

TE KARERE

Established in 1907.

Wahanga 33	Hanuere 1939	Nama 1
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Don. L. Cotterell	Etita
Eru T. Kupa	Kaiwhakamaori
Waimate Anaru	Kaiwhakamaori

"Ko tenci Pepa i whakataupua hei hapai ake i te iwi Maori ki roto i nga whakaaro-nui."

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by TE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

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COVER PICTURE—

WAHANUI REIHANA TE HUATARE

One of the greatest of Waikato chieftains is pictured on this month's cover. He is Wahanui Reihana Te Huatare and he ruled in the middle of the nineteenth century. The story telling of his exploits as a warrior and Maori statesman is found on the next page. The picture is taken from a collection of Lindauer's original portrait paintings on exhibit in the Auckland City Art gallery. It is printed through courtesy of the Auckland City Library and Whitcombe & Tombs, Publishers.

KO TE WAHANUI REIHANA TE HUATARE

KOIA tetahi o nga tangata piri pono me tona kaha hoki ki te tautoko i roto o tona hapu i a Ngati-Maniapoto. Kati.

Ko ia tetahi o nga Rangatira whakahau tikanga i roto i tona iwi. Ka mohio tona iwi ki tona pai me tona mohiotanga me tona aroha ano hoki.

A ko tenei tangata he pai te tupu o tona tinana me te atahua hoki o tona ahua. He tangata ano ia i akona ki nga ahua mohiotanga katoa o tenei mea o te whakatakoto-whakaaro, me tenei mea hoki me te mohiotanga ki te whai-korero.

I tona taitamarikitanga i akona a ia i roto i te Kareti o Weteriana i Akarana i tiri ki nga ara i maungakiekie ki te mohiotanga o te pakeha.

I te pakarutanga mai o te pakanga o te pakeha ki nga Maori o roto o Waikato i te tau 1863. Ka whakaaro a te Wahanui me whakauru ia ki roto o tona iwi e noho ana i Hairini i tetahi wahi e tata ana ki Rangiawhia i te tau 1864.

A no tenei pakanga i hinga ai i a ia etahi o nga hoia o te taha pakeha. A no konei hoki i tu ai tona waewae i te mata. Otira ahakoa i tenei tu o tana waewae kihai ia i wehi mai. Engari i whakapiki tonu ia i ona whakaaro, mohiotanga i roto i a ia. Na reira hoki ia i kiia ai ko ia tetahi o nga toa i roto i tenei pakanga. Mohio ano hoki ki te whakahacre i roto i tona iwi.

I muri o tenei ka riro ko te Wahanui tetahi o nga kai arahi o te Kingitanga o Tawhiao te Wherowhero, hei whakatikatika hoki i nga mea katoa e pa ana mo tenei kingitanga hei hapai ake hoki i tona torona.

A ko te Wahanui ano i tu atu ki te whaka-raruraru i te whakatinga o tetahi paenga kainga o nga pakeha i whakaturia nei ki roto o te rohe o te kingitanga o Tawhiao.

Otira no etahi tau mai ka tukua atu ano taua wahi e ia hei tunga kainga mo nga tangata a te kawanatanga. Tetahi o nga mea nui i maharatia ai tenei tangata; na te nui o tana tinana me te kaha hoki o tona reo ina korero i roto i te marae, i roto ranei i nga kooti whenua maori. Marama tonu te tangi o tona reo. E kore rawa te taringa e ngenge i te whakarongonga. Ko tona taumaha e rua tekau ma wha tone. Ko nga huruhuru o tona matenga e rite ana ki te hiriwa te kanapatanga, he pai hoki te mau o ona moko na te ahua ma hoki o tona kiri.

Ko te ahua o tana whakatakoto i nga take i waenganui i tona iwi e rite ana hei painga mo nga Maori me nga Pakeha ano hoki. Ara te tika me te marama e ahei ai hei pupuri i tenei mea i te rangimarie me te aroha ano hoki. Koia nei nga take i paingia ai tenei tangata e nga taha e rua. A na enei mea katoa ka hangaia he

whare mo te Wahanui e te kawanatanga, ki Arekehanara i te takiwa o Pirongia. A i whakawhiwhia ano hoki ia e te kawanatanga ki tetahi penehana-a-tau mona.

I whakaatu ano hoki a Meiha Wirihana o Kamureti mo te mohiotanga o te Wahanui mo tenei mea mo te whai-korero, me tenei mea hoki me te tautohetohe i roto i nga putake nunui. I tu hoki a te Wahanui i tetahi wa ki roto i te Whare Paremete, whai-korero ai, tau tohetohe ai hoki mo nga ture e puta mai ana hei mate mo te iwi Maori. Pai ana te whakarongo o nga Mema katoa o te Whare.

A nui atu to ratou whakamiharo ki tona mahiotanga ki te korero me te marama hoki o ana kupu ki a ratou pau noa te haora i whoatu ai ki a ia hei korerotanga mana. Koia hoki i kiia ai ko tona mohiotanga he homaitanga, ara e kiia ana e te Pakeha he (oratorical gifts).

I tetahi tautohetohe i tu nei ki Maunga Tautari ka kitea ano te pai o te Wahanui mo te korero i roto i nga tautohenga mo nga take whenua i roto i nga ture e pa mai nei ki enei motu katoa. Ko Tarapipi mo te taha ki a Reihi me te Rangikaheke; a ko te Wahanui mo te taha ki te kingitanga. A he roa tenei tautohetohe e tu ana. Kitea iho i reira ahakoa te mohiotanga o tetahi taha ki te whakatakoto mai i a ratou nei putake, engare na te mohiotanga o te Wahanui ka riro i a ia te wikitoria o tenei tautohetohe. Ka puta tana kupu ki nga iwi katoa i hui mai nei ki te whakarongo. Ko te ruri me te reiti me te hoko me mutu, me mutu, me mutu.

A e mohio ana nga tangata katoa e whakarongo ana e hara enei kupu i te kupu noa iho. Engari e hiahia ana ia kia puritia e nga tangata katoa o tenei hui.

A he nui nga honore i whiwhi ai tenei tangata i te taha Maori me te taha Pakeha ano hoki a i te tau 1899 ka nehua ia ki te taha o ona matua.

RIPOATA HUI TOHUNGATANGA O NGAPUHI

I tu ki Awarua i te Paraire te 3 o nga ra o Tihema nei te Hui Tohungatanga o enei takiwa e rua ara a Whangarei me Pei Whairangi i raro i te whakahaere a nga Tumuakitanga o nga Takiwa me nga kaumatua hoki o Hiona.

