude

Adapted from HANDEL,
by EDW. P. KIMBALL.

The musical score for the Postlude is written for piano. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The time signature is 3/4. The key signature has one flat (B-flat). The tempo marking is *Slowly*. The score includes dynamics such as *mf* (mezzo-forte) and *p* (piano). The piece concludes with a double bar line and repeat dots.

To The Chorister

"The Coming Day." Page 10

Ki Nga Kai Whakahaere o nga Himene

"Hohoro Mai." Page 16

Ko te Korero a Ngakau mo PEPUERE

"NIWHAI TUATAHI"

Te 3 o nga Upoko—Te 7 o nga Rarangi.

"—E kore te Ariki e homai i tetahi ture ki nga tamariki a te tangata, engari ka whakapaia e ia he huarahi e taea ai e ratou tana i whakahau ai kia ratou."

Concert Recitation for FEBRUARY

"FIRST NEPHI."

Chapter 3—Verse 7.

"—The Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them."

KO TE KARAHE MAORI AKORANGA ME NGA KAWENATA

Akoranga 22: Ratapu Tuatahi.

Whakaaturanga: Akoranga me nga Kawenata 22.

1. He whakatuturu i te ahua e uru mai ai te tangata ki roto ki te Hahi.
 - a. Me iriiri rumaki te tangata ka hou ai ki roto i te Hahi a te Atua.
 - b. Ma nga tangata whai mana hok ie rumaki.

- NGA PATAI: 1. He aha i puta mai ai tenei whakakitenga?
 2. He aha te kuaha hei tomokanga e uru ai ki te Hahi a te Atua?
 3. Na te aha i meinga ai ano kia whakaturia te

- Hahi a te Atua?
4. He aha te Kawenata whakamutunga?

Akoranga 23: Ratapu Tuarua.

Whakaaturanga: Akoranga me nga Kawenata 23.

1. He tohutohu he whakahauhau i etahi o nga tangata tuatahi o roto i te Hahi.

- NGA PATAI: 1. Pehea nga kupu o roto o tenei whakakitenga kia Oriwa Kautere?
2. Pehea hoki kia Hairama, kia Hamuera Mete, kia Hohepa Mete, matua, me Hohepa Naiti?
3. I te mea ki enei tangata enei whakakitenga he painga ano kia tatou kei roto?

Akoranga 24: Ratapu Tuatoru.

Whakaaturanga: Akorange me nga Kawenata 24.

1. He whakakitenga kia Hohepa Mete me Oriwa Kautere.
a. Nga tohutohu kia Hohepa Mete, mo te ahua i karangatia ai ia.
b. Mo te pupuri mai i aia kei tapoko ki nga he.
c. Mo te whakapau i tona taima hei whakapiki i Hiona.
2. Nga tohutohu kia Oriwa Kautere.
a. Nga mea hei mahinga me nga mea kaua e meatia.

- NGA PATAI: 1. He aha tetahi o nga mahi i karangatia ai a Hohepa Mete?
2. He aha nga mea hei tuhinga ma Hohepa Mete?
3. I roto i nga tohutohu me nga whakahau kia Hohepa Mete me Oriwa Kautere me era atu ranei o nga mema he aha nga mea nunui i kitea iho e tatou?
4. He aha nga mea hei whakaritenga ina haere ki te kauwhau?

Akoranga 25: Ratapu Tuawha.

Whakaaturanga: Akoranga me nga Kawenata 25.

1. He kupu tohutohu kia Ema Mete.
a. Kia tika tana haere kia pokekore.

- b. Kua muru a ona hara.
- c. Kia ngohengohe ki taua tahu. Kia awhina hoki i aia.
- d. Kia whakarereā nga mea o tenei ao.
- e. Tera e hoatu mana e whiriwhiri etahi himene.

- NGA PATAI:** 1. He aha etahi o nga tohutohu kia Ema Mete?
 2. He aha te waiata e ahuareka ana te Ariki?
 3. E pa ana ranei ki etahi atu nga whakahau kia Ema Mete?

SUNDAY NIGHT CONJOINT MEETING.

Suggested Items:—

Song—"In Our Lovely Deseret."

Invocation.

Quartette—"High on the Mountain Top."

Intrductory Remarks—"The anniversary of the Word of Wisdom"—15 minutes.

Reading—"Doc. & Cov. 88:118-126"

Speech—"Why we have the Word of Wisdom"—20 minutes.

a. As an aid to perfection.

b. Salvation in this world is as important as salvation in the next.

Vocal Solo—

Talk—"Word of Wisdom Teachings from the Old Testament"—15 minutes.

Short introductory speech on the THEME—Gleaner Girl—5 minutes.

Presentation of THEME—M'Man.

Closing Hymn—"Let us all press on."

Benediction—

HUI TAU

HE PANUITANGA.

HE WHAKAMOHIOTANGA KI TE HUNGA TAPU.

Ka tu te Hui Tau mo tenei tau ki te marae o Nuhaka, H.B.
 a te po o te 25 o nga ra o Maehe 1937, tae noa ki te po o te 29 o

nga ra o taua marama ano.

Kia tino marama tenei ki nga Hunga Tapu me nga Hoa Aroha e hia hia ana ki te haere ki te Hui Tau a te Hani o Ihu Karaiti o te Hunga Tapu o Nga Ra O Muri Nei.

Ka timata te Hui, ara nga mahi o te Hui Tau i te ata o te Paraire, ara i te 26 o nga ra o Maehe 1937, engari ko te ra hei taenga mo nga iwi ko te 25 o nga ra o Maehe 1937. Ko te ra hei hokinga mo nga tangata ko te 29 o nga ra o Maehe. Ko te ra hei hokinga mo nga tangata ko te 30 o nga ra o Maehe. No reira e nga iwi kia mahara ki ta tatou Hui Tau ka tu nei ki Nuhaka. Me haere katoa tatou ki te matakītaki i nga mahi a te Atua. He nui nga mahi hou ka whakahaeretia ki tenei Hui. No reira kauaka e wareware ki nga ra o te Hui Tau. Maehe te 25, 26, 27, 28 me te 29, 1937.

HE REO WHAKATUPATO me te TOHUTOHU KI NGA IWI KATOA.

He Roanga mai i te Wharangi 500.

—0—

I tenei wahi, me hoki o tatou mahara ki te kaiherehere me tona whare, i iriiringia raka i te haora tonu i whakapono ai, kahore nei i tatari ki te ra; me Riria hoki ratou ko tona whare, no te rongonga tuatahi tonu i taua take. Tera ano hoki, a Piripi me te Unaka, i whakatu raka i te Hariata, i te wai tuatahi tonu i tate atu ai rāua, kia meatia taua whakarite nga, ahakoa ko te tuatahi tonu tera i rongo ai te Unaka ia Ihu, he korekore noa nei nga meneti i mua atu. Noreira e penei ana te tikanga o aua mea a aua ra o mua, me te ahuatanga i whakatakotoriamai ai i roto i aua mea, ko te iriiri te whakaritenga tuatahi, hei meatanga ia ratou i te hunga e whakapono ana e ripeneta ana hoki. kia ahei ai te tomo ki roto i te Hahi ara i te rangatiratanga o te Atua, kia ahei ai hoki te murua o nga hara kia manaakitia ai ete Wairua Tapu ko ia tonu hoki tera te tikanga e meatia ai hei tamariki hei kotiro hoki; na te mea hei tamariki ratou noreira i ringitia iho ai te wairua o tana Tama ki roto i o ratou ngakau, kia karanga ai, e Apa e pa. He pono, i ringihia iho e te Ariki te Wairua Tapu ki runga ia Koroniria me ona hoa i mua i to ratou iriiringa; engari e tika ana, hei mea e whakaae ai nga Hurai e whakapono ana me whai wahi tahi nga Tauwiwi ki tenei whakao-ranga. E whakapono ana ahau ko ia tenei te wahi, i roto i nga tuhituhinga, o te rirongamai o te Wairua Tapu i mua o te whaka-

ritenga o nga ture e uru ai ki roto i taua rangatiratanga.

Engari kia matatau! Ko te ngohengohe kau ki nga ture e tomo ai e hara i te mea e rangatira ai ia mo taua rangatiratanga, engari hei tangata kau heoi, ko ia ka whai wahi ki nga manaakitanga me nga homaitanga o te Wairua, engari ano mehema enei ture me enei tikanga he mea whakarite na tetahi tangata tino whai mana, he mea tino whakamanamai hoki ia na te Kingi; a ko te whakamananga hoki i tetahi tangata kahore e tika kia riro i tetahi tangata i tua atu hei mahi i ana mahi. Ko ia nei tetahi wahi nui e tika ana kia mohiotia, kei konei hoki tetahi wahi nui hei whakamatau-tau i nga minita o roto i te Karaititanga, hei uiuitanga ano hoki i nga hahi katoa e tu nei irunga i te mata o te whenua, me era atu hahi katoa i whakaturia nei i murimai o te tino whakamutunga o nga whakakitenga.

No reira, hei mea e tino marama ai tenei take, me titiro tatou ki te ahua o te whakatu o nga kawanatanga o te ao nei ara mo te aronga ki te mana taenoa ki nga ture e tomo ai. Me penei hei whakarite, ka tuhituhingia e te Timuaki o Amerika tetahi pukapuka whakamana ia "A.B." tino hoatu i te mana kia mahi ia i etahi mahi i roto i te kawanatanga, i roto i te wa o tona whaimanatanga ka haeremai nga tangata tokorua no Iuropa a ka noho ki te whenua (Amerika) i te mea he tauhou raua he iwi noa atu engari i to raua hiahia kia uru raua hei Marikana, ka haere raua kia "A.B." kia whakaurua raua, katahi raua ka whakaotitia ka whakapumautia hoki, ka uru raua i konei, ano hoki ki te ture tuturu raua kua Marikana kua whai wahi hoki raua ki te whiwhi i nga painga katoa o tera iwi o te Marikana. I muri iho i tenei wahi ka mate a "A.B." kaati, ia "C.D." e titiro ana i nga pukapuka a "A.B." ka kite i te whakamananga o "A.B.," ka urumai te pirangi mona taua whakamananga kia tu ko ia ki taua turanga i te mea kua mate ra hoki a "A.B." tu ana ko "C.D." ki taua turanga nana ake nei ia i hanga ki reira, heoi ka taemai nga tangata tokorua no era motu, ka hiahia kia uru raua hei Marikana, kaati no ta raua uiuinga ka korerotiamai e etahi tangata ahua pohehetahi hoki ki nga mahi o te kawanatana me haere kia "C.D." ka rite to raua hiahia mana raua e whakarite ki nga wahi o te ture e tomo ai raua hei Marikana, kahore hoki raua i whai wahi ki te tiroiro i te pukapuka whakamananga o "C.D." he aha koa ra ka hangaia to raua tomokanga ka riromai o raua tiwhikete, ka tino penei raua tuturu to raua urunga, kua pera ano raua me era ra, ka whiwhi tahi ki aua painga katoa. Engari, i muri iho uiuia to raua urunga hei Marikana, ka tae raua katahi ka mauria atu o raua tiwhikete na "C.D." i haina; katahi te Timuaki o Amerika ka patai, "Ko wai a C.D.? Kahore ahau i whakamana i aia ki roto i nga mahi a te kawanatana, kahore ahau e mohio ki aia no reira e hara korua i tenei kawanatanga he tangata ke noatu korua, me haere rawa korua ki te kai-riwhi tika o "A.B." ki

tetahi ranei kua whakamanangia mo taua turanga e te Timuaki na tona ringa ake i whakamana, i runga ake i tona ingoa." I taua wa ka mauria a "C.D." kia whakawhiua ia ki runga i te tikanga o te ture, mo tana pokanoa ki te mahi i nga mahi kahore nei ia i tika ki te pera i te mea kahore ia i whakamanaia. Pera ano te tikanga mo te rangtiratanga o te Atua. Na te Ariki i whakamana nga Apotoro me era atu tangata, he mea whakakitemai, na te wairua o te Poropititanga, ki te kauwhau me te iriiri, hei hanga i tona Hahi me tona rangatiratanga; engari i muri iho ka mate, he roa hoki te wa i muri iho, i etahi tangata e korero ana i to ratou whakamananga, ara i te korerotanga atu ki nga Apotoro kotahi tekau ma tahi, "Haere koutou ki te ao katoa kauwhautia te Rongopai ki nga tangata katoa, etc." ka mea me whiwhi ratou i taua mana, katahi ka haere ki te kauwhau i te rongopai, ki te iriiri, ki te hanga hoki i te rangatiratanga o te Atua; engari marama ano ko nga mea i iriiringia e ratou kahore ratou e tika kia whiwhi i nga manaakitanga me nga homaitanga e tika ana ma nga Hunga Tapu me nga tangata o roto i taua kingitanga i roto i nga ra i nga Apotoro. He aha te take? ko te take e tangata ke tonu ana ratou, e tauhou tonu ana, i te mea ko te whakahau ki nga Apotoro, ka mutu ano kia ratou kahore ki tetahi atu. Ko tenei whakamana ka mutu kei te Ariki anake. Kahore e tika te tangata kia tango i tenei mahi ki aia ake, ka mutu ano i aia i te tangata e karangatia ana he mea whakakitemai, he mea tuturu hoki tona whakamanangamai kia mahi i tona, na te Wairua Tapu. Engari tena te kaikorero e patai i runga i te miharo, E pewhea ana e tino kore rawa ana he kaikauwhau i enei ra kia karangatia ki te mahi minita, i runga i te tuturutanga a ture? Kaati ra, maku e korero atu kia koe, mau e haere atu ki te minita ka patai atu mehemea he whakakitenga ano i murimai i te Kawenata Hou; pataingia atu ano mehemea kua mutu atu te nomatanga o te poropititanga i nga ra anake o te Hahi i mua; ki reira ka horipu ai te patai atu, mehemea nga whakakitenga, nga poropititanga, nga mahi a nga anahera, me era atu mehemea e tika tonu ana i tenei ra, mehemea ranei e whakaaro ana ratou kua mutu ke, kua kore e tika kia hokimai ano ki runga i te mata o te whenua; ko ta ratou whakahokimai kua maha nga mea kei roto i te Paipera, a i te mea hoki kua kii nga Haraipiture, nga whakakitenga, te wairua o te poropititanga, me nga mahi a nga anahera kua mutu, kua kore hoki he take. E ki ano hoki ratou ko nga tangata e kiia ana he matakite ka ki ratou e tito ana kahore kau ana he mea pera. Ki reira ka patai atu ai, mehemea i ahumai i whea to ratou nei mana ki te kauwhau i te Rongopai, ka meamai i te Paipera ina te kupu raka, "Haere koutou ki te ao katoa kauwhautia te rongopai ki nga iwi katoa," koia nei koe kite ai ko nga tangata kahore he whakakitengamai kia ratou a te Kingi o te rangi, ina nga anahera ina te reo ranei o te Atua,

ina te wairua poropititanga ranei, e mahi ana ratou i raro o te mana i hoatu ki etahi atu tangata, kua matemate nei ratou, e tahae ana i to ratou whakamananga, ko to ratou mana kahore he take; tenei ake te wa e ki ai te Kingi, "E mohio ana ahau kia Pita, e mohio ana ahau kia Paora, naku raua i whakahau, engari koe, ko wai koe? Kahore ahau e mohio kia koe, kahore ano ahau kia korero kia koe o mua iho; e mea ana koe kauaka ahau e korero i ou ra. Noreira kahore koe i rapu i ahau i roto i te whakapono kia whakakitea atu, kahore hoki ahau i hoatu kia koe; i ahau i korero raka ki etahi, ki nga mea i taunungia raka e koe, i kii raka e koe, he tangata tinihanga, a tukinongia iho ratou, te take ko ta ratou korerotanga i nga mea i meatia atu ai e ahau kia ratou, noreira mawehe atu i ahau, koutou kua kangaia, ki roto i te ahi whanariki, kua oti noa ake nei te hanga mo te rewera me o ana anahera; no te mea i te hemokai ahau, kahore i whangaia e koutou; i te haere tahanga ahau, kahore i whakakakahuria e koutou; he manene ahau, kahore i mauria e koutou ki roto; i te mate i roto hoki i te herehere, kahore koutou i taemai kia kite i ahau." "A! e te Ariki, i nawhea i he ai ia matou nga whaka-haunga nei?" "I te mea kahore iwhakaritea e koutou ki te mea nohinohi rawa o enei o aku teina, (e meatia nei e koutou he tangata tinihanga, no te mea i korero ratou i nga mea i whakakitea atu ai e ahau kia ratou,) kahore imeatia e koutou ki ahau." Engari, e hoki; ka ata titiro i te rangatiratanga o te Atua mo te aronga ki nga apiha me nga tikanga, a i te mea ka kite i te ahuatanga kotahi ano o te mea e uru ai, ki reira ata tiroiro ai tatou mehemea he aha nga manaakitanga, nga painga, me nga ahuatanga e koakoa i ona tangata. Kua kite ke koe e pei ana ratou i nga rewera, e korero ratou i nga reo hou, e whakaora ratou i nga turoro me whakapa iho ki o ratou ringaringa i runga i te ingoa o Ihu, e kite ano ratou i nga kitenga, e moe ana i nga moemoea, i nga poropititanga, me era atu mea. Engari me titiro ki te rangatiratanga ki te ahua i hangaia ai, kia kite tatou mehemea i whakarereketia nga kupu whakaari ki nga Hurai me nga Tauwiwi, i nga wahi katoa e kitea ai te rangatiratanga o te Atua i nga whakatupuranga katoa o te ao nei. Kei nga tuhituhinga a Paora: Tuatahi—Ki te Hahi a te Atua i Koriniti.

Tuarua—Kia koutou i whakatapua nei i roto ia Karaiti Ihu.

Tuatoru—Kia koutou kua karangatia nei hei Hunga Tapu.

Tuawha—Kia koutou katoa i nga wahi katoa e karanga ana ki te ingoa o Ihu Karaiti o to tatou Ariki. Ki atu kia ratou katoa, kei te 1 Koriniti 12:1 "Na kahore ahau e pai, e oku teina, kia kuare koutou ki nga mea wairua." Ka haere tonu tana tohutohu, kei etahi rarangi korekore i rahaki atu, "Otira, e homai ana ki tetahi tangata ki tetahi tangata he whakakitenga e te Wairua hei mea e pai ake ai. Ki tetahi tangata e homai ana ko te kupu o te matauranga; ki tetahi ko te kupu matau na taua Wairua ano;

ki tetahi ko te whakapono no taua Wairua ano, ki tetahi ko te hoatutanga mo te whakaora turoro na taua Wairua ano; ki tetahi he mahi merekara; ki tetahi ko te mahi poropiti, ki tetahi ko nga reo ke, engari ko enei katoa na taua Wairua kotahi, he mea wehewehe ki tana tonu (ara ki ta te Karaiti i pai ai. No te mea kotahi ano te tinana he maha nga wahi, ko nga wahi katoa o taua tinana kotahi, ahakoa he maha, kotahi ano te tinana, pera ano ia te Karaiti. Na te Wairua kotahi tatou i iriiri ki roto i te tinana kotahi, ahakoa tatou he Hurai he Tauwi ranei, ahakoa tatou he mea herehere he mea noa ranei; kua meatia katoa kia inu i taua Wairua kotahi. No te mea ko te tinana e hara i te mea he wahi kotahi engari he maha. Ki te ki ake te waewae, e hara ahau i te ringaringa, no reira e hara ahau i te wahi o te tinana, e hara ranei ia i te mea no te tinana? Ki te ki te taringa e hara ahau i te kanohi ara i te karu, no reira e hara ahau i te wahi no te tinana; e hara ranei ia i te wahi no te tinana? Mehemea ia te tinana katoa he karu, me pehea e rongoi ai? Mehemea ia te tinana katoa he taringa anake, me pehea e rongoi ai i te pai o te kakara? E hara ia nei i te mea i whakanohoia e te Atua nga wahi katoa ki roto i te tinana, ki tana ano i pai ai. Mehemea kotahi ano te wahi o katoa, keiwha he tinana? Ko taku whakautu e kore e tu. "Engari e hara ia nei i te mea atu ki te ringaringa, kahore o painga ki ahau; pera ano te upoko ki te waewae, kahore o take ki ahau. Kahore engari e penei ana, ko nga wahi tino ngoikore o te tinana, he wahi tino nunui rawa ena; noreira ko nga wahi o te tinana e whakaarohia nei e tatou ko ia era nga wahi iti te honore, ki runga ki te tikanga o enei korero ko era ke nga wahi e tika ana kia tino nui ta tatou whakahonore, noreira ko o tatou wahi ngoikore; ko ia era nga wahi tino whai take. Kahore he take o aua wahi, kaati na te mea kua oti te whakatikatika e te Atua; me te hoatu honore ki aua wahi koretake raka i kiia ai ae hoki; kahore kau he wahi katoa o te tinana a tetahi ki tetahi. Mehemea ki te mamaetia tetahi o aua wahi, ka rite tonu te pa o te mamaetanga ki era atu wahi; mehemea ki te whakahonoretia tetahi wahi, ka koakoa katoa etahi atu wahi. Na ko koutou te tinana o te Karaiti, a ko nga wahi nei te tino tuturutanga. A kua whakanohoia ano e te Atua etahi ki roto i te Hahi, tuatahi ko nga Apotoro; tuarua, ko nga Poropiti, tuatoru, ko nga kaiwhakaako; i muri atu ko nga kai mahi merekara; ko nga homaitanga whakaora, ko nga kaiwhina, ko nga kawana-tanga, ko nga reo ke. Hei Apotoro anake ko ia? hei poropiti anake? hei kaiwhakaako anake? hei kai mahi merekara anake nga tangata katoa? Hei kaiwhakaora turoro nga tangata katoa? hei kaikorero katoa? hei kaiwhakamaori anake? Tangohia i nga homaitanga papai katoa; a maku e whakaatu atu kia koutou te mea tino pai." Kei te 13 o nga rarangi o te upoko i runga ake nei ka kite tatou e korero tonu ana te Apotoro ki te Hahi katoa i

nga wa katoa i nga wa katoa, ahakoa ki nga Hurai ki nga Tauwi ranei, ahakoa he herehere he mea noa ranei, ahakoa ano kia ratou katoa e kia nei ko te tinana o te Karaiti; e whakaatu ana ko te tinana o te Karaiti he maha nga wahi, he mea iriiri na te Wairua kotahi ki roto i te tinana kotahi kei ia ratou nei nga ahuatanga katoa o tenei mea o te homaitanga, ki etahi he kotahi te homaitanga, ki etahi he kotahi te homaitanga, ki tetahi he rereke; katahi ano ka ki ko te wahi kei aia tetahi homaitanga kauaka e ma atu ki tetahi he rereke nei te homaitanga ki aia. Kahore o take kia matou no reira kahore matou e pai atu kia koe.

I te mea kua oti ake nei te whakaatu ake me matua Apotoro rawa, Poropiti, Kaikauwhau i te rongopai, ki nga Hepara me nga Kaiwhakaako; hui atu ki nga homaitanga, hei hanga ara hei whakatu i te Hahi ara i te tinana o te Karaiti i nga wa katoa, ahakoa Hurai ahakoa ranei he Tauwi, ahakoa herehere, ahakoa ranei tangata noa; ahakoa ranei i meatia kia kahore tetahi wahi e whakahua ienei homaitanga. "Kahore ma matou ia koe, ko tana whakaatu kahore te tinana e tika kia kahore tetahi o enei wahi, mehemea ki te kahore tetahi wahi, ka kahore te tinana, ara ka kore te Hahi ara te tinana o te Karaiti. I te mea kua marama te whakaatu ake o enei mea, ka mea ia kia whaia nga homaitanga papai katoa. Kaati, kei roto i te 13 o nga Upoko e mea ana kia whakapono, kia tumanako, kia aroha, ki te kore ka kore painga nga homaitanga katoa nei, kei roto i te 14 o nga Upoko ka tuaruatia ano aua tohutohu. "Whaia te aroha, hiahiatia nga homaitanga wairua, engari me poropiti ano koutou." Tenei ano, kei ia Epeha 1:17, ka inoi a Paora kia homai e te Ariki ki te Hahi te Wairua o te matauranga me te whakakitenga i roto i te matauranga ki te Atua. Tenei ano kei ia Epeha 6, ka mea atu ia kia ratou, kotahi ano tinana, kotahi Ariki, kotahi Wairua, kotahi Whakapono, kotahi hoki iriiringa; a kake atu ana a te Karaiti ki te rangi, whakaraua ana e ia nga whakarau, a hoatu ana e ia nga homaitanga ki nga tangata. Ki etahi he Apotoro, ki etahi he Poropiti; ki etahi he Kaikauwhau, ki etahi he Hepara, hei kaiwhakaako. Mehemea ki te ui te kaikorero he aha enei homaitanga ara hei aha enei apiha mo te Hahi, korerotia kei te 12 o nga rarangi; "Kia tino rite ai te Hunga Tapu, mo nga mahi minita, hei hanga i te whare e kiia nei ko te tinana o te Karaiti." Ki te patai ano ia ki pewhea te roa e pera ana, kaati, e ki ana te 13 o nga rarangi, "Kia tae ra ano ki te wa e hui katoatia ai nga whakapono kia kotahi anake, me te matauranga ki te Tama a te Atua, kia pera te tino tuturutanga o te tangata, ara kia rite te ahuatanga o te kaumatuatanga kia pera te ekanga kia rite kia te Karaiti." Ki te patai ano ia he aha i whai ai a te Karaiti ki enei homaitanga, korerotia i te 14 o nga rarangi; "Kia mutu ai to tatou tamarikitanga, kei kahakihakina, e nga hau maha o te tini o nga akoranga,

kei mamingatia kei tinihangatia, he mahi kia pohehe ko ia nei tera to ratou hiahia he whakapohehe."

Noreira, kia kore enei homaitanga me enei apiha, tuatahi, e kore e oti te whare a te tinana o te Karaiti; ko te tuawha, kahore kau ana he wahi hei arai atu kei kawhakiwhakina e nga hau maha o nga tini akoranga. Nireira, ahau ka tu maia ki te whakaatu ake ko te take i maha ai nga wehewehenga, nga tau-tohetohe, me nga akinga, me nga rangiruatanga, me nga kinonga tetahi ki tetahi, me te tautoronga atu o nga whakapono maha, nga ariki, iriiringa, me nga wairua; me te whakapouritanga o te maramatanga; me nga tangata i huri ai i te ahua o te Atua, na te kuare kei roto ia ratou, na te kapo o o ratou ngakau, te take kahore o ratou Apotoro, kahore he Poropiti, kahore he homaitanga, he mea tukumai i runga, i te mea e tika ana hei whakaron-gotanga atu; no te mea mehemea kei ia ratou aua homaitanga, ka whakarongo, ka hanga ia ratou kia tupu he tinana kotahi, i roto i te akoranga tika ake o te Karaiti, kia kotahi ano te Ariki, kotahi whakapono, kotahi iriiri, kia kotahi te wahi hei tumanakotanga atu mo te whakaaro o te karanga atu; ae, e oti hoki ia ratou te hanga o te whare, te hanga hoki ia ratou i roto ia te Karaiti i roto inga mea katoa, kei reira nei te tinana katoa, tika ai te honoa, katahi ka tupu ake hei temepara tapu ki te Ariki.

Engari ki te mau tonu te maminga a nga tangata tinihanga kua kore enei mea, kia pai ai ta ratou kahakihaki kia ratou tini akoranga kia rite ai ki o ratou hiahia.

Noreira, e te kaikorero, kua oti ra taku hurihuri ake i te rangatiratanga o te Atua, te ahua ia i nga ra i nga Apotoro; kahore hoki tatou e tika kia titiro atu ki reira i etahi atu wa, kia whakahoutia ra ano i enei i nga ra o muri nei, kahore nei ano, e kore ano hoki, mehemea ki te kore he Apotoro, he Poropiti, me era atu homaitanga o te homaitanga o te Wairua.

Me titiro ko ia tatou ki nga Hahi, timatamai i te wa i kore ai nga whakaaturanga kia ratou taemai ana ki naiane, ki te pera e kore tatou e kite i te rangatiratanga penei i ta tatou i tiro tiro ake nei me te whakapai ake ano o te ngakau i te tika hoki. Engari te korenga o nga Apotoro me nga Poropiti, whakaturia ake ko nga kaiwhakaako tito, ka mutu ano he whakamene taonga mo ratou; whakarereña ake te homaitanga a te Wairua, tango ke ana i te matauranga o te tangata; whakarerena ake te Wairua Tapu, whai ke ana i nga Wairua tekateka noa iho; whakarerena ake nga tikanga a te Atua, whai ke ana i nga whakahaunga a te tangata, whakarerena ake te tino matauranga, whai ke ana i nga mahi mei kore koa e tupono; whakarerena ake nga whakakitenga, whai ke ana ko nga wehenga; e hara te kotahitanga, metia ake ko nga ruaruatanga, e hara te whakapono; te mea noa iho, kore ake te tumanako; he mauahara, whakarereña ake te aroha; he rata,

(Taria te Roanga).

TE KARERE

M. C. Woods *Tumuaki Mihana*
 Kelly Harris *Etita*
 Eru T. Kupa *Kaiwhakamaori*
 Tema P. Kewene *Kaiwhakamaori*

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

MESSAGE TO THE SAINTS.

“HAWAIIAN TEMPLE FOR POLYNESIA.”

“By Elder Wm. M. Waddoups, former President of the Hawaiian Temple at Laie, who was released from that holy and exalted office only to be called to preside over the Samoan Mission, and who is now in Maoridom doing special work regarding Polynesian Genealogy.”

“Behold I will send you. Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers lest I come and smite the earth with a curse.”

This prophecy was fulfilled on the 3rd day of April, 1836, when the prophet Elijah appeared to Joseph Smith in the Kirtland Temple, as witness the words of the Doctrine and Covenants, Section 110: 13-16. This was a most glorious event, the keys of the priesthood of Elijah were restored in their fullness. This gave to the Church and its people the right, nay, the duty to erect Temples, in which the priesthood could and would function for the exaltation of the living and the redemption of the dead. This placed upon the Church a most sacred duty, and made possible for the fulness of the Gospel to be carried to the Spirit World, and its saving and exalting principles to be accepted by the dead, and the ordinances of the Church necessary for their salvation to be performed in the Temples of the Church for their benefit.

During the lifetime of the prophet Joseph Smith, two temples were erected, one at Kirtland, Ohio, and another at Nauvoo, Illinois. After the Prophet's death the duty of Presidency of the Church rested upon Brigham Young. Under the inspiration and direction of the Lord he led the body of the Church to Utah, and there in the western desert, the Saints began again to erect Temples. The spirit of Elijah had found lodgment in their hearts and they would not rest until they had erected Temples for the

redemption of their dead. So by great sacrifice and hard labour they built Temples in St. George; Logan; Manti; Salt Lake City; Hawaii; Canada and Mesa, Arizona. Temples are soon to be built on sites already purchased by the Church in the States of California and Idaho, and so the Church has shown its willingness to spend its money and its resources in fulfilment of the duty placed upon it by the Prophet Elijah.

The spirit of Elijah is also being felt by peoples of all lands and millions of dollars are being spent in collecting and correlating genealogies. Before the restoration of the Priesthood of Elijah there was not a single genealogical society in the world, since that time hundreds of such societies have sprung up in every civilised country of the world, and many of the best minds of the day are studying and delving into archives, libraries, etc., for the genealogies of their dead relatives. They seem not to know why they are thus spending their time and wealth, but we know why, and we praise and glorify God for it.

We of Polynesia naturally are most interested in our own Temple at Laie, Oahu—Hawaii. It was built for us, it is our Temple. In it many have performed ordinances for their dead Polynesian relatives. The future genealogical and Temple work in Polynesia is unlimited. The work is only in its infancy, the ground has just been scratched. Thousands of our dead are patiently waiting for us to help them, to open the doors of the prison house for them. How great the love and the mercy of God to have a Temple erected in Polynesia for us. How shall we show our appreciation for this great blessing? What can we, the peoples of Polynesia do for our dead? What service can we render for them, that they, like us, may enjoy the blessings and know the joy of the companionship of the Spirit of God? First we can and must find their genealogies, we must know who they are, where they lived, where they died, who their children were, and all other information concerning them which is available. When we have found this information, it must be properly recorded. It then becomes our sacred duty to find a way to place this information in the hands of the Temple authorities, and either do the work necessary for their redemption in person or have it done for them by others who are willing to assist us in this important work.

The prophet Joseph Smith has said that our greatest responsibility is to "Save our Dead," for they without us cannot be made perfect neither can we without them be made perfect. God in His mercy has provided the way. The door has been opened, the power of the priesthood restored, Temples erected, the spirit of Elijah given again to man. Our great and sacred duty is to leave no stone unturned, to waste no present opportunity to save our dead and to give to them the necessary and exalting ordinances of the Gosepl.

At a general conference held in Salt Lake City, in the year 1915, President Joseph F. Smith proposed to the Saints that a Temple be built in Hawaii for the blessing of the Polynesian Saints, the proposition was unanimously approved, and President Samuel E. Woolley of the Hawaiian Mission was authorised to

proceed towards the erection of that Temple. Pope and Borton, architects of Salt Lake City, were appointed to draw the plans for the building, and in the fall of that year, work began on the Temple. The site previously chosen and dedicated by President Smith, is on an eminence in the peaceful little village of Laie, overlooking the ocean and facing the east, the direction from which the forefathers of the people of Hawaii came. Work progressed unabated, and in the year 1919 on the 30th day of November, President Heber J. Grant dedicated the Temple for the sacred work of blessing and saving the living and the dead.