I timata te huihuinga i te tahi o nga haora Tino pai nga ripoata a nga kaikauwhau i tae mai ki tenei Hui; tino kaha hoki nga kaikauwhau ki te whakarite i o ratou karangatanga.

Ko te tokomaha o nga mema o te Tohungatanga i tae mai ki tenei Huihuinga koia tenei Tohunga nui 2; Whitu Tekau 4; Kaumatua 29; Piriti 2; Kaiwhakaako 1; Rikona 1.

Tino pai nga mahara me te Wairua o te Atua i roto i tenei hui. Kaati.

He whakamahara atu ano hoki tenei ki nga kaikauwhau o te takiwa nei ka tu ano ta tatou karakia Tohungatanga ki Waiomio a te Rahoroi tuatahi o Pepuere, na reira haere katoa mai tatou, mauria mai a tatou ripoata papai, nga rongā hari me nga mahara nunui hei hapai i a taton ki te oranga whakate-wairua.

Barney Wihongi.

KO TE MAHI WHATU KAKAHU

HE whaka-aturanga mo nga mahi whatu i nga Kahu Maori onamata.

E rite ana ki nga mahi a nga Hui Atawhai i roto i enei ra. Kati. Kei roto i te Pukapuka whakaahua o nga Maori o Aotea-roa nei ka kite koutou i nga wahine i roto i te whakaahua e mau nei i te Kopaki o te Karere nei; he mahi whatu kakahu ta ratou mahi; he mea whatu ki o ratou ringaringa. Kahore he mihini penei i enei ra.

E kiia ana tenei mahi he whatu Pueru.



**E Mahi Ana Te Wahine
I Tana Kahu Korowai**

Koia nei tetahi mahi whakamiharo rawa a te Maori; i te piri o te whatu me te tika hoki o nga taniko. Ko nga tarete hei whatu i enei kahu, he mea miro he muka. Ko etahi muka rite tonu ki te hiraka te maeneene; ko etahi e ahua taratara ana; ko etahi he mea hakuku tonu wacho ai ano te peha kia mau na. He nui hoki te korari ki nga wahi katoa o te motu nei i nga ra onamata. Ko nga ingoa o nga kahu e mahia nei he Korowai; he Kaitaka; ko etahi ake e kiia ana he (Pureke); he Ngari etahi. Me etahi atu ingoa o nga kahu i roto i te whakaahua e mau i te kopaki o te karere nei.

E kite ana koutou e rua nga wahine. Me tetahi kotiro, me te kotiro nohinohi e noho ana i te whakamahau o te whare whakairo, e kitea ake nei nga heke me nga pou he mea whakairo katoa. I te whakamahau nei e kitea ana he wahine ataahua, he mea moko te kauwae me nga ngutu, me nga huruhuru roroa o tona matenga e hipoki ana i ona pokohiwi; me te aikiha whero e here ana i tona rae. Koia e whakaoti ana i tana Kahu Korowai, he mea whakamaro ki runga i nga pou e wha, e kiia ana he Turuturu. Ko tenei tu ahua kahu he kahu ataahua rawa, he tino kahu utu nui hoki; he tino tohunga rawa tona mahinga.

E matakītaki ana te kotiro iti o te wahine nei i a ia e mahi nei, e whakamau ana i nga wekuweku o waho o tana Korowai. Koia nei te huarahi i mau ai nga mahi o nga whaea i a ratou tamahine i te taha o te kuwaha o te whare nei. Ko tetahi wahine e whatu ana i tana Kaitaka he mea whatu te taniko ki te huruhuru kuri ma. E rite ana ki te hiraka tona kanapa. Ko etahi wahi he whero he mangu he mea tai nga tai whakakarakara a te Maori. Ko tenei kahu e kite ana tatou he mea whakamau ki runga i nga turuturu e rua. Ko te kahu o te wahine e noho nei he Korowai roa ataahua rawa, he mea hipoki ki runga i ona pokohiwi.

I te kokonga i te whakamahau nei he tai kotiro ataahua, kei te hope anahe tona kahu, e raranga ta mata tana mahi hei whariki.

Kati nei te whakamarama mo enei mahi ataahua a te Iwi Maori. E nga ropu o nga mahi a-ringaringa i runga i te motu nei, whaia atu nga mahi ataahua a t ratou tupuna.

E ki nei ta ratou kupu: "Ma te mahi ma pono ka oti ai tetahi mea." Ara e penei ana: "Ma tetahi ko te rou rou, ma tetahi ko te kape kape, ka tu ai tetahi mea."

W. ANARU.

KO KURAHUPO

Na Nireaha Paewai

KUA roa inaianei te wa e noho ana a Turahui raua ko Whatonga me ta raua ope tangata, me a ratou wahine, mai i te wa i ngaro ai ratou i waho moana tae noa ki tenei wa. Kua huhua nga tamariki e toru a etahi iti iho a etahi, nuku noa atu i te toru a etahi.

I tetahi ata, ara i te ata-tu tonu ka tangi te tamaiti a Turahui. I te kaha o te tangi a te tamaiti, ka matika mai a ia. Ka mauria ki waho i a raua ka puta atu ki waho, ka timata hoki te ra te whiti mai, katahi ka hoki nga mahara o Turahui ki te wa kainga. I na te whitinga mai o te wa kainga. I konei ka tangi raua tahi ko tana tamaiti. I tenei wa ka tatu mai tetahi manu ki runga i to ratau whare, me te tangi o taua manu. Katahi a Turahui ka titiro ake, ka kite i te manu, rite tonu ki tana, i mahue atu i a ia ki te wa kainga. Ka patai ake a ia, ko te Kawa koe? Ka whakahoki iho e te manu, ae ko te Kawa ahau. Katahi a Turahui ka karanga ake kia heke iho, ka heke te manu ki runga i ona pakehiwi. I tenei wa kua tae katoa mai tona ropu tangata ki mua i tona aroaro. Ka titiro a Turahui, he harakeke i te kaki o te kaki o te manu nei e mau ana, kua oti te tipuna. I te whakamaoritanga i te tikanga o nga korero o nga tipuna, katahi ratau ka tangi katoa. E patai ana te karakeke i mauria mai nei e te Kawa, no te wa kainga no Hawaiki te patai, mehemea kei te ora tonu ratau katoa, a kei whea ratau e noho ana. Katahi ka tukuna te manu ra kia hoki, me te kupu, kei to ora tonu ratau, a, kei Rangi-atea e noho ana.