Within the sacred walls of the Temple at Laie, ordinances of the Priesthood have been performed, for Hawaiians, Samoans, Maoris Tongans, all of Polynesia. Chinese, Japanese and Koreans of the Oriental peoples, all mixtures of Caucasian ancestry, have also entered its sacred portals and performed ordinances for their dead families. Hundreds of thousands of ordinances have been performed in the Hawaiian Temple, both for the living and the dead.

I beseech you my brethren and sisters of New Zealand, that you fully awake yourselves to your duty, and your privilege, as members of the Church of Jesus Christ of Latter Day Saints, seek for and save your dead that your joy may be full, that you with them may enjoy the blessings and joy of the Celestial Kingdom of God, that our dead with us may be made perfect.

—W.M.W.

SPECIAL NOTICE.

PRIMARY ASSOCIATION.

The New Zealand Mission Primary Presidency wish to thank each Primary throughout the Mission which sent in Handwork to be judged for competitions. Sister Olivia Waddoups and Sister Ida Smith were the judges, and gave the first prize to the Nuhaka Branch Primary. We offer our congratulations to the Nuhaka Primary, and also to all others, as both judges said that the work was of a very high quality.

The handwork is being taken to the L.D.S Children's Hospital in Salt Lake City by Sister Charlene Woods, and will be much appreciated by the little children there. The Hui Tau Competition Banner, presented to the Primary as a parting gift from Sister Muriel Hay, will be awarded to the Nuhaka Primary.

Your Sister,
Charlene Woods.

"CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS."

"General Authorities."

"First Presidency."

Heber J. Grant, President, Prophet, Seer and Revelator.
 J. Reuben Clark, Jr., First Counsellor.
 David O. McKay, Second Counsellor.

"Quorum of the Twelve Apostles" as Prophets, Seers and Revelators.

Rudger Clawson, President.
 Reed Smoot.
 George Albert Smith.
 George F. Richards.
 Joseph Fielding Smith.
 Stephen L. Richards.
 Richard R. Lyman.
 Melvin J. Ballard.
 John A. Widstoe.
 Joseph F. Merrill.
 Charles A. Callis.
 Albert E. Bowen.

"First Council of Seventy."

Jonathan G. Kimball.
 Levi Edgar Young.
 Samuel O. Bennion.
 Rulon S. Wells.
 John H. Taylor.
 Antoine R. Ivins.
 Rufus K. Hardy.

"Acting Presiding Patriarch."

George F. Richards.

"Presiding Bishopric."

Sylvester Q. Cannon, Presiding Bishop.
 David A. Smith, First Counsellor.
 John Wells, Second Counsellor.

**"NEW ZEALAND MISSION OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS."**

M. Charles Woods, President of the New Zealand Mission of the
Church of Jesus Christ of Latter-day Saints.
Elmer D. Davis, Mission Secretary.
Clarence S. Johnson, Assistant Mission Secretary.
Elline S. Woods, Supervisor of Mission Relief Society.
Kelly Harris, Editor of "Te Karere."

"Mission Sunday School."

Hohepa Mete Meha, Superintendent.
Eru T. Kupa, First Assistant Superintendent.
James R. Elkington, Second Assistant Superintendent.

"Mission Relief Society."

Pare Takana, President.
Ani L. Kamau, First Counsellor.
Erana Heperi, Second Counsellor.

"Mission Primary Association."

Elline S. Woods, Superintendent.
Rona V. Attenborough, First Assistant Superintendent.
Waima Davies, Second Assistant Superintendent.
Rona V. Attenborough, Acting Secretary and Treasurer.

"Mission Young Men's M.I.A."

Rushby C. Midgley, Jr., President.
E. Boley Bigler, First Counsellor.
Leland G. Dastrup, Second Counsellor.
S. R. Tapsell Meha, Secretary and Treasurer.
Heteraka Anaru, Board Member.

"Mission Young Women's M.I.A."

Hinu Oriwa Edwards, President.
Una Thompson, First Counsellor.
Lena Waerea, Second Counsellor.
Reremoana Kingi and Annie W. Meha, Joint Secretaries.

"Mission Genealogical Society."

Stuart Meha, President.
William R. Perrott, First Counsellor.
Te Ao Wirihana, Second Counsellor.

MISSION APPOINTMENTS.

We have recently lost several of the Elders and we will lose more on the next boat. This has necessitated many changes of the Elders. Following is the list of the new appointments:

| Elder | District | P.O. Address |
|---------------------------|----------------|-----------------------|
| Elder D. B. Crawford | | |
| Elder D. M. Handy | Bay of Islands | Box 114 Kaikohe |
| Elder M. M. Browning | | |
| Elder I. J. Price | Whangarei | Box 114 Kaikohe |
| Elder H. D. Cobbley | | |
| Elder M. J. Smith | | |
| Elder M. E. Lewis | Waikato | Box 16, Huntly |
| Elder J. B. James | | Mackay Street, |
| Elder R. L. Simpson | Hauraki | Thames |
| Elder Z. J. Murdock | | |
| Elder R. N. Smith | Taranaki | P.O. Wanganui |
| Elder E. W. Campbell | | |
| Elder L. G. Dastrup | Manawatu | P.O. Porirua |
| Elder D. G. Parker | Wellington | 181 Karepa Street, |
| Elder K. C. Pendleton | City | Brooklyn, Wellington |
| Elder E. A. Hutchinson | | |
| Elder L. F. Toronto | Wairarapa | Box 67, Masterton |
| Elder W. E. Smith | | |
| Elder Paul Lambert | Hawkes Bay | Korongata, Hastings |
| Elder B. G. Smith | | |
| Elder R. C. Midgley, Jr. | Mahia | Box 18, Nuhaka |
| Elder H. D. Brown | | 10 Waverly Street, Te |
| Elder R. A. Lambert | Poverty Bay | Hapara, Gisborne |
| Elder G. B. Parkes | | |
| Elder D. Beecher | | |
| Elder M. C. Wheeler | | |
| Elder L. W. Whitney | | |
| Elder A. V. Sterling | | 183, York Place, |
| Elder Stinson | South Island | Dunedin. |
| Elder H. Hollingworth | Free | |
| Elder E. B. Bigler (D.P.) | Office and | |
| Elder E. Davis (Sec.) | Auckland | |
| Elder C. S. Johnston | | |
| Elder W. Westenskow | | Box 72, Auckland |

The name appearing at the top of each group will be the senior companion or District President as the case may be. Those who have been affected by the new appointments will kindly report to their new districts as quickly as it is possible to do so without interrupting the work. You may correspond with your new companion and arrange a meeting place and dates for meeting.

Sincerely your brother,

(Signed) M. Charles Woods, Mission President.

M. I. A.
DEPARTMENT

Mutual Improvement Association Report for the month of May.

Y.M.M.I.A.

Utakura, Auckland, Korongata, Mangere, Huria, Kaikou, Matakowhai, Te Hauke, Madsen, French Pass, Matauri Bay and Mangamuka.

Y.W.M.I.A.

Korongata, Poirua, Mangere, Huria, Kirikiri and Nuhaka.

N.B.—Will the M.I.A. Branches throughout this Mission whose faithfulness and promptness has kept their names from appearing in the above reports wake up to the fact that they are not fair to their Mutual Members in their respective Branches. What are you doing with the trust that your members have given you, the trust of sending in reports of your activities as M.I.A. workers promptly. Maybe it is the fault of the members, because they do not attend their Mutuals.

M.I.A. workers and followers, this work is of the Lord, it is a means of growth and development for the youth of the Church and of those not of the Church who desire to partake of the bounties of God and progress. For this reason alone the Spirit of God guides and directs this work, but abuse it and the truth of—"The Spirit of God will not always dwell with man"—will be manifest in the darkness that shall be yours. This work is for your exaltation so chersih it and live for it.

Send your reports to Tapsell Meha. Box 61 Dannevirke, H.B. for the Y.M.M.I.A. and to Reremoana Kingi, Korongata, Hastings for the Y.W.M.I.A.

—The M.I.A. Mission Board.

First Tuesday.

M. MEN AND GLEANER GIRLS' ACTIVITY PERIOD.

"RELIGION AND BUSINESS"

Several years ago in a speech before a great crowd of young men and women in New York City, Robert W. Babson, an eminent statistician, made the startling statement that the leaders in the business world generally are religious men, and that almost without exception they had a praying father, a praying mother or both. To prove his statement he selected fifty prominent business executives and sent them the following questions:—

1. Did you have a praying father, a praying mother, or both?
2. Do you believe that there is some higher power 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 give a remarkable demonstration of the fundamental forces of human achievements. It was a bold undertaking for Mr. Babson to try his case out in the field of business, for many people believe that religion and success in business cannot go hand in hand. These men, big business men, assert that they believe in something higher than material things, and that this has been a specific and powerful factor in their business career.

In the record of these great leaders in the business world, is a sermon, not only to all business men, but to every human being.

What Mr. Babson said was, in effect, this—"Seventy-five per cent. of the men who are leaders in this country have had a praying father, mother or both. They themselves are religious—although perhaps not church members. It is religion that made them leaders.

Men of great achievement gladly pay tribute to the religious training they received in childhood.

"The Secret of Achievement."

Speaking of achievement, Babson has this to say—"Some men with great natural ability achieve big things. Others who have just as much ability, do not accomplish much of anything. What makes this difference? I say it is the power of religion. There is something in the religious impulse that gives a desire to create and a joy in production. That is the secret of all success.

Ten years ago I investigated seventy leaders of industry and business and I found that twenty-four of them were the sons of preachers, teachers and farmers; thirty were the sons of business men; the rest were scattering. But all of these seventy men had praying fathers and mothers. That, I believe, was the secret of their power.

The job your father had doesn't count at all, 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 heart.

Whether they got it from their parents or from some other source, all our great men have this something which I call religion.

Religion is the power that drives them to creative effort.

Religion changes a human being from a small, ineffective, detached unit into a part of the mighty whole. Religion makes him wish to serve others, to teach his children honesty, industry and thrift. It makes him serve others; and this service is returned to him in kind.

The unreligious man has no sense of responsibility to man, no inspiration to achieve. He may be industrious, but it is just to serve his own selfish purpose."

Steinmetz, the great electrical wizard, says—"The next important development will be the recognition of the power of prayer."

The people who are getting big things done are the people who pray, not as a mere form but out of some great inner need.

"Business and Honesty."

Perhaps we can put the rest of this hour to good use, in analysing some problems of "What Would You Do?" Let us think through the following:—

"Mr. A. owns a large farm and has plenty of money. He goes to church two or three times on Sundays. Mrs. B. is a widow, who lives on a small farm which provides the necessities of life for her.

Not long ago, she had five good cows which she wanted to sell. Mr. A. knew this, and also knew a man—a Mr. C.—who was buying cows to round out his herd. So Mr. A. went to Mrs. B. and asked her how much she wanted for her cows.

"One hundred pounds," replied Mrs. B., a reasonable price for good milk cows at the time in that place.

"That's too much," said Mr. A. "I will give you £90 cash for them." After some hesitation Mrs. B. agreed to let Mr. A. have the cows for £90. Then Mr. A. went straight to Mr. C. and sold him the five cows for £100.

"Pretty easy," Mr. A. boasted afterwards, "I made £10 in an hour's time."

"What would you do in similar circumstances?"

Mrs. Smith was told by Mrs. Jones, who had a position in a printers shop to keep his eyes open for a first edition of a novel which had come out a year ago and had a big success. Mr. Jones said he could get about £8 for a copy, and if Mr. Smith found one, he would get one-half of the profit realized. Mr. Smith saw a copy of the desired book in the home of a friend. He conversed casually with his friend for a while, meanwhile idly turning the pages of the prized volume and then—"Have you read this book," asked Mr. Smith.

"Yes," was the reply, "but I don't think much of it. Take it if you wish."

"To keep?" said Mr. Smith, trying not to sound too enthusiastic.

"Yes, I don't want it."

Mr. Smith gave the book to Mr. Jones to be sold, and, when the latter received £8 for it he divided the money with Mr. Smith as he had promised. No mention of the transaction was ever made to the friend who had presented the book to Mr. Smith.

Should the original owner of the volume have received a share of the money, or was the transaction fair from any point of view?

What do you do when you find the grocer has refunded to you more change than you should have received? Give other examples from your own experiences.

QUESTIONS:

1. In your community are the successful business men religious men?
2. What does Babson say makes men leaders in business?
3. Why, in your judgment, are religious men more successful than others?
4. What do you think of the statement—"Religion changes a human being from a small, ineffective, detached unit into a part of a mighty whole?"
5. Is honesty the best policy? Can a business be run successfully upon religious principles?

Second Tuesday.

M. MEN CLASSES. GLENER GIRLS' CLASSES.

JOSEPH SMITH AND WORLD UNITY.

Among the dreams of poets, philosophers, and prophets none has been more persistent and longed for by them than their dream of world unity. But division has continued—national, racial, social,

and religious. And this dream is very little nearer now than it was a hundred, two hundred, a thousand years ago, except in the smaller matters.

Everyone knows, however, that religion is the most powerful influence that can come into human life. More than once in the history of mankind it has moulded entire communities, and in countless millions of cases it has recast the life of individuals. This is particularly true of the religion of Jesus. Why may not this power be set to work again in shaping the destinies of men and nations? It can—if the ancient power in that Faith can be restored in human life.

It is not too much to hope that Mormonism is just such a force. Already it has shown power. It has gathered men and women from almost all the nations of the world; it has altered the course of hundreds of thousands of individual lives; it has inspired missionaries with the same zeal for the faith that characterised the ancient apostles; and it has created a great commonwealth in the Rocky Mountains out of what was once an arid region, apparently uninhabitable by man. Besides, it has some universal elements that show promise—a unified purpose in life, belief in temporal as well as spiritual salvation, the dignity of man in the scheme of things, and other fundamental principles. Furthermore, Mormonism conceives world unity as its great task in the world, which adds zest to the promise.

World Unity is Desirable.

According to the estimate made by the League of Nations in 1930 there are two billion people on this earth. These are distributed over the continents as follows: Asia, nine hundred and fifty million; Europe, five hundred and fifty million; the two Americas, two hundred and thirty million; Africa, one hundred and fifty million; and Australia seven million. Every day one hundred and fifty thousand persons are born, and one hundred and fifty thousand persons die. Since 1927 the population of the earth has increased at the rate of thirty million a year.

Dr. Ales Hrdlicka, curator of the division of physical anthropology in the National Museum, Washington, D.C., divides the human family into three races: (1) the white, including the Mediterraneans, the Alpines, and the Nordics; (2) the yellow-brown, taking in the Mongoloids, the Malays, and the American Indians; and (3) the black, covering the Negrito, the Negrillos, the Melanesian Negroes and Australians and the African Negros. According to Professor D. G. Brinton, however, there are five divisions—Caucasian (white), Mongolian, (yellow), Malay, Ethiopian (Negro) and American (Indian). Brinton was an American ethnologist.

It is not, of course, desirable or necessary to world unity that all the present races shall unite to form a new group, nor that present national boundaries shall be broken down between nations. World unity contemplates the adoption of the principle of co-operation in the place of the principle of competition and rivalry. And this is not too much to hope for.

Somehow religion, more than anything else, has the power to break down the barriers between persons and between nations.

"If any man come to me," said Jesus, "and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." In every age since these words were spoken there have been men and women who have done just that. They have abandoned father and mother or wife or children for the gospel's sake; they have even lost their lives in the Cause. The history of Mormonism abounds in instances of converts who have done this. Nothing draws like the love of God—not even the love of the opposite sex nor the love of parents for their children.

Perhaps there is nothing in all Christian history that better illustrates the power of religion to efface national bitterness than is to be found in the Book of Mormon. All readers of that book will recall

the traditional hatred between the Nephites and the Lamanites. For six hundred years the two had been at each other's throats, the latter in attack and the former in defense. Yet, when Christ appeared on the American continent, the two ancient enemies united and became one people for the period of more than two hundred years. It was the spirit of religion that accomplished this apparently impossible task.

QUESTIONS.

What is the most powerful influence in the world? Why? What has Mormonism done? Is world unity possible? What does Christ say about world unity? What was the only thing to unite the Nephites and Lamanites? Explain.

Activity Period.

DANCING.

"Why Dance?"

Why do you, personally, attend a dance?

What do you think dancing should do to you and for you?

Plato, when he was an old man full of wisdom, wrote a book on the training of good citizens. In it he claimed dancing a most important part of the education of a good citizen. He said a man should begin to dance as soon as he can stand on his feet, and continue even after he has reached old age.

The dancing he had in mind was a very beautiful art—an art which awakens the intelligence of the dancer, not like some of the dancing we see to-day, but dancing that taught the dancer to move harmoniously with hundreds of others. That would train a person in poise and discipline, of keeping in step and working out beautiful designs.

Dancing has a tremendous influence in socialising life. Dancing has been used in every country as a medium of expression for praise, for supplication, for anger, for love, for joy and sorrow. It is a fundamental and normal human expression, just as talking or singing, for it is language through action.

Social dancing has always occurred in the recreation life of the Latter Day Saints. At one time, it was provided merely as an opportunity to dance. That time has passed. There are many commercial agencies which provide dancing. Now, our dancing must have other motives. We must bring in sociability and culture to our dancing.

Too many of us dance just for fun of it. But that is the point, the "fun of it" to quite an extent, is increased in proportion to one's mastery of dance steps. To wander aimlessly, or awkwardly about the floor, rigid in movement, without fitting steps to the music, cannot be as much fun, as when one is able to move easily, smoothly and with sureness of step to music. Add to this the ability to guide one's partner through a series of graceful and interesting steps, and you see how much the "fun of it" is increased.

Good dancing is acquired by imitation and practice. But good dancing demands position, good position.

The gentleman should stand erect, elevate his chest, relax his shoulders and place his right arm on the lady's back a little to the left of centre (her left), probably below her left shoulder. Placing the arm too far around the waist pulls her out of shape. The lady stands a little to the left of her partner—never directly in front. She places her left arm on the gentleman's shoulder, or just below the shoulder on the arm, depending on the girl's height. She should not grasp him under the arm. The gentleman's left arm is extended easily to the side, palm up. Taking the lady's hand with the palm down has the appearance of grabbing for the lady. The lady accepts the gentle-

man's hand by extending her right hand, palm down, in a light easy position. Most dancers carry the hands too high. Do not look down, stoop, squat or lean backwards. Keep body erect, and feet under the body. The great majority of people who observe dancing are looking at the body, not the feet.

Learn flexibility. Be able to adapt your style to that of your partner. Learn to develop an individuality in your dancing, but do not be so individual that no one can dance with you. Learn to fit your dancing to your personality. We've all laughed at the fat person hopping and hot-cha-ing all over the floor. We are amused and annoyed at the huge gorilla-like person who monopolises the floor with his big, fancy steps, and is always bumping into someone. Heavy people should be more conservative in their dancing. Don't be self-conscious. Just getting out on the floor and going through a lot of motions to music may be good exercise, but it isn't dancing.

Give some practical demonstrations of proper posture for dancing.

What should we get from dancing? Why dance? Practice some dancing, using these pointers.

Third Tuesday.

Universal Elements in Mormonism.

Mormonism is not a sect. That is, it was never a part of another church and therefore broken from it. Mormonism is not a church merely. Mormonism is a religion. That is, it is a set of principles based on the religious spirit. But as already suggested, it is more than a religion. It is a Way of Life in the best and highest sense, and includes some elemental ideas applicable in any situation that may arise. We should, therefore, form the habit of thinking of Mormonism, not as a local religious order, but rather as a world religion, destined to change mankind in every country. That is the high mission which was given to it in the very beginning.

There is something truly remarkable, when one comes to think of it, in the fact that a young man of Joseph Smith's upbringing and environment, surrounded as he was by warring sects, should conceive a religion for all mankind. Of course, as we believe, God inspired him with the thought. Nevertheless, his mind was made on a large enough scale to grasp with astonishing firmness the idea that the movement he began was to spread over all the earth. Thus Mormonism, in its very infancy, became, in the conception of its founder, a world religion; and its missionaries thought and acted on the assumption that it was universal, not local.

(1) Joseph Smith always viewed the race as one. All who might come here till the end of time, were sons and daughters of God, in the sense that they were spiritually begotten by him; and this regardless of whether their skin was white or brown or black. In a very literal meaning they were brothers and sisters under the skin. To the members of the Church the phrase "our Father" and the phrase "the human family," are more a matter of fact, more pregnant with significance than could possibly be to those who did not believe in a pre-earth world of the spirit, in a planned salvation for the whole race. For Latter-day Saints, during the past one hundred years, have boldly proclaimed this intimate truth in almost every quarter of the world. To them, too, the spirits who were assigned to this earth in the beginning are numbered. There was a beginning and there will be an end to the migration of spirits from the pre-earth sphere to this earth; but they are all brothers and sisters in a very real sense.

(2) All men, except the sons of perdition, will be saved. Sal-

vation in this universal sense means that they will be raised from the dead in the due time of the Lord. This was a new doctrine when it was first announced, and it still is a new doctrine, as compared with what other Christians teach. Not all, however, will be "exalted" in the world that is to come. For there are three "kingdoms" in the scheme of the gospel—the teletial, the terrestrial, and the celestial. The celestial is the highest. What is known as the "plan" of the gospel preached by Christ and Joseph Smith, prepares one for the celestial kingdom. It is to this realm of the next world that faith, repentance, baptism, and confirmation by the laying on of hands for the reception of the Holy Ghost, with a subsequent life of good deeds, are necessary.

(3) But every one will have the opportunity of hearing and receiving or rejecting the principles and ordinances of salvation in the special, or restricted sense—that is, of exaltation, of entrance into the celestial kingdom. Some may hear these gospel principles preached in this mortal life; others, perhaps the majority of the human family, will have that opportunity in the spirit world, the world between this life and the time of resurrection. For "there is a spirit in man," which is capable of thinking, willing, and choosing in the world of the spirit as well as in the world of the flesh; and to this spirit the gospel is preached, whether in mortality or after death. This world of the spirit, or Paradise, is spoken of in the New Testament; so also is the work of ministering to the spirits there. But the idea is made much clearer by Joseph Smith in what we know as the "vision of the three glories." Here are the passages referred to in the Testament given in one group:

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit: by which he went and preached unto the spirits in prison; which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah.

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

In order that this work of preaching to the spirits in "prison" might be efficacious, "work" for the dead is done in temples in this world. Since certain ordinances—baptism, for instance, confirmation, marriage for eternity as well as for time—are necessary to entrance into the celestial kingdom, and since these are earth-ordinances and cannot be performed in the world of spirits, they must be performed for the spirits by those who are still in the flesh. This "work" is done in the temples, of which there are now four in Utah, one in Arizona, one in Canada, and one in Hawaii. Thus millions of the dead have had ordinances performed for them by the living.

Our Missionary System.

Of necessity, therefore, Mormonism has been a missionary faith. It could not be otherwise. Where there is no missionary spirit, there is no Christianity in the real sense. This is made clear in some of the early revelations to Joseph Smith. First, the "honest in heart" have to be gathered; and, second, the "wicked" have to be warned. For this is an age of repentance and of judgment. Here are some of the passages referred to:

Wherefore, all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day. . . . And you must preach unto the world, saying, You must repent and be baptized, in the name of Jesus Christ; for all men must repent and be baptized, and not only men, but women, and children who have arrived at the years of accountability.

Behold, I sent you out to testify and warn the people, and it

becometh every man who hath been warned to warn his neighbour, Therefore, they are left without excuse, and their sins are upon their own heads.

Thus, in the very beginning of the Church, the burden of preaching repentance and uttering a warning voice was put clearly on all those who belonged to the organisation, whether they were men or women, but especially was it placed on the priesthood.

In accordance with this responsibility the Church has established a missionary system. It comprises, in the main, both men and women. They are called from the office of the First Presidency of the Church, and work under the direction of the Twelve Apostles. The missionaries travel at their own expense or the expense of their relatives—usually of their parents. For the great majority of them nowadays are young. There are an average of 1500 to 2000 missionaries in the field each year.

To sum up, then: The religion which Joseph Smith established, under God, is not a sect, nor a mere church, but a religion, intended to cover all mankind from the very beginning of time, because it has some elemental truths at its foundation. Not, of course, that these are new. On the contrary, they are as old, at least, as the earth. They have only been, for the most part, revealed anew to man in this age of the world. For Joseph Smith was a restorer. These principles being eternal, all men must obey them, in order to enter the celestial kingdom. And so the Church has a missionary system, which not only covers the inhabitants of this world of the flesh, but extends into the world of the spirit. This is religion on a grand scale! It is on a scale that reveals the religious leadership of Joseph Smith in a way that does not characterise that of any other man in modern times.

QUESTIONS.

Why should Mormonism be a missionary movement? Is a mission primarily for the benefit of the missionary or for that of the people to whom he goes? What benefit should be derived by each? In what way does the theory of the gospel as applied to all mankind differ from that held by other believers in Christ? What light does each conception throw upon God? What does Joseph Smith say about the different peoples of the world.

Activity Period.

DANCING.

"Rhythm and Poise"

Dancing must be based upon rhythm and expression. If we just perform a few steps and turns, without regard to the rhythm, it is just like singing "Three Blind Mice" to the tune of "Rock of Ages." In order to develop rhythmic consciousness, we must learn to "feel" the music, to listen to the music with understanding.

It has been found that women respond to rhythm more easily than do the men. Girls learn to dance in time to music much more quickly than do boys, yet, in the dance, the girl must follow whither she is lead and to the same pace set by the man. Therefore it is important that men develop a rhythmic consciousness.

All dance music is strongly rhythmic. There is always an accented sound or beat. The native Maori dances are definitely rhythmic—the haka or poi have a definite rhythm and beat. A good march tune brings out a strong rhythmic beat, and we all unconsciously fall in with its beat. Practice clapping the accented beats in different music. The waltz, or three-four time; two-four time; six-eight time, etc.

POISE.—In this day of walking dances, the walk manner fairly well determines the dance manner. If we would dance well, we must

learn to walk well. Let us learn these correct positions of walk and dance.

The first requirement of good carriage is to stand straight. To know if you are standing straight, place you back to the wall, with the heels, calves, hips, shoulders and head touching the wall. If they do not, we are not standing straight. The Malay women acquire a graceful carriage by carrying a basket balanced on her head. The cadet obtains the same result by keeping "chest up and eyes ahead." Walk and dance as if you carried a glass of water on your head. The cadet as he receives the command, "Forward march" there will be a noticeable forward swaying of the entire body before the foot leaves the ground. Gravity is at work. The first movement comes from the torso with the legs following. This preliminary movement is quite essential to easy dancing.

The acquirement of an elastic step is only the beginning of good dance technique. Balance and smoothness come by bending the knees. Practice walking with a soft knee, flexible knee and reach step, as follows—Reach forward with straight knee. As soon as the weight falls onto the reaching foot let the knee flex, or bend slightly and the body push forward, rolling onto the ball of the reaching foot. The knee of the supporting foot is flexed until the weight of the body has rolled far enough forward for the foot to be lifted, the knee straightened, and the reach forward made again. Care should be taken not to let the body rise and fall with each step, but glide smoothly forward.

In your walking, be conscious and watch yourself. Do you bob up and down like a cork on the ocean, or do you glide smoothly along like the flow of a river? Do you walk erect, or are you stooped with your head hanging out in front? Do your shoulders or arms swing aimlessly or wildly about? Do you roll on each foot as you step, or do you clonk down flat on your foot with each step? In your walking and dancing there should be little movement from the hips up. The body and shoulders move in slow, gracious, smooth movements. The legs do the guiding of the body—but the body must ever be ahead and balance on top of the legs.

Have some practical demonstrations of the above, and have the whole class enter in and try the movements.

Have some practical dance steps. Try the Waltz and Fox-Trot.

WALTZ.—Mark off an imaginary square on the floor. Step forward on the left foot, count 1. Step forward and reach to the right with the R.F. count 2. Close with the L.F. count 3. Step back with R.F. count 1. Step back to the L. with L.F. count 2. Close with the R.F. count 3. Repeat the process in waltz time, keeping even beats for each step.

FOX-TROT.—Take 3 walking steps forward, L.F.; R.F.; L.F.; count 1, 2, 3. Reach to the R. side with R.F. count AND. Close with L.F. count 4. Continue the process.

Practice these simple dance forms, to Waltz and Fox-trot tunes, have every one on the floor trying. Have a dance or two, paying attention to proper position poise and carriage along with the steps.

Fourth Tuesday.

JOSEPH SMITH AND SOCIAL INSTITUTIONS

When we speak here of "social institutions," we mean the home, the church in certain social aspects, and the organisations within the church which have a social slant.

Importance of Social Relations.

Who of us would wish to be alone in the world? It would be maddening. Life would be intolerable and not worth living if we had

no one to talk to, to confide in, to be in intimate relations with. This statement applies, one would imagine, as much to the next world as to this.

Two major benefits we receive from our associations with others of our kind. One of these is the development of our personality. We obtain ideas, impressions and suggestions from conversing with other people, as well as from seeing, touching and hearing things in general. We thus perfect our receptive power. But expression also is necessary to growth. This development chiefly comes about through giving expression to our own ideas and feelings in our contacts with others.

Another benefit which we derive from companionship with other men and women is that it makes us happy. As a matter of fact, individual happiness is inevitably tied up with other people, and we cannot escape from it. Man loves company. He is never content to live alone. A man and a woman, loving each other, can wrest exquisite happiness out of the most barren circumstances. One woman told the writer not long ago that, when she was first married she and her husband lived in a one-room log cabin with a roof that leaked when it rained; that the only furniture they had were boxes for chairs and a table and a home-made bedstead; and that lived for weeks on bread and milk, she on bread because milk did not agree with her; but that, despite all this, those first years were the happiest in her forty-six years of wedded life, although she later occupied a comparative mansion, with an abundance of everything, and a high, influential place in the community. Such an experience can be duplicated in millions of cases in every land.

Incidentally it might not be amiss to say here, if it will not be interpreted as preaching, that every precaution should be taken for to stab such a love by avoidable misunderstanding, unkind words, or acts that may alienate affection. The late William Dean Howells, an American novelist too little read these days, said that most married couples say things to each other that would break the strongest friendship. This is probably true. But it should not be so. These loves are all that we have in the world, the love of husband and wife for each other, the love of parents for children and of children for parents, and the more intimate of our friendships. When those whom we love devotedly pass away, their place in our hearts can never be taken by others, and bitter memories are no consolation. One of the tenderest passages in the writings of Joseph Smith, who often speaks in his "Journal" of his "beloved Emma, unwavering, unchangeable, affectionate Emma," is the following:

I will tell you what I want. If to-morrow I shall be called to lie in yonder tomb, in the morning of the resurrection let me strike hands with my father, and cry, "My father," and he will say, "My son, my son," as soon as the rock rends and before we come out of our graves. And may we contemplate these things so? Yes, if we learn how to live and how to die. When we lie down we contemplate how we may rise in the morning; and it is pleasing for friends to lie down together, locked in the arms of love, to sleep and wake in each other's embrace and renew their conversation. Those who have died in Jesus Christ may expect to enter into all that fruition of joy when they come forth, which they possessed or anticipated here.

Marriage a Divine Institution.

Just as the Prophet elongated the idea of human life by giving it a pre-earth life as well as a post-earth life, so he extended the marriage contract beyond this life. Since marriage is "ordained of God" and since it is the spirits, not the bodies merely, that are married, it naturally follows, one would think, that the marriage contract, to use a word that does not fit here as well as in "temporal" marriage, would endure as long as the spirit does, especially since, as Joseph Smith taught, the next world is but a continuation of this, with certain modifications. At any rate, his is the view taken by the Latter-day Saints.

Here is part of the revelation on the eternity of the marriage covenant:

Behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory. And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

Verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, are of no efficacy, virtue or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead. Mine house is a house of order, saith the Lord, and not a house of confusion.

The assumption then, in all Latter-day Saint marriages is (1) that the spirit in man is eternal, (2) that it will take up its body again in the resurrection from the dead, only immortalised, (3) that this re-embodied spirit will go on living forever on this earth, and (4) that such family relations as existed here, provided the husband and wife have been properly married, will continue in the world to come. The idea commonly held by Christians is that in the hereafter no family ties will be recognised; each spirit will be independently worshipping God and singing praises to Him, without any awareness of any of those it had loved on earth. This notion is based on the passage in one of the Gospels, "For when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels in heaven." But this is not all inconsistent with what is stated in the revelation to the Prophet. All marriage contracts must be entered into in this world, the world of the flesh, which is a sort of preparatory state. That phrase, "my house is a house of order, not of confusion" is very illuminating.

We cannot "trust to luck" so far as the next world is concerned. Salvation is planned. Even here we have to look ahead, if we are to get on in any decent way. We must plan our vocation, plan our marriage, plan our income and outgo, plan our children's education, plan for our old age—plan everything. That is, if we are to live an ordered, intelligent life, or anything approaching one. And why should we expect anything different so far as the next life is concerned? God's world, so far as may know it, is also an ordered world. Nature is ordered in all her movements. We may be sure, therefore, that in the next life we shall have to conform to law. God has told us that he does not give merely temporal (temporary) commandments; they are all given with a view to the permanence of human life. And there is no reason why man should not, also, take this permanent view of life. "My house is a house of order, saith the Lord, and not a house of confusion."