I konei ka korero a Turahui ki a Rangi-atea, ka ki atu, kua roa te wa inaianei e noho ana matau i runga i tou moutere, kua tae mai te aroha ki te kainga, kua tae mai hoki a te Kawa ki te kawu kupu mai no reira ka nui te aroha ki nga whanaunga i Hawaiki. Ka whakaae a Rangi-atea ki te tono a Turahui. No reira ka ki atu a ia, me whanga kia pai te moana ka haere ai. I mua i to ratau wehenga, ka whakaritea atu ano etahi waka I waho atu, mo a ratau wahine, tamariki, me nga pononga.

Ka tae ki te ra hei wehenga mo ratou, ka poroporoaki a Turahui raua ko Whatonga ki a Rangi-atea me tona iwi. Ka poroporoaki hoki a Rangi-atea. Katahi a ia ka ki atu ki a Whatonga. Haeremai, haere-e-hoki me a koutou wahine, tamariki me ta korua taua-tangata. Ka ki atu a Rangi-atea, kotahi te taonga e tonoa atu e u i a koe, otira, ko tenei, kia homaitia e koe he tohu, ina tae koutou ki te wa-kainga, kia mohio ahau kua tae ora koutou. Kotahi o nga tohu mo te Awatea, ara ko Kura-Hau-Awatea, kotahi mo te po, ko kura-hau-po. Hei tohu enei kua tae pai koutou kua tae ora hoki me a tatou tamariki me a tatou mokopuna.

Heoi ano, ka riro ratou i waho moana, ki te whitinga mai o te ra. Ka tata atu ki Hawaiki, ka eke atu ratou ki tetahi moutere, ki reira noho ai. Katahi ka tonoa atu tetahi o ratou ki Hawaiki, ki te ki atu kua tae mai ratou ki runga i te moutere i waho i Hawaiki. Ka whakahokia mai te kupu mo te ata ka haere atu. I te ata ka tae ratou ki te kainga. Heoi ka whakanuitia to ratou

taenga atu ki te wa-kainga.

I muri i nga whakararu ki a ratou, katahi ano ka hoki nga whakaaro o Whatonga ki a Rangi-atea, mo tana kupu, kia whakaatu tohu a ia, ina tae ora mai ratou ki te kainga. Ka tukuma nga tohu koia e porotiti nei i te ra, te Kura-Hau-Awatea, a, e porotiti nei i te marama te Kura-Hau-po. Koia nga tohu, ki a Rangi-atea me tona iwi, kua tae ora hoki ratou ki Hawaiki.

I tetahi rangi, ka patai a Whatonga ki ona whanaunga, mehemea kei whea a Toi tona tupuna. Katahi ka ki atu te iwi kua riro ki waho moana, kei te kimi i a ia i runga i nga moutere. Ka takatu a Whatonga i a ia mo te haere hoki. Ka tere tona waka ki waho moana ka whakaingoatia e ia ko "Kura-Hau-Po," ko tetahi o nga tohu ki a Rangi-atea. Koia nei te whakaingoatanga o tenei a tatau waka, ara te putaketanga mai o tenei ingoa. Ka kimi haere a Whatonga i runga i nga moutere heoi kahore e kitea. U rawa mai a ia ko Aotea-roa tenei. Kitea rawaitia ake tona tupuna a Toi, i Ahiwa. No reira tona tikanga kua mutu taku korero kua tae hoki ki te putake i tae mai a te Kura-Hau-Po mai i Hawaiki ki Aotea-roa. Otira ka hanga e Whatonga he whare mo Toi, ka huaina tona ingoa ko Tapere-nui-a-Whatonga, ko te pa ka huaina ko Huiarau.

I tenei wa ka ki atu a Toi ki a Whatonga, kua rongo ahau kua taemai to whanaunga a Turi ki Aotea-roa nei, no reira e hiahia ana ahau ki a kite i a ia. I te mea kua Kaumatuatia ahau, ara kua tata ahau te hoki ki, "Tawhiti-nui, Tawhiti-roa, Tawhiti-pumamao, ki te hono-o-wairua." Ko te putatanga tuatahitanga tenei o tenei korero ki waenganui i te Maori. I konei ka haere a Whatonga raua ko Toi ki te kimi i a Turi, kitea rawatia ake e nobo ana i Patea. Ko ana Uri kei Rangitikei, Manawatu, Tamaki-nui-a-rua, me Here-taunga otira kei runga i te Motu.

(Ka mutu)

KUA TAE TE OPE KI AMERIKA

Ki te Etita o te Karere:

E hoa, kia ora koe. Mahau e panui atu ki o matou whanaunga me o matou hoa aroha ano hoki te kupu whakaatu mo to matou tae wawe mai ki Amerika; i runga ano hoki i nga manaakitanga nui a to tatou Matua i te Rangi.

I kaha rawa te whakamiharo o nga pakeha i runga i te tiima ki te kaha me te ora o to tatou kuia, e iwa tekau ona tau, o Mere Whaanga. I kaha ai toona tinana ki te pehi i nga taumahatanga o te Moana-nui-a-Kiwa. Me tana kaha ano hoki ki te kai i nga ra katoa i a ia i runga i te tiima.

I te mea he wahine kaha tenei i roto i nga tikanga o te Rongo-pai, ka tu ia hei taurira honore mo te Hahi o Ihu Karaiti me te Iwi Maori ano hoki. Kaati.

Tuarua, ko to tatou tuahine a Mere Hooro Bean; ko ia tetahi wahine pakari ki nga haerenga i waenganui i nga iwi katoa. Oti pai i a ia nga raruraru katoa e pa ana i to matou haerenga mai i Niu Tirenī, a tae noa mai ki Amerika.

I to matou taenga mai ki Los Angeles i konei a Tumuaki Ruwhara Haari me te whanau a Mere Bean e whaanga ana i a matou. A i muri i te hariru me nga hongī, me nga korero koakoa noa iho ka heke matou ki te kainga o Mere Bean. Kotahi te ra me te po ki konei ka haere a Ruwhara raua ko Mere Whaanga ki te Pa Tote. Tokorua raua ka nui te ora; otira matou katoa e noho atu nei.

Heoi ano ra,

Na to teina i roto i te Hahi,

NA WILLIAM HALL.

RIPOATA HUI PARIHA

I tu te Hui Pariha o Waikato i Hanateri i te 26th me 27th o nga ra o Noema i raro i te whakahaere a Elder Wirihwata E. Mete te tumuaki takiwa. Tokomaha nga manuhiri tuarangi i haere mai ki te hui no Ngapuhi, Akarana, Hauraki me Haake Pei.