Activity Period.

DANCING.

"Social Dances."

The first reason for having dances is to create a fine, friendly, wholesome social spirit. There should be more "mixing" and social refinement in our dances.

M.I.A. dances are conducted, usually, in buildings which are a part of the church, or belong to Latter Day Saints. Common sense would suggest that we conform to the general standards and ideals of the Church under whose auspices the dance is being held. One of

the most common standards of the Church is—Latter Day Saints do not smoke, drink or profane. This means that every well bred person will not smoke, drink or swear around Church property.

Our community type of expression demands a recognition of the mass. We are all brothers and sisters. Friends among us should be properly cared for always. Strangers, if some one can vouch for them, should be properly introduced and their enjoyment looked after.

Every boy should see that his mother and sisters receive proper attention. A boy should either dance, or sit out a dance with his mother. We should be interested enough in the welfare of everyone present, that we have no "wall flower" that is, girls who have to sit around the hall all evening without a dance. The girls should train themselves so that they will be charming enough, and a good enough dancer that they will not worry about dances. The boys, their part, should not be to hang around in one end of the hall talking or outside. We go to the dance to dance. Let us enter into the spirit of it.

A good orchestra should be provided. Intermissions destroy the fine social atmosphere. In our Church dances, we want to discourage intermissions. If, however, the orchestra demands a rest, then items or extras should be provided to keep things alive.

There should not be loud, voiciferous applause at the end of a dance. If the dance is good, a little gentlemanly applause may be used. When the music has stopped, we should not wander on about the floor, but should stop in our place and engage in friendly conversation with out partner and those near us, until the music begins again. At the conclusion of a dance, the man should escort his partner to her seat, or wherever she desires to go and thank her for the dance. A most disastrous habit at most dances is for the men at the end of a dance to rush to some central meeting place—most likely the exit door—and there remain until the music begins for the next dance and then with feverish haste seek out his partner for the next dance.

Every girl is entitled to a very courteous request for the dance and an acknowledgement of pleasure for it. Too many boys assume the attitude that they are doing a girl a favour by asking for a dance. The girl should make some remark showing her enjoyment of the dance.

A girl has her own choice as to whether she wants to sit out a dance or not. While she has the privilege of refusing a dance with a man, she must do it graciously. "Thanks, but I think I'd better sit out this one."—"I have this dance, I'm sorry." etc.

Every girl is entitled to an apology from a partner who arrives late to claim a dance. Neither should a girl have to seek out the man who brought her to a dance. He should take care of her and see that she gets dances and introductions. Neither is it quite the best taste for a boy and girl who come to a dance to devote the entire evening to "no one but themselves."

"Cutting in" is a perversion of good manners. The rudeness of "cutting in" lies in one fact, when a man stops a girl who is dancing with another man, she is almost compelled to dance with the "cutter-in." No lady should ever be forced to dance with a man, under any circumstances. This should only prevail at mixed dances.

Do you dance for pleasure, or merely to fulfill a social obligation.

Discuss these points, then have some social dancing and let every one practice these points of courtesy.

TE KARERE NOTICE.

All who have lessons, instructions, experiences and other material for Te Karere, kindly send in your material to reach the Editor's Office, at least TWO DAYS before the end of the month.

PRIMARY ASSOCIATION DEPARTMENT

Primary Presidency of the Church

May Anderson Isabelle S. Ross Edith H. Lambert

Presidency of the Primary Association of the New Zealand Mission:

Supervisor Elline Woods.

Charlene Woods Waima Davies Rona V. Attenborough

Dear Primary Workers:

It is my desire to avail myself of this final opportunity to express my love for you, Sisters. I also wish to express my appreciation and sincere thanks to you all for the help and co-operation you have given me.

My association with the New Zealand Mission Primary Association has been one of the greatest sources of joy and satisfaction to me during my mission. I pray that our Heavenly Father will bless you with joy in your callings, such as I have known.

Carry on with your noble work. Do not become discouraged when everything seems to be going against you or your particular Primary. Be faithful and prayerful and exemplary and the Lord will reward you all.

Your Sister,
CHARLENE WOODS.

OUTLINE OF PRIMARY LESSONS FOR AUGUST

- First Week: Regular Lessons for Snowdrops and Kowhai-Kauri(s)
 Second Week: Handicraft Period and Story for Snowdrops. Lesson for Kowhai(s) and lesson for Kauri(s).
 Third Week: Regular Lessons for Snowdrops, Kowhai(s) and Kauri(s).
 Fourth Week: Handwork.
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"First Week—Snowdrops."

"How Little Children Listened to Jesus."

This very beautiful story will impress the children with the kindness and gentleness of Jesus. If you can have a picture of Jesus blessing little children it will do much to improve your lesson.

Have the children sing, "Jesus Once Was a Little Child." You will find it in the Primary Song Book on page 11.

Do you remember the story of the first Christmas night when Jesus was just a tiny baby? Jesus must have thought many times of when He was a little boy, because He was always kind to children.

One day Jesus left His home and went out to speak to fathers and mothers and little children. His clothes were poor and not like the clothes of a king, but there was a light shining in His face like the shining light in the skies on the first Christmas night. Wherever He walked great crowds of fathers, mothers and little children followed Him and pressed close to take His hand. They knew that he loved them. Wherever He went He brought joy and peace just as the angels had said He would. When a mother or father or a little child lay sick in bed He needed only to give a soft touch of His hand and they would be well, because He loved them so. He fed the hungry people, and He helped all who were in trouble. He told them beautiful stories showing them that they must help each other if they wanted to be happy.

Far away from the place where Jesus was staying there lived a little child. The child's mother had told him all about Jesus and the beautiful things He did each day to show His love for fathers, mothers and the little children. The child had come to love Jesus, too, though he had never seen his face. "Mother," said the child one day, "will you take me to see Jesus? I should like to put my hand in His. I would like to run to Him and tell Him how I love Him. Is He far from here? May we go to-day?"

"Not to-day, but perhaps to-morrow," said the mother. "There are other mothers who have been wanting to go to him, too. To-morrow we will all go together to find Him. The mothers will bring their babies to see Jesus. We will dress little Mary and take her too."

Early the next morning, down the road toward the place where Jesus was, came the mothers and babies and little children.

"Where will we find Jesus, mother?" asked the little child.

"That I do not know," said the mother. "We must look for Him until we find Him. He is always busy helping someone. Perhaps He is with some little sick child, or out by the lake talking to Peter, the fisherman."

Up and down they walked, asking each one they met if he had seen Jesus and could tell them where Jesus might be found. Suddenly in front of them they saw a great crowd of people.

"It must be Jesus is here," said the little child's mother, "for the people always crowd around Him to hear His beautiful words. Perhaps some one has brought a little sick child to Him and He is making it well."

The mother pressed closer. Yes, Jesus was there, but there were no children beside Him. He was talking to the disciples. They were asking Him questions and the people had crowded close to hear Him.

"Mother," cried the little child, "May we not go to Him?"

The disciples saw the little child trying to get through the crowd to Jesus, and all the other children and mothers who were behind. "Why do you come here to trouble Jesus?" they asked. "He has no time to-day for little children and mothers. He is busy talking with us. He cannot stop to talk to a little child."

Tears came into the child's eyes. The lovely pink clovers that he had picked along the way to give to Jesus fell from his hand. If he

could not talk to Him, how could he tell Him how much he loved Him? But Jesus heard the men speak and turning round He saw the little child.

"Let the children come to me," He said, "Do not keep them away!" And stooping down, He gathered the little child into His arms and held him close to Him. The people stepped back and let the other children and mothers get to Jesus.

To each little child He spoke a loving word and one by one He took the babies in His arms and blessed them. The other people were crowding close now. The children must not stay. The little child stooped to pick up the clover blossoms lying at His feet. He crept close to Jesus and laid them in His hand. How he wished that he had something beautiful to bring to Jesus.

Jesus smiled. Drawing the little child close to Him he laid His hand a moment gently on his head with a touch that warmed his heart. "If you love me," He whispered softly, "be kind and good and happy. Even though you cannot always see my face, you can always hear my voice calling to you. Then some day you shall come to live with me in my home where thousands of happy little children play all day long.

How many of you would like to see our loving Saviour? Do you know if He can see us? It makes Him very happy when you try to be like Him, and it makes us happy, too. What are some things we can do?

"First Week—Kowhai-Kauri(s)"

Let this lesson help to impress the boys and girls with the feeling that there are beautiful true stories in the Bible. Have your Bible with you and through your own attitude toward it help them to think of it as a Holy Book. Create in them a desire to own one.

—Albert J. Beveridge.

Begin your lesson with the following story, adapted from one told

At one time, two men who were very dear friends decided to take a holiday. They were tired out from a year's hard work, and even though they had been successful they knew they should get away from the daily tasks which made them tired.

So they said when they started that they would go into the woods. They agreed to take Emerson's advice and take no reading material. They arranged for their guides and for their cook. They were particular about their food, and about their tents, and about their sleeping quarters, and about everything else that would make them comfortable on the trip. But reading matter—none of it for them. At the last minutes, however, they brought all the magazines in sight; and one of them who always carried a Bible had it with him on the occasion.

And so they started out. Up streams, and over lakes they went, far from the paths of any voyagers, until they came to the shores of a great and beautiful lake. Here they made camp. They ate well and slept well and enjoyed everything of beauty around them. Nature was seeing to it that they were building up their bodies.

At the same time something was taking place in the brain cells. These men had planned to think not at all. They were astonished to find that they were thinking more than ever.

Finally, one day, one of them said, "I wish I had something to read."

"What's the matter with the magazines—" promptly replied the other man.

"I have read them all," the first one objected.

"Well, let me read you something out of the Bible," said the other one.

"The Bible!" said the first. "Oh, no! I want some good reading; that's what I want."

"Why, man!" said the other. "The Bible has more good reading in it than any other book I know of." He produced the Bible and read.

Thus occurred the first Bible reading in the woods. After it was over the man said, "I didn't know that was in the Bible. Let's have some of it to-morrow."

And they did have more of it on the morrow. By chance, one of the guides was near and he sat down and listened. The next day all the guides were there. The day after the reading was delayed and Indian Charley modestly suggested: "Is it not about time that we had some more of that there Bible—" And more of it they had.

They continued day in and day out through the long vacation in the woods.

Story: "The Boy David Accepts the Challenge of a Giant."

Now the Philistines gathered their armies together to battle. And Saul and the men of Israel were gathered together, and camped in the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on one side, and Israel stood on a mountain on the other side, and there was a valley between them.

Then there went out a champion of the army of the Philistines named Goliath, of Gath, whose height was six cubit and a span. (A cubit was the distance of the forearm from the elbow to the top of the longest finger. How long is that on your arm? On a man's arm). Measure it out. How tall do you suppose Goliath was? Do you wonder that he was called a giant?)

He had a helmet of brass upon his head, and he was armed with a coat of mail; and the weight of his coat was five thousand shekels of brass. (This would be about one hundred and eighty-five pounds in our scale of weights). And the staff of his spear was like a weaver's beam; and his spear head weighed six hundred shekels of iron; and one bearing a shield went before him.

And he stood and cried to the armies of Israel, and said to them, "Why are ye come out to set your battle in array? Am I not a Philistine, and we a servant of Saul? Choose you a man for you, and let him come down to me, and if he prevail against me and kill me, then will we be your servants; but if I prevail against him and kill him, then shall ye be our servants and serve us." And the Philistine said, "I defy the armies of Israel this day; give me a man that we may fight together."

When Saul and all Israel heard these words of the Philistines they were dismayed and greatly afraid.

Now the three eldest sons of Jesse had gone and followed Saul to the battle. Then said Jesse to David his son, "Take now for thy brethren this measure of parched grain and these ten loaves and run to the camp of thy brethren and carry these ten cheeses to the captain of their thousand, and look how thy brethren fare, and bring back a token of their welfare."

So David rose up early in the morning, and took the presents and went as Jesse had commanded him; and he came to the barricade of waggons, as the host was going forth to the fight. For Israel and the Philistines had put the battle in array, army against army. And David left his presents with the keeper of the baggage and ran and greeted his brethren. As he talked with them there came the champion, Goliath, out of the armies of the Philistines, and spoke the same words, and all Israel when they heard him fled from him and were sore afraid.

The men of Israel said, "Have ye seen this man that is come up? Surely to defy Israel he is come up; and it shall be that the man who killeth him, the king will enrich him with great riches and will give him his daughter and make his father's house free in Israel."

Then David spoke to the men that stood by him, saying, "What shall be done to the man who killeth this Philistine and taketh away reproach from Israel—"

And Eliab, his eldest brother, heard when David spoke to the

men and his wrath was kindled against David and he said, "Why camest thou down hither— I know thy pride, for thou art come down that thou might see the battle."

But David said, "What have I now done? Is there not a cause?"

And when Saul heard what David had said he summoned the boy. David said to Saul, "Let no man's heart fail because of him, thy servant will go and fight with this Philistine."

But Saul said to David, "Thou art not able to go against the Philistine to fight with him, for thou art but a youth and he a man of war from his youth."

Then David said to Saul, "Thy servant kept his father's sheep and there came a lion and a bear and took a sheep out of the flock, and I went out after him and smote him and rescued the sheep. Thy servant smote both the lion and the bear and this Philistine shall be one of them, seeing he hath defied the armies of the living God. The Lord delivered me out of the paw of the lion and the bear, and He shall deliver me out of the hand of the Philistine."

Then Saul said to David, "Go, and the Lord be with you." So Saul clad David with his own apparel and put a helmet of brass upon his head and he clad him with a coat of mail. David girded his sword upon his apparel and he tried to go but in vain, for the armour was too heavy. He said to Saul, "I cannot go with these. I have not proved them." So David put them off him.

Then he took his staff in his hand and chose him five smooth stones out of the brook and put them in the shepherd's bag which he had and his sling was in his hand as he drew near the Philistine. The Philistine drew near to David and said to him, "Am I a dog that thou comest to me with staves?"

Then David said to the Philistine, "Thou comest to me with a sword and a spear and a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou has defied. This day will the Lord deliver thee unto my hands . . . that the earth may know that there is a God in Israel. . . . For the battle is the Lord's and He will give you into our hands."

And then it came to pass that the Philistine rose and went forth to meet David, and David went forth to meet him. And David put his hand in his bag and took thence a stone and slung it and smote the Philistine in his forehead and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and a stone and smote the Philistine and slew him, but there was no sword in the hand of David.

When the Philistines saw that their champion was dead, they fled. And the men of Israel rose and shouted and pursued the Philistines until they came to the valley and to the gates of Ekron.

So David became the champion of the Israelites.—Adapted from "The Master Library."

"Why did you like the story? Would you like to read it yourself?" Tell the children where they may find it. "Ask mother or father to read it to you." Tell them of other good stories in the Bible.

Talk with the boys for a few minutes about trees. Have a few leaves of a cone or a tree seed in class. Show the class and ask which tree they came from. Perhaps they cannot answer. Ask them to bring some leaves, cones or seeds to class next week. Tell them that you will then go on a little tour and identify the trees from which they came.

Right here is a splendid opportunity to teach a lesson in social relations. Certainly trees growing on lawns or near homes should not be molested.

The same idea may be used in the girls' groups, using flowers instead of leaves.

"Second Week—Snowdrops."

"BLESSED ARE THE MERCIFUL."

Policeman Garvey was pacing slowly along his beat one summer afternoon, when he noticed a dog lying on the pavement close to the curb stone, and, pausing to look at it, discovered that one of its legs was limp and broken. The poor creature gazed up at him so imploringly that he could not find heart to follow his first impulse and end its sufferings with a blow of his club. The street being a quiet one, he resolved to wait until someone might come to claim it. When he returned, however, it was still in the same place and three boys were bending over it. Two of them were evidently newsboys, with their bundles of papers under their arms, and the third held fast to the handle of a large empty basket.

"Poor doggie!" said one of the newsboys, patting the black silken head; but he stopped only a moment, and then, with his comrade, ran noisily down the street, crying, "Here's your mornin' papers! 'Post' and 'Tribune.' Latest news from Washington."

The boy with the basket still lingered, and Policeman Garvey paused to see what he would do.

"Poor little fellow!" said he, stroking the dog's soft hair, "How I wish—" and turning at the sound of a step behind him, he looked into the policeman's kind eyes.

"Oh, sir," said the boy touching his hat, "What will become of him?"

"I suppose," was the answer "that if there is nobody to take him, I shall have to put him out of the way."

"Oh! that would be dreadful. See how his eyes beg! I would take him home myself."

"Where do you live, my lad?"

The boy named the street and number:

"So far as that. 'Twould be a tough life for ye."

"Oh! but I don't mind that. If it wasn't for the basket. But—" his face lighting—"Maybe I could lay him in the basket and carry him that way."

"I believe you could," said the policeman. "Let me help you."

The dog whined a little with the pain of being moved, but he was very docile and gentle, seeming to comprehend that they were trying to help him. When he had been with some difficulty, settled in his narrow quarters, the boy took firm hold of the stout basket handle, and, bidding the policeman good-day, walked steadily and carefully away. At first he went on quite easily, but long before he passed over the mile and a half pavement which stretched before him, his arms had grown very tired, and he was glad enough indeed to open the door of the little tenement which he called home. A white haired old lady, dressed in a neat, though sadly faded gown, came forward to meet him, but her gentle smile of welcome changed to a look of wonder at sight of the living contents of the basket.

"Why, Johnny, dear, whatever have you got there—" she asked.

"Only wait a minute, grandma, until I can take him out, and then I will tell you about it."

The old lady brought a bit of ragged blanket, and when the poor dog had been laid comfortably upon it, Johnny poured out his story.

"Just see how patient and loving he is!" said the boy, as the creature licked his hand. "I couldn't leave him there to be killed, could I, Grandma?"

"It would have been a very hard thing to do," said the old lady slowly, "but—"

"But what, Grandma?"

A mist gathered over the mandmother's spectacles.

"I can't bear to say it, but, truly, Johnny, I don't know how we are going to feed the poor dog."

"I thought of that, Grandmaa" said the boy in a low voice, "but I am going to give him part of my own bread and milk."

"Poor laddies!" said the grandmother, and her voice trembled,

"you do not have any too much for yourself; but you shall do as you like."

The grandmother had been a famous nurse in her day, and she and Johnny together made from some bits of kindling wood a little pair of splints for the broken limb, and bandaged it snugly—the dog looking on all the time with eyes that said, "Thank you!" as plainly as any words could have done.

A week passed by. The dog had proved himself a very bright and winning little fellow, and the tap-tap of his tail on the floor made a pleasant welcome for the boy, who was often sadly tired from running upon errands, or more weary still with standing on the street corners, vainly trying for the "job" which nobody would give him. This time he had been to the bakery to fetch a loaf of bread for supper, which a girl who had waited upon him had wrapped in a piece of newspaper. His grandmother was glancing over the pages. As she was about to fold it, she suddenly exclaimed:

"Read this, Johnny."

"STRAYED—From 99 Chestnut Avenue, June 7, a black and tan terrier, medium sized, and answering to the name of 'Prince.' A liberal reward will be given for his return to the owner's residence."

As he pronounced the name "Prince," the dog sprang up as quickly as his injured leg would allow, and standing upon the remaining three, wagged his tail curiously, cocked his tal-cropped ears, and uttered a sharp bark of delight.

Johnny's countenance fell.

"Oh, Grandma! It must be my doggie! And I've got to loving him so! It was only two blocks from Chestnut Avenue that I found him."

"Don't feel bad, deary! Think how much worse other little boys or girls may have been missing him," said the grandmother gently.

"Prince, Prince," said Johnny in a trembling voice.

The dog's brown eyes danced, and he tried vainly to leap up to the boy's hand.

"I shall have to carry him back, Grandma."

"Yes, dear, I think you will."

That afternoon, Johnny, with the dog in his arms, rang the door-bell of a very beautiful house. The maid who came to answer the ring, cried out at the sight of him:

"Why, it's our Prince!"

At the sound of her voice, a lovely girl, dressed all in white, came flying down the long, carved staircase, and held out her arms to the dog, which struggled out of Johnny's grasp with whines of half frantic pleasure.

"Papa, Papa, come here," cried the little girl.

Johnny was brought in to be questioned and thanked.

"Who taught you how to bandage the leg so nicely?"

"My grandmother helped me," said Johnny. The gentleman took a bright five-dollar gold piece from his pocket and held it out.

"Oh, sir," said he, and the tears stood in his eyes, "I don't want to be paid! I loved the doggie!"

The look of surprise on the gentleman's face turned to something very gentle and kind.

"Tell me about yourself and your grandmother, my boy," he said so persuasively that before Johnny knew what he was doing he had told the whole story of their poverty, of grandmother's rheumatism, which made her find laundry work so hard for her, and of his discouragement of being unable to get employment by which he would be of more help to her.

"I want a boy to keep my office tidy, and to run errands for me," said the gentleman. "Would you like the place?"

"Oh, sir," said Johnny, and burst out crying.

"There, there, my boy," said the gentleman soothingly, "I know what you want to say. I will expect you to-morrow morning at nine o'clock." And he gave Johnny a card with his name and business address upon it.

Johnny is a young man now, and he has been for some years private secretary to the distinguished lawyer whose faithful office boy he began to be so many years ago. The dear old grandmother is living still, tenderly beloved and attended in the pretty home which her boy has made for her. "The best investment I ever made," he says sometimes, laughingly, "was when I shared my supper with a wounded and suffering animal."—*Humane Journal*.

"Second Week—Kowhai(s)."

Thought: "Do something for each other,
Though small the help may be;
There's comfort oft in little things,
Far more than we can see."

Two of the most important things in all the world are, first, to love our Heavenly Father will all our hearts; and second, to love our neighbours as ourselves. Whom do we mean when we say "our neighbour?" What are some of the things we can do to show our love—

Sing "Let's Be Kind to One Another." Primary Song Book, page 58; also in the Sunday School Song Book, page 239.

Story: "The Children Who Shared."

I read a story the other day about a group of children who lived in a small village where a queer little Baker came one day and set up his shop.

They were glad to see him and stood around watching him mould the loaves. He moulded them in every shape and size, and as he worked he sang this little song:

"Buy my loaves of brown and white,
Moulded for the child's delight.
Who forgets another's need,
Eats unthankful and in greed:
But the child who breaks his bread
With another, Love has fed."

By and by, when the loaves were ready, the little Baker called:

"The loaves are ready, white and brown,
Come buy and eat,
But only Love can make them sweet."

The children flew like leaves blown by the wind at his call, and laid down their money on the long white table.

The biggest boy put down a silver coin and snatched up the largest loaf he could find and hurried off to eat it all alone.

The impatient boy pushed and crowded till he reached the table and snatched the loaf the baker offered without one word of thanks. Many of the others did the same, while many stood around looking on wistfully, for they had no money to buy.

When the crowd grew less a gentle lad came and giving his pennies he bought loaves for all who remained. The littlest girl and the lame boy shared a loaf with each other and when they broke the tiny loaf it seem to increase in size till there was enough to give all a taste.

But now the biggest boy was back again with those who had snatched their loaves without a word of thanks. He frowned and said:

"Our bread is sour, sodden and heavy. We want good bread like the lad there with the children."

But the Baker shook his head and said, "You choose in haste as those choose without no thought of sharing. I cannot change your loaves. I cannot choose for you. I shall come again, then you can buy more wisely."

Then these children went away, sad and unhappy.

But the children with the gentle lad sat eating their bread with happy laughter and each tiny loaf was broken into many pieces as they shared with each other; and to them the bread was fine as cake and sweet as honey.

Let the girls dramatise this story for next meeting. They may get in a group and work it out by themselves during the week. They will enjoy it.

HEALTH HINT: Take a few minutes for a rest period half-way through your meeting and take some good posture exercises, also sing a song.

Good posture is essential if our clothes are to look well on us. Someone has put it this way, "We need a good clothes rack on which to hang our clothes."

Bad posture not only looks bad, but is bad, for it pushes all our vital organs downstairs, so to speak, when we slump.

In correct posture we hold our chests high, our chins a bit in, also our abdomen. The chest leads and the abdomen follows. Take this position then rise on balls of feet and rest slowly back on heels and swing arms gently. This will rest cramped muscles and relieve tension.

Second Week.

This month let us help the boy to recognise and appreciate the trees of his own locality.

"If the Nation Saves the Trees, the Trees will Save the Nation."

"Our civilisation is so dependent upon forest products that we cannot do without them. Teachers must do their part in establishing firmly in the minds of the school children the accepted policies of modern forestry."

One time there was a seed that wanted to be a tree. That was more than fifty years ago—a hundred perhaps.

But first there was a great, bare granite rock in the midst of the Dendall Woods. Little by little lichens ate into the rock, and the dust from the squirrel's paw, as on the rock he sat eating a nut, with fallen leaves, crumbling and rotting and perhaps the decayed shell of the nut—these finally made earth enough in the hollows of the rock for some mosses to grow and for the alum roots, the tough saxifrage flowers to flourish, and then for pretty rock ferns to grow.

One by one the lichens, mosses and ferns withered and turned to dust; until, after years and years there was enough to make for the little feathery birch seed that came flying along one day, in a bed of soil.

The sun shone softly through the forest trees; the summer rain pattered through the leaves upon the seed till it felt wide awake and full of life. So it sent a little pale green stem up in the air and a little white root down into the shallow bed of earth. But you would have been surprised to see how much the root found to feed upon it only a handful of dirt.

In the soil the root sucked away with its little hungry mouth till the pale green stem became a small brown tree and the roots grew tough and hard.

So, after a great many years there stood a tall birch tree as big around as your body, growing right upon a large rock, with its big roots like a queer sort of a wooden cake, striking into the ground on all sides of the rock.

Now, I do not believe there was ever a boy in this world who did not become what he wished to be if he tried as hard to grow into a wise, or a rich, or a good man, as this birch seed did to grow into a tree. And I don't think anybody who hears the story of the birch tree growing in the woods of Wendall need ever give up to any sort of difficulty in his way, and say, "I can't." Only try as hard as the tree did and you can do everything.—Francis Lee.

HEALTH HINT:

I always try to get my share
Of exercises, and good fresh air,
And sweet, sound sleep, because I know
I need them all to make me grow.

"Third Week—Snowdrops."

This week you may continue the animal picture colouring and cutting. "Everything in Readiness," is a fine motto for activity periods.

Open the class with songs and prayer. Let the children tell of their animal pets at home.

Story: "A Rainy Day."

Sally's mother bought her a kitten. It was as yellow as the sun. What do you think Sally called her new pet? Sunshine! Did you ever hear of a cat called Sunshine?

One day it rained and rained. Sally played for a while and then she read for a while. At last she became very tired of staying indoors all day long. She wished the rain would stop so that she might go out and play.

While she was fretting, Sunshine came running into the room. The kitten had a long string in its mouth. Sally took one end of the string and pulled it. The kitten thought that his was a fine game, and it pulled as hard as it could. Sally thought this was fun, too. She stopped fretting and laughed at her kitten.

Just then Sally had an idea. She asked her mother for two empty spools, and she tied one to the end of the string. Then she shook the string in front of Sunshine, and how that kitten jumped about! It even stood on its hind legs and patted the spools with its yellow paws.

Sally played with her pet for a long time, and when she looked out of the window again the rain had stopped. The sun was already drying the wet grass, and soon she and Sunshine went out to play.

The teacher will make the following statements and let the children tell whether each is right or wrong.

1. Sally's father bought her a kitten.
2. She named it Sunshine.
3. One day it rained and rained.
4. Sally wanted to stay in the house.
5. She played with Sunshine.
6. Sally put two spools on the string.
7. Mother pulled the string.
8. Sunshine jumped up and down.
9. Sunshine broke the string.
10. The sun dried the wet grass.
11. Sally and Sunshine went outdoors.

Singing Game—Looby Loo. (Music in "Twice 55.")

The play is about a boy who took a hot bath every Saturday night. One night the fire went out and he had to bathe in cold water. (Leader relates this story). Each player represents the boy. "Here we go, Looby Loo." All join hands in a circle and skip to left, repeating this after each verse of pantomime. ("I put my right hand in") Pantomime. Stand facing centre, put right hand in toward centre, gingerly; snatch it out, shake it vigorously and turn in place. Repeat as indicated by words of succeeding verses. On last verse all jump into centre, out again, shake themselves, turn and finish with a hand clap or whoop.

"Third Week—Kowhai(s)."

COURTESY: "CONSIDERATION FOR OTHERS WHILE ON TOUR."

... Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think of these things.—Phil. 4:8.

Once I knew a little girl,
 Very plain;
 You might try her hair to curl,
 All in vain.
 On her cheek no tint of rose.

Pallid and blushed, or sought repose,—
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain
Heaven sent;
So full many a beauteous thing
In her young soul blossoming,
Gave consent.

Every thought was full of grace,
Pure and true;
And in time the holy face
Lovelier grew;
With a heavenly radiance bright,
From the soul's reflected light,
Smiling through.

So I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth,
And this beauty, not of earth,
Will endure.

THOUGHTS FOR THE DAY.

"Make yourselves nests of pleasant thoughts. None of us yet know what fairy places we may build of beautiful thoughts, . . . houses built without hands for our souls to live in."—John Ruskin

"Narcissus."

In the long ago there lived a beautiful boy with a beautiful name, Narcissus. He had curly hair and starry eyes. He was strong and graceful. But he did not know how to love. Wonderful flowers grew all about him, but he did not love them. Beautiful birds flew over his head, but he did not love them. Kind friends cared for him, but neither did he love them.

He had a little playmate named Echo. She, too, was fair-haired and starry-eyed. She loved him dearly. But Narcissus did not love her. This made little Echo very unhappy and, at last, she went away. Then Narcissus missed his little playmate and wandered here and there looking for her. He remembered that she loved him, and he began to feel sorry that he had not loved her.

As Narcissus went on, he came to a fountain. Stooping over to drink of the pure, clear water, he saw for the first time, his own face. He did not know that he was looking at himself, but thought that he saw the curly hair and starry eyes of his little playmate, Echo. His great longing for his little companion made him look and look until love came in'o his heart. He called softly, "Echo, little Echo, come back to me. I love you. I love you." And this is the way that Narcissus learned to love.

Still Echo did not come, so Narcissus, looking at the lovely, starry-eyed faced, stepped down into the fountain to find her. He did not find her and he did not return. But all around there sprang up beautiful star-like flowers that people call Narcissus. When boys and girls see Narcissus flowers growing in the grass, like beautiful stars, they may think of them as the flowers of love that blossomed at last in the heart of the littleboy Narcissus in the long ago.

QUESTIONS.—1. Describe the beautiful little boy, Narcissus. 2. Tell about his neighbours and friends. 3. What was there strange about Narcissus— 4. What was his little playmate's name? 5. Why

did Narcissus not love her? 6. What happened to her? 7. When did Narcissus begin to love little Echo? 8. Did he find her? 9. Have you ever seen the lovely white flowers that blossomed by the fountain and are now called Narcissus— If so, describe them. 10. Why do people call them Narcissus.

HEALTH HINT.—Have the girls sing the posture song they learned last week and have them try this good posture exercise. Have them stand against a wall, feet slightly apart, about four inches from the wall. Rest head, shoulders and hips against the wall, then try to make the small of back touch wall also, keeping chest well up. Test by slipping hand between wall and small of back (waistline).

Talk with the boys about the uses of trees. Call attention to the many things made from wood. Some pictures of boats, both sail boats and ocean liners may be shown. Perhaps the boys would enjoy making a little boat.

"Third Week—Kauri(s)."

"FOURTH WEEK—HANDWORK."

SUNDAY SCHOOL

Church Sunday School Presidency.

George D. Pyper, Milton Bennion, George R. Hill,

N.Z. Mission Sunday School Presidency.

Hohepa M. Meha Eru T. Kupa James Elkington

"CONCERT RECITATION FOR AUGUST"

First Peter
Chapter 5—Verse 6.

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time."

"KORERO A NGAKAU MO AKUHATA"

Pita Tuatahi

Te 5 o nga Upoko me te 6 o nga Rarangi.

"Na, whakapapaku iho koutou i raro i te ringaringa kaha o te Atua, kia whakateiteitia ake ai koutou e ia i te wa e pai ai."

MAHI KURA HAPATI

Tumuakitanga o nga Kura Hapati o te Hahi.
George D. Pyper, Milton Bennion, George R. Hill,

Tumuakitanga o nga Kura Hapati o te Mihana.
Hohepa M. Meha Eru T. Kupa James Elkington

Prelude

8 ft. and 4 ft. off 2 ft.

Sacrament Gem for AUGUST

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

Postlude

Moderato. TRACY Y. CANNON.
8 ft.

To The Chorister

"Precious Saviour, Dear Redeemer" - - - - Page 19

Ki Nga Kai Whakahaere o nga Himene

"He Kainga Pai te Kura Hapati" - - - - Page 30.

"TE TOHUNGATANGA O MEREKIHHEREKA."

"He mea whakamaori na Tukotahi Ranana i runga i te whakahau a Erata Elwin W. Jensen. Ko enei korero i puta mai i roto i nga wharangi o te "Improvement Era" wahanga 38, nama 6 me te 7, na Tiunaki Hoani Teira i te 7 o nga ra o Mei, 1847."

Kei roto i te ao i tenei wa nui atu te porarururu mo te mana e mauria nei e te Hahi Momona. Ara te mana o te Tohungatanga o Meretihereka. Ko te patai a te ao—"Heaha te Tohungatanga o Meretihereka, ara, heaha te tohungatanga," Me whakautu poto e ahau penei. Ko te kawanatanga o te Atua kei raro nei, te mana o nga whakahaeretanga o te whenua tae atu ano ki o te rangi. No te mea ma tenei mana ka ahei ai nga mea katoa e awahi ana i te tika i te pono e arahi ki te tutukitanga. Ko te mana tenei kua homai e te Atua kia taua ki te tangata hei hononga atu ki nga mea tapu me nga mea nunui o te rangi. Ma tenei anake ka tutuki ai nga honohononga o tenei ao ki tera ao. E kite ai tatou a te wa e huri atu ai tatou e tomo ai ki te ao Tikitiki-o-Rangi. Kei konei nei te tino kawanatanga o nga kawanatanga katoa. E rite ai ki ta Ihu i mea ra ki ana Apotoro—"Kia tae mai tou rangatiratanga ki te whenua kia rite ano ki to te rangi." Hei taua wa ra ano ka tutuki ai te kotahitanga me te rangimarie. E ringihia putua mai ai te wairua o te Atua ki runga i nga kikokiko katoa; e takototahi ai te raiona raua ko te reme. Hei reira ra whiwhi ai te ao ki te kororia pararaiha; e tutuki ai te kaupapa o te orokohangangamai o te ao nei. E rongo ai e waiata ai nga mea katoa i te rangi i te whenua; kia whakahonoretia te kororia me te kaha ki Aia e noho mai ra i te Torona, a ki te Reme ake ake. Ma reira e taea ai enei mea katoa te whakatutuki, me matua whakatu te kawanatanga, te mana tapu o te Atua ki runga ki te whenua hei honohonotanga atu ki o te rangi. E hui ai te whenua me te rangi kia taeaai te kotahitanga. E mahi tahi ai nga teina me nga tuakana kia tika te poropititanga; e kore ratou e tae ki te tino mehuatanga ki te tino rangatiratanga me matua tae ra ano ki te kotahitanga.

He nui noa atu nga wawahanga, me nga turanga me nga karangata kei roto i te Tohungatanga, engari kotahi tonu te Tohungatanga. Ahakoa rereke te whakahaeretanga o nga mahi o ia ropu o ia ropu ko te mana ia kotahi tonu. E kore hoki te taringa e mea ake ki te kanohi kahore oku hiahia mou, a te wae-wae ranei ki te ringaringa. Kia rite katoa te mahi ewhiwhi ai tatou ki te honoretanga o te Atua. I roto i aku haere haeretanga kei te kite au i te ahua o taua o te tangata ka whakawhiwhia ana ki te tahi mana nuiatu te whakamanamana me te whakarangatira. Na kei te he tenei, ko te korero a te Karaiti—"Tukua te mea nui rawa o koutou hei pononga mo te katoa." Tena ko te papa kei aia te mana mo tona whanau, engari, kei te whakarangatira ranei ia? kahore! Kei te mahi ke ia kia tipu tona whanau. Ko te tangata kei aia nei te mana tapu o te Atua e mahi ana i runga i te aroha i te wehi ki te Atua i runga ano hoki i te ngakua papaku e whiwhi ia ki te rangatiratanga o te Atua. No reira ahakoa

We wish to take this opportunity to again acknowledge through Te Karere our thanks to them and wish them happiness and success in their future endeavours.

APOSTLE SMITH AND PRESIDENT HARDY SEND GREETINGS

Editor's Note:—This article was written by Apostle George Albert Smith and Elder Rufus K. Hardy during a brief stop at Auckland. The two church officials had just arrived after visiting the California, Hawaiian and Samoan missions of the Church of Jesus Christ of Latter Day Saints and were awaiting to depart for Australia. They will return to these shores to take part in Hui Tau observances.

TO THE SAINTS:

"We are pleased indeed to be here and see again our friends in these two islands of New Zealand and will be happy when we return and visit for a greater length of time.

The missions we have thus far visited have all shown rapid growth during the last few years. We feel that this is due principally to the greater participation in church activities by the younger generation as reflected in the relatively large enrollments in Sunday Schools, M.I.A. meetings and other church auxiliaries. This unusual participation of the youth of the church is attracting favourable attention of many people. William Miller Collier attorney general for the United States recently said to us: "I don't understand how you members of the Church of Jesus Christ of Latter Day Saints can bring into activity so many young men and women. We would give anything in our organisation to create the same interest and activity."

It is a great pleasure to see President Woods, his wife and daughter after three years. We were delighted to bring with us Elder Matthew Cowley, his wife and daughter, who will assume the responsibilities and duties which have been so ably performed by President and Sister Woods and their daughter in the past.

Elder Cowley will assume the presidency of the New Zealand mission and is well qualified for his work. He has an exceptional knowledge of the Maori language and is beloved by many people with whom he laboured while on a mission here from 1914 to 1919.

We are looking forward with keen anticipation to meeting with all our friends at Hui Tau and expect to see many splendid representations. We are grateful, indeed, to Princess Te Puea, who has opened her Pa at Ngaruawahia to us. This is the same district in which Elder Hardy laboured for many years and where he grew to love and respect its people.

Apostle Smith has been thrilled by this his first visit among the Polynesian people. He knows that they are of the same heritage as the American Indian.

Our love and best wishes go out to you until we meet again.

George Albert Smith.

Rufus K. Hardy

Notes From The Field

With the arrival of six new Zion Elders the Secretary's office announces the re-opening of two mission districts and the transfer of several Elders to new fields of labour.

The new Elders include Leslie Delbert Ailen of Tremonton, Utah; Athol Borner Fitzgerald of Heber City, Utah; Gerald Penrose Langton of Salt Lake City; Willard James Anderson of Alberta, Canada; Robert Lewis Beesley of Clinton, Utah; and Jesse Taylor Later of Venice, California.

The transfers follow:

Elder Hutchinson and Elder Beesley to Taranaki district; Elder Brown as senior Elder with Elder Kirkland at Lawrence Bay; Elder Wilford E. Smith with Elder Anderson in Taupo section; Elder Bigler as president of Waikato district, with Elder James; Elder Crawford as president of Auckland branch and district; Elder Maurice J. Smith and Elder Cobbley to Mahia district; Elders Fitzgerald and Langton to Hauraki district; Elder Allen to Bay of Islands and Elder Later to Poverty Bay.

Elders Hovey Aldous Lambert and Raymond Blackmore have been transferred to Dunedin in South Island.

President Mathew Cowley announces the postponement of the Hui Pariha at Opoutama originally scheduled for March 5 and 6. The Hui will be held March 11 and 12.

President Woods, his wife and daughter, Janet, left on February 23 on a short tour of North Island. They planned to visit with their many friends before sailing March 7 for their home in the States.

President Cowley attended his first Hui Pariha at Horo Horo, February 19 and 20 since his arrival.

Fine meetings were conducted by officers of the Mutual, Primary, Sunday School, Relief Society, Genealogy and Priesthood. A feature of the Hui was the unveiling of a monument to Turi Kara Kapene by the Rev. Huata of Wairoa, H.B.

Many representatives from other districts attended as well as several Elders.

Hui Tau tickets may be purchased from your District Elders for seven shillings and sixpence (7/6) each.

Sister Eiva Taylor Cowley, wife of President Cowley, was set apart by general Church Authorities to preside over the New Zealand Mission Relief Society organisations, and is planning to take over her new duties immediately.

Jewel Cowley, 12-year-old daughter, will attend school here.

M. I. A. DEPARTMENT

IMPORTANT TO THE M'MEN.

M'Men leaders and members, remember that you must know the M'Men Pledge given in your M.I.A. Handbook before you will be eligible to compete at Hui Tau.

M'Men Pledge.

"In order that my life might render the finest service to humanity, I sincerely pledge my best efforts to keep myself clean to fearlessly oppose wrong, to learn modesty and manliness, and to obey the rules of true sportsmanship."

For the month of March there are five Tuesdays. Remember the fifth day is for social activity. Try and make this first fifth Tuesday Social a bigger success than even your opening night of the year. Go to it and see that we hear good reports from all the Mutuals through the Mission about this Big Social Night.

For the month of April there will be only two lesson periods. The first Tuesday and the last Tuesday. The second is very close to Hui Tau and maybe some of you will leave that day to come to Hui Tau, and those who can use that day use it for practice or competitive night or something of that order. The third Tuesday is the Tuesday immediately following Hui Tau, and it has been thought to rest from Mutual work that night.

PRIMARY ASSOCIATION DEPARTMENT

SPECIAL NOTICE.

The Mission Primary Board would like, through Te Karere, to wish the newly organised Primary at Judea, Tauranga, every success in their work. May the Lord Bless you who are in office, with wisdom and foresight, with knowledge and patience, that you may accomplish much good in your Branch and District. Also, we would like to extend our congratulations to the newly organised District Presidency, for the Hauraki district. Give of your best, and you will be rewarded in the success of the primaries in your District.

In this issue of Te Karere, we thought it would be just as well to let you have a revision of the handwork which will be required at Hui Tau for the competitions. There is no variation from last year's requirements, and they are as follows:—

Snowdrops—A hotwater bottle cover.

This may be made from any woollen material, or may even be knitted if the little ones are capable of doing it themselves.

Kowhai.—An embroidered apron.

This may be embroidered with their symbol—the yellow kowhai, or in any other design they may wish to do. The embroidery, to be done by the children themselves, and in coloured cottons.

Kauri—A bread board.

This may be just as plain as the boys like, or if they are able to do any fancy carving on it, so much the better, but the work must be their own.

Sisters of the Primary, let me stress this point most forcefully. All the above articles **MUST** be made entirely by the children themselves. It will be necessary of course, for the teacher to offer advice, and to even illustrate and show the method etc, but the main part of the work is to be done by the children. Any articles done by teachers or officers will not be permitted to compete in the Hui Tau competitions, that is definite. After all, what is the handwork for? Not to gain the prize at Hui Tau, though that is a desirable object, but the main idea is that the children may be taught to do these things themselves, that they may become useful with their hands and active with their brains, in making from little material, articles of use. So please heed these words, and see that the children are taught to do it themselves. We will leave it to you. Branches, if there is anything you would like to know, further, please communicate with your District Presidency, who will get in touch with mission Headquarters.

Good luck with your Hui Tau Competition, and each and every officer, please strive extra hard, to be at Hui Tau this year.

(Continued from page 91)

One day when they were crossing the meadow behind the house, a bird flew up near the path. They began to look and in the midst of the tall grass at the foot of the meadowsweet bush, they found a nest with tiny eggs. It was the home of a pair of vesper sparrows. After their discovery the children watched the nest every day, but were so careful not to disturb the mother bird, that she lost her fear and allowed them to come quietly within a few feet of her. But early in the spring, a party of haymakers appeared. The children were in distress. They ran to the house in tears to tell how the mowers would spoil the nest and kill the birds. But He who is the Father of sparrows as well as of children was watching it all. Into the minds of the children He flashed a thought. With a shout they rushed forth to the men to beg them to spare the nest. "But how shall we know where it is?" "We shall mark the spot," said the children. "All right," was the reply. From the house, the children brought a little flag such as is used to mark the graves of veterans, and planted it beside the meadowsweet bush. On came the mowing machine. The next swath would bring destruction, perhaps death to the brooding mother. But at the sight of the flag, the driver reigned his horse aside. He was too patriotic to molest even a bird's home, which was under the protection of the flag.

Fourth Week—All Groups.

Revision of lessons, and Hand work.

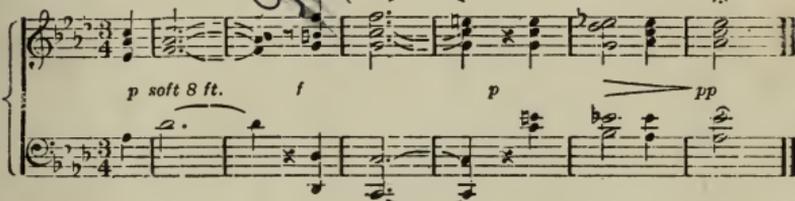
Se wia Kara. Se wia Kara

Janie
Smd
Janet
Glad
Blond

SUNDAY SCHOOL

Glades
School

Prelude



SACRAMENT GEM.

May we be among the number
Worthy to surround the board,
And partake anew the emblems
Of the suff'rings of our Lord.

Postlude

Arr. from SCHUBERT
by T. Y. C.



CONCERT RECITATION.

" Luke, chapter 16 verse 15."

" And he said unto them, Ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God"

KO TE KORERO A NGAKAU.

"Ruka, te 16 o nga upoko, te 15 o nga rarangi."

" Na ko tana meatanga ki ratou, Ko koutou te hunga e whakatikatika ana ia koutou ano i te aroaro o nga tangata; ko te Atua ia e matau ana ki o koutou ngakau; ko te mea nui hoki ki nga tangata hei mea whakarihariha ki te aroaro o te Atua."

To The Chorister

"Joseph Smith's First Prayer" Page 41

Ki Nga Kai Whakahaere o nga Himene

"He Tetere kei te Tangi" Wharangi 42

Janie
Janet
Glad
Blond

MAHI KURA HAPATI

KO TE KARANGHE MAORI AKORANGA ME NGA KAWENATA

"RATAPU TUATAHI"

Akoranga 76.

Whakaaturanga: Akoranga me nga Kawenata 72.

1. Te whakaritanga ia Neura Witini hei paopapa mo Katarani.
 - a. He whakaaturanga mo nga mahi ma te Pihopa.
 - b. Mo nga tohutohu mo te hunga e whakakaka ana ki Hiona.
- NGA PATAI: 1 Ko wai i whakaturia hei pihopa mo Katarani?
2 Whakatakina nga mahi ma te pihopa?

"RATAPU TUARUA"

Akoranga 77.

Whakaaturanga: Akoranga me nga Kawenata 73.

1. He whakakitenga ki nga kaumatua e tatari ana ki te Hui Tau kia mohio ratou me pehea ratou tae noa ki te Hui Tau ka tu ki Amuhata, Ohaio.
 2. Te whakautu mai.
 - a. Me kauwhau ratou i te rongopai tae noa te Hui Tau.
 - b. Me haere tonu hoki te mahi whakamaori a Hohepa Mete me Hirini Rikitana.
- NGA PATAI: 1. He aha i puta mai ai tenei whakakitenga?
2. Pehea te tohutonou mai kia Hohepa Mete ta-maiti me Hirini Rikitana?
3. He aha te tikanga o tenei korero "Whitikiria o korua hope, a kia whai whakaaro? (Tirohia a 1 Pita 1: 13).

"RATAPU TUATORU"

Akoranga 78.

Whakaaturanga: Akoranga me nga Kawenata 74.

1. He whakamarama i te upoko 7, rarangi 14 o Koriniti tuatahi.
 - a. Mo te kotinga o te kiri matamata o nga tamariki.
 - b. Ka puta ake he tautohenga mo te kotinga.
 - b. Ka puta ake he tautohenga mo te kotinga.
 - c. Mo tenei ahua ka puta ake te tuhituhinga a te Apotoro.
- NGA PATAI: 1. Me pehea e whakatapua ai te tane whakaponokore te wahine me pehea hoki te wahine whakaponokore e whakatapua ai e te tane whakaponokore?

2. He aha i ki ai nga Hurai he tapu kore nga tamariki kahore e kotia ana?
3. Pehea e tohutohu mai a Paora te Apotoro mo tenei ahuatanga?
4. Na te Ariki ranei enei tohutohu a te Apotoro nana ake ranei?
5. E ai te whakamarama i konei pehea ana nga tamariki nonohi?

"RATAPU TUAWHA"

Akoranga 79.

Whakaaturanga: Akoranga me nga Kawenata 75.

1. Te whakahau a Te Ariki kia whakarongo nga kai kauwhau ki Aia.
2. Te karangatanga i te hoa mo tenei me tenei o ratou.
3. Nga tohutohu ki tenei me tenei o ratou.

NGA PATAI: 1. He aha te tikanga o tenei kupu te "Arepa me te Omeka?"

2. Me pehea te kauwhau a te hunga kua tonoa nei?
3. Ina u ratou ki tenei mahi he aha te utu e whiwhi ratou?
4. Me pehea te ahua ma ratou ki nga whare e tomo ai ratou kahore i manaako mai kia ratou?
5. Pehea hoki ki te hunga e manaako mai ana?

"TE WHARANGI O NGA PATAI."

He ahua maha tonu nga hopu i tae ake ki te Tari o Te Karere mo nga "patai" e rua i whakahuaina i roto i Te Karere o Hanuere o tenei tau, a i roto ano i te taanga o Pepuere. Kaati ra, kei te whai ake nei nga hopu me nga whakaaro a nga tuakana mo aua patai.

Mo Te Patai Tuatahi.—“Whakamaramatia mai nga take timata o roto i te whakaritenga o te Tohungatanga o Arona? (Te tino timatanga o taua tohungatanga me te tohungatanga i nga Riwai?)

E mea ana a **Sister Karo Hapi** o te Peka o Mangere, Akarana, “Kei roto i te Akoranga me nga Kawenata 107:6 e whakaatu ana te whakahuanga tuatahitanga o tenei tohungatanga ara te tohungatanga o Arona. I whiwhi hoki a Arona i taua mana ia Mohi i tona tuakana.”

Ko te whakahoki a **Toke Watene** o te Peka o Kirikiri, Hau-raki, e mea ana—“Ia Ihairaira ka puta ki waho i Ihipa i te otinga o te Tapenakara i te koraha i te tau 1491 B.C. ka whakawahia a Arona me ana tama e Mohi e tona teina hei tohunga mo nga mahi i te wahi tapu o te Tapenakara. (Rewi. 8:12, Tau. 18:5-6). I te mea i hoatu tenei tohungatanga mo Arona puta noa i ona

whakatupuranga katoa. Na konei i huaina ai ko te "Tohungatanga o Arona." (Eko. 40:15). Ia Arona ka motuhake ki nga mahi tohunga anake o te wahi tapu o te Tapenakara me ana tama ka whakahaua a Mohi e te Atua kia hoatu te iwi o Riwai kia Arona hei awhina i aia i roto i era atu o nga mahi o te Tapenakara. Koia i kiia ai ko te Tohungatanga i nga Riwai, uri o Riwai tupuna tuarua o Arona, a, tama tuatoru a Hakopa."

I tuku hopu mai a Henare Maiho (Henry S. Marshall) Timuaki o te Peka o Weraroa, Waikato. Ko tana hopu e rite tonu ki ta Toke Watene.

Kia kaha mai ra e te iwi ki nga patai mehemea e pai ana, ina kahore e paingia me whakatu mai.

Mo Te Patai Tuaur—"Whakaaturia mai, nawai, i nawhea, a heaha hoki te tau me nga take na ana i whakarereke te tikanga o te iriiritanga?"

Kaati mo tenei patai na Toke Watene te hopu i tae mai. "Ki ta (Eusebius) Iupiehiu, whakaatu no te timatanga o te 300 tau A.D. (3rd Century) ka rereke te tauira. I mua atu ko te tauira he rumaki tonu, kia ngaro te tinana katoa. Ko tetahi tangata takahi nga tikanga karaitiana i pangia e te tahi mate kino tata tonu te mate. Ko Noatus tana ingoa. I te murunga o ona hara ka iriiria i runga i tona moenga he mea tauhiuhi ki te wai. No tenei wa hoki i timata ai te "Iriiringa tauhiuhi mo nga tamariki nonohi."

MAHI HUI ATAWHAI

"MAHI A NGA APIHA WHAKAHAERE O TE HUI ATAWHAI."

Te ahuatanga mo te whakahaere i te porokaramu o te Hui Atawhai i roto i te Peka kei runga tonu i te Timuaki. Ko ia te mea tika hei whakaparekareka hei whakahuihui hoki i nga ahuatanga katoa o nga mahi o ia ahua o ia ahua. Ko te whakahaerenga i etahi o nga tino mahi me wehewehe ki ana kaunihera, ka mahi katoa ai ratou a mehemea ki te peratia me neke hoki te mahi ka tika—ko te porokaramu i pai te weeti ka pai ano te haere o nga mahi kahore e whakakaha i etahi o nga mahi a ka kohuru i etahi atu o nga mahi o roto ano o taua porokaramu. Ta ratou mea tuatahi hei whiriwhiri he kimi mehema kei whea nga kaia-rahi kaha e tika ana mo aua mahi, a ko tewhea o aua mahi te mea e tino tika ana ki tena o ratou.

He mea tika hoki ma nga Apiha Whakahaere (Te Timuaki, nga kaunihera e rua me te Hekeretari) ki te tiroiro i tena taima i tena taima kauaka e tino roa rawa ka mutu katahi ratou ka wananga whiriwhiri mehemea me pewhea e kaha ai te haere o a

ratou mahi. He tika ke me wehi tatou ki te ngata noaiho o te ngakau i te kahorekau a ka waihotia atu nga mahi nunui kia takoto ana ko te take he pakeke rawa. He aha ai nga mahi pakeke naka ina te toimaha? Noreria e tonomai ana ranei aua mea pakeke kia mohio mehemea he uho tangata ano ranei kei roto ia koe he waakamataku noaiho ranei ia tatou? He mohio-tanga ano ranei kei roto ia tatou he kaha hoki ki te kite e nga titiro nei a ka huri anga atu ki aua mea e pakekemaui raka?

TE MAHI MA TE TIMUAKI. He whakahaere i nga mahi katoa—me te tohutohu ano i ana kaunihera.

MĀHI PAĪ. Tera etahi tangata kei roto i te Peka e pirangi ana ki tetahi noa. Tuatani ko nga kuia kahore nei e kaha ki te na. remai ki nga Hui Atawhā i nga taima e tu ai a ratou hui, a ite peratanga katahi ka noho atu heoi ano ra hoki kua eke mai ko te ongeonge. Tetahi ko nga manuhiri katahi ano ka taemai ki tera takiwa, katahi ano ranei ka urumai ki roto i te Hahi, tika ana kia tirotirohia. Nga hoa tawhito o mua engari kua wehe a mehemea e hiahiatia ana ratou hei hoapai-mea-hou ano me peraka. Tetahi atu ropu ano, e hiakai ana ki te hoa mo ratou tino kana nei te mate e rite ana kua oti te turuturu ki te kaenga. Te mea pai mo enei he aroha me te ata morimori. He tae ki te tirotiro ko tetahi aroha naka ranei hei tetahi mea ahua rekareka naka ki te kopu hei whakakatakata i tana manawa. Tetahi mahi ano a te Timuaki he tirotiro mehemea tera tetahi tangata i roto i tana Peka ranei e mate ana i te kore kakahu i te h. mokai ranei. He mea tika ano hoki hia tahuri te Timuaki ki te tirotiro tonu i nga wahine o tana ropu kia mau ai te ahuru i roto i o ratou huinga me te hanga pai ara aroha o tetahi ki tetahi, me to awhina ano hoki a tetahi ki tetahi, kia ahei ano hoki ia ki te awhina mehemea ki te hiahiatia, etahi me tinana nei mo te taha ranei ki te wairua. Tetahi mea ngaro e whaakingia atu ki aia kua rawa e panuitia.

Mahi a nga Kaiwhakaako ara Torotoro: Ko te whakahaere i nga mahi torotoro a nga Kaiwhakaako kei raro i te Timuaki, ko te tirotiro tonu i nga wahine o tana ropu kia mau ai te ahuru i roto noaira ko aua mahi katoa me tae nga ripoata ki aia ara ki te Timuaki, o te Hui Atawhā. He nui nga mahi a te Timuaki engari he nui hoki nga painga e taemai ki aia na ana mahi te take apiti atu ki tetahi nohoanga onar i rot oite koakoa mo tetahi wa roa, me te kupu whakaari hoki a Ihu i mea ra mehemea tatou ka hoatu i o tatou taima ki nga mahi aroha, ka kite tatou i te ngawhari-tanga o te ioka me te mamatanga o te pikaunga, te take ko te koa i riromai i roto i aua mahi.

NGA MAHI A NGA KAUNIHERA. Me huihui ratou ko te Timuaki ki te whiriwhiri me te wananga i nga mahi a to ratou ropu tae atu hoki ki a raua nei mahi ake. Ki te awhina hoki i te Timuaki i nga wa e hiahiatia ana he wahi awhina. Kotahi o nga kaunihera ma ana e whakahaere nga mahi akoako ma tetahi ko nga mahi me nga mahinga. I tetahi taima ko tetahi ki te ata tirotiro mehemea kua whakapaingia te ruma huihuinga ara—kua ma, e mahana ana, e pai ana te urumai o te hau, nga raiti whakamarama,

me nga whakapaipai, e whakahaere i te huihuinga ina kiia atu e te Timuaki. Ko te Apiha ma ana e whakahaere me reri i aia nga mea katoa i mua ke o te huinga.

Te MAHI A TE HEKERETARI. E rua wahanga o nga mahi a te Hekeretari—ko nga hitori ara ahuatanga katoa o ena huinga i tena wa i tena wa a ka waiho ai hei whakamaharatanga mo nga wa katoa te takotomai, he koha hoki i nga whika me nga nama o ena taima tae atu ana ki nga ahuatanga katoa o nga wahi i aia e tu ana i tera turanga. Ki te tiaki i nga korero o tona Peka Ropu; ki te tiaki hoki i nga meneti o nga huinga katoa a te Hui Atawhai; ki te tiaki hoki i te rarangi ingoa o nga mea e taemai ana ki nga huinga o ratou. Ko te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei he Hahi tiaki korero. Ko to tatou Matua i te Rangi tana mahi he whakahauhau i ona iwi kia tiaki i nga korero a te whakahokingamai o te rongopai nei ka pera ano tana whakahauhau he take nui taua mea te tiaki i nga korero. Me mohio nga Hekeretari o nga Hui Atawhai he tino nui ta ratou mahi. Taihoa ka rapu etahi i nga korero ko te take ko to ratou tongo ka mutu te mea tino nui i te ao ko taua ropu wahine. Ko nga Apiha o te Peka, Poari o te Takiwa o te Minana ranei taenoa ki te Tianara Poari e tika ana kia tae kia ratou etahi take e mohio ai ratou ki te ahua o te Hui Atawhai. Ko nga Hekeretari o nga Peka he kimi putake o a ratou nei mahi. Ko te tika, me te pai, me te oti, me te tere ko ia nei nga mea e wha hei purutanga ma nga Hekeretari mo nga ripoata e mahia ana e ia. Ko te kohikohi i nga whika ko ia naka te ruri meiha i te kaha o te haere o nga mahi ko ia naka ano hoki te kaiwhakawa mona. Ko taua mea kahore ana he painga ki te kore e whakamoaritia ta ratou korero kia tatou, me te ahua hoki hei whakariterite e whakaatuangia ai e ratou. Ko enei ahuatanga ko ia nei nga mea e whakaaturia ake nei e aua whika. Kei te patai nei, e tae ana ranei e tatou nga wahine kaumatua katoa o roto i te Peka? Kei a tatou ranei te aro ara te ngakaunuimai o nga wahine katoa kua mau nei o ratou ingoa ki roto i ta tatou rarangi ingoa? Ko te whea rangi e nui ai te taemai o ratou? Te rangi ranei e tino korekore ai? Nga wahine e taemai ana, he rangi ano ka tokomaha, he rangi ano he korekore noaiho? He tokomaha nga mema kahore e taemai ana i te taima tika? Ko nga moni aroha e maha haere ana e korekore haere ana ranei? Te mea tika ma te Hekeretari he whakaatu atu i nga whika nei ki te Timuaki me ona kaunihera i nga wa putuputu kauaka e roa ara e popororoa. Ki reira ratou katoa ka patai ai i tenei patai, he aha ai te take? Ki murimai ko tenei, me pewhea he mahi ma tatou e tika ai?

“Ahuatanga o nga Apiha tetahi ki tetahi”

A. HE AROHA.

- 1 Purutia nga mea ngaro i waenganui ia koutou hei mea tapu.
- 2 Me tahuri ki te mahi i te mahi i whakaritea ai e tetahi kia oti.
- 3 Whakariteritea etahi mahi ka rite kia rite hoki nga hine-
ngaro ki te mahi taenoa ki nga whakahaere.
- 4 Kauaka hei tahuri ki te raupatu ina mutu te huihui.

B KIA RANGIMARIE

- 1 Kia rangimarie tetahi ki tetahi.
- 2 Kia tau te rangimarie ki te mea e korero ana hoatu ano he taima hei whiriwhiringa ma te katoa.
- 3 Kauaka hei tango i te taima o te huihui kia koe anake.
- 4 Kauaka tetahi Apiha e whakaturunui i tetahi take kia mutu marire te wananga i taua take i roto ano i te huihuinga o nga kaiwhakahaere.

HE PANUITANGA.**“NA TE ROPU WHAKAPAPA”**

“E nga tai e wha o Aotearoa me te Waipounamu, hoea mai o koutou waka e tau na i nga tauranga, kawe mai nga taonga a nga matua ara nga whakapapa kia mahia kia noho tika mo te Temopara o Hawaiki. Tae rawa mai te Manuhiri-tuaranga i tawhiti-nui, i tawhiti-roa, i tawhiti-pamamao, i te hono ki wairua, kua noho i roto i te pa-tuwatawata. Te whakatauki a nga matua “E moe ana te mata hii tuna”—“E ara ana te mata hii taua.” Nga Poari takiwa o te Mihana kaati te moe, tuhia mai a koutou ripopata, tukua mai nga whakapapa. Ko te whaka-Ariki—ko te whaka-Ariki—E ara, kua puta i te pae o te pakanga, kua aua atu te po kua tata te ao. Tukua mai i mua o te Hui Tau.

Na Te Ao Wirihana.

Kai-tuhi o te Ropu Whakapapa o te Mihana.

HE MATENGA.

“I mate a Mare Tari i te 4 o nga ra o Hanuere o tenei tau.”

“Ka hinga te Totara, ka rongona te haruru.” Ae, katahi ano te tangihanga kia penei te tini o nga tangata i haere mai ki te tangi, ki te poroporoaki kia kite mutunga ia Mare Tari.

I whanau ia i te tau 1881. I te tau 1903 ka iriiria ki roto i te Hahi. Ona tau katoa ki roto ki te Hahi tino kaha ia ki te tautoko me te whakaritite i nga tikanga. Kua tae ia ki nga takiwa o Taranaki, Pamutana, Nepia me Ngapuhi katoa kua rongo ki tona reo e kauwhau ana.

Kua haere ra tenei tangata ki tua o te Arai. He aha ra tana mahi i reira kahore taua e mohio, engari ko tenei e mohio ana taua, mehemea e pai ana mahi i konei ko te tikanga-tumanako kia pera ano ana mahi i reira.

Na John M. Paea i tuhituhi.

“Initiative is doing the right thing without being told.” “An ounce of loyalty is worth a pound of cleverness.”



NA TE ETITA



“Te Ringa Torotoro o te (Pihopa) Timuaki Peka.”

Ko te mahi a te (Pihopa) Timuaki Peka ko ia na tetahi mea nui i roto i te Hahi. Ko ia te “matua” o te Peka, ma ana nga tangata katoa o taua Peka e tiaki, mo te taha wairua me te taha hoki ki nga tinana. Ma te (Pihopa) Timuaki Peka e awihina nga tangata katoa ara mema o taua Peka i nga ahuatanga katoa o ta ratou noho ara orange.

Mehemea e taea, ko tetahi mea tino pai kauaka hei tino maha rawa nga tangata o te Peka, kia taea ai e te (Pihopa) Timuaki me one kaunihera te mahi nga hiahia o nga tangata katoa o te Peka. Engari, he maha hoki nga ahuatanga i pakeke ai, a i etahi ahua ano tino kore e taea. Ahakoa ano i runga i tera ahuatanga takoto tonu taua nga tika kahore e taea te whawha.

He mea tino pai hoki me tae te (Pihopa) Timuaki Peka tetahi ranei o ana kaunihera ki nga kaenga katoa o nga tangata o te Peka kia kotahi taenga i te marama, ki te uiui i te ahua o to ratou ora me te MAHI ANO I NGA MAHI MO TE taha ki te wairua taenoa ki te taha ki te tinana, mo te ako ano hoki ki nga tikanga o te Rongopai o Ihu Karaiti. Ko reira mohio ai te (Pihopatanga) Timuakitanga ki te ahua o nga whanau katoa. Ki te pangia etahi e te mate e te hemokai ranei, me whakaatu ki te (Pihopatanga) Timuakitanga i reira tonu, ko te take e piri tonu ana ia ki taua whanau he here kei waenganui ia raua ko te aroha. Mehemea tera tetahi wahi kahore e maramatia ana, e tika ana te (Pihopatanga) kia wawe te mohio. Mehemea tera tetahi wahi tahapa e neke-haeremai ana a ka hanga warewaretia nga mahi o te Hahi me mohio te (Pihopatanga) Timuakitanga i reira tonu.

Ahakoa ano ia ko te tino tikanga, ki etahi kahore e taea; noreira, kua kitea hei mea tiaki kia tu tika tonu ai nga tangata he teina he tuakana i roto i te Rongopai, ki te whakakaha hoki i nga Hunga Tapu ki a ratou mahi, ki te hanga hoki i tetahi tikanga, mei kore koa e eke ki te mea tino tika, ara ki te tae marika te (Pihopa) Timuaki me ona kaunihera ki tena kaenga ki tena kaenga. Ko tenei tikanga i te mea na to tatou Matua tonu i te Rangi i whakaatumai, kanui rawa atu te pai ko te take ka nui nga hua papai e kitea ana i roto i aua taenga ki te torotoro o te (Pihopatanga) Timuakitanga, i etahi ahua he mea pai ano me whakawharahi kia kauaka e waiho aua mahi ma te (Pihopatanga) Timuakitanga anake.