I te po o te Paraire i tu tetahi kanikani i te whare kani kani o Puke Tapu hei awahina i te hui. I te po o te Hatarei i tu te huinga tuatahi. Na Kopi Ponga, tetahi tamaiti iti, i whakatuwhera te hui ki te inoi; te pai hoki o tona inoi. Kaore i tino nui te ngahau o tenei hui, engari te kauwhau. I tu ake te Meia o Hanateri ki te kauwhau ki nga Hunga Tapu; ano te pai o tona mihi ki tenei hahi hoki.

I te Ra Tapu i tu nga huinga e ono, ara Tohungatanga, Hui Atawhai, Whakapapa, Kura Hapati, me etahi Karakia kauwhau. He nui hoki nga kupu whai whakaaro i puta atu i nga kai kauwhau, me te pai o te koaia no Puke Tapu me era atu waiata.

I muri i te karakia Kura Hapati i iriiri etahi mea hou ki roto i te hahi na Elder J. T. Later. Ko Mere Tukiri me Gladys Tukiri raua. Tokorua hoki nga mema (children of record) i iriiria e ia. I meatia tenei mahi i roto i te wai ataahua o te awa Waikato.

I te po o te Ra Tapu i whakapa ringaringa ki runga ki te mahunga o Te Rei Tuhua no Hoe-o-Tainui e nga kaumatua; i meatia hoki a ia he kaumatua. Ko Tumuaiki Kauri te mangai.

The Priesthood

By Elder Willard J. Anderson

What is the thing we most revere;
The works of which we love to hear,
A burden that we like to bear?
—The Priesthood.

The power of it was known of old,
The greatest thing we now can hold
—The Priesthood.

Power to spread the Gospel wide,
Doing good on every side,
In the home of love abides,
—The Priesthood.

It cannot be bought nor sold,
Nor be taken by the bold,
The glory of is seldom told
—The Priesthood.

With it we are Lords of earth;
A thing not given us at birth.
The sick can be made well again
By the using of The Name,
To keep it is my highest aim
—The Priesthood.

Lord, wherever I may be,
Here, or in eternity,
May I always ever see
The glory of—The Priesthood.

THE MORMONS FIND A WAY

By Richard L. Neuberger

Editor's Note.—The following article is adapted from a five-page story which was featured in the July issue of *The American Magazine*, one of the leading monthly publications of the United States. The author, Mr. Richard L. Neuberger, visited Salt Lake City to study the Church Security Programme. He interestingly describes the Plan and tells of his associations with President Grant and other Mormons.

OUT along the interurban line in a tree-shaded section of Salt Lake City stands a sturdy brick-and-timber building. Deep bins in its basement hold 5,000 sacks of potatoes, 4,000 sacks of apples, and 2,000 sacks of onions. Men in mackinaws and overalls trudge in all day long with additional sacks and crates. On the floor above, they leave heaping armloads of fruits and vegetables still moist with rain and dew.

In a spacious kitchen at the rear of the building, kettles of pears and peaches and tomatoes boil merrily, as nimble-fingered women in white aprons preserve this array of products of orchard and field. More than 200,000 jars and cans have already been stacked ceiling-high in countless rows. Up a flight of wooden stairs other women are sewing dresses, stuffing quilts, and cutting patterns.

Co-operation means a lot to those people and to many others like them in 221 such storehouses throughout the Far West. Not so long ago most of the men carrying sacks and armloads of vegetables and the women canning fruits and stitching shirts were dependent upon government relief, or possibly on private charity. Now they have become self-supporting.

This unique plan of the Mormons is based on the belief that every able-bodied person can do some useful task if only given the chance. The Church, financed by tithes and "fast days," is obtaining farms, building storehouses, setting up projects and making other arrangements for the providing of the necessities of life for thousands of men and women. The products from the labours of the workers are pooled together in the storehouses. From there they are distributed to the people engaged in the programme.

The Security Plan is for security and not for profit. No one makes any private gain from it, either directly or indirectly. Goods are produced to be consumed. Use and need are the standards. Profit is not a measuring stick.

Under this co-operative, non-profit system, wilderness fastnesses have been cleared and thousands of men are being given work and supplies by the Security Plan. These have helped add new buildings to the estimated £3,200,000 worth of edifices already owned by the Mormon Church. Last year the Security Programme encouraged

a building outlay of £600,000, the greatest annual expenditure in the history of the Latter-day Saints. Much of the work and materials that went into this undertaking was provided co-operatively by once-idle Mormons in communities scattered all the way from Los Angeles to the Middle West of America.

The plan was officially started in the early summer of 1936, but it had its indirect origin almost a century earlier. The first Mormons in the Utah wilderness dragged massive blocks of granite across twenty miles of uplands to build a lofty Temple on the shores of Great Salt Lake. On sagebrush flats and rocky slopes the Pioneer followers of Brigham Young reared a new civilization beyond the Rockies.

This legacy of toil and independence and resourcefulness has come down to the Mormons of to-day. It is their greatest heritage. Two years ago their bearded president and leader, eighty-one-year-old Heber Jeddy Grant, whose frontiersman father helped build the Temple and the Tabernacle, decided that people with such a history should not have to look to the government for sustenance. That was the beginning of a new idea: the Church Security Programme.



Working on Fruit Cannery Project

ance in the form of food, clothing, shelter, and fuel. Private employment has been found for an additional 2,400. The programme is still under way. The ultimate goal is to make every able-bodied Mormon self-sustaining.

The whole American country watches closely as this plan is put into effect. Who knows but that the basic principles of the Mormons' idea may eventually be as useful in Kentucky or Pennsylvania as they now are in Utah and Idaho? For six years America has sought a route out of the bewildering relief labyrinth. Perhaps the Mormons are pointing the way.

In the rolling hinterlands of Utah a farmer was taken seriously ill. He could not move from his bed. More than 100 tons of sugar beets lay in his fields, ready to be dug and picked. One of his fellow-Mormons drove past and saw the beets ripening in the autumn

The idea is of importance to the whole American nation as it seeks to solve the troublesome dilemma of relief, taxation, and federal spending.

Since the plan was inaugurated 22,000 Mormons have been taken off federal relief rolls. More than 30,000 others have received aid and assistance

sun. The neighbour called together the Church members in the district and informed them of their friend's predicament. "What are we going to do about it?" as asked.

"We're going to dig those beets," an Elder replied.

On Armistice Day a score of Mormons plodded to the sick farmer's fields, and picked and hauled 110 tons of sugar beets. Thus a family was spared the loss of its farm, and the federal relief rolls for the county were spared five or six additional names.

The Church is financed by tithes from its members. A tithe consists of one-tenth of each Mormon's annual income. Members once negligent about tithing have become faithful again under the stimulus of the new programme.

Hard work is the foundation on which this unique plan rests, and hard work is a Mormon tradition. The beehive, which is the Latter-day Saint symbol for labour and toil, is to Utah what the crown is to England and the eagle is to the United States. A beehive appears on the state seal and the state flag.

The Mormons live in harmony and peace with the members of other churches. There is scarcely any religious bigotry or prejudice in Utah and Idaho and the other states where the Mormons are numerous. Utah's predominantly Latter-day Saint population not so long ago elected a Jew as governor. This tolerance and understanding has, if anything, been strengthened by the Church Security Programme.

The only criticism that I heard directed against the Church's programme came from militant New Dealers who claimed that the denunciations of the dole and relief were thrusts at the Roosevelt administration. I asked several Mormon leaders about this. They heatedly denied the charge and pointed out that in November, 1936—when the Security Programme was already under way—Utah, with its 300,000 Mormons, gave the President the largest proportionate majority over Landon that he received in any state outside the South except Nevada.

The hope of every Mormon active in the Security Programme is that some day no able-bodied Latter-day Saint will be dependent upon government relief or private charity. In his spacious office in the marble-columned Mormon Church headquarters building, solemn-appearing Heber Grant said, "Our primary purpose is to set up, in so far as possible, a system in which the curse of idleness will be done away with, the evils of the dole abolished, and thrift and self-respect once more established among the people. The aim of the Church is to help the people to help themselves."

As a boy Heber Grant was messenger for an insurance company. Now he is the president of three insurance companies. He saw a big railroad line's tracks laid westward. Now he is one of the

railroad's directors. He is more than a great religious leader; he is one of the nation's ablest business men. "I have three guide-posts," he said; "purity, punctuality, and perseverance."

"We're making progress," said Mr. Grant. "Some day none of our people will be dependent on the government."

Outside the Church headquarters, on the tree-bowered street, I met a couple of young Mormons who were donating their spare time to assisting in the Security Programme. With them was a lad who was cultivating celery on one of the co-operative farms. He had been unable to find steady employment in his home city of Ogden.

"How do you like it?" I asked him.

"Well," he said, "it's hard to get used to after living in the city all your life. But I like it better all the time. I'll make a go of it!" And he smiled—a big, confident smile.

Probably some young Mormon of long ago talked and smiled like that when, with ploughshare and long rifle, he conquered a hostile wilderness.

CHANGES ANNOUNCED IN HUI TAU MUSICAL CONTEST NUMBER

Choirs competing in the 1939 HUI TAU musical contests may obtain Maori translations of choral numbers by writing to Walter Smith, HUI TAU choral director, c/o Box 72, Auckland, C.I.

The Maori translations may be acquired by choir leaders at no extra charge, and choir leaders may then make copies for members of their groups. Although the contest numbers will be sung in English, Mr. Smith reports that competing choirs will be called upon to sing some of the competition numbers in Maori at various conference sessions.

In answer to many queries, Mr. Smith announces the following regulations for the song, 'In Our Redeemer's Name,' page 16, of the Anthem book:

On the first page where the song calls for a trio consisting of a first and second tenor and a bass, Mr. Smith suggests that a double male trio be substituted with two voices in each part.

In the same song where a girl's duet is suggested, Mr. Smith asks that choir leaders use a girl's quartet with two voices singing the soprano and contralto parts.

In the other songs, Mr. Smith reports there will be no alterations.

All choirs are asked to learn the "Easter Song" number which will be sung at a special "Sunrise Easter Session" of the conference. The "Hosannah" chorus number will also be used in this presentation.

THE NEW YEAR

ANOTHER New Year is dawning. Resolutions for 1939 are crowding our minds. We are looking back upon the mistakes, failures, disappointments, sins of commission and omission of 1938 and forward to objective achievements for 1939.

We are making, or should be making, an introspection into our present lives for the purpose of determining a course for the future. This looking into self will give us a clear outlook upon life from a true perspective. The outlook upon life is regulated by the "inlook" into self. From a complete self analysis will come the New Year resolutions for future conduct.

When we have ascertained our present character bearings, then we should forget the misdeeds and mistakes of 1938—unless we can build upon them—and "GO LATTER-DAY SAINT" in 1939.

Our sins of the past year have not destroyed our will-to-righteousness nor our power to do good during the New Year. If some of us have "fed upon the faults of our neighbour" during 1938 we can easily change the diet and feed upon his virtues during 1939. Our own selves will not be virtuous if we feed upon the faults of others.

In his efforts to do good, man is not destined to failure. If we put forth our efforts to do good and be good during the coming year, we shall succeed; we cannot fail. After all, "The good man is the man who, no matter how bad he has been, begins to get better; and the bad man is the man who, no matter how good he has been, begins to deteriorate to become less good."

If we approach the New Year looking straight ahead, we will not be discouraged by the past, but we will see before us only the opportunities for better living and greater achievements.

May the blessings of God attend your every effort and may all your thoughts and your acts during the coming year be God-controlled.—Matthew Cowley.

TOBACCO AND ALCOHOL CHIEF CAUSES OF BAD EYES.

Tobacco and alcohol are two of the chief causes of eye trouble among young people to-day, according to Dr. William L. Benedict, who recently appeared before a committee of the "Society for the Prevention of Blindness," at the Rockefeller Centre in America.

Excessive use of either of these substances is reflected in a reduction of vision and in conjunctival congestion. These substances may act directly on the eyes or indirectly by dulling the sensibilities to such an extent that the eyes will not function properly. While normal eyes may survive repeated insults from these toxic sources, eyes that have previously been injured by disease may suffer permanent deleterious effects from comparatively small amounts of tobacco and alcohol."

The final development of the eye, said Dr. Benedict, is not completed until the individual is approximately twenty-five years of age.—Copied from "The Centre Democrat," Belfonte, Pa., U.S.A.