Ki te tirohanga mo te taha kawanatanga o te Hahi me te mahinga hoki ara whakahaeretanga, ko nga kaiwhakaako e torotoro nei he ringa torotoro tena no te (Pihopa) Timuaki o te Peka. I aia e tomo ana ki roto i nga kaenga o nga tangata o te Peka, he mangai ia ara he kaimahi na te (Pihopa) Timuaki Peka. Ko ana mahi katoa e rite ana e mahia ana e ia ko te (Pihopa) Timuaki Peka tonu ia no te mea e haere ana ia i runga i te ingoa o taua tangata. Kia pera ano hoki a ia taua Kai-torotoro

kauaka hei mutu anake i te taha ki te wairua engari me huri ano hoki ki te taha ki te tinana, kia pera ano i te (Pihopa) Timuaki Peka, me te mea nei ano na ana ake aua torotoro.

I taua Kaiwhakaako e haere ana ki te torotoro, e hara i te mea e mutu ana ia he mangai anake no te (Pihopa) Timuaki Peka, engari he mema tahi no taua Peka, a no te Tohungatanga hoki. No reira, ka nui rawa atu te wariu o tona turanga i roto i tana mahi, ka neke atu i tona mangaitanga mo te (Pihopa) Timuaki Peka.

Pera ano nga mahi katoa a te Kaitorotoro ara Kaiwhakaako torotoro ahakoa mehemea ko te (Pihopa) Timuaki Peka i tae. Ka pera ano ana mahi me tona whakaaro kia tapu nga mea katoa e meatiama ana ki aia.

Ko tenei ahuatanga mo te ako i roto i te Peka he mea tino whakakaha i te Hahi kahore nei e taea te whika o tona wariu. Ka pena ano te whakaaro o aua tangata raka me te mea nei ano he tuakana ake he teina ake hoki, ki te tika ra ia te whakahaere, ki te kore hoki tetahi ahuatanga puhaehae, ko tenei tikanga he mea ata whakakitemai, a te mahinga hoki kitea ana, he tino whakakaha i te Hahi.

Ka tirohia i runga i tenei aronga, ka kitea he mea tino nui. Hei mangai mo te (Pihopa) Timuaki Peka, ko te karangatanga o te Kaitorotoro o te Peka i roto hoki i tona Tohungatanga i whakawhiwhia ai ki te Kaiwhakaako hei torotoro, ahakoa ia i ata whakapangia ahakoa ranei e tu noa iho ana, he mea tino nui. Noreira he tino kaha te whanui o tona pai mo nga mahi o te Hahi, taenoa ki ona mema o te Peka, mehemea ka tae nga Kaiwhakaako tokorua ki nga kaenga katoa o te Hungatapu kia kotahi taema i roto i te marama, ki te tangohia e raua taua mahi, ka mahi hoki i runga i te pai me te tika! Ko tenei Hahi me tona tupu ka neke atu i nga mea whakamiharo o te ao.

Ko tenei tikanga e taea hoki te mahi. I roto i nga Peka maha o te Hahi, taenoa hoki ki etahi takiwa, kua taea te mahi o aua mahi ahakoa ano i tenei rangi tonu nei. Ko ratou kua karangatia hei kaiwhakaako nui atu te whakamiharo ki te nui o ratou karangatana. Kci te akona hoki ratou e te (Pihopatanga) Timuakitanga i tena marama i tena marama. E tae ana ratou ki nga kaenga katoa i runga noa i nga tikanga o te whakapono. Ka u te whakapono me te whakahoatanga kia ratou ano he teina he tuakana ki nga whanau katoa. Ka whakakaha hoki i nga mahi a ratou i roto i te Hahi me te ako i te Rongopai i roto i nga kaenga katoa e tae ai raua. Kahore nei he take i korerotia ake ai, kei aua Peka tino kaha te wairua o te Ariki i roto i nga mea katoa. Nui atu te hari o nga tangata me te ngata hoki o ratou hiahia, ko nga mahi a te Hahi te mea tuatahi i roto i nga mea katoa a ko te akoranga a te Rongopai ka ahei te whakaaturia i roto i te tino kaha o te maramatanga.

Ko aua tu akoranga e tino tika ana kia meatia i roto i te Hahi i enei ra, te tikanga, ko ia nei tonu te taima hei meatanga ara ki runga ki te aronga o te hitori o te Hahi. No te mea he mea tino nui mo te aronga ki te Hahi taenoa ki ona mema ko te

tino wairua pono e akona ai i roto i te Peka, i meatiamai ai i roto i nga whakakitenga, me whakakaha i roto i nga Peka katoa, noreira ko nga Kai-whakaako e meatia ana ki aua mahi, me tino waakapau o ratou kana kia pai ai hoki te haere o tenei take nui.

“HE KAI-WHAKAATU HOU MO TE ATUA”

Na Raniera Karawhata (Elder Daniel B. Crawford) i tuhi, a na ana hoki i awhina i roto i te whakamaoritanga.

Ko te Pukapuka a Moromona he tuituhinga o nga poropiti o nga Niwhai onamata i noho i runga i nga tuawhenua o Amerika. He mea tuhi i runga i te whakahau a te Atua. Kua marama mai inaianei i runga i te kaha, te mana, me te homaitanga a te Wairua hei whakakahore i nga whakaakoranga he; e whakaatu ai hoki ki nga Hurai me nga Tauwi ko Ihu te Karaiti, te Atua Ora Tonu. Me he mea e taea e te Pukapuka nei tenei whakaaturanga kua tutuki tana mahi. No reira e te hunga katoa e rapu ana i te matauranga ki te Atua e tika ana kia whiwhi ki te maramatanga o tenei Pukapuka.

Hcoi, ko te whakakahore o utahi o nga karaitiana e mea ana ratou ko te Paipera anake te pukapuka karaipiture. I roto i tenei take i whakakiteamai e tetahi poropiti i runga i te whenua o Amerika i mua atu i te whanautanga mai o te Karaiti, tenei korero:

“Na, he tokomaha o nga Tauwi e mea, he mea na te whiowhionga atu o aku kupu, He Paipera! He Paipera! Kei a matou he Paipera a e kore e taea he Paipera ke atu. Na, ko te kupu tenei a te Ariki a te Atua; E te hunga kuare, ka whai Paipera ano ratou, a ka puta mai ia i nga Hurai, i toku iwi kawenata onamata. A he aha ta ratou whakawhetai atu ki nga Hurai mo te Paipera e puta mai nei ia ratou? Ae ra he aha ra te tikanga o ta nga Tauwi? Kei te mahara koia ratou ki nga haereerenga ki nga mahinga, ki nga mactanga o nga Hurai me o ratou uua ano hoki ki a au ki te whakaputa i te whakaoranga ki nga Tauwi? E koutou, e nga Tauwi, kua mahara ianei koutou ki nga Hurai, ki toku iwi kawenata onamata? Kahore; engā kua kanga ratou e koutou, kua whakakinongia kihai hoki koutou i whai kia whakaoranga ratou. Nana, ka whakahokia katoatia enei mea e ahau ki runga ki o koutou ake mahunga; kahore ano hoki ahau, te Ariki kia wawakī noa ki taku iwi. E te kuare, e mea na, He Paipera, kei a matou he Paipera, a kahore o matou aha e whai Paipera atu ai matou. Kua whiwhi Paipera koia koutou, engari na nga Hurai anake? Kahore ianei koutou e matau he maha atu nga iwi i te mea kotahi? Kahore ianei koutou e matau ko ahau ko te Ariki ko to koutou Atua te Kaihanga o nga tangata katoa, a e mahara ara ano ahau ki te hunga i runga nei i nga motu o te moana; a e kingi ana hoki ahau i nga rangi i runga, i te whenua ano hoki i raro; a e puta atu ana i a au taku kupu ki nga tamariki a te tangata, ara, ki nga iwi katoa o te whenua? Mo te aha

ta koutou e amuamu nei, mo koutou tera e whiwhi ki tetahi wahi atu o taku kupu? Kahore ianei koutou e mohio ko te whakaaturanga a nga iwi e rua hei whakaatu kia koutou ko te Atua ahau, a e rite ana ano taku mahara ki nga iwi katoa? Na, kei aua kupu ano e korero ai ahau ki tetahi iwi te rite mo aku e korero ai ki tetahi atu iwi. A ina huihuia aua iwi e rua kia kotahi e huihuia ano hoki a raua whakaaturanga kia kotahi." (2 Niwhai 29:3-8).

Ehara ianei t nei i te whakakahore na te ao mo nga tuhituhinga o nga Niwhai? Me he mea e kite ana te Atua e tika ana kia whakakiteamai ano etahi o ana mahi ko wai o tatou e tika ana "hei whawhai atu ki te Atua" hei whakahe ki ana mahi. He pono, "ma te mangai o nga kaiwhakaatu tokorua, tokotoru ranei, ka u ai nga kupu katoa." (2 Kor. 13:1). A, me te tuhituhinga o nga Niwhai hei kaiwhakaatu tika mo te Atua ka tu ia hei kaiwhakawa mo nga iwi katoa.

Heoi, me he mea e taea te whakaatu ta te Paipera poropititanga mo te whakakitenga mai o te Pukapuka a Moromona ka huri atu ano te whakahenga o te hunga e whakahe ai ki tenei kaiwhakaatu hou morunga i tenei take ko te Paipera Hiperu anake i whakaaro ai te Atua kia tuhia. Ko te poropiti a Ehekiere i kite i te hononga o etahi atu o nga karaipiture ki te Paipera i nga ra o muri nei. Kei tenei te poropititanga:

"I puta ano te kupu a Ihowa ki ahau i mea, Na, ko koe, e te tama a te tangata, tikina tetahi rakau mau, tuhituhia iho, He mea mo Hura, mo ona hoa ano, mo nga tama a Iharaira; na me tiki tetahi atu rakau, tuituhia iho, He mea ma Hohepa, ko te rakau o Eparaima, mo ona hoa ano, mo te whare katoa o Iharaira. Na me hono raua, tetahi ki tetahi; a hei rakau kotahi raua i roto i tou ringa. Na ki te korero nga tamariki a taku iwi kia koe, ki te ma, E kore ianei e whakaaturia e koe kia matou he aha te tikanga o enei mea au? Mea atu kia ratou, Ko te kupu tenei a te Ariki, a Ihowa, Nana, ka mau ahau ki te rakau o Hohepa, ki tera i te ringa o Eparaima, ki ona hoa ano, ki nga iwi o Iharaira, a ka honoa ki tera, ki te rakau o Hura, ka meinga hoki raua hei rakau kotahi, a ka kotahi tonu raua i roto i toku ringa. Na hei roto ano i tou ringa nga rakau e tuhituhia e koe ki to ratou aroaro." (Ehekiere 37:15-20).

Ko te whakahaunga a Ehekiere kia tuhia i runga i nga rakau. Ka maharatia ko nga tikanga tuhituhi o nga pukapuka onamata he mea tuhi ki runga i nga hiako kararehe he mea takai ki te rakau. Ko te 'rakau' he pukapuka i taua wa. No reira e tino marama ana ko te whakaaturanga a Ehekiere mo nga rakau, nga pukapuka, te mea i whakahau ai ki aia kia tuhia ki runga.

Ko te poropititanga a Ehekiere mo nga rakau, ara, nga pukapuka, e rua, e whakaatu ana kotahi mo Hura, kotahi mo Hohepa, "ko te rakau o Eparaima." Ka maharatia i te wa a Ehekiere kua wehe a Iharaira. Kahore he awangawanga ko enei tuhituhinga whakaaturanga mo Hura me Hohepa. Ko te patai tenei, he aha, kei hea enei pukapuka?

E mohio ana tatou katoa ko te Paipera te "rakau o Hura." He mea tuhi na nga Hurai, he whakapapa o nga Iharaira onamata.

He wahi nui hoki nga Hurai na Iharaira. Kei hea oti tetahi atu o nga pukapuka "te rakau o Eparaima" te mea i tuhia mo Hohepa? Ko etahi e kii ana ko te Kawenata Hou. Otira, e tino he ana taua whakaaro, i te whakaaturanga-kore. Ki ta Ehekiera, ko te rakau o Hohepa he mea "ki tera i te ringa o Eparaima," ara ma nga Eparaima e tuhituhi. Na nga Hurai i tuhituhi te Kawenata Hou, e motu ke ano i nga Eparaima. Ko te Kawenata Tawhito me te Kawenata Hou e kotahi ana te rakau o Hura. Ko te rakau o Hura he mea tuatahi, na "ko te kupu tenei a te Ariki a Ihowa, 'Nana, ko mau ahau ki te rakau o Hohepa, ki tera i te ringa o Eparaima. . . . a ka honoa ki tera ki te rakau o Hura . . .'" Ma te mana a te Atua te hononga o enei tuhituhinga e rua, i mea ai Ia: "Ka mau Ahau ki te rakau a Hohepa" Kua kitea e tatou te rakau o Hura, noreira me rapu te rakau o Hohepa.

I mua i te matenga o Hakopa ka hoatu e ia te manaakitanga me te oati ki runga i te mahunga o Hohepa mo ona uri. E whakaatu ana i te 49 o nga upoko o Kenehi: "He peka hua a Hohepa, he peka hua i te taha o te puna; e totoro atu ana ona manga ki tua o te taiepa: i whakatupu-kino nga kakopere i aia i pere mai hoki, i kino hoki ki aia; Otiia i mau tana kopere i runga i te kaha, a i whakapakaritia nga takakau o ona ringa e nga ringa o te Kaha o Hakopa; (noreira nei te hepara, te kamaka o Iharaira:) Ara e te Atua o tou papa, mana ano koe e awihina; e te Kaha Rawa hoki, mana ano hoki e tuku mai kia ko nga manaaki o te rangi i runga, nga manaaki o nga u, o te kopu hoki: Hira ake nga manaaki a tou papa i nga manaaki a oku tupuna, tae noa atu ki tera taha o ngapukepuke tu tonu: ka tau iho ena mea ki runga ki te matenga o Hohepa ki te timuaki hoki ona i motuhia atu nei ona tuakana." (22-26).

Ki tenei poropititanga ka "motuhia atu nei i ona tuakana" tetahi wahi ara "manga" o te Hapu o Hohepa. "E toro ana nei nga manga ku tua o te taiepa . . . tae noa atu ki tera taha o nga pukepuke tu tonu."

I te tau e ono rau i mua atu ia te Karaiti te whakatutukitanga o tenei poropititanga. A Rihai me tona ropu iti no te hapu o Hohepa he mea arahi mai na te Ariki i Hiruharama, whakawhiti mai i te moana nui (te taiepa i wehe ai nga tangata kei taka iho) ki te whenua o Amerika. Ka uru ratou ki "nga pukepuke tu tonu," timata ai ki Amerika tonga tae noa atu ki Kanata, he maunga kei reira e waru mano maero te roa.

Ko te wehenga i waenganui o tenei iwi te putake o nga hapu e rua, ka tupu rau ki nga kingitanga nui, e karangatia ana ko nga Niwhai me nga Ramana. Ko nga Niwhai he iwi tino matau. I puta ake i waenganui ia ratou nga poropiti hei whakaako ia ratou ki nga whakahaunga a te Atua me te kotahitanga. He mea tuhi ki runga i nga papa koura hei whakaaturanga ma ratou. Ko enei papa koura he mea tiaki mai i runga i te matauranga, a tuku iho ki tena whakatupuranga ki tenei whakatupuranga.

I muri i te mahi a te Karaiti i Hiruharama ka puta ia ki te iwi o Amerika, kauwhau ai i te Rongopai kia ratou.

Ka mea te Karaiti ki nga Hurai "He hipi atu ano aku e hara nei i tenei kaenga; me arahi mai ratou e ahau, a ka rongo ratou ki toku reo; a e whakakotahitia te kahui, kotahi ano hoki hepara." Ko enei "hipi" ka rongo ki tona reo i aia e korero ana kia ratou i roto i nga ra muri mai i tona arangamai i te mate, i mua hoki i tona kakenga ki te rangi.

I te tau e wha rau i muri mai i te whanautanga o te Karaiti ka pakanga nui nga iwi e rua nei, ara nga Ramana me nga Niwhai. I roto i tenei whawhai nui ka whakangaromia nga Niwhai, kotahi noaiho te tangata i puta i roto i te whakaheke toto. Ko tenei tangata ko Moronai, koia te kai-tiaki o nga papa koura, ara i te hitori o tona iwi, a i aia ka puta i te mte nui i pa ki tana iwi, ka tuhituhi ano ia i runga i nga papa koura, ka hiiritia e ia nga papa nei, a i te mutunga ka hunaia e ia ki roto i te tahataha o te puke o Kumora.

(Taria te roanga).

L E S S O N S

First Tuesday.

M. MEN AND GLEANER GIRLS' ACTIVITY PERIOD.

"HONOURING FATHER AND MOTHER IN MARRIAGE."

No other venture in the life of a young man or young woman comes anywhere near being as important as marriage. There is nothing else that concerns the parents more and nothing else the parents are more anxious about than the successful marriage of their sons and daughters. Time was when parents managed the marriage of their sons and daughters themselves. This was considered to be absolutely necessary and proper, and the sons and daughters accepted the arrangement. In some parts of the world this order still prevails. Now-a-days the sons and daughters have taken marriage into their own hands. They seem to be coming more and more to the unanimous conclusion that marriage is a matter that is wholly their concern.

Fathers and mothers are always vitally interested in the marital relations of their children, and Latter Day Saints regard the marriage covenant as divine; they believe in marriage for time and eternity; they regard good marriages as basic to happy and successful living together in a community. The church itself is always actively interested in the marital welfare of its young people and provides opportunity for its young people to carry on their social functions under the most wholesome circumstances and finally encourages them to marry in their sacred temples where the marriage ceremony is performed with dignity and reverence. Parents have generally lived to see the great wisdom of the policy held by the Church and they are anxious that their sons and daughters be guided by this policy.

The basis for our discussion is the story of the marriage of Isaac and Rebekah as recorded in the twenty-fourth chapter of Genesis.

The essential features of the narrative for present purposes are as follows:—Abraham directed his business manager to get Isaac, Abraham's son, married. The instructions were few, and among them was

that Isaac must not be married to a Canaanite woman; another, that the executive manager must make a selection himself from among Abraham's own relatives in Mesopotamia and a third, that the young man in the case must not by any means be allowed to go to Mesopotamia and make the selection himself.

In Abraham's instructions to his chief steward, there are three fundamental requirements laid down, fundamental to successful marriage in any land in any time. To avoid Canaanite women is to avoid marrying inferiority and the clash that may arise from national, racial and religious differences. To select from Mesopotamia is to be certain of equivalent superiority and the harmony incident to similarity of ideals; to keep the young man from going to Mesopotamia himself to make the selection is only a guarantee that the parties to the marriage contract must not handle an affair so important alone. The details by which these fundamentals were carried out are more or less incidental.

Abraham's manager, his chief steward, took ten of his master's camels laden with precious gifts and went back to the land of Abraham's nativity, some hundreds of miles in search of a woman fit to be a wife to a son of Abraham and a mother of Israel. Not having a definite idea where or to whom he was to go, he sought divine guidance and divine assurance such that there could be no mistake made in the selection. In these preparations of the chief servant of Abraham there are two fundamental requirements which can never with safety be overlooked. The superior woman whom a man proposes to select is entitled to evidence of his superiority and selection in marriage is a problem which demands divine guidance.

Open to heavenly dictation and acting with extreme care and good judgment, selection was made of a young woman whose name was Rebekah, a daughter of Bethuel, son of Nahor, a brother of Abraham. Rebekah was therefore second cousin to Isaac the man she was to marry, and therefore met the instructions and requirements of Abraham and no doubt those of Isaac.

This particular selection is in every sense magnificent evidence of basic equivalence of the marriage and should not be taken as demanding or encouraging the marriage of near relatives.

Abraham's manager secured the approval of Rebekah's folks, she exercised her own option in accepting Isaac's proposal, whom she had probably never seen; precious gifts from the laden camels were bestowed upon her and her father and mother; Rebekah and her maids voluntarily mounted the camels and the return journey to the land of Canaan was made. Three fundamental principles are richly emphasised here; father's and mother's counsel and consent, abundant evidence of good intention and the choice of the young woman herself.

Young men of to-day, how would you respond to the proposition of a marriage like Isaac's? This question has been asked of a good many. Most of them say that the woman is "O.K." but they positively object to any such method as was imposed on Isaac. Every young man prefers to go to "Mesopotamia" and select his own wife. Perhaps a Canaanite woman would do. She is all right for looks; she dances well and has the "sex appeal" as he often calls it in these days, and it is for these that man has too often fallen ever since the days of Adam. Enough of Canaanite woman and Philistine men for that matter can be found to-day who possess all the outward charm of the most superior. Lack of inferior is often compensated by a very much overdone exterior.

The confusing exteriors that surround young men are so numerous that the probability of error in selection is high if he takes the matter wholly into his own hands. Should he select a Canaanite woman she should not give his children a superior heritage and this might be one of the most regrettable sorrows of any married life. Very few young men in this generation, or any other, ever take their unbegotten children into consideration. Too many prefer to take chances all alone with the most important contract of their lives. This

very fact should suggest a reason why an Abraham or a good "chief steward" and by all means the father and mother would constitute good help in the management of marital relations.

Marriage should be filled with romance, with love, and rich appreciation and security, with sweetness and with such adornments and considerations as its importance deserves and as its capacity can bestow. Married life will probably be filled with numerous obligations difficult to discharge and sometimes with sorrows and hardships which try the best of men and women to endure. Does not marriage need good management? Young folks, do you really feel equal, all alone, to such good management as good marriage selection requires?

QUESTIONS.

1. Compare the importance of marriage with other life ventures or incidents? 2. Why are parents and the church so vitally interested in the marriage relations of young men and women? 3. Tell the complete story of the marriage of Isaac and Rebekah? 4. What errors are young men and women most likely to make in selection of a mate? 5. What are the relative merits of reason and sentiment in selecting a marriage mate? 6. What are some of the results of allowing sentiment to overcome reason?

Second Tuesday.

GLEANER GIRLS CLASSES.

M. MEN CLASSES.

1. **Childhood and Youth of Messiah.**—Returning from Egypt in obedience to the commandment of God, Joseph, the husband of Mary, with the infant Saviour, went into Galilee, and lived at Nazareth—the most despised village of the most despised province in all Palestine. Of his childhood but little information can be obtained from any authentic source. All that may be learned from the biographies in the Gospels is that after the settlement in Nazareth, the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

2. Luke tells us that when twelve years of age, Jesus accompanied his mother and Joseph into Jerusalem, to attend the feast of the Passover. When they started on the return to Nazareth, Jesus remained behind at Jerusalem without their knowledge. They supposed him to be in the company, but when after a whole day's journey he did not appear, they made inquiry for him among their friends, and not finding him, returned to Jerusalem in search of him. After three days' anxious inquiry they found him in the temple, sitting in the midst of the doctors, both hearing them and asking questions. Answering his mother's gentle reproof for remaining behind, he said: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Thus early in life, just emerging from childhood, it seems that the Son of God had the inspiration of his mission resting upon him. Yet in loving obedience he went with them down into Nazareth, "and was subject unto them." With the return to Nazareth the authentic history of the childhood and youth of the Son of God ends; further than we learn from the remark of Luke that "Jesus increased in wisdom and stature, and in favour with God and man." But what the details of his life and development were for the next eighteen years, we do not know.

3. In the New Testament apocrypha there are wonderful miraculous stories of his carrying spilt water in his robe; of his pulling a short board to its requisite length; of moulding sparrows out of clay

and then clapping his hands at which they are made alive and fly away; how he vexes and shames and silences those who wish to teach him; how he strikes dead with a curse the boys who offend or run against him, until at last there is a storm of popular indignation, and his mother fears to have him leave the house—and a hundred other things equally absurd which mar rather than embellish the childhood and youth of Jesus, which the silence of his reliable biographers dignifies and exalts.

4. **John the Baptist.**—In the fifteenth year of the reign of Tiberius Caesar, there came preaching throughout the wilderness of Judea a strange character, called John the Baptist. He was the son of Elizabeth, who was a descendent of Aaron, and a cousin of Mary, the mother of Jesus. His father was a priest of the temple, named Zacharias. Zacharias and Elizabeth were both well stricken in years, when there appeared unto the former, in the temple, as he was burning incense upon the altar, the angel Gabriel who announced to him that his wife would bear him a son, and that he must call his name John. The angel said also that John should be great in the eyes of the Lord; that he should be filled with the Holy Ghost, even from his mother's womb. He was to have power also to turn unto their God many of the children of Israel, and to go before the Lord in the spirit and power of Elias to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

5. In due time all that the angel promised came to pass. The child was born, and when eight days old he was circumcised and named John. On that occasion his father who had been dumb from the time of the visitation of the angel prophesied that the child should be called the prophet of the Highest; that he should go before the face of the Lord to prepare his ways; give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of God; and give light to them that sit in darkness, and in the shadow of death.

6. That the child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel; that he had his raiment of camel's hair; a leathern girdle about his loins; that his food was locusts and wild honey is all we know of him until the word of the Lord came to him in the wilderness commanding him to cry repentance, and proclaim the coming of the kingdom of heaven.

7. **The Voice from the Wilderness.**—The burden of John's message consisted of three great declarations: Repent for the kingdom of heaven is at hand; prepare ye the way of the Lord make his paths straight; there cometh one after me mightier than I am, whose shoe latchet I am unworthy to loose, he will baptize you with fire and with the Holy Ghost.

8. When the multitude flocked to hear the teaching of John and the Pharisees and Sadducees came also—with guile in their hearts and deceit on their lips, he rebuked them, called them a generation of vipers and told them to bring forth fruits mete for repentance, and not to pride themselves on being the children of Abraham, for God was able of the very stones about them to raise up children unto Abraham. He warned them that the axe was laid at the root of every tree, and that tree which brought not forth good fruit was to be destroyed.

9. That was a strange voice to the people of that generation, accustomed as they were to hear only the accents of flattery or subserviency. Without a tremor of hesitation he rebuked the tax gatherers for their extortion; the soldiers for their violence; the Sadducees and Pharisees for their pride and formalism; and warned the whole people that their cherished privileges were worse than valueless if without repentance they regarded them as a protection against the wrath to come.

10. So unusual a teacher as John the Baptist could not fail to attract attention in Judea where all men were anticipating the coming of a deliverer. Hence, as the Jews listened to his teachings so inspired

with the power of God, they wondered if he were not the Messiah. This he denied. They asked him then if he were not Elias. This too he denied; and claimed only to be the voice of one crying in the wilderness; "make straight the way of the Lord."

11. **The Baptism of Jesus.**—When John came into the region about Bethabara on the Jordan among others who came to be baptised was Jesus. When John saw him he hesitated, and knowing by the inspiration within him what he was soon to know by the more splendid manifestation of God's power, viz. that his was the Son of God, he said: "I have need to be baptised of thee, and comest thou to me?" "Suffer it to be so now," replied Jesus, "for thus it becometh us to fulfill all righteousness."

12. Then John baptised him and as Jesus came up out of the water the heavens were opened unto him (that is unto John) and he saw the Spirit of God descending like a dove and lighting upon him; and he heard a voice from heaven saying: "This is my beloved Son in whom I am well pleased." This spiritual manifestation was a sign to John that this was the Son of God, the One who was to baptise with the fire and the Holy Ghost, the Messiah who was to take away the sins of the world. For he who had sent him to baptise with water, has said to him: "Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

13. **The Martyrdom of John.**—Having borne witness that Jesus was the Son of God, John seems to have completed the mission given to him at that time, and soon after fell a victim to the malice of a wicked woman and a weak prince. Herod Antipas, the son of Herod the Great, who was made Tetrarch of Galilee on the death of his father married the daughter of Arétas, king of Arabia. But forming also an unholy attachment for Herodias, his brother Philip's wife, he soon became involved in a course of guilt with her. For this he was reproved by John who told him it was not lawful for him to have her. Herod at the instance of Herodias cast John into prison for his temerity in reproving their wicked course, and would have put him to death, but he feared the multitude who esteemed John a prophet.

13. The revengeful spirit of Herodias, however, was not satisfied with the bonds and imprisonment of John; she determined to have his life. On Herod's birthday, in the midst of the feast, she sent her daughter to dance for the amusement of the company, which greatly pleased Herod, and he promised her with an oath that he would give her whatsoever she should ask; and the damsel being instructed of her mother demanded the head of John the Baptist. It was with sorrow that Herod, bad as he was, heard this demand, yet for his oath's sake, and ashamed to manifest weakness in the presence of those who sat at meat with him, he sent and beheaded John in the prison, and had the head brought in and given to the damsel in a charger. Thus fell the first martyr in that dispensation.

QUESTIONS.

1. State what you know of the childhood of Christ? 2. What can you say of Nazareth? 3. What happened when Jesus was twelve years old? 4. Describe the Passover? 5. At what time did John the Baptist appear as a preacher? 6. Who were the parents of John? 7. What is the descent? 8. Relate all you can concerning John's birth and childhood? 9. What was the burden of Joseph's message? 10. How did he treat the deceitful Pharisees and Sadducees? 11. As whom did some of the Jews regard John?

Third Tuesday.

1. **The Temptations of Jesus.**—After his baptism Jesus was led by the Spirit into the wilderness, where he fasted forty days and forty

nights. Then at the moment of his great physical weakness Lucifer came tempting him; but all the allurements of the wily foe were thwarted, from the challenge to turn the stones into bread to the offer of the kingdoms of this world and the glory of them. After his failure to seduce Jesus to sin, Lucifer left him—"for a season," and angels came and administered unto him.

2. **Commencement of Christ's Ministry.**—Having in all things resisted the temptations of Lucifer, Jesus returned from the wilderness into Galilee, the Spirit of God resting upon Him in mighty power. It was then that he began His great ministry among the people teaching in their synagogues, astonishing all with graciousness of His doctrines, and His power in healing the sick, until His fame extended throughout the land, and great multitudes of people from Galilee, and also from Decapolis, Jerusalem and other parts of Judea followed him.

3. **The Doctrines Christ Taught.**—The burden of His teaching at this period of His ministry seems to have been: "Repent for the kingdom of heaven is at hand." In addition to this, He also taught beautiful truths and moral precepts in brief, emphatic sentences, that were especially comforting to the poor, such as, "Blessed are the poor in spirit; for theirs is the kingdom of heaven: Blessed are they that mourn; for they shall be comforted: Blessed are the meek; for they shall inherit the earth: Blessed are they which do hunger and thirst after righteousness; for they shall be filled: Blessed are the pure in heart; for they shall see God."

4. In some things His teachings seemed to come in conflict with the traditions of the people; and, indeed, with the law of Moses itself, as witness the following: "Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without cause shall be in danger of the judgment: and whosoever shall say unto his brother, raca, (vain fellow) shall be in danger of hell fire." Again: "ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: But I say unto you swear not at all, but let your communications be yea, yea; nay, nay. Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you, that ye resist not evil. Ye have heard that it hath been said, thou shalt love thy neighbour, and hate thine enemy: But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

5. Yet Jesus claimed that He came not to destroy the law nor the prophets, but to fulfill them, and declared that though heaven and earth should pass away not one jot nor tittle of the law should pass away but all should be fulfilled. Still it cannot be denied that some of His teachings set aside many parts of the law of Moses, and seemed to be in conflict with its spirit.

6. **The Gospel Supplants the Law.**—The seeming conflict, referred to in the last paragraph, between the law of Moses and the teachings of Messiah disappears when it is understood that the gospel of Jesus Christ was about to supplant the law. The gospel, under Moses was offered to ancient Israel, before they received the law of carnal commandments; but they would not live in accordance with its divine precepts, but hardened their hearts against it until the gospel, as also the higher priesthood, was taken from among them. The lesser priesthood, which holds the keys of the ministering of angels and the preparatory gospel, repentance and baptism, and the law of carnal commandments (the spirit of which is an eye for an eye, a tooth for a tooth) remained with them, to educate and instruct them, that they might be prepared eventually for the fullness of the gospel. When Jesus began His ministry by proclaiming His gospel, the law of Moses was about fulfilled, and many of the carnal commandments and precepts were being pushed aside by the more excellent precepts of the gospel, even as the sacrifices and burnt offerings were to be dis-

continued after Messiah should be offered up as a sacrifice, of which the sacrifices before mentioned were but types and symbols.

7. **Twelve Apostles Called.**—From among the disciples which followed him Jesus selected twelve men whom he called apostles. Their names were: Simon, commonly called Peter; Andrew, brother to Peter; James, the son of Zebedee, sometimes called James the Elder; John, brother to James above named; Philip; Bartholomew; Thomas; Matthew, the publican, author of the book of Matthew in the New Testament; James, the son of Alphaeus, designated also as James the less, perhaps to designate him from James the elder, or because of his small stature; Lebbeaus, usually called by his surname Thaddaeus; Simon, the Canaanite; and Judas Iscariot, who betrayed him.

8. These twelve men Jesus sent out on a mission to the cities of Israel, forbidding them to go into the way of the Gentiles, or into the cities of the Samaritans. Their mission was to the lost sheep of the house of Israel. They were sent without purse and without scrip, nor were they to provide themselves with two coats nor take thought as to what they would eat, or wherewithal they should be clothed; but they were to trust to the Lord, being assured that the labourer is worthy of his hire.