WHAT AUTHORITIES SAY OF STIMULANTS

Compiled by ELDER MARVIN J. ASHTON

(Associate-editor of "Millenial Star")

TENNIS

HELEN Wills-Moody, one of the greatest women tennis players of all time and recent winner of the Wimbledon Tournament for the eighth time, has said: "One glass of beer suffices to induce sleep on the tennis court. If the player does not wake up for a stroke or two, he finds that his eye is just enough wobbly so that he does not hit his strokes cleanly. The precision that tennis demands makes necessary total abstinence—even from beer. Of this the tennis player is aware, as are competitors in other sports. The person who says one cocktail or one glass of beer does not make any difference in one's eye co-ordination and balance is wrong, at least from a tennis point of view."

DOROTHY Round, a champion English netter, says:—"I am a total abstainer, and have been all my life. I consider it would be beneficial for all athletes to avoid all alcoholic drinks."

WT. "Bill" Tilden, the "iron" man of tennis, has given the following advice: "It is certain injury to touch alcoholic drink in any form during play. Alcohol is a poison that affects the mind, the eye, and the wind—three essentials in tennis." Tilden is over forty years of age, and took an active part in tennis until a few years ago. When asked how he was able to keep going in the strenuous sport at his age he replied: "I drink only water, I never smoke, I go to bed early and get up early, and play five long matches every week. There you are."

SUZANNE Lenglen at the time she was world champion, wrote: "My diet is normal; I drink no wine nor alcoholic drinks of any kind, and I go to bed early."

FRED J. Perry, British and American Champion for many years, and one of the greatest living tennis performers, once wrote:—"I was brought up a teetotaller, and so I have remained. Nor am I peculiar in that respect among first-class lawn tennis players, surely the most abstemious crowd who ever walked. Whether all my fellow-players of the British team label themselves teetotal, I cannot say, but certainly in our trips together, beer, wines and spirits are virtually unknown among us."

JB. HAWKES, once Australian tennis champion and Davis Cup player, said: "I agree with all the other leaders in sport that abstinence from liquor is practically an absolute necessity to get to the top of the tree, especially at tennis."

SPREADING THE GOSPEL IN MANAWATU

By Elder Demar V. Taylor

I NSPIRED after reading of the great missionary activities of St. Paul and with thoughts of his many hardships and subsequent blessings in mind, my companion, Elder Kirkland, and I recently decided to travel through the Manawatu district without purse or script. We hoped to bring a knowledge of the true Gospel to many persons through our labours as well as increase our own humility and faith.

Early one morning with our bicycles loaded with clothing and a few books of scripture, we bade good-bye to the Saints at Porirua and set out. We biked hard all that day arriving at Pukerua Bay. The next morning we left our bicycles at the home of one of the Saints and then started out on foot to visit among the people and invite them to attend a cottage meeting we planned to hold at the home of Sister Ronald Cooksley.

As we trudged along a railroad track we met a carpenter working on a house. We talked with him and were happy to learn that he had been to America five times. We conversed with him about the Gospel and invited him to our cottage meeting. We met several other persons who seemed interested in our message and invited them to the cottage meeting.

At the appointed time we met with the Cooksley family and the few investigators that we had contacted and held an inspiring meeting. Our friend, the carpenter, was very interested in the Gospel Restoration and purchased a Book of Mormon. We retired that night feeling that our humble efforts had brought forth some good and we knew that the Lord was helping us in His work.

Our next stop was at Hokio Beach after a difficult and tiresome journey. Here we held meetings with faithful members of the McDonald families. We also had the novel experience of eating whitebait fish—1100 of them—for breakfast.

Our next meetings were held at Palmerston North, from where we biked to Utuwai. On this journey we had a really hard time pedalling up and down the steep ranges. After several hours of continuous riding and walking, we felt that we could go no farther as we had not eaten anything since early morning. Remembering that the inner leaves of the cabbage tree have saved the lives of many a stranded traveller, we searched until we found some young trees. Stripping off the outer bark we ate the centre leaves, finding them quite edible but bitter.

We continued our journey and a few hours later, dusty and tired, arrived at the home of Sister Jack Smith, in the midst of the

Ruahine Range.

A week later we met with Saints in the Rangiotu branch. We found them diligently striving to live the Gospel and we held some faith-promoting meetings with them. They gladly welcomed us and were happy to hear our messages.

Five weeks after our departure we arrived back at headquarters in Porirua. We were tired after our weeks of travel, but felt that we had accomplished much good through our missionary efforts. The Lord had blessed us with food and shelter at all times and we had a new appreciation of the trials and hardships of such great missionaries as St. Paul.

BRANCH CONFERENCE REPORT

A conference of the Ohaki L.D.S. branch was held Sunday, December 4, at Ohaki with many members and visitors in attendance. During the day eight meetings were held.

Elder Richard A. Lambert, presiding Elder of the Hauraki district, officiated in several ordinations and a wedding. A feature of the conference was a baptism performed by Elder Pearse Wheelright.

Meetings held throughout the day were sponsored by the Priesthood, Sunday School, Relief Society, Primary and Mutual organisations.

Aside from the many members and friends who attended, Joseph Rohu, correspondent, reports that the following persons were present:

Hohepa Wharekura, of the Hauraki district presidency; Hoani Ormsby, president of the Rotorua branch; Mihi Ormsby, of the district Relief Society presidency; Eileen Ormsby, of Tauranga; and Phyllis Watene, of Thames local girl missionaries; James Kohu, of Tauranga; Joe Kohu, district M.I.A. president; and Whare Beattie, member of the district M.I.A. presidency.

M.I.A. HUI TAU CONTESTS

SEWING SECTION—GLEANERS:

1. Man's silk scarf with applique initial.
2. Knitted frock for three-year-old child.
3. Quilted satin or crepe-de-chine kimona or bed-jacket. Coloured wools to be used in the design.
4. Pictures made from chocolate-coloured wrappers.
5. Taniko set of three articles, matched, including a ladies' purse, belt and head band of any colour or design. The belt is not to be more than 1½ inches wide. The purse should measure 6 x 9 inches. There should be no join in the purse. The headband is not to be more than 1½ inches wide.

Do not line or bind on any of these three articles.

Sewing competitions will be judged according to workmanship, colour-design and originality.

SCHEDULE OF DISTRICT CONFERENCES

Ngapuhi Districts at Kaikohe	January 14, 15, 1939
Poverty Bay District at Muriwai	January 21, 22, 1939
Hawke's Bay District at Te Hauke	January 28, 29, 1939
Hauraki District at Kiri Kiri	February 4, 5, 1939

A MAN AMONG THE GENTILES

By E. Cecil McGavin

(Author and Prominent Church Writer)

ONE of the many striking statements in the Book of Mormon is the assertion that Columbus was inspired by the Lord to discover the land of America. In Nephi's account of a vision he had beheld this verse appears :

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters, and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren who were in the promised land.—I Nephi 13:12.

This prediction was made two millenniums before the time of Columbus, yet it was fulfilled in a most remarkable manner. The spirit of the Lord must have wrought mightily upon the man to enable him not to be dissuaded from his heaven-inspired mission.

Unless impelled by the inspiration of heaven his brave spirit would have broken down under the persecution and ridicule of the time. With a band of disgruntled prisoners for a crew and three small ships which to-day would be considered unsafe upon the peaceful bosom of the Mississippi, the heaven-sent messenger set forth to discover the promised land, the most choice region under the heavens. Only one of his ships was decked, the others being small barges in comparison with the majestic seas they must cross.

The most thorough study ever compiled on the life of Columbus was the monumental work of Washington Irving. From this authoritative source we quote a few extracts that confirm our sincere convictions that Columbus was a devout man upon whom the spirit of God wrought :

He was devoutly pious: religion mingled with the whole course of his thoughts and actions, and shone forth in his most private and unstudied writings. Whenever he made any great discovery, he celebrated it by solemn thanks to God. The voice of prayer and melody of praise rose from his ships when they first beheld the New World, and his first action on landing was to prostrate himself upon the earth and return thanksgiving. Every evening the "Salve Regina" and other vesper hymns were chanted by his crew, and masses were performed in the beautiful groves bordering the wild shores of this heathen land. All his great enterprises were undertaken in the name of the Holy Trinity, and he partook of the communion previous to embarkation. He was a firm believer in efficacy of vows and penances and pilgrimages, and resorted to them in times of difficulty and danger. The religion thus deeply seated in his soul diffused a sober dignity and benign composure over his whole demeanour. His language was pure and guarded, and free from imprecations, oaths, and other irreverent expressions.

His renowned biographer was impressed with his claim upon the guidance of heaven. Concerning this topic we read:

During the intervals of business, he sought into the prophecies of the holy Scriptures, the writings of the fathers, and all kinds of sacred and spec-

ulative sources, for mystic portents and revelations which might be construed to bear upon the discovery of the New World, the conversion of the Gentiles, and the recovery of the holy sepulcher: three great events which he supposed to be predestined to succeed each other . . .

He avowed in the fullest manner his persuasion that, from his earliest infancy, he had been chosen by Heaven for the accomplishment of those two great designs, the discovery of the New World and the rescue of the holy sepulcher. For this purpose, in his tender years, he had been guided by a Divine impulse to embrace the profession of the sea, a mode of life, he observes, which produces an inclination to inquire into the mysteries of nature; and he had been gifted with a curious spirit, to read all kinds of chronicles, geographical treatises, and works of philosophy. In meditating upon these, his understanding had been opened by the Deity, "as with a palpable hand," so as to discover the navigation to the Indies, and he had been inflamed with ardor to undertake the enterprise. "Animated as by a heavenly fire," he adds, "I came to your highnesses . . ."

He considered it a Divine intimation, a light from Heaven, and the fulfillment of what had been foretold by our Saviour and the Prophets. Still he regarded it but as a minor event, preparatory to the great enterprise, the recovery of the sepulcher. He pronounced it a miracle effected by Heaven, to animate himself and others to that holy undertaking . . .

He considered himself under Divine inspiration, imparting the will of Heaven, and fulfilling the high and holy purposes for which he had been predestined.

His visionary spirit took fire at the doctrinal objections of his opponents, and he met them upon their own ground, pouring forth those magnificent texts of scripture, and those mysterious predictions of the Prophets, which, in his enthusiastic moments, he considered as types and annunciations of the sublime discovery which he proposed . . .

Columbus now considered himself about to effect this great work: to spread the light of revelation to the very ends of the earth, and thus to be the instrument of accomplishing one of the sublime predictions of Holy Writ . . .

The ardent enthusiasm of Columbus did not stop here. Anticipating boundless wealth from his discoveries, he suggested that the treasures thus acquired should be consecrated to the pious purpose of rescuing the holy sepulcher of Jerusalem from the power of the Infidels . . .

In fact, he subsequently considered it the main work for which he was chosen by Heaven as an agent, and that his great discovery was but a preparatory dispensation of Providence to furnish means for its accomplishment.

Columbus was bold enough to relate to unsympathetic friends that he had actually been given a vision from heaven in which an angel came to him and gave him an assurance that heaven was well pleased with his mission. Among other inspiring things the angel is represented as saying:

What did He more for Moses, or for His servant David, than He has done for thee? From the time of thy birth He has ever had thee under His peculiar care . . . Of the gates of the Ocean Sea, shut up with such mighty chains, He delivered thee the keys . . . He has many vast inheritances yet in reserve . . . I have shown thee what thy Creator hath done for thee . . . Fear not! Confide!

From his early youth until his death at the age of about seventy years he never for a moment doubted that he was a heaven-inspired

agent; one endowed with the spirit of the Lord to guide him. As reverently and peacefully as Moses had bid farewell to his people before ascending the lonely mount from which he never returned, the man among the Gentiles lay down to peaceful dreams. His last words were, "Into thy hands, O Lord, I commend my spirit."

STATISTICS

BIRTHS.—To Ru Paul and Haromi Hoetawa, a daughter was born, November 17, at Frazertown, H.B.

To Hemi Paki and Ngati Hine Wade, a daughter was born, November 3, at Kopuku.

To Bro. and Sis. Chris. Ngawaka, a son was born, November 10, at Great Barrier.

To Bro. and Sis. Winemu Katete, a daughter was born, November 21, at Takapuna, Devonport.

To Willie and Lena Majuroy, a son was born, October 25, at Thames.

To Bro. and Sis. Joseph Berryman, a son was born in November, at Huntly.

To Atutahi Hoana and Kamu Te Hoko Whita, a son was born, March 8, 1938, at Maketu, Bay of Plenty.

To Wiremu Hoko Whitu and Hana Inoko, a son was born, July 12 at Maketu, Bay of Plenty.

To Matthew and Mei Smith, a son was born, November 22, in the Gisborne hospital.

To Tom and Lovie Dennis, a daughter was born, December 2, in the Gisborne hospital.

BAPTISMS—Gladys Tukiri, 10, and Mary Campbell Tukiri, 34, of Puke Tapu Branch, were baptised by Elder J. T. Later.

Ngairo Florence O'Sullivan, 15, of Christchurch, has been baptized by Elder Lamont F. Toronto.