9. The burden of their message was to be: "The kingdom of heaven is at hand." They also received power from their Master to heal the sick, cleanse the lepers, raise the dead, cast out devils; and were admonished, since they had received freely, to give as freely to others. Jesus told them they were going as sheep among wolves; that they would be brought before governors and kings for his sake; that they would be delivered up to councils, and scourged in the synagogues; that they would be hated of all men for his sake; but they were also given the comforting assurance that they who would endure to the end should be saved. These apostles went forth through the towns of Judea preaching the gospel and healing the sick.

10. **Seventies Called.**—The harvest being great and the labourers few, Jesus called seventies into the ministry to aid the twelve apostles. He sent them two and two before him into every city and place where he himself expected to go. The commission powers and instructions which the seventies received were nearly the same as those given to the twelve apostles. These seventies went forth as the apostles had done and returning from their labour bore record that the power of God was with them in their ministry and that the very devils were subject to them in the name of Jesus.

11. **The Order of Events.**—It would be difficult if not impossible to relate even the chief events in the life of Messiah in the order in which they occurred, since no little confusion exists in respect to the succession of events in the narratives of the New Testament. Nor is it necessary to our purpose to dwell in detail or in sequence upon those matters. It is sufficient for us to know that after the events we have already noted Messiah's mission was more boldly declared. He proclaimed himself to be the Son of God; the Messiah of which the scriptures had borne record; He taught men that God so loved the world that he gave His only begotten Son to redeem it, that whosoever would believe in him might have everlasting life. In addition to this great doctrine we have seen that he taught repentance; he likewise taught that men must be born (baptised) of the water and of the spirit before they could enter into the kingdom of heaven; he made and baptised more disciples than John; he also taught the doctrine of the resurrection of the dead, and announced himself as possessing the keys and powers thereof.

12. **The Divinity of Messiah's Mission.**—Jesus sustained the divinity of his mission by pointing to the conformity of the facts connected with his career with the predictions of the scriptures; by the testimony which John the Baptist bore; by the works which He did—his wonderful miracles wherein the power of God was made manifest; and lastly, and best of all, the testimony of the Father himself which was promised unto all those who would do His (the Father's) will.

QUESTIONS.

1. What followed the baptism of Jesus? 2. What was the commencement of Christ's ministry? 3. What was the character of Christ's doctrines at this period? 4. State how the gospel supplanted the law of Moses? 5. Name the Apostles whom Jesus called? 6. What was the first mission of the Twelve? 7. What was the nature of the commission given to the Apostles? 8. State the calling and commission of the Seventies? 9. To what several circumstances did Messiah point as giving evidence of the divinity of His mission.

Fourth Tuesday.

"INTERESTING INCIDENTS FROM THE AUTOBIOGRAPHY OF PARLEY P. PRATT."

The lake had just opened and steamers had commenced plying between Hamilton and Toronto; two dollars would convey me to Toronto in a few hours, but I was a stranger in Hamilton with no money. Under these circumstances I pondered what I should do. The Spirit seemed to whisper to try the Lord. I retired to a secret place in the forest and prayed to God for money to enable me to cross the lake. Not long after entering Hamilton again I was accosted by a stranger, and upon inquiring my business asked if I needed money, and before he left gave me ten dollars and a letter of introduction to John Taylor of Toronto.

I spent the first evening in Toronto at the Taylor's. To them I made known my errand to the city but received little encouragement. After tea with them I went out to find a place to lodge for the night. Next morning I commenced a regular visit to each of the clergy of the town. I was not received, and was denied the opportunity of preaching in any of the houses or congregations. Rather an unpromising beginning thought I, considering the prophecies on my head concerning Toronto. However, I applied to the sheriff for the use of the Court House without success. What more could I do? I had exhausted my influence and power without effect. I now repaired to a pine grove and kneeling down called on God bearing a remembrance of my unsuccessful exertions, my inability to open the way, at the same time asking Him in the name of Jesus to open an effectual door for His servant to fulfill his mission.

Upon returning to town, I intended leaving the Taylor's but while there I overheard the following conversation between Mrs. Taylor and a Mrs. Walton.

"Mrs. Walton, I am glad to see you; here is a gentleman about from the United States, the Lord sent him to this city to preach the Gospel. He has applied in vain to the clergy and to the various authorities for opportunity to fulfill his mission and is now about to leave the place. He may be a man of God, I am sorry to have him depart."

(Mr. Walton). "Indeed! Well, I now understand the feelings of the spirit which brought me to your house at this time. I have been busy over the wash tub and too weary to take a walk, but I felt impressed to go. I then thought I would make a call on my sister on the other side of town, but passing your door the spirit bade me come in, but I said to myself I will go in when I return, but the spirit said go in now. I accordingly came in and I am thankful that I did. Tell the stranger that he is welcome to my house. I am a widow but I have a spare room and bed and food in plenty. He shall have a home at my house and two large rooms to preach in just when he pleases. Tell him I will send my son John over to pilot him to the house while I go and gather my relatives and friends to come this very evening and hear him talk, for I feel by the spirit that he is a man sent by the Lord God with a message which will do us good."

The evening found brother Pratt quietly seated at her house where conversations like the following were prevalent.

(Mrs. Walton). "Mr. Pratt, we have for some years been anxiously looking for some providential event which would gather the sheep into one fold; build up the true church as in days of old and prepare the humble followers of the Lamb to receive their coming Lord when He shall descend to reign on earth. As soon as Mrs. Taylor spoke of you I felt assured as by a strange and unaccountable presentiment that you were a messenger with important tidings on these subjects; and I was constrained to invite you here and now we are all here anxiously waiting to hear your words."

(Brother Pratt): "Well, Mrs. Walton, I will frankly relate to you and your friends the particulars of my message and the nature of my commission. A young man in the State of New York whose name is Joseph Smith was visited by an angel of God and after several visions and much instructions was enabled to obtain an ancient record written by men of old on the American Continent containing the history, prophecies and Gospel in plainness as revealed to them by Jesus and His messengers. This same Joseph Smith and others were also commissioned by the angels in these visions and ordained to his apostleship with authority to organise the church to administer the ordinances and to ordain others and thus cause the full plain Gospel in its purity to be preached in all the world.

By these Apostles thus commissioned, I have been ordained as an Apostle, and sent forth by the word of prophecy to minister the baptism of repentance for remission of sins in the name of Jesus Christ; and to administer the gifts of the Holy Ghost, to heal the sick to comfort the mourner, bind up the broken-in-heart, and proclaim the acceptable year of the Lord.

I was also directed to the city by the Spirit with a promise that I should find here a people prepared to receive the Gospel, and should organise them in the same. But when I came and was rejected by all parties and about to leave, the Lord sent you, a widow to receive me, thus I was provided for like Elijah of old. Now I bless your house and all your family and kindred in His name. Your sins shall be forgiven you. You shall understand and obey the Gospel and be filled with the Holy Ghost; for so great faith have I never seen in any of my country."

(Mrs. Walton). "Mr. Pratt, this is precisely the message we were waiting for; we believe your words and are desirous to be baptised."

(Brother Pratt). "It is your duty and privilege; but wait yet a little while until I have an opportunity to teach others with whom you are religiously connected and invite them to partake with you of the same blessing."

After conversing with these interesting persons till a late hour we retired. Next day, Mrs. Walton requested me to call on a friend who was also a widow in deep affliction suffering from blindness from inflammation of the eyes. The woman had four little children and until her blindness was able to keep them by teaching school. Her husband had died from cholera two years before, and in her present condition the Methodist society were caring for her. Mrs. Walton allowed her little daughter of twelve to guide me to the widow's home, which was a dark and gloomy apartment, rendered more so by having every ray of light obscured to prevent its painful effects on her eyes. I related to her the circumstances of my mission and she believed the same. I then laid my hands upon her in the name of Jesus Christ and said unto her—"Your eyes shall be well from this very hour." She threw off her bandages, opened her house to the light. That evening she came to the meeting at Mrs. Walton's.

The Methodist society was now relieved of their burden in the care of the widow and her four children. The remarkable miracle was soon known. The widow's house became the gathering place of many people all curious to witness for themselves the wonderful healing.

"How did the man heal your eyes?" "What did he do?" "Tell

us?" were questions so oft repeated that the woman wearied of replying came to me for advice to know what she should do. I advised to tell them that the Lord had healed her and to give Him the glory and let that suffice. But still they teased her for particulars. "What did this man do?"

"He laid his hands upon my head in the name of Jesus Christ, and rebuked the inflammation and commanded my eyes to be made whole and restored their sight."

"Well, give God the glory, for it is well known that this man is an impostor, a follower of Joe Smith, the false prophet."

"Whether he be an impostor or not, I know not; but this much I do know, I was blind, now I see. Can an impostor open the eyes of the blind?"

"Perhaps then, you intend to be his disciple, to join the Mormons."

"He said nothing to me about joining the Mormons, but taught me the Gospel and bore testimony that God had restored its powers to earth. Would you like to be partakers thereof or, why do you enquire so earnestly about my eyes being healed?"

"Oh, we are John Wesley's disc.p.es. We are the Christian church. We know John Wesley, but as to this man we know not whence he came. We see how it is. You are determined to forsake the Christian church, the good old way for the sake of these fool., these weak impostors—the Mormons. Well, farewell, but remember, you will have no more support from our society, no more encouragement of any kind; you shall not even teach a school for us. How then will you live?"

Such contentions and discouragement as these, poured into the ears of the widow, and together with railings, lying, and various other slander soon caused her to waver and like thousands of other poor, weak mortals she shrank back into the net of sectarian delusion and was seen by the Saints no more. In the meantime our meetings commenced at Mrs. Walton's. At first very few attended, but gradually increased.

QUESTIONS.

1. Compare the calling and ministry of Christ's Apostles with that of Parley P. Pratt. 2. From whence did Parley P. Pratt receive his authority to preach the Gospel and administer its ordinances? 3. Can you give an account of a healing through administration that has happened during your life?

LESSONS

PRIMARY ASSOCIATION.

First Week.—All Groups.

Object.—To have the children experience the joy of doing for others.

After the lesson, have the children make little valentines.

Story

On a certain Saint Valentine's Day, the children in a kindergarten said "Let's make some Valentines."

"Very well," said the teacher, "we will make valentines. What do you wish to make them with?"

"Crayons, paper, paste and scissors," said the children. The

Te arere

Wahanga 31

NOEMA 1937.

Nama 11

Ko nga Tikanga o te Whakapono o te Hahi o Ihu Karaiti o te Huanga Tapu o nga Ra o Muri Nei

1. E whakapono ana matou ki te Atua ki te Matua ora toso, ki Tana Tamu ki a Ihu Karaiti, ki te Wairua Tapu ano hoki.
2. E whakapono ana matou tere e whia nga tangata mo o ratou hara ake, ehara i te mea mo te Arama haranga.
3. E whakapono ana matou e taea ano, e te whakamaritanga a te Karaiti, te whakaoa nga tangata katoa e ngohengobe ana ki nga ture me nga tikanga o te Rongo Pai.
4. E whakapono ana matou ko nga tikanga o taua Rongo Pai: tuatahi, ko te Whakapono ki te Ariki ki a Ihu Karaiti; tuarua, ko te Roporetatanga; tuatoru, ko te Iriranga ruakati, hei marama hara; tuawha, ko te Whakapakanga o nga ringaridga mo te hoatutanga o te Wairua Tapu.
5. E whakapono ana matou kua takoto te tikanga kia karangatia te tangata e te Atua, ki te kauwhau i te Rongo Pai, ki te maha hoki i ona tikanga, "i runga i te poropititanga me te whakapakanga ringaridga," o nga tangata kua whakaritea hei pera.
6. E whakapono ana matou ki taua whakaritenga ano i whakaritea ai te Hahi i mua; ara, ki nga apotero, ki nga poropiti, ki nga hepara, ki nga kai whakaako, ki nga kai kauwhau i te Rongo Pai, ki era atu ano hoki.
7. E whakapono ana matou ki te homaitanga e nga roo ke, ki te maha poropiti ano hoki, ki nga whakakitenga, ki nga kiteanga, ki nga mana whakaoa, ki te whakamaoritanga i nga roo, ki era atu ano hoki.
8. E whakapono ana matou ko te Paipera te Kupu a te Atua; ara, ko te wahi i tika te whakamaoritanga; e whakapono ana ano hoki matou ko te Pukapuka a Mōmōona te Kupu a te Atua.
9. E whakapono ana matou ki nga mea katoa kua whakaitia mai e te Atua i mua, ki nga mea ano hoki e whakaitia mai nei e Ia inaianei; a e whakapono ana matou tere e maha nga tino tikanga utu nui o te rangaitatanga o te Atua, e whakaitia mai ano e Ia.
10. E whakapono ana matou ki te huihuinga katotanga o Iheraire, ki te whakahokinga mai ano hoki o nga hapu kotahi Jehan, ki te hanganga o Hiona ki runga ki tenei tūwhenua (ki Amarika), ki te kaitianga tangatanga a te Karaiti ki runga ki te whenua, ki te whakahoatanga ano hoki o te whenua, ki te rironga hoki i a ia o tonu kororia pararaha.
11. Kua kua e matou kei a matou te tikanga ki te karamia atu ki te Atua Kaha Rawa i runga i te whakaatanga o o matou ake hihengaro; a ka tuku atu i taua tikanga ano ki nga tangata katoa, ahakoa karakia ratou pehea, ki hea, ki te aha ranei.
12. E pai ana matou ki te hāere i raro i te mana o nga kingi, o nga tumuaki, o nga rangatira, o nga kai whakahoere tikanga; a e pai ana hoki matou ki te ngohengobe, ki te whakahoere, ki te tautoko hoki i te ture.
13. A e hiahia ana matou kia tika, kia pono, kia he kore, kia atawhai, kia a ki te pai, ki te maha pai ano hoki ki nga tangata katoa; ara, e whai ana matou i te Paora whakaitoporaanga. "E whakapono ana matou ki nga mea katoa, e tumanako atu ana matou ki nga mea katoa," kua manawani matou ki nga mea maha, e hiahia ana matou kia manawani ki nga mea katoa. Ki te mea he mea pai, he ora atakua ranei, he mea kororetia patia ranei, he mea whakamōemiti ranei, a whai ana matou i aua mea.

NA ROHEPA METE

Ka tu te Hui Pariha o Waikato ki te Hoc-o-tainui
a te 20 me te 21 o Noema.



TE KARERE

| | | |
|----------------|-------|-----------------------|
| M. C. Woods | | <i>Tumuaki Mihana</i> |
| Kelly Harris | | <i>Etita</i> |
| Eru T. Kupa | | <i>Kaiwhakamaori</i> |
| Tema P. Kewene | | <i>Kaiwhakamaori</i> |

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

“ABOUT PRESIDENT WOODS.”

Te Karere is happy to make mention that the general health and condition of President M. Charles Woods, of this Mission, which he has told you of himself in the last issue of Te Karere, is very, very fine. His strength of mind and body which seems to flow back into his veins gives him an added pleasure and thrill with each experience.

Last Sunday evening, October 3rd, President for the first time since his illness, addressed from the pulpit a congregation of the Saints. And to have heard him speak was, and is, a blessing, manifesting the powers of good that permeate the universe; the kindness and mercy of the Father.

His health is fine, and he voices the sentiments that “e’er long I shall be among the Saints again.”

To speak of President as triumphing over a severe illness without mention of the care and devotion accorded him by his wife, Sister Eline Woods, would be an impertinence. Sister Woods has been the comfort and help meet to President in his hour of need, that mothers and wives of the faithful in Israel who have gone and still are among the Saints have been. Her efforts and thoughts amid the numerous and onerous responsibilities she has had to bear has always been for the promulgation of the Gospel, and a conscientious desire to fulfil the Mission the Lord called her here to do.

We at Headquarters pay homage to the value of this mother and wife in Israel, and do tell that the Lord has indeed blessed our prayers with the powers of health, strength, endurance, joy and happiness. We are happy that our President and his wife are happy in the testimony they have received of the goodness of the Father.

“Kind words cost no more than unkind ones. Kind words produce kind actions, not only on the part of those to whom they are addressed, but on the part of those by whom they are employed.”
—J. Bentham.

EDITORIAL

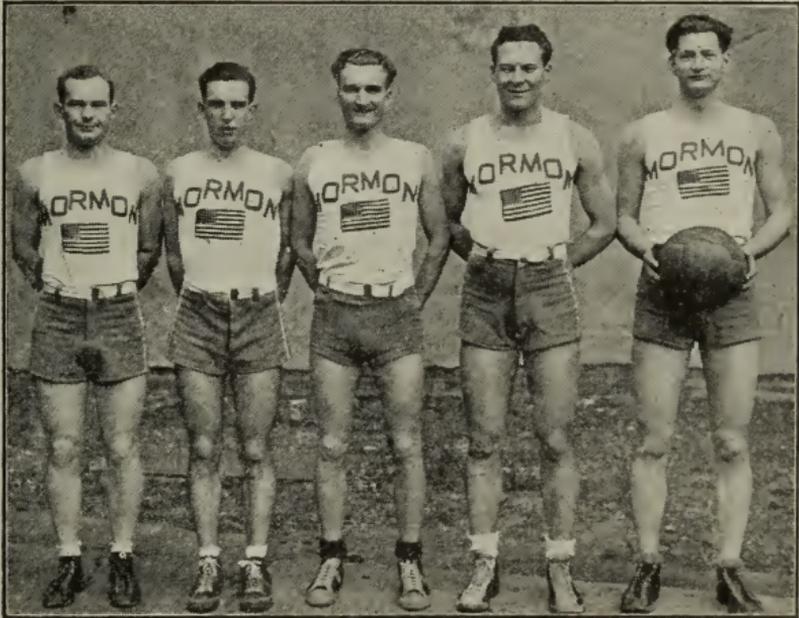
"MODERN PIONEERS"

Subsequent with the "Elders Conference" held in Auckland in lieu of the 1937 Hui Tau, during the second week of April, Elders returned to their districts imbued with the spirit of "pioneering" new avenues of Missionary work. Not long after, reports poured into the President's office, filled with the hopes and the seemingly miraculous happy results of their labours.

The South Island—"Waipounamu" to the Maori, which had hitherto not had Mormon Missionaries until two or three years ago when two Elders began again to spread the Lord's work among them, were given eight Missionaries. Elder George B. Parkes who was assigned to assume presidency of the new field, spread his men like a great general who knows well the value of concerted and unified effort mingled with the talents and capabilities of each, soon was able to report success. They were received. The Gospel Message was being preached in Christchurch Dunedin and Timaru, confinement to these localities was due only to a limited number of missionaries. New ways presented themselves as avenues of contact and promulgation. Winter had set in, and New Zealand the sport loving dominion that it is, welcomed the new sport that the Americans introduced with open arms and willing youth. Y.M.C.A. and local sports bodies of the South, honoured the Mormons with honorary membership into their organisations. Basketball (American Men's) was added to the sport curriculum. Elders assumed the role of coaches and demonstrators of this fast, vigorous, strenuous and fascinating game. Leagues were set up, and the contacts made are with the youth of the land. Happy, strong and vigorous youth. Those who are not contacted by this "pioneered" trail, were catered to by the Radio. Elder David S. Walker, spending the last three months of his service in Christchurch, after the former part of his mission had been spent in the Mission office as Assistant secretary and as Secretary, exploited his talents and gifts to preaching the Word literally, "from the house tops." Mormonism although actually in its infancy in this new era in the South, promises to become something great. Already baptisms have been effected, proof that the Gospel is being preached to the honest in heart—in very deed to—every nation kindred tongue and people.

"Te Ika-a-Maui"—the legendary Maori name for the North Island also has a story to tell of pioneers—youth who have opened up to youth and New Zealand the preaching of the Gospel of the Saviour. The main centres of civic and commercial interests of the Island were visited by a touring team of Mormon Missionaries demonstrating and playing American Basketball. Elder Woodrow Westenskow, official coach to the Auckland League, and Mission expert on the game, captained the team, while Elder Elmer D. Davis, Mission Secretary, represented Mission President M. Charles Woods. The other members of the team consisted of Elder Rushby C. Midgley Jr., Mission M.I.A. President; Elder Daniel B. Crawford from the Bay of Islands district, and one of the best Maori linguists in the field; and Elder Robert L. Simpson, considered one of the best beginners in Maori speech. This talented and versatile company made their debut at Gisborne where they played against a local Y.M.C.A. representative team who had been coached in the game by Elders H. D. Brown and R. A. Lambert of the Poverty Bay District. The newspapers of the city ran glowing accounts

of the game and the expertness and ability of its exponents. Here are but a few of the feature captions—"Win for Mormons"—"Y.M.C.A. Hard Fight"—"American Visit"—"Tourists High Score." The game ended in a win for the visitors, 72-35. The next engagement proved to be a great struggle for victory, the game ended after a very exciting display and a final severe check-up on points with a win for the Mormons 46-45. A game at Hastings proved to be an excellent introduction to Mormonism's Message among the Pakeha speaking peoples. On the way to Palmerston North, Dannevirke citizens intimated the desirability of demonstrating the game in their town, which was



*From Left. Elders: R. C. Midgley jr., E. D. Davis, D. B. Crawford
R. L. Simpson, W. Westenskow Capt.*

realized after the team had fulfilled engagements at Palmerston North and Welling on. The points for these encounters were, two games at Palmerston 49-40 and 63-41 ;at Wellington 82-57 and at Dannevirke 79-47. The tour has opened new hearts and hands and filled joyous hearts with glad tidings. The preaching of the Gospel has been taken to almost every community of the Islands. The modern pioneers of Mormonism have broken new territory both in field and method, and Te Karere is proud of the accomplishments and fruits of their labours. Here is the beginning of a new era in Missionary service.

"If you will put up a doubt, you will generally find a sin at its root."

"The greatest service one can render to his fellowmen is that of assisting him to obtain salvation. Such is the character, directly or indirectly of all our Church work, including the work of the home ministry and that of the ministry abroad."

—Elder George F. Richards.

RECORDING GENEALOGY

Scandinavian Names. In Scandinavian work the reversal of the name from father to child must correspond, or be underlined to indicate that a difference in spelling, or a different name, is correct. For uniformity in Temple records, Scandinavian female names ending in "datter" or "dotter" must be adjusted "sen" or "son" for ordinance work; for example, Hilda Larsdotter should be Hilda Larsson.

Illegitimate. When an illegitimate child takes the mother's surname, an abbreviation should be written in brackets thus (illeg.) above its name.

Parents' Names. When possible, give the name of the father and the maiden name of the mother, but give their names only, no dates. When children of the same parents are given on one sheet this may be indicated, after the parents' names are given once, by writing the words "Same Parents" (not ditto marks) for the brothers or sisters following. If parents are not known, but children are, write the words "Children known" in the place provided for parents' names (not the number of children and not their names).

Husband and Wife. When possible give the name of the husband or the maiden name of the wife for each individual, as called for on the blank.

Widows. Widows should have name of first husband shown, if possible. Names of other husbands may be added.

Birth Date. Give the exact birth date for each person if possible. If exact date is not obtainable the year of birth may be approximated as follows: If the birth or christening date of the oldest child is known, for example, the 3rd of June, 1812, estimate that the father was born about 26 years earlier or about 1786, placing this date in the "born" column thus—"abt. 1786." Similarly, allow 22 years for the mother. When not known that it is the oldest child for whom you have a birth date for count back 32 years for the approximate year of birth for the father and 28 years for the mother. If approximating from a marriage date count back 25 years for the husband and 21 years for the wife. (These approximations are based upon actual tests).

Relationship. The relationship of the heir to each individual must be stated, using exact relationship, if possible; for example, if the heir is John Henry Jones and you are giving the names of his grandparents and aunts and uncles, the relationship would be given respectively as grandson, nephew, etc., in the right hand column. Always state what relation the heir is to the dead and not the relationship of the dead to the heir. If exact relationship is not known then use relative or relative-in-law but care should be taken to keep within the rule covering the use of such names. Relationship may be dittoed.

TO THE SAINTS OF NEW ZEALAND.

"BRANCH PRIESTHOOD TEACHING."

Editor's Note:

It has been decided that all Branches throughout the Mission should endeavour to gain the blessings from this important phase of the Gospel Plan. It is plain that the duty of the "Branch Teacher"—the watchman of the Church, could not be overstressed. Te Karere will publish monthly lessons outlined and prepared for your use in all Branches. The lesson for the month of November is "Respect for the Priesthood and its Authority."

RESPECT FOR PRIESTHOOD AND ITS AUTHORITY.

To the Latter-day Saints has been given one of the greatest gifts ever accorded mankind—the Holy Priesthood—which is the authority given to men, young men, and boys to officiate on earth in the name of God.

It has been estimated that if those holding the Priesthood were distributed among the people of the earth, those with divine authority would equal only about one to each ten thousand of population.

Unfortunately many of those who, by ordination, have received the Priesthood have forfeited its authority and are therefore, without power or ability to exercise its functions. This reduces the number who hold the Priesthood, and by reason of faithfulness and activity, are with full authority to act under divine approval to an even lower ratio.

To be given authority to act in the name of our Heavenly Father in even the humblest of callings in the Church is a privilege and blessing which should be more highly prized than any earthly honours or possessions. Truly the Priesthood is a "pearl of great price," a blessed honour, and a gift which has been bestowed upon an exceedingly small number of the earth's inhabitants.

A realisation of the powers and authority of the Priesthood should imbue every person holding it with deep respect for its sacred responsibilities. This realisation should cause every person holding the Priesthood so to order his life that this great privilege shall not be forfeited, or that the glorious blessings which its full enjoyment brings shall not be withdrawn.

Those who are not privileged to hold the Priesthood, this blessing being reserved for male members only, but who are helpers, companions, and associates of those who do, should manifest the same respect and reverence for this great gift from God, which blesses male and female alike through its ministrations and its operations in the Church.

We are a blessed people. We should make every effort to retain our blessings and privileges by respecting the Priesthood of God, which is the ultimate source, not only of all our gifts and blessings, but of our very existence.

"Strengthening Your Testimony"

"What about repentance?" you ask. Repentance is to personal conduct what practice is to proficiency in any art. Its purpose is to overcome faults and approach perfection. If you feel that "practice makes perfect," and you know by experience that the practice of self-control is beneficial, then you have a testimony that repentance is a true saving principle.

As to baptism, the next principle of the Gospel. You will admit that when one resolves to do a certain thing and deliberately promises before witnesses that he will do it, he is far more likely to accomplish his purpose than he would be had he not made the promise or covenant. He feels bound to fulfill his resolve, for his honour is at stake. If you agree with this proposition then you have a testimony that baptism, which is a covenant or promise, is beneficial in helping one to be true to his purpose in serving the Lord.

Following baptism is confirmation—the laying on of hands for the gift of the Holy Ghost. The Holy Ghost is to "guide you into all truth," to "teach you all things," and "show you things to come." You will admit that such a guide on life's perilous journey is highly desirable; and if you have in sincerity obeyed the afore-mentioned laws of the Gospel you are entitled to the Holy Spirit's guidance and will surely receive it. Not through any spectacular demonstration will it come, but like peace to your soul and an assurance that you are on the right road to salvation. And such an experience will be a greater testimony as to the truth of the Gospel than the witnessing of miracles.

—Selected, Improvement Era.

NOTICE. TO THE SAINTS OF NEW ZEALAND.

Last year there was some misunderstanding among the Saints regarding the closing dates for the payment of their tithing for the year. We must have all the tithing and reports into Zion by the first of the year, therefore, the fiscal year of this mission ends November 30th. To give the district secretaries time to get the tithing into the mission office by that time, the closing date for tithing to be recorded on this year's record must be paid before November 15th.

Therefore, will you make your tithing settlement with those who have been authorised to receive tithes, for the year of 1937, before November 15th. Letters of acknowledgement will be sent to you in December for the tithing paid before this date. The money paid after this date will be credited to you and will be included on the tithing letters of next year.

Elder E. D. Davis, Mission Secretary.

Notes From The Field

President Woods has seen fit to reorganise his forces relating to Elders in the districts. All Elders concerned have been notified of the changes and new assignments.

The Auckland District will lose the services of Elder Westenskow who is to labour in the Nelson confines with Elder Murdock who has been labouring in Taranaki. Elder James from Hauraki comes into Auckland to labour with Elder Bigler, while Elder Simpson of Hauraki will receive as his companion Elder Lambert from the Poverty Bay. The Waikato district will have Elder Hutchinson from the Wairarapa, and Elder Watts from Waikato goes to be companion to Elder Pendleton from Wellington to Taranaki. Manawatu and Wairarapa will be combined, having the services of Elder Campbell and Elder Dastrup. Hawkes Bay will remain the same. Bay of Islands will have Elder Crawford and Elder Rulon N. Smith, while the Whangarei will have Elders Browning and Handy. Mahia is to have Elder Midgley jr., to take the place of Elder Barden G. Smith who leaves New Zealand to return home on 15th November. Elder Toronto from the Wairarapa will go to Wellington as companion to Elder Parker. Elder Price from Ngapuhi will replace Elder Lambert as companion to Elder Brown in the Poverty Bay. The South Island assignments are Elders Parkes, Stinson, Wheeler and Beecher to Dunedin and Elders Whitney and Sterling to Christchurch. Elder Horace Hollingworth, the veteran valiant of the Cause, will labour where'er the spirit guideth.

It is interesting to note here that the Millenial Star published in August 26th, issue a little "News of the Church in the World" comment that the burial place of Apostle Parley P. Pratt, first Editor of the Millenial Star and Apostle of the Church, who was murdered in May 18th, 1857 by a Dr. Hector H. McLain, has been recently located after 80 years loss. President M. Charles Woods of this Mission is a grandson of Elder Pratt.

A very entertaining Concert was arranged for and enjoyed by all through the efforts of the M.I.A. and Sunday School headed by a committee of seven. The success and enjoyable occasion was an anticlimax to the Mutual Year of the Auckland Branch, and the committee take this privilege of publicly expressing their appreciation for the efforts of all participants in making the evening the success it was. The climax to the M.I.A. was had at a select party held at Ferndale via Henderson.

Elder Dean Ence who laboured in New Zealand a while back, according to "Desert News" is managing a team of "Softball" players. Te Karere and your many friends, Elder Ence join in congratulations and happiness in your achievements.

The young women Missionaries from the Nuhaka Branch who have laboured in the Ngapuhi Districts were honourably released and journeyed to their Nuhaka homes on September 25th. These young women, Sister Ella Wineera and Sister Tumanko Smith laboured diligently and faithfully, endeavouring at all times to the best they knew to live and preach the Gospel that they have testified of, and in their hour of knowing that they have served the God they love, Te Karere extends appreciations and regards as a record of harmony in the accomplishments attained. May the Lord bless and guide such people.

PRIMARY ASSOCIATION DEPARTMENT

AN APPRECIATION

Dear Primary Workers:

You will remember some little time ago, forwarding donations towards a gift for our beloved Sister Hay, as she resigned from the Mission Primary Board.

Well, with the total amount received, we purchased a very beautiful salad bowl and servers, and forwarded it to Sister Hay, with the love and esteem of the Primary workers of the New Zealand Mission.

Last week, I received a letter from Sister Hay, and she asked me to convey to you, her deep gratitude and thanks for the gift.

She said she did not feel worthy of it, but as her co-workers, we know better, don't we? So I replied to her, wishing her Joy and Happiness on your behalf.

And now, following, is a letter which was received from the Children's Hospital, in Salt Lake.

August 26, 1937.

Dear Mrs. Woods,

We are so very grateful for the lovely things received from the natives of New Zealand. Your daughter so graciously presented them to the children.

Everything is so well made and quite useful. We want to keep the pretty nightgowns and jackets for special occasions.

The children are so pleased with everything and will you extend our thanks to everyone who worked so hard to bring cheer to our little patients.

With kindest regards,

ANNA ROSENKILDE,

Superintendent,

Primary Children's Hospital.

L E S S O N S

First WeekSnowdrops

Song: "Can a Little Child Like Me?" Primary Song Book pg. 86.

Prayer: (Teacher, help a little child to pray).

The following story "A Very Wonderful Gift" is given with the hope that the children may be impressed with the goodness of our

Heavenly Father in sending His Son to us. Simplify the story if your children are very young. Make your lesson interesting with pictures and songs.

A VERY WONDERFUL GIFT.

Can you imagine the time before Heavenly Father had made this world? Our spirits were all with Him then. Heavenly Father loves us and He wanted us to learn more and be more, so He made this lovely world for us. Isn't it a beautiful world. You see, Heavenly Father planned many things for us to have to do.

There is one very wonderful gift that He planned to send to the children of this earth in which every one who wishes may have a share, or part to enjoy.

Before Heavenly Father desires to give a message to all His children regarding His purposes and what He is going to do, He selects one person through whom He gives His message. This chosen person is called a prophet. Sometimes He gives the same message through more than one person. However, any person chosen by Heavenly Father to give a message to all the people regarding His purposes is called a prophete.

As previously stated, Heavenly Father had told the people about this very wonderful gift through His prophets. People do not study these messages from the Lord as much as they should. It was just the same a long, long time ago. But, as we shall learn later, there were some who were looking for the coming forth of this very wonderful gift.

You remember in our last lesson we learned that Joseph and Mary were compelled to go from Nazareth to Bethlehem at a particular time. Too, that Heavenly Father wanted them to be there just at that time.

Why, do you suppose, He wanted them there? Well, this was the time and the place to which Heavenly Father had planned to send this very wonderful gift to the children of this world, and Joseph and Mary had much to do about it.

As you know, Joseph and Mary were in Bethlehem of Judea:

“And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

“And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

“And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all the people.

“For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.

“And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

“And suddenly there was the angel and a multitude of the heavenly host praising God, and saying,

“Glory to God in the highest, and on earth peace, and goodwill toward men.

“And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which has come to pass which the Lord hath made known unto us.

“And they came with haste, and found Mary and Joseph and the babe lying in a manger.

“And when they had seen it, they made known abroad the saying which was told them concerning the child.”

“And all they that heard it wondered at those things which were told them by the shepherds.

“But Mary kept all these things, and pondered them in her heart.

“And then the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told to them.”

This is the very wonderful gift Heavenly Father prepared for us all. There is very much to learn about this very wonderful gift that will help us all to have more joy in life and know better what to do to

please Heavenly Father. We shall have something very interesting next time.

The teacher may impress this lesson by letting the children dramatize it. The teacher may say or read this poem. If the children know it as a song they may sing it.

CRADLE SONG.

Away in a manger,
No crib for a bed,
The little Lord Jesus
Lay down His sweet head.

The stars in the heavens
Looked down where He lay,
The little Lord Jesus,
Asleep on the hay.

The cattle are lowing;
The baby awakes;
But little Lord Jesus
No crying He makes.

I love Thee, Lord Jesus
Look down from the sky
And stay by my cradle
Till morning is nigh.

Second Week Snowdrops

CHEERFULNESS.

Be near me, Lord Jesus;
I ask Thee to stay
Close by me forever
And love me, I pray;
Bless all the dear children
In Thy tender care;
And take us to heaven,
To live with Thee there.

Pictures of happy-faced children might introduce this lesson. The attitude of the teacher will do much to make it impressive. Let the children talk about the pictures with you. Perhaps they will like to make up some stories, that they think the pictures tell.

THE WORLD'S A VERY HAPPY PLACE.

The World's a very happy place,
Where every child should dance and sing,
And always have a smiling face,
And never sulk or anything.

The World is such a happy place,
That children whether big or small,
Should always have a smiling face,
And never, never sulk at all.

Have the children learn to say the following gem:

" Three little rules we all should keep,

To make life happy and bright—
Smile in the morning, smile at noon
And keep on smiling at night!”

SUPPOSE.

Suppose my little lady,
Your doll should break her head,
Could you make it whole by crying
Till your eyes and nose were red—
And wouldn't it be pleasanter
To treat it as a joke,
And say you're glad 'twas Dolly's
And not your head that broke?

Suppose you are dressed for walking
And the rain comes pournig down,
Will it clear off any sooner
Because you scold and frown?
And wouldn't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without.

Game: “Heads, Shoulders, Knees and Toes.” (Tune: Here We Go Round the Mulberry Bush.) Suit the action to the words.)

Heads, shoulders, knees and toes,
Knees and toes,
Knees and toes,
Heads, shoulders, knees and toes,
That's the way our practice goes.

THE HAPPY WAGGON.

Once upon a time there was a little yellow duck with a broad yellow bill. It opened wide when h said, “Quack-quack, quack-quack.” Now if he had been singing a song when he said, “Quack-quack, quack-quack,” everyone would have liked him.

But this little duck was not happy, so whenever he opened his mouth to speak, he always whined in a very high-pitched voice, “Quack-quack, quack-quack.” Of course this sounded very unpleasant to all the chickens and ducks and turkeys who lived in the barnyard.

One day his mother said, “Here is some nice yellow corn for our breakfast,” and little Duck whined, “Quack-quack! I don't want any yellow corn for my breakfast. I want a grasshopper.”

Another day his mother said, “Now, in a few minutes we are all going down to the brook for a cool morning swim.”

Little Duck whined, “Quack-quack! I don't want a swim this morning. I want a swim this afternoon.”

He kept quacking and whining, until Mrs. Duck was quite worn out. So one day she said, “I know what I am going to do. I'll take Little Duck over to see Dr. Dandy Duck.”

Mrs. Duck told the doctor all about Little Duck. Dr. Dandy Duck put on his big round spectacles and looked at Little Duck, from his head to his toes. He listened to him breathe. He made him open his mouth and say, “Quack-quack, quack-quack.”

Then Dr. Duck said, “Well, I do declare, but this little duck is very sick. His quacker is too whiny. He needs to go on the Happy Waggon. I'll give you a prescription.”

Then he went to his desk, took out a large piece of paper, and wrote something on it. He folded the paper and gave it to Mrs. Duck.

“Now,” said the doctor, “Little Duck must take five powders. You will find them wrapped in this piece of paper. When he's taken all five, send him back to me.”

Mrs. Duck paid the doctor ten pieces of corn, and then she and Little Duck went home.

When Mrs. Duck opened the paper that the doctor had given her, she found a picture of a long waggon. (The waggon had five slits in its side. Then she found five slips of paper. Each slip of paper said on it, "I am happy.")

The doctor's prescription read: "Hang this picture of the Happy Waggon on your wall. Each time Little Duck can find something to make him happy, he must slip one of these 'I am happy' papers into a slit in his Happy Waggon. When his waggon is full, send him to my office."

Little Duck did not like this kind of medicine, so he thought he would see how fast he could fill his little waggon.

The next morning when Mrs. Duck said, "We are going to the woods for a little picnic." Then he ran and put one "I am happy" paper in his waggon.

At the end of the week Little Duck's waggon was full. So he took it back to Dr. Dandy Duck's office.

"Well," said Dr. Dandy Duck, "If it isn't Little Duck, and he looks as if he were really happy. Open your mouth wide and say, 'Quack-quack.'"

Little Duck said, "Quack-quack, quack-quack," and he didn't whine at all.

"I like to be on the Happy Waggon," he said, "I wish everyone had a Happy Waggon."

I think even little boys and girls who whine about their breakfast and their clothes and other things would like a Happy Waggon. Don't you?

Would you like a Happy Waggon for yourselves?

Let the children colour and cut the "Happy Waggon" from heavy paper or light weight cardboard. The wagon might be red, the duck yellow, etc. Encourage them to hang it up in the home to remind them to be happy.

MY POUT.

| | |
|---|--|
| When mama says, "Now sonny, go and get some chips" | They wrinkle up about my mouth |
| There creeps out from some hiding place | They scold and fret and whine, Until sometimes I wonder if My face is really mine. |
| A pout, to curl my lips. | |

| | |
|--|--|
| He's not a happy fellow, That ugly pout of mine, And oh, he frightens all my smiles | I hate to have them in the house To climb upon my face. I wish the ugly rascals Would go and leave the place. |
| 'Til they just daren't shine. | |

| | |
|---|---|
| And then there's all his brothers Who come to help him out It seems they're always near me When I begin to pout. | But if they won't I'm going, I'll walk for miles and miles 'Til I can lose my ugly pout And gather sunny smiles. |
|---|---|

Third WeekSnowdrops

CLEANLINESS.

Song: "Can A Little Child Like Me?"
Have a child pray with the teacher and let the children say the little verse used last week.
Song: "Be Happy."

The purpose of this health lesson is to develop happy cheerful children by means of building right attitudes in relation to correct health habits.

Again, pictures will be useful in giving this lesson. Show pictures of beautiful healthy children.

Talk with the class about the care of the body. Let the children suggest all ways they can that will help the body to grow strong and keep in good health.

Lead them to suggest cleanliness.

Talk about why they should keep their hands clean.

- a. To look better.
- b. To prevent soiling things they touch.
- c. To make the hands free from germs.

When they should wash their hands.

- a. Before each meal.
- b. After going to the toilet.
- c. When they become soiled in work or play.

Impress the facts that the nails are important. They are dirt catchers and should be cleaned frequently. "Safety First," clean the nails. The following may be sung. (Tune: Row, Row, Row Your Boat).

Children washed and dressed and sweet
Clean, Clean, clean and neat,
Every child should be;
We all like to see.

Take, take, take a bath,
Take one every day;
Children should be nice and clean
That's the nicest way.

Story: The boy who wouldn't wash.

Jimmy was digging in the garden when his mother called him to lunch. He was hungry, so he gave his hands a quick wash in the garden hose.

At the table his mother looked at him and said, "Your hands aren't clean."

Jimmy held out his palms and said, "See. They are clean inside, and I don't use the outside for eating."

Jimmy's mother sighed. "I get so tired of telling you to wash," she said, "Don't you like to be clean?"

"It's such a bother. Morning noon and night, and before every meal. I spend too much time in washing."

"Very well, then," his mother said, "I will leave it up to you. Wash whenever you please."

So Jimmy spent more time in the garden, and very little time in washing, and he was glad when his mother turned her eyes the other way at the dinner table.

Next day the gang was giving a carnival, and Jimmy could hardly wait for afternoon to come. He spent the morning playing with his dog, and digging fish worms. At lunch time he dipped his fingers in cold water. His mother had made a nice lunch of bacon and eggs and blueberry pie. Jimmy enjoyed the food, forgetting to use his napkin, and was off to the carnival.

At the carnival white rats, dogs, kittens and rabbits were in cages. Lemonade, popcorn and taffy were for sale. There was a penny grab bag. Jimmy was having fun, when he heard a boy named Sam say, "There's an empty cage over here. Where's our 'Wild Man of Borneo'?"

Another voice said, "Hey, you! Stay in the cage until after the show's over, and do your eating after."

Jimmy, his mouth full of taffy, turned round to see who was being spoken to. He saw no one behind him.

"Come on. If you want to be the wild man, stay in your cage."

Jimmy grinned. "If you mean me, I'm not in the carnival. What made you think so?"

The strange boy said, "My mistake."

And Sam said, "Come on, Jim, take the part anyhow. Guess our wild man didn't show up."

So Jim made fierce faces and waved his arms like an ape and was the whole show. When he got home he sneaked a look in the mirror at his wild hair and torn shirt and face smeared with blueberry pie, and then he did what you or anyone else would have done; he got busy and washed for dinner.

THE SPICK AND SPAN TWINS.

In a bright clean town not very far from here live a boy and a girl who are twins. Their names are Keith and Kay. Their faces are so bright and rosy that people love to see them coming down the street. Keith always wears a clean suit and Kay wears a spotless dress. They wear smiles instead of frowns and help everybody they can.

One day the twins heard some children who were called in from play to take their baths say that they did not like to bathe. The twins thought this was very odd, because they liked to get into the big tub and scrub and scrub and scrub. One little girl said, "Oh, mother, I want to stay out and play. Anyway it's too late. The water is always too hot, or else it's too cold. The soap gets in my eyes."

So the twins talked to Mary and the other children and said, "Why, we take a bath all over at least twice a week. We just love the nice warm water and soapsuds. We wash our faces and necks and ears every morning and we don't even count how many times a day we wash our hands. We always wash them before eating." So Mary decided she would like to be sweet and clean too, so that she would look like Kay.

Soon they went into a house and found a little girl scolding because she had played so hard and she was too tired to take a bath. Kay told her about a poor little girl who didn't even have a tub to bathe in. Every time she wanted a bath, she had to put buckets of water on the stove to heat. Then she would go outside and bring in a wash tub in which she put the warm water so that she could be bathed and be sweet and clean. The little girl who was scolding was surprised because she had a nice white tub to bathe in, and didn't have to worry about getting nice warm water.

Then the twins told some boys about how we breathe through our skins as well as through our mouths and noses and that regular bathing helps to keep all the pores open so the nice, fresh air can get in and made our bodies clean inside and outside.

A little girl called Sunny was the next child they saw. She was washing her hair, and then she dried it in the sunshine. Keith and Kay told her what a fine thing it was to keep the hair bright and shining by washing it often and brushing it well.

Then they saw a little girl called Careless Carrie who always had unclean finger nails. She just could not remember to clean them and keep them clean. So the twins thought of a plan to help her. They took a piece of paper, put their right hands, palm down, and drew around each finger and the thumb with a pencil. This made a picture of a hand and on it they wrote, "I will clean my nails."

Keith and Kay saw so many children and talked to them about clean bodies and hair and finger nails, that before they knew it, it was time for them to go home and bathe. So home they skipped, happy because they had helped someone else to be clean, and the last thing they said was: "When you have had a nice warm scrub, always remember to clean the tub."

Supply each child with a piece of plain white paper, help them to trace a hand on it and let them print or write yourself, "I will clean

my nails.” They may sing “Two Little Hands,” Primary Song Book page 132.

FOURTH WEEK:—HANDWORK—ALL GROUPS.

First Week Kowhai-Kauri

THE SPRING GARDEN PROJECT

This week we want to begin planning for our gardens. Every Guide should cultivate a little spot of ground somewhere, and should experience the thrill of planting something, taking care of it day by day and watching it grow.

Before coming to your class to-day find all the pictures you can of beautiful gardens—both flower and vegetable. You can find these in old magazines or catalogues. Show these to your boys. Then describe to them other lovely gardens you have seen and ask them to tell the class about the most beautiful gardens they have ever seen.

Try to get each boy to feel enthusiastic about a garden of his own in which he may plant just the things he wishes. Encourage them to tell of the available ground which they have at their homes. If any boy in your class has no place for a garden perhaps some other boy will share a little space with him.

Talk over with the boys the possibilities of obtaining seeds and plants. Perhaps some of them saved seeds from last year which they will trade or share with other boys. Encourage them to tell about their most successful crops of other years.

Of course if we are to have successful gardens we must know how the soil is to be prepared and how the seeds are to be planted. Let your boys discuss this. Bring out the fact that the depth of planting depends upon the size of the seed. Discuss too, how to plant bulbs, shrubs, and trees. Perhaps some boys who live in districts where plants may be obtained would like to plant some berry plants or bushes.

Encourage your boys to plant both for food and for beauty. The more devoid of beauty a boy's home may be the more you should encourage him to plant something to make it more attractive.

After you have discussed with your boys the possibility of individual gardens try to get them to want to do something to beautify your ward chapel grounds. If possible carry on this discussion in such a way that suggestions will come from the boys themselves. The things you do will of course depend upon the nature of your meetinghouse grounds. Perhaps a flower bed or a little square of lawn would be just right. Or you may wish to add only one tree, shrub or rose bush. Whatever you plan to do be sure to impress upon your boys that this house and these grounds belong to the Lord because they have been dedicated or given to Him. Only our very best should be given to make more beautiful His house.

Make your plans carefully and appoint committees to carry the work forward. Perhaps the actual planting can be done some Primary day after Primary class.

Appoint a committee of boys to see the President and ask for permission to do any work which you might desire to do on the Church grounds.

Build on these few suggestions something that will be most suitable for your particular Branch.

"NED MAKES A RIGHT TURN."

"They say this world is wonderful. Gee! I think it's the bunk. They say there's always some one who cares about us. Well, my guess is, if any one does it's just to boss," Ned grumbled to himself as he lay stretched on his back under the old apple tree, resenting his sister's refusal to let him go swimming with the boys because he had not cut the lawn, which he should have done two or more days ago.

Ned's parents were on a vacation.

"Hello, Ned. You look comfortable; that old tree is certainly a beauty, isn't it?"

Ned pulled himself up to a sitting position. "Oh, hello, Jerry. Where did you come from? Though you were off on a trip."

"I was, but I'm home again."

"Did you have fun—"

"It was great, Ned. Wish you had been along. I met boys from nine states and forty cities. Not a grouch among them. It was great of our paper to put on a contest and make it possible for a lot of us newsboys to see Yellowstone Park. As you know, the biggest papers in all these states got together on the proposition and thought it'd be a fine thing to have boys meet boys. Lots of them were older than I, but—"

"You always get things handed to you, Jerry."

"Handed?" Jerry repeated interrogatively. "Well, if working hard—and I mean h-a-r-d—to win a reward or prize and win, is having a thing handed to you, then I suppose I do because I win far oftener than I lose."

There was a pause, and then Jerry continued:

"You remember, Ned, you were even with Harry at one stage of this contest, but you stopped working to play ball; we kept working and won."

"Well, I s'pose every one can't win," Ned commented in a somewhat apologetical tone.

"Surely, every one can't win all the time," Jerry agreed, "but if a fellah keeps doin' his best to the last witch, he has the satisfaction of knowing he's done his best and one doesn't feel so terrible about defeat then."

"How do you know?" Ned restorted.

"I've tried both ways. 'Course, at first, a fellow always feels tough when he loses, but if he's done his very best he can forget it, or at least remember it without a sting. But, when it's plain 'flunking,' well, that's always a sore spot. That's when I've blamed everybody but myself and grouched good and plenty," Jerry answered.

"Gee whiz! a fellow can't always do his best," Ned drawled.

"But it's better to keep on trying," Jerry parried.

"Suppose you think I ought to go cut the lawn," Ned half groaned and again stretched himself full length on his back.

"What do you think about it?" Jerry laughed, and added: "I didn't think the lawn was on your conscience."

Jerry stretched himself out beside Ned and they both lay looking up at the sky playing hide-and-go-seek with it through the gently moving leaves. Neither spoke for some minutes. Ned was the first to break the silence.

"Bosses make me sick," he grumbled.

"There's a reason, Ned; what is it?"

"You make me tired, too, Jerry; you're always so proper."

"Well, I'm sorry, Ned. Don't suppose," he continued, half teasingly, "you remember what my granny used to say to us youngsters when we'd be grouching at everybody and everything. Maybe you didn't hear her, but you used to be over there a lot, and every boy was her boy."

"Wasn't she a peach!" Ned observed enthusiastically, "she always had something good to eat to hand out to us fellows when we went there. She knew boys, alright, I'll say. I don't remember any particular thing she used to say, though."

Jerry chuckled; he had many, many pleasant memories of his maternal grandmother. He usually continued to a finish whatever he started, so he picked up what he started to tell and proceeded: "You know, my sister Maud used to be a chronic grouch and Granny cured her. Anyway, she'd take us by the shoulders and with the kindest twinkle in her eyes look hard into our eyes and say in the kindest way, 'I wish I could see all that is deep down in your heart, because I'm afraid you've dropped a little acid in that milk of human kindness your heart is so full of, and it's turned sour. Are you sure you've done your very best? Because just half doing things is so often the acid that turns us sour inside and spoils us.' And if you think about it, Ned, that's true a whole lot oftener than it isn't."

"O, I'm not one of those wise guys like you, Jerry, that's always running wise-cracks down and trying to play the good act all the time."

"It's funny, Ned, but whether you know it or not, you're the very one that got me on the right turn. Maybe it would do you good if you got yourself there again."

"How did I do it—" Ned half leered.

"Do you remember when we were Primary age and you went to Primary and I didn't."

"Well, what about that?" Ned snapped.

"A whole lot," Jerry replied. "You begged me to go with you once or twice and I did. At that time my folks weren't so strong for church as they are now. Always the finest people, though. Do you remember the teacher was Miss Thom—"

"I'll say I do," Ned interrupted, bubbling with enthusiasm. "I can remember how I hated that fellow that married her and took her away, too."

"I've never forgotten," Jerry answered, "two things she told us that first day. Why, the way she told about Jesus being tempted and the fine way he went forward and didn't weaken one little bit, has made me a worshipper of Jesus ever since."

"She surely could make you feel what she was telling you," Ned commented.

They were both silent for a while.

"Well, what's number two?" Ned finally asked.

"It's funny, isn't it," Jerry resumed, "how something somebody says sometime, or tells will start a fellow all going inside with queer feelings and helps him make the turn that puts him on the right road?"

"I suppose, if you say so," Ned grinned.

Jerry let the remark pass, and continued: "Shall I tell you the other story she told that day, as I remember it?"

"On with it," came from Ned as he stretched his arms up over his head.

"The place was England," Jerry began. Ned interrupted: "Make it spicy, Jerry; forget some of the details."

Jerry began again: "Well, one day an English farmer was working in his fields. He looked up and saw a party of huntsmen riding about his farm. He had one field he didn't want them to ride over because the horses' hoofs would greatly damage his crop. He called one of the boys working for him and told the boy to go shut the gate, to stay there and on no account let any one go through the gate. The boy got right on the job. He hadn't been there many minutes when up rode the huntsmen and ordered him to open the gate and let them through."

"Nothing doing! That boy told them he was sent to keep that gate closed and that was what he intended to do. Of course he did it in a very kind and polite way. Were those men sore! They threatened him, but that didn't disturb him; they tried to buy him over, but, no sir, he was there to serve his master not himself, so that didn't

do them any good.

"Finally, the most important one of the bunch rode up and in a very pompous and commanding way said—of course these are not the exact words but somewhat like the words you'd imagine he'd use, and I can just imagine I see him sitting as straight as a poker on his horse, with his head in the air and his chest out—I don't suppose, young man, you know whom you are refusing to let go through that gate. I am the Duke of Wellington and I am not used to having my orders ignored."

"The boy very kindly explained again why he could not let them pass, that he must serve his master the best he could. The Duke was so pleased with the boy that he placed a gold sovereign in his hand and told him he wished he could have a whole army of men just like him and then he could not only conquer Napoleon but the whole world."

"I remember that story, too," said Ned, "but it didn't impress me so much then."

"I've never forgotten it, Ned. I told it at the Newsboys' meet, one night. Not the way I told it now, however."

"You wouldn't," Ned commented, jestingly.

Conversation ran out; they lay in silence.

At last Ned sprang to his feet and jocularly exclaimed: "Suppose it's time Ned made a turn to the right; he hears the lawn mower calling him. Want to go with him?"

Want to go with him?"

"I'll be glad to," Jerry kindly replied.

Third WeekKowhai-Kauri

DIGGING.

Hard work means nothing to a hen.

She just keeps on digging worms and laying eggs regardless of what the business prognostications say about the outlook for this or any other year.

If the ground is hard, she scratches harder.

If it's dry, she digs deeper.

If it's wet, she digs where it's dry.

If she strikes a rock, she works around it.

If she gets a few more hours of daylight she give us a few more eggs.

Did you ever hear one cackle because work was hard—

Not in your life: They save their breath for digging and their cackles for eggs.

But she always digs up worms and turns them into hard-shelled profits as well as tender, profitable broilers.

Did you ever see a pessimistic hen?

Did you ever hear of one starving to death waiting for worms to dig themselves to the surface?

Success means digging—are you?

"LESSON."

Make a rock or window garden. Boxes and tin cans of various shapes and sizes may be made or covered for the window garden.

A root of mint, parsley and chives should be started in each. These should find a ready market for nearly every woman needs a bit of these fragrant herbs in her daily cooking.

Neighbourhood Tour: Visit poultry plant, or a garden.

Learn three grades of eggs and requirements of each grade.

Learn standard weight for one dozen fine grade eggs.

For gardens learn right soil mixture and planting and caring of plants.

Fourth Week.
HANDWORK.

Fifth Week.
“Kowhai-Kauri.”

TABLE SERVICE AND ETIQUETTE.

How to Set the Table.

A table pad, or silence cloth, should be placed on the table to protect the table top and to deaden the noise.

The tablecloth should next be placed with the centre fold of the cloth exactly in the centre of the table and parallel with the length of the room.

If a centrepiece is used, it should be low enough that persons may see across the table. A centrepiece of fruits, cut flowers, or a potted plant are in much better taste than artificial fruits or flowers. The centrepiece should harmonise with the colour scheme of the food.

After the centrepiece, the cover is laid. The cover consists of the silver, china, glassware, and napkin required for one person. The cover should be from twenty-four to thirty inches in length and fifteen inches in depth.

All lines on the table should go across or lengthwise of the table; avoid diagonal lines as they attract attention. The handles of dishes, as well as silver, should follow this rule.

Place the knives at the right of the plate with the cutting edge towards the plate. Spoons are placed at the right of the knives with the bowls up. Forks are placed at the left of the plate with the tines up. The butter spreader is placed on the bread and butter plate parallel with the table and with the handle toward the right.

The placing of knives, forks, and spoons is from the outside in, toward the plate in the order in which they are to be used.

Use the silver required for the particular meal. Do not use unnecessary silver. If the menu requires no knives, the forks may be placed at the right of the plate. If the meal requires too great an outlay of silver, that needed for the last course may be placed with that course.

The water glass or goblet is placed at the tip of the knife. The bread and butter plate is placed at the tip of the fork. The napkin is placed at the left of the forks with the hem and selvage parallel to the edge of the table and the forks. The lower right-hand corner is the open corner.

All linen, silver, and dishes are placed one inch from the edge of the table with the ends of the handles on a straight line from the farthest spoon to the farthest fork.

Salad is placed at the left, and the beverage at the right of the cover.

Individual salt and pepper shakers are placed at the top of each cover, or between the two covers, on a line parallel to the edge of the table and in line with the glasses.

Covers should be placed directly opposite each other if possible. This balances the table.

Chairs should be placed so that the front edge of the chair comes straight down from the edge of the table. This leaves the line of the cloth unbroken and places the chair where it does not need to be pulled out or pushed in.

SUNDAY SCHOOL

Prelude

Soft 8ft.

SACRAMENT GEM.

Ye children of our God,
Ye Saints of latter days
Surround the table of our Lord,
And join to sing His praise.

Postlude

Solely with expression.
8 ft.

TRACY Y. CANNON.

CONCERT RECITATION.

Romans, Chapter 2—Verses 10 and 11.

"But glory, honour and peace to every man that worketh good, to the Jew first and also to the Gentile. For there is no respect of persons with God."

KO TE KORERO A NGAKAU.

Roma, Upoko 2—Rarangi 10 ki te 11.

"He kororia ia, he honore, he ragimarie mo nga tangata katoa e mahi ana i te pai, mo te Hurai ki mua, mo te Taiwi ano hoki. Kahore hoki a te Atua whakapai kanohi."

To The Chorister

"A Stranger Star O'er Bethlehem"

Page 28.

Ki Nga Kai Whakahaere o nga Himene

"Me Korero Te Kupu Pai"

Wharangi 36.

MAHI KURA HAPATI

KO TE KARAHE MAORI
AKORANGA ME NGA KAWENATA

"RATAPU TUATAHI"

Akoranga 60.

Whakaaturanga—Akoranga me nga Kawenata 56.

1. He whakakitenga ma roto atu ia Hohepa kia Etere Teia, Tamati B. Maehe me Hera J. Kiriwhini.

NGA PATAI: 1. Whakaatungia te ahua o Etere Teia?

2. He aha te karangata a Etere Teia i aia e mahi ana i te taha o Nuera Naiti?

3. Whakaatungia te kupu a te Atua mo te ahua o Teia i roto i tana Hahi?

4. Ko wai te kai riwhi mo Teia i roto i te karangata kauwhau i te Rongopai ki Mihuri?

"RATAPU TUARUA"

Akoranga 61.

Whakaaturanga—Akoranga me nga Kawenata 57.

1. He whakakitenga ki te Poropiti i runga i tana tono kia whakatuata mai te wahi hanganga o te Temepara.

2. Nga mahi a nga Apiha i whakaturia.

NGA PATAI: 1. Mehemea ka taea, tirohia nga korero o te wharangi 189 o te Hitori o te Hahi, nama 1.

2. Ko tehea te wahi tapu o Hiona?

3. Whakaaturia nga mahi o ia Apiha i tohungia i roto i enei wharangi, ara o roto i tenei upoko.

"RATAPU TUATORU"

Akoranga 62.

Whakaturanga—Akoranga me nga Kawenata 58.

1. He whakakitenga kia Hohepa mo te ahua o te noho me te haere o te Hunga Tapu.

2. Te whakaturanga ia Erueti Patariti i roto i tana turanga Pihopa.

NGA PATAI: 1. Heaha te tikanga o nga korero a te Atua i roto i nga rarangi 1 ki te 13,

2. He aha nga hara a Erueti Patariti?

3. Whakaatungia te pono o te rarangi 21?

4. He aha te mahi ma Matene Harihi e timata?

5. Tohungia nga whakahaunga ki ia tangata i roto i tenei upoko, a he aha hoki te putake nui hei matakiki ma te Hunga Tapu?

"RATAPU TUAWHA"

Akoranga 63.

Whakaaturanga:—Akoranga me nga Kawenata 59.

1. He whakakitenga mo te ahua koa o te Atua mo nga mahinga a te Hunga Tapu.

NGA PATAI: 1. He aha te tikanga o te rarangi 3?

2. Whakaatungia nga ture kei roto i tenei upoko?

3. He aha te kupu a te Atua mo te ra Tapu?

4. Tirohia mehemca he putake apiti atu ki te tikanga "whaaki-hinengaro" kei roto i tenei upoko? (He patai na te Etita—Me whakaatu mai mehemca e kitea i roto i tenei tekihana te apititanga ki te tikanga "whaaki-hinengaro"?)

POWHIRI HUI PARIHA

"Ka kuikui, ka koa koa, ka tere ka whanui, waiho atu e au, e kau ana i nga pukenga, i nga wananga, i te waaru, whitiora. Kui kui whiti whiti ora. Nau mai e waha i taku tu-uara, whitioo, whitioo, whiti whiti ora."

Tenei te Pipiwharauroa te tangi nei, e karanga ana kua tata te Raumatī. Ko te take, kei te 6 me te 7 o nga ra o Noema, ka tu te HUI PARIHA o te Takiwa o AKARANA ki te kaenga o Tema P. Kewene, Kiwi Esplanade, Mangere, Onehunga. Kei konei te Raumatitanga o o tatou whakaaro. Noreira, haeremai.

Haeremai kia tutaki-a-tinana tatou ki nga Hepara i haeremai nei i Hiona kia whangaia tatou ki te matauranga, ki te whakaaro pai. Na Heremaia Poropiti tenei korero. Engari, ko ta maua, mauriamai ano he whariki hei moenga mo koutou.

"Te Waiata Powhiri."

- | | |
|--|---|
| 1. Haere mai nga Iwi Ki runga o Mangere Ki te Hui Pariha e Kia kite kia rongu I te tino Rongopai I whakahokiamai nei. | 3. Haeremai nga Iwi Hariamai te aroha Te taonga nui ra e Ko te aha tena O nga Tupuna I waiho iho ai e. |
| 2. Haeremai Moronai Kia kite atu au I te tino Timuaki e O te Mihana ra O Aotearoa Me te Waipounamu e. | 4. Haeremai e te iwi Whakaturia ra Te Kingitanga nui e O nga tangata O te Hunga Tapu ra A te Runga Rawa e. |

Kei te po o te Paraire, ara i te 5 o nga ra ka tu te kanikina ki te Kelvin Hall, i Onehunga.

Haeremai!

Haeremai!

Haeremai!

Na o koutou teina aroha,

Tema P. Kewene—Timuaki Peka.

Elder E. Boley Bigler—Timuaki Takiwa.

MAHI HUI ATAWHAI

I te mea kua tata te mutu o te tau he whakamahara atu tenei ki nga Hui Atawhai, kia kakama mai nga ripoata toru marama. E tika ana me tae mai e toru nga ripoata o ia peka o ia peka, mo nga marama kua pahure ake nei.

“NA NGA HUI ATAWHAI O TE MIHANA.”

Kei te whai ake nei te ripoata o nga peka kua tuku ripoata mai:—

| Hui Atawhai | Nga Ripoata | Takiwa |
|---------------|-------------|----------------|
| Porirua | 1 | Wellington |
| Kohunui | 1 | Wairarapa |
| Tokomaru Bay | 1 | Poverty Bay |
| Uawa | 1 | Poverty Bay |
| Puketapu | 1 | Waikato |
| Waiomio | 1 | Whangarei |
| Tautoro | 1 | Whangarei |
| Ruatangata | 1 | Whangarei |
| Mokau | 1 | Whangarei |
| Mataraua | 1 | Bay of Islands |
| Matauri Bay | 1 | Bay of Islands |
| Great Barrier | 1 | Auckland |
| Auckland | 2 | Auckland |
| Waihou | 2 | Bay of Islands |
| Utakura | 2 | Bay of Islands |
| Mangamuka | 2 | Bay of Islands |
| Kaikohe | ? | Bay of Islands |
| Manaia | 2 | Taranaki |
| Muriwai | 2 | Poverty Bay |
| Opoutama | 2 | Mahia |
| Wairoa | 2 | Mahia |
| Nuhaka | 2 | Mahia |
| Te Awamutu | 2 | Waikato |
| Matakowhai | 2 | Waikato |
| Korongata | 2 | Hawkes Bay |
| Kaikou | 2 | Whangarei |
| Te Horo | 2 | Whangarei |
| Awarua | 3 | Whangarei |
| Tamaki | 3 | Hawkes Bay |

Na te Timuakitanga o te Hui Atawhai.

The Mormon Basketball Team suffered its first defeat in the Auckland League last night, (Oct. 6th) when the Nomads A defeated them after a very strenuous game which ended after overtime play by two points, the score being 18 to 16.

"TE WHARANGI O NGA PATAI."

E nga kai titiro, ko tenei wahanga iti o enei wharangi ka timata i roto i tenei taanga o Te Karere. Ka puta inaianei e rua e toru pea nga patai ki te Hunga Tapu mo runga i nga tikanga o te Rongo Pai, a ma koutou pea e hopu, a ka tuhi mai ki tenei Tari me a koutou whakamarama, me hemea e rite ana ki te hopu tika ki nga whakaaro o te Tohungatanga kawana o te Mihana ka panuitia i roto i te taanga o te marama e tu mai. E hiahia ana ahau kia tautokona tenei wahanga o Te Karere, noreira kia whiwhi tatou ki tetahi nuinga o nga manaakitanga e puta ana ki te mea e rapu ana i runga i te ngakau mahaki, i te ngakau pono tika hoki.