Waireti Wahapu, 36, of the Awarua Branch; Hone Kanuta, 9, of the Tautoro Branch, and Pine Makarini Te Wheta, 23, of the Tautoro Branch, have all been baptised by Elder C. B. Mason.

Ivy Te Iwa Hapuku, 22, of Te Hauke Branch, has been baptised by

Elder L. Garn Dastrup.

Harold Rewi Stokes, 25, of the Auckland Branch, has been baptised by Elder A. Harper Wallace.

MARRIAGES—William Pakimona Taurima was married to Tumanako Smith, November 5, at Nuhaka, by Elder O. W. Owens.

Rorihana Kamau was married to Vida Berryman, November 26, at Hastings by Elder L. Garn Dastrup.

Willie Arthur Majurey was married to Mary Irene Murphy, on November 23, by Elder Richard A. Lambert, at Thames.

Joseph William Oliphant Stewart, was married to Kay Thompson of Judea, Tauranga, on October 31, by Elder Horace Hollingsworth.

Taumatu Witehira was married to Mina Paora recently, at Kalkohe.

Ruahuihui Manihera, was married to Tihema Wiri Hare, 21, on November 23, at Kalkohe, by Elder Robert L. Simpson.

DEATHS—Niko Hemi Te Miha, 38, of the Uawa Branch, died November 26, of pneumonia.

Josephine Brown, 8-year-old daughter of Mrs. Tangeora Brown of the Whangapoua Branch, died November 26, after a lingering illness.

Josephine Parahi, 3, of the Korongata Branch, died November 15, of measles.

Hone and Meriana Inekawa, 15-month-old twins of the Korongata Branch, died November 21, and November 27, respectively, of measles and whooping cough.

Haarani Rangiruku Parata, 65, of Porirua, died November 17, of an heart ailment.

BOOK OF MORMON SALES

A report of Book of Mormon sales in the various districts during the month of November is listed as follows:—

DISTRICT	SALES	DISTRICT	SALES
Auckland	8	Waikato	2
Wairarapa	5	Wairau	2
Ngapuhi	5	Christchurch	1
Hauraki	4	Hawkes Bay	1
Dunedin	2	Poverty Bay	1
Mahia	2		—
Manawatu	2	Total	35

NEWS FROM THE FIELD



J. M. Bodell



G. L. Rudd



G. M. Acomb



H. W. Kirkham

FIVE NEW MISSIONARIES ARRIVE

ARRIVALS and APPOINTMENTS

—Five new Elders from Zion in America, arrived November 25, to labour as missionaries in New Zealand. Their appointments are as follows:

ELDER J. MARTELL BODELL, who was employed as a "tile setter" prior to his call, has been assigned to the Wairau district.

ELDER WARREN SIDNEY OTTLEY, a son of **SIDNEY J. OTTLEY**, who filled a mission to New Zealand from 1912 to 1916 was formerly employed as a salesman. He will labour in the Hawke's Bay district. An uncle, **EWART A. OTTLEY** filled a mission in N.Z. from 1922 to 1925.



W. S. Ottley

ELDER HOMER WRIGHT KIRKHAM, a graduate of the University of Utah, is a nephew of **Francis W. Kirkham**, a former New Zealand missionary. He was assigned to labour in the Waikato district.

ELDER GLENN MAC KAY ACOMB a graduate of the University of Utah, was assigned to Poverty Bay district.

ELDER GLEN LARKIN RUDD was assigned to labour in the Hawkes Bay district. He formerly was employed in the office of a large poultry company in Utah.

All of the above missionaries come from homes in Salt Lake City.

WHENUA HARAWIRA of Gladstone, who was called on a local mission, last June 6, was honourably released October 2. He laboured in the Wairarapa and Manawatu districts.

* * *

HAWKE'S BAY—As a memorial to the late **POHATU HAPUKU**, a beautiful monument was unveiled at rites, December 2, at the Te Hauke cemetery by his widow, **TE RAUANGI HAPUKU**. The memorial stone was presented by **TE RUAHUIHUI PERA**, in memory of her adopted son Pohatu.

Approximately 100 friends and relatives of the deceased attended the ceremony with **ELDER L. GARN DASTRUP** officiating. **ERIATA NOPERA** and **STUART MEHA**, both addressed the assembly, and **ELDER ROBERT L. CARDWELL** dedicated the monument.

* * *

TARANAKI—Utilizing sports activities as a means of introducing the Gospel, **ELDERS MARCELLAS E. LEWIS** and **ROBERT BEESLEY** have formed a league of baseball enthusiasts at Wanganui, consisting of 12 teams.

The Elders also are promoting baseball activities at Hawera and New Plymouth, and expect to form leagues there.

NEWS FROM THE FIELD

WELLINGTON — With ELDER ATHOL FITZGERALD as superintendent, a Sunday School organisation has been formed in the Wellington Branch, and regular meetings are being held, with fine attendance.

FRITZ KRUEGER and KAREPA KAREPA have been sustained as first and second counsellors respectively in the Sunday School. RAY STINSON was appointed secretary, and ALEC SCOTT was selected as organist.

In the absence of ALFRED LUFF, who has been ill, ELDER FITZGERALD has been appointed to handle branch finances.

The Wellington Branch has also formed a choir under the direction of ALICE SCOTT and FRITZ KRUEGER. Fine progress is reported.

The branch M.I.A. sponsored a picnic, December 3, at Days Bay, which proved highly enjoyable to members and friends.

The same organization will sponsor a Christmas party at the Social hall on Thursday, December 22, for local members and those who are attending the district conference on D'urville Island.

RALPH BRATTON, formerly of Te Kuiti, has been set apart as branch secretary.

* * *

DUNEDIN.—A highlight in last month's activities, was the visit paid by PRESIDENT MATTHEW COWLEY, who spoke at a regular Sunday evening meeting, December 4, and also spoke over a local radio station with ELDERS DELMONT BEECHER and ALBERT V. STIRLING.

The Mutual Improvement Association held a Christmas party on December 6. A tree was decorated for the occasion, and gifts were presented to the many persons in attendance.

A social in honour of ELDER MARK C. WHEELER, who leaves in the near future for America, was held December 10. A large crowd of branch members and his many friends participated in the festivities.

* * *

POVERTY BAY—A district officers' meeting was held at Whangara, December 5, to discuss plans for a conference to be held at Muriwai, January 21 and 22. HENARE HAMON and ELDER IVOR J. PRICE were in charge of the meeting.

The district Elders are planning to promote baseball activities as a means of contacting and making new friends in the district.

* * *

AUCKLAND—A feature of district activities during the month was a radio broadcast by the Auckland