PATAI TUATAHI,—He aha a Tepene, e whakaatu ra "Na mahi a nga Apotoro" i te 7 o nga upoko te 59 o nga rarangi, he Apotoro, he rikona heaha ranei?

PATAI TUARUA,—He aha te Tohungatanga mahi a te "kai-whakaako torotoro i roto i te Peka?" Homai nga whakamarama me to whakahoki.

PATAI TUATORU,—I nawhea, ara, whakaatungia mai te taima i whakawhiwhia a Paora ki te Tohungatanga i ahei ia ki te karangatanga Apotoro?

HE PANUITANGA.

TITIRO! E TE HUNGA TAPU.

I te tau kua pahure ake nei i ahua raruraru te Hunga Tapu mo te ra whakamutunga hei utu WHAKATEKAU mo te tau, noreira ka panuitia atu i tenei taima kia kakama mai a koutou utu ki o koutou Timuaki Peka, Hekeretari Peka ranei, Timuakitanga Takiwa, Kaumatua (Zion Elder) ranei. E hiahia ana ahau kia tae mai nga Ripoota katoa a nga Takiwa ki taku Tari i Akarana nei i nga ra e rua o te timatanga o Tihema 1937. Ko te ra whakamutunga hei utu Whakatekau ma koutou ko te 15 o nga ra o NOEMA o tenei tau.

E nga Timuakitanga Takiwa, kauaka koutou e mangere ki te tuku mai ia koutou ripoota i te ra whakamutunga o Noema.

Elder E. D. Davis, Hekeretari o te Mihana.

"Mormonism teaches that men do not walk alone. There are always among us personages or forces from the greater, unseen world, which has ultimate direction of the visible world."

—Dr. John A. Widtsoe.

KI NGA TIMUAKI TAKIWA ME NGA TIMUAKI PEKA.

“NGA KAI-WHAKAAKO TOROTORO O TE TOHUNGATANGA.”

He Whakamarama:—

Ko tenei rehana e hiahia ana te Timuaki o te Mihana kia whakaakongia e nga “Kai-whakaako torotoro o te Tohungatanga” o nga Peka o te Mihana. E nga Timuaki Peka, whakahaungia a koutou “Kai-whakaako” kia akongia e ratou enei korero ki nga whare katoa e haere ana ratou i roto i o ratou karangata “Kai-whakaako.” Ka puta enei rehana ia marama ia marama i roto i enei wharangi. Hcoi ra e nga tuakana, kia kaha ki te mahi a te Atua.

He wahi pakupaku i mahue. He whakahau tenei na te Timuaki o te Mihana kia tahuri nga Peka katoa o tenei Mihana ki te mahi “Whakaako.” E nga Timuaki Peka, tahuri ki te whakaitatika i nga kahui ko koutou nei nga Hepera tiaki.

“Te Rehana mo te Marama o Noema.”

“TE KOHA MO TE TOHUNGATANGA ME TONA MANA”

Ki nga Hunga Tapu kua homaingia tetahi o nga homaitanga nui ki te tangata—te Tohungatanga Tapu—te mana a te Atua ki te tangata e mana ai nga mahinga a nga akonga a te Atua. Kua tiro-tirohia, a ko tenei te whakaatu—mehemea ka tuhua nga tangata e mau ana i te Tohungatanga ki te ao i waenganui i nga tangata, tera e rite kotahi noa iho te tangata mau Tohungatanga ki ia tekau mano tangata. He maha nga mea kua whakawhiwhia ki te Tohungatanga, engari, na nga mahi ka ngaro te mana kihai he mana he kaha ranei ia ratou ki te mahi a te Tohungatanga. I roto i tenei tirohanga ka heke rawaatu te kaute o nga mea mahi tika i te Tohungatanga kei te ao. Tera ano, kia hoatungia te mana o te Atua kia ahei te tangata ki te mahi i roto i te karangatanga iti rawaatu, he honore nui, he manaakitanga, e tika ana kia tiakina i runga ake i nga taonga nui o tenei ao. He pono, “he pata utu nui,” he homaitanga kua whakawhiwhia ki tetahi wahi iti o nga tangata o te ao.

To mohiotanga ki nga mana me nga kaha o te Tohungatanga e tika ana kia uru ki roto i te kai-pikau, te koha ki ana toimahatanga. Ko tenei mohiotanga kia tino u i roto i aua tangata, kia kaua e ngaro ia ratou ake taua mana, taua kaha, no temea ko nga manaakitanga nunui mo te tangata e puta ake ana i roto i te Tohungatanga.

Kia koutou kahore nei i whakawhiwhia ki te tohungata, kia rite ano ta koutou koha ki te Tohungatanga pera ano i te kai-pikau. He maha nga ahuatanga hei whakaako ma koutou. Pata-pataingia nga mahinga o ia karangata me te mana o ia karangata i roto i te Tohungatanga Tapu a te Atua i runga i te tumanako

kia whiwhi ki te hohonutanga o te matauranga, e ai ko te korero a te Poropiti "Kihai te tangata e whiwhi ki te orangatonutanga i roto i te kuaretanga."

Na te Kai-whakahaere o te Karahe
o te "Mission Home."

HE MATENGA.

E te Hunga Tapu, nga Kaumatua, nga Hapu, nga Iwi me nga Hoa Aroha ano hoki, he whakaatu atu tenei kia koutou ko haere to tatou whaea ara taku tipuna, a Erana Hare Peeni (Erana Eru Reweti). Kua haere ia i te haere roa, a i te haere ano hoki e ahua ana ki nga matua me nga tupuna kua wehe atu nei ia tatou. I mate ia i te 16 o nga ra o Hepetema o tenei tau.

He maha nga korero mo tenei kuia pai, aroha hoki ki nga mahi a te Atua. Koia tetahi whaea ki nga pononga a te Atua ia ratou e tae ana ki te Peka o Te Horo, takiwa o Whangarei. I aia kua haere nei, ko ta matou, to nga tamariki me nga mokopuna he tangi mona kua wehe nei ia matou, a he koa mo tona kaha ki nga tikanga o te Rongopai a te Atua.

Na Ben Armstrong i whakaatu.

HE WHAKAMARAMA.

HE WHAKAMARAMA NA TE EITA: Ko nga korero e whai ake nei i tuhia e Wiremu Takana, hei apiti atu ki nga korero a Paranihi Karakama mo te ahua o te Maori, i haere mai ia i whea, te mana Maori me etahi atu putake korero. I puta i roto i enei wharangi o te taanga o Hepetema 1937, nga korero o Paranihi Karakama, a ko nga korero e whai ake nei na Wiremu Takana. Matakitakina. Kei ia koutou ra te tikanga.

"NGA KORERO A WIREMU TAKANA"

E te iwi, ko nga tohungatanga o nga Maori i mua no roto ratou i nga whare Wananga. Ko nga tohungatanga inaianei e mahi ana ratou ki nga Atua whiowhio; na, tirohia te rereketanga o tenei ahua. Ko te whare Wananga he mea whakaae e te Atua, kia mahia ona mana, me ona tikanga ki reira, hei ora, hei painga mo te iwi Maori. Na reira i whai mana ai o koutou tupuna i aua ra. Ko nga tohunga e mahi ana ki nga Atua whiowhio e hara i te mea he mea whakaae na te Atua kia mahia e koutou e te iwi Maori. He mea hoki kahore ona putakenga mai, e kore hoki koutou e mohio he tika ranei ta ratou, kahore ranei. Otira, tirohia nga hua? He iwi nui te Maori i mua, e kapi ana nga motu e rua ia ratou. He maha hoki nga pa nunui o ia wahi o

ia wahi o nga motu e rua nei. I aua ra e mau ana te kaha me te ora o te iwi Maori. Na, i te wa i tae mai ai te whakapono Karaitiana tino tere rawa te heke o te tupu o te iwi Maori. Na, i roto i aua ra i huri ai ratou ki taua whakapono karaitiana. E hara i te mea i ngoikore to ratou whakapono, engari i tino whakapono ratou he Atua kei te rangi, ko Ihu Karaiti hoki te Tama o te Atua Ora, koia hoki to ratou Kai Whakaora. I tino kaha hoki ratou ki te pehi i nga mahi kino katoa i aua ra, i nga pakanga, i nga patu tangata, i nga mahi puremu, me era atu mahi e mate ai te whakapono, te tinana maori, hoki, i whai kaha ai ratou ki te hanga i nga whare karakia papai i nga motu e rua nei. Na, i te roanga haeretanga o taua ahua ka kite ratou kei te tino tere te hoki o te tupu o te iwi Maori, na reira, ka timata te rua-rua haere o o ratou whakaaro. Ka hoki o ratou whakaaro ki te mana i whakaora ai o ratou tupuna. Otira, i aua ra kahore he tangata i mau ai taua mana i aia, no te mea, kua kore nga whare Wananga. Na reira, i tu atu ai nga tangata ia ratou nga Atua whiowhio e mea ana, kei ia ratou te mana o nga tupuna.

Whakaae tonu atu te iwi Maori. A, mahi ana ki nga Atua e rua, te whakapono Karaitiana me nga Atua whiowhio. I runga i tenei ahuatanga ka tino tere rawa te heke o te tupu o te iwi Maori. Titiro atu ki o tatou marae kainga; kua rite te whakatauki a o tatou tupuna, “Whatungarongaro he tangata, toe tu he kainga.”

He aha ra i kapo ai o tatou whakaaro ki nga mahi o nga tangata kei ia ratou nga Atua whiowhio e mea nei he tohunga ratou, i te mea, kua whakaakona tatou e nga Karaitiana ki nga karaipiture e whakaponohia nei e tatou katoa; e mea nei “Ma o ratou hua ka mohiotia ai ratou e koutou. E whakii ana ranei te karepe i runga i te tataramo, te piki ranei i runga i te tumatakuru? Waihoki he hua ataahua nga hua o nga rakau pai katoa, he hua kino ia nga hua o te rakau kino.” E te iwi e, tirohia nga hua o enei tangata e mahi nei ki enei Atua whiowhio; no te rakau pai ranei no te rakau kino ranei a ratou hua? Tenei a ratou hua e whai ake nei. Tuatahi, he kai waipiro. Tuarua, mahi puremu. Tuatoru, he whakapatipati i nga moni o nga tangata i runga ia ratou mahi whakaora. Tuawha, kahore nga tangata Atua whiowhio e hoki ki nga tikanga ora o nga tupuna, kia ora ai oratou tinana; heoi e puta mai ana nga hua o te mate tinana ki te iwi i roto ia ratou mahi tinihanga a o ratou Atua whiowhio. Ko te mahi o enei Atua whiowhio he mea kia koa ai o ratou ngakau maori, e hara i te mea kia ora ai o ratou tinana. No reira, ko wai e taea ana te ki mai e rite ana enei hua ki o te rakau pai?

Na, kia marama tatou mo enei Atua whiowhio e hoatu nei te korero ki o tatou tohunga mo nga take mate o te tinana tangata. E rite ana te kuaretanga o enei Atua whiowhio kia tatou ano; ina hoki, mehemea he piwa te mate, ka kiia e ratou he Atua Maori, mehemea he mate pirau no tetahi pito o te kapiro, ara, he “appendicitis” ka kiia e ratou he mate makutu, mehemea ranei he mate kahi, “tuberculosis” “T.B.” ka kiia ano e ratou he

makutu. Otira, te nuinga o nga mate, he mate kehua, he mate makutu kia ratou, he ahakoa, e tino mohio ana tatou na te Pakeha enei mate katoa i kawe mai.

Kihai rawa enei mate i mohiotia e nga Atua whiowhio. Na, tirohia o ratou kuaretanga i runga i tenei ahuatanga. Me mohio ratou ki enei mate e kore e penei o ratou korero ki o ratou kaupapa. Na reira e korero noa ana ratou i runga i te kuaretanga a o ratou ngakau ki aua mate. Me mohio hoki ratou kua tika to ratou tohutohu mai i nga mate.

No whea koia to ratou matauranga, ina hoki i etahi wa ka tika ta ratou korero mo nga mate a ki te titiro iho ka whakao-rangia hoki te hunga e mate ana? Na, i te roanga o te mahi ka tino nui nga tangata e mate ana. E penei ana te ahua o nga mahi o nga tohunga Maori katoa i nga motu nei. Na te Atua aroha ranei kia tatou enei? Kahore! Na te tino hoa riri, no te mea, e taea ana eia nga mahi whakamiharo, hei whakaoho nga ngakau o te iwi ki roto ki ana mahi whakaora, tinihanga, kia uru ai tatou ki roto ki tana whakahaere; ko reira tatou riro ai ki te whakangaromanga mo te tinana i roto i tenei ao ora.

Ehara tenei he i te mea no te tohunga Maori, engari, no nga Atua whiowhio. Ki ta te tohunga whakaaro hoki, kei te korero tika tona Atua whiowhio ki aia i te mea, he mea ngaro tona Atua, he reo ke hoki nana i korero mai, no reira te kaha o tona whakapono ki aua mahi.

Na, i te mea he reo ke nana i korero mai ki aia, kahore hoki e kite atu i aia; heoi ano, ko tona reo anake. Na konei, i te nuinga o nga wa, ka pohehe te tohunga nona te Atua e korero ana ki aia, kahore, ko tetahi Atua ke, he Atua patu tangata.

Na reira, he tino tohu tenei kia tatou e kore nga mate e ora i enei Atua whiowhio, he mea na ta ratou kuaretanga, tinihanga hoki.

Na, mo te taha ki te whakapono Karaitiana, e te iwi, titiro mai ki tenei, ara, tirohia atu ki te wa o to tatou Ariki o Ihu Karaiti me ana akonga i te ao nei. Na, ia ratou te Tohungatanga Tapu o te Atua, hei manaaki i te tangata ki nga manaakitanga whakatewairua, me te mana, hei whakaora i nga mate tinana, hei pei hoki i nga Atua whiowhio, me nga wairua poke, me era atu mahi tinihanga a te Rewera. Na, i mua o tona kakenga atu ki te rangi, ara, a te Karaiti, i tino waiho tenei, he tohu ki te hunga e whakapono ana ki tona ingoa. Ma tona ingoa ratou e pei rewera ai, e whakapa o ratou ringaringa ki nga turoro kia ora ai, me te whakawahi ia ratou turoto ki te hinu tapu, hei whakaora i o ratou mate. Kihai nga hahi Karaitiana i whakamarama mai kia tatou tenci mana whakaora, ara ki te Tohungatanga Tapu a te Atua. Kahore ratou e ki ana kei a ratou tenei mana tenei Tohungatanga ranei.

Kahore hoki ratou i whakaako mai kia tatou ki nga mana o te Hahi i whakaturia e te Karaiti, ara, nga Apotoro, nga Poropiti, nga Kai-kauwhau o te Rongopai, me nga mana whakaora, me nga mahi merekara, me nga reo ke, me era atu mana katoa i whakawhiwhia nei i roto i taua Tohungatanga Tapu. Na reira hoki,

i kore ai ratou i whakawhiwhi taua mana tapu ki te iwi Maori. Na, reira, i nga wa e pa ana te mate ki nga Maori, kahore he mana kei a ratou hei whakaora i nga turoro kia rite ki ta te Hahi a te Karaiti. No reira ka marama ai tatou ki tetahi take, ara, i heke tonu ai te tupu o te iwi Maori i runga i enei take kua korerotia ake nei. Na, me pehea ra tatou e ora ai? Kua warewaretia ranei tatou e te Atua, e kore ranei tatou e kaha ki te hoki atu ki aia, me te whiwhi ano ki taua mana i whiwhi ai o tatou tupuna onamata? Heoi, ko tenei patai kua oti te whakamarama ki roto ki te puka-puka nei. Kei a tatou inaianei taua iwi, (ara, nga Kaumatua o Hiona) e ki ana kua whakahaua ratou e te Atua o Runga Rawa kia haere mai kia tatou, ki te homai i tenei mana (Te Tohungatanga Tapu a Te Atua) me te tino maramatanga o nga tupuna Maori. Na, e kia ana ratou ko taua mana, ko ia tonu te mana o te Hahi o Ihu Karaiti. I haere mai hoki ia i enei nga ra whakamutunga hei homai ano i taua mana me nga tikanga katoa hoki o tona Hahi, ki te ao, i mua i tona hokinga tuarua mai, hei Kingi mo te ao katoa. I mua hoki i te wa o nga whawhai, o nga whakaheketa-tanga toto, o nga ru, o nga whatitiri, me era atu tohu katoa kua korerotia i roto i nga Karaipiture. Na, e kia ana ratou, i haere mai a Hoani Kai-Iriiri ki te ao i te tau 1829, ka homaia e ia te Tohungatanga o Arona ki etahi tangata i whakaritea hei pera, ara, a Hohepa Mete raua ko Oriwa Kautere; e whai mana ai te tangata hei iriiri i te tangata hei murunga hara. I haere mai ano hoki a Pita, ratou ko Hemi me Hoani, nga Apotoro o te Karaiti; i homai ano e ratou kia raua te Tohungatanga o te Karaiti, e whiwhi ai te tangata ki te Wairua Tapu o te Atua. E taea ai hoki ia ki te koa, ki te tino matauranga, ki te mana ano hoki e whakaora turoro ai ia, he mea na te whakapono o te tangata. E mahi merekara hoki ai ia, kia tino rite ki ta te Hahi o mua. Na, e haere ana enei tangata kahore he utu, kahore he tono, kua homai noa nei kia ratou e hoatu noa ana ratou, e riri o tatou, ko ratou nga pononga a te Atua, engari, e waiho ana tatou ko nga mea whakamate tinana nei, ara, te waipiro, te puremu, te aha, te aha, hei arai i a tatou ki enei mana nui o o tatou tupuna, ki te tino oranga mo te tinana maori nei, me te urunga atu hoki ki tona Hahi Tapu. E kore ano hoki etahi o tatou e whakaae kia whakaititia o tatou ngakau, kei tawai mai nga tangata kia tatou. Ko etahi o tatou i uru atu, a, kihai i tino taea e ratou, na reira, e whakaaro ana ratou, “Me aha hoki, he huarahi uaua hoki, tera e kore e taea te whakarite ona tikanga.” Otira, e hoa ma, he tokomaha o koutou kua kite, kua tino mohio, a, kua tae atu ano hoki ki te putake mai o taua mana, kua tomo ki roto ki te Whare Tapu a te Atua, kua hangaia nei ki Hiona, ki roto i te tihi o nga maunga tu tonu.

Tenei hoki matou te whakaatu kia koutou, koia ano tenei te huarahi o te tino koa, o te tino ora, o nga mea pai katoa; kei konei te mana o o koutou matua, kei roto i te mana o te Hahi o te Karaiti. E koa ai te ngakau, e ora ai te tinana, e rite ai te tangata ano hoki mo te wa e haere atu ai ia ki tona Matua.

Na, mehemea, e hara tenei, e hoa ma, kei whea ra, me pehea ra hoki? Na reira, e te iwi, oho ake! Kaati te moe! E mea nei

hoki to tatou Ariki i roto i tona kupu whakatupato, "Kia matara ra koutou, kahore hoki koutou e matau ki te wa e haere mai ai te Rangatira o te whare, ko te ahiahi, ko waenganuipo, ko te tangi o te heihei, ko te ata tu ranei." Whakaarohia tenei kupu ana, "Whakatakina nga tikanga o nga Karaipiture; e mea ana hoki koutou kei reira te orangatonutanga mo koutou; a, ko enei hei kai whakaatu moku." Mehemea ma nga Karaipiture e mohiotia ai ko te Karaiti te Tama a te Atua Ora, he pono, ma reira ano e mohiotia ai ko tehea tona Hahi Tapu, kei reira nei enei mana katoa e mau ana. Ma reira ano hoki tatou e mohio ai he pononga enei tangata na te Atua, kahore ranei. "Ma o ratou hua ka mohiotia ai ratou e koutou."

Na, ma te Atua Kaha Rawa, tatou katoa e whakakaha, e whakamarama kia toa ai, kia mai ai tatou ki te whawhai i te whawhai pai.

Na to koutou pononga i roto ia te Karaiti, ara,

Na Wiremu Takana—pakeke.

HE REO WHAKATUPATO

He Roanga mai i te Wharangi 798.

waenganui tonu o Amerika. Tenei ano tetahi poropititanga i roto i nga korero mo Eparaima, "Ko te wa e hamama ai te reo o te Ariki ka wiri nga tamariki o Eparaima mai ano i te hauuuru." Kaati ra, kia whakatopungia ake nga korero nei, kia kitea ake mehemea he aha te tatutanga? Tuatahi, ka hua e Eparaima ka tini hoki nga iwi i aia ki waenganui o te whenua, ko aua iwi ka tupumai ia Eparaima, kitea ake kei Amerika; Ko waenganui o etahi atu whenua e nohoia ana e nga iwi miiki noahio; ko konei hoki kahore he mutungamai o te whenua, i wehemai hoki ia i era atu whenua o te ao, ko ona iwi, he pera ano to ratou timatatan-gamai, katahi nei ra hoki ka wehewehe kia maha nga iwi. Noreira, e kore te karaipiture e tae a te whakahe, noreira ra hoki ko Amerika te whenua e kiia nei e te karapiture, i te kaha marama ake hoki kore rawa i mea ake ki tetahi atu whenua.

Noreira, ko te tuarua, me whakaatu tatou i te putanga o te Atua ki nga uri o Hohepa o Eparaima ranei, kua oti hoki te whakaatu ake o te kainga ko Amerika. Mo tenei kei ia Hohea 8:12, e korero ana tenei mo Eparaima, "katahi ka mea, na te wairua o te poropititanga, kua tuhituhia e ahau ki aia nga mea nunui o taku ture." Noreira i kaharawa te hangai o tenei korero kahore te take taute ake ai, ko te tino pono o te rangi he mea whakapuare kia Eparaima, katahi ka taturia ka meatia he mea tauhou.

Tuatoru—me taemai enei mea i mua tonu o te kohikohinga o Iharaira? Ko te whakautu; pera i ta Ehekiera, kei te 37 o nga upoko, i te Atua i whakahau raka i aia kia "tangohia tetahi rakau,

a ka tuhituhi mo Hura me te whanau o Iharaira taenoa ki ona hoa, na tikina atu ano tetahi rakau, tuhituhia iho, mo Hohepa ko te rakau o Eparaima, mo te whare katoa o Iharaira me ona hoa, na me hono raua tetahi ki tetahi a hei rakau kotahi raua i roto i to ringa. Na ki te korero mai nga tamariki a tou iwi kia koe, ki te meamai, e kore ia nei e whakaaturiamai e koe kia matou he aha te tikanga o enei mea? Mea atu kia ratou, ko te kupu a te Ariki a Ihowa, nana ka mau ahau ki te rakau a Hohepa, ki tera i te ringa o Eparaima ki ona hoa ano, ki nga iwi o Iharaira, a ka honoa ki tera, ki te rakau a Hura, ka meinga hoki raua hei rakau kotahi a ka kotahi tonu raua i roto i toku ringa. Na, hei roto ano i to ringa nga rakau e tuhituhia e koe ki to ratou aroaro. Mea atu ano kia ratou, ko te kupu tenei a te Ariki a Ihowa, Nana ka tangohia e ahau nga tamariki a Iharaira i roto i nga iwi i haere atu nei ratou, ka hokikohia i tetahi taha, i tetahi taha, ka kawea ki to ratou ake oneone. Ka meinga ano ratou e ahau hei iwi kotahi ki te whenua, ki nga maunga o Iharaira, kotahi ano he kingi hei kinga mo ratou katoa, kore ake ratou e ruataitia a muri ake nei, ka whakakorea o ratou wehenga kia rua kingitanga.

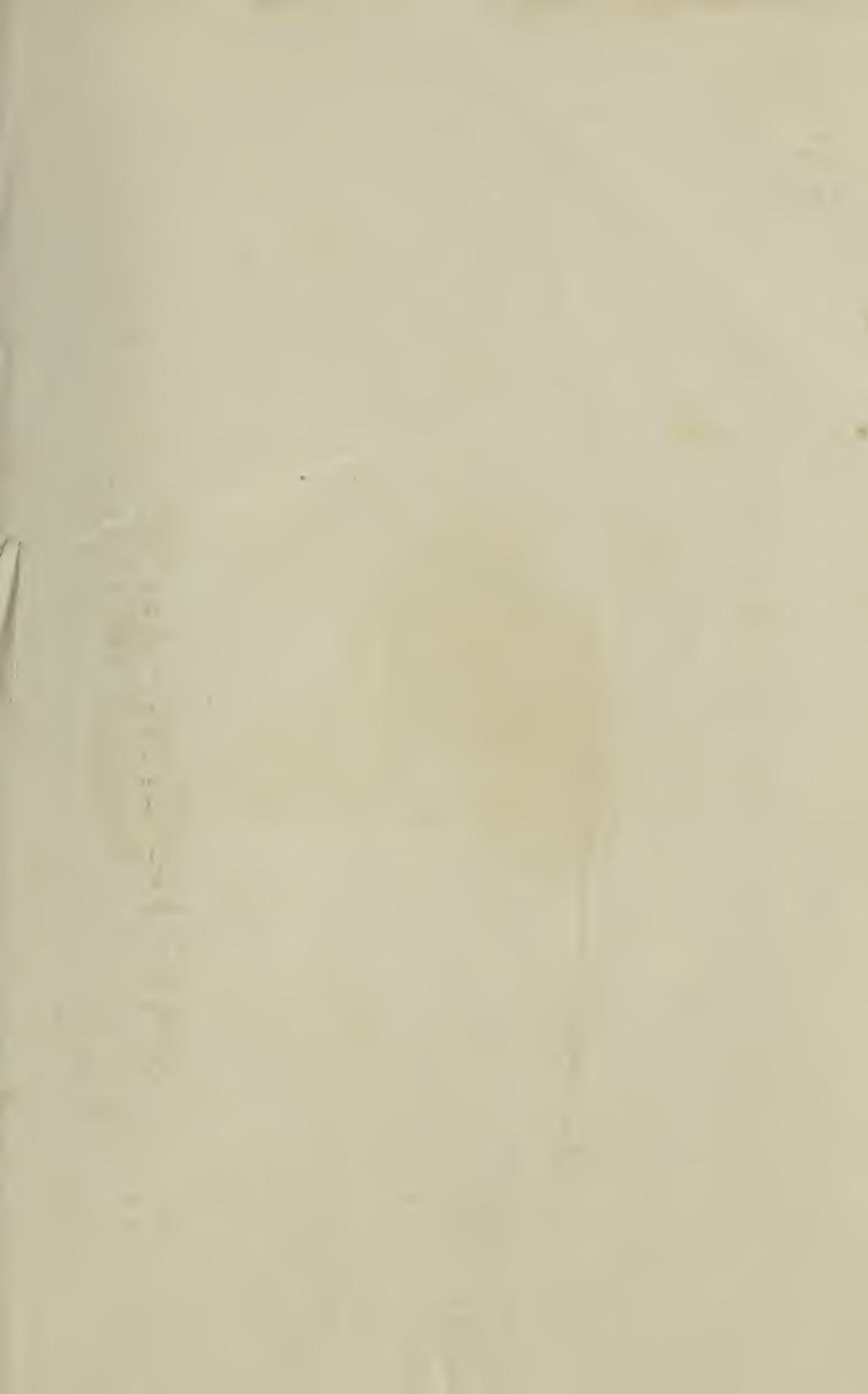
Noreira, kahore he mea marama i tua atu i tenei poropititanga; e ruatahi nga tuhituhinga te homaitia nei, kotahi mo Eparaima, ko tetahi mo Hura; ko te mea mo Eparaima ma te Ariki e harimai ara e kawemai, katahi ka meatahitiamai ki te mea mo Hura, a kia kotahi ano he korero ma raua, a tupu ake ruatahi i roto i tenei ahuatanga, kia pai ai hoki te kohikohinga o Iharaira. Te 85 o nga Waiata, tino kaha te marama mo tenei take; ko te korero mo te kohikohingamai o Iharaira ki to ratou ake whenua, e penei ana, "Kua tutaki te mahi tohu raua ko te pono; kua kahi kia raua te tika me te rongomau. Ka tupu ake te pono i te whenua, a ka titiro iho te tika i te rangi, ae, ka homai e Ihowa te pai; a ka tukuamai ona hua e to tatou whenua. Ka haere te tika i mua i aia, hei whakaatu ia tatou ki te ara i hikoi ai ia." Noreira, te Kaiwhakaora, i Aia e inoi ana mo ana akonga, i mea ai, "Whakatapua ratou i roto tou pono—ko tau kupu hoki te pono." E penei ana te tohutohumai a enei rarangi, ka tupu ake tana kupu i te whenua, ka titiro iho te tika i te rangi, ko te mea o muri atu i tenei, ko te whakaaturanga ia Iharaira ki te ara i hikoi ai ia, me te kainga i te hua o to ratou ake whenua. Heremaia 33:6, ko te korero mo te hokinga whakamutunga atu i te herehere o Hura rauatahi ko Iharaira, e ki ana, "Maku e whakakite atu kia ratou te nui o te rongomau me te pono." Ko ta Ihaia korero mo te taha ki te kawenata mautonu onamata, hei kohikohi ia ratou koia tenei ko tetahi korero tino whakamiharo, "Ka matauria o ratou uri i roto i nga Tauwiwi, o ratou hapu i roto i nga iwi." Noreira, e koe e korere nei, me patai ahau penei, ka taea ranei te koreromai e tetahi tangata ko nga Inia o Amerika, no Iharaira, mei kore te whakakitengamai a te Atua? Noreira, ko tenei mea e tino ngaro ana, e tino tika ana hoki kia whakakiteamai i mua o te wa e kiia ana hei kohikohinga.

Kua nui ra enei whakaaturangamai o te Karaipiture, i te

pono o tenei mahi, penei i te Pukapuka a Moromona, i whakakiteamai nei i enei ra; Aua ake hoki nga korero a Ihaia 29, "engari," e ki ana tetahi, "he aha ano hoki te painga o te pukapuka a Moromona, ahakoa ano mehema he tika?" Ko taku whakamarama mo tera, Tuatahi e homai ana i te maramatanga mo etahi korero nunui, kahore katoa nei te tangata te mohio. Tuarau, ko te whakakitengamai i te putake i tupumai ai nga Inia o Amerika, i mua atu nei i tera, kahore e mohiotia ana. Tuatoru, kei roto i taua pukapuka etahi poropititanga nunui, kahore ano i tutuki, e tino pa ana mo tenei whakaturanga. Tuawha, kei roto i taua pukapuka etahi tino whakamarama e tino marama ai mo nga wahi hei mohiotanga, kia mohio ai te katoa, kia kite ano hoki he kanohi he kanohi, mehemea ra ki te kaha ki te korero.

"Engari he aha ona tohu, mo te taha ki ona kai titiro i te pono e whakaatu nei i te whakamaoritanga na te wairua " Mo tenei whakaaturanga o te pono me titiro e te kai korero kei te wharangi tuatahi o taua Pukapuka Moromona; kei reira ia kite ai i te tino whakaaturanga o te pono pera ano i era iroto i etahi atu Karaipiture, e whakaatu ana i te pono o nga mea a te Atua i whakakiteamai. E whakaatu ana nga tangata i reira, e hara i te mea ko ta ratou kite me ta ratou whawhatanga anake i nga papa pereti, engari ko tetahi anahera a te Atua i heke iho i te rangi, katahi ka homai ara ka whakatakoto i aua papa pereti ki mua ia ratou, me te whiti hoki o te kororia o te Atua tawhio noa ia ratou; me te reo o te Atua e korero iho ana i te rangi, e meamai ana ko aua mea he tino no te pono, he mea whakamaori hoki na te homaitanga me te kaha o te Atua me te whakahau ano ia ratou kia tuhituhia a ratou whakaaturanga i aua mea hei tohu hei whakaatu hoki ki te ao katoa.

Ka koa te Ariki Atua oo tatou matua. Kua taemai ia ki tona iwi, kua tuku iho te rangi i tona teiteitanga me tona ikeiketanga kua kowhai te ata o te maramatanga ki te ao i pouringia nei e te po, i awatea ai ano kia kotahi atu; ina tonu ka oti taua Pukapuka te whakamaori, ka timata te whakaatu a nga tangata ka taemai ano te anhera a te Ariki i heke iho i te rangi, ka whakahau i nga tangata ki te kauwhau i te Rongopai ki nga tangata katoa, te iriiri hoki ki te wai hei murunga i o ratou hara. Ina tonu ka timata nga iwi ki te whakapono ki aua whakaaturanga, me te iriiri, ka tau te Wairua Tapu ki runga ia ratou, i roto i te whakapakanga ringaringa i roto ano i te ingoa o Ihu; ka tuwhera nga rangi, a i etahi o ratou e akongia ana e nga anahera, ko etahi ka korero i roto i nga reo ke, ka poropiti. Timatamai i tera wa he maha nga mea i whakaorangia o ratou mate i runga i te whakapakanga ringaringa i runga ano i te ingoa o Ihu, ko te kaha hoki i tupu ai te kupu a te Atua, ka tino piki rawa atu. Me etahi mano tangata hoki ki te tu ki te whakaatu kua mohio ratou, e hara i te mea na tetahi atu tangata i korero atu te mea pono, ka whai hoki nga tohu i te hunga whakapono; ki te whakapono te tangata ki te mea tika, i roto ano i te whakaatu a nga kaikorero a te Atua, ka whai nga tohu nei, e hara i te mea koia anake, (Taria te roanga)



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Bob.

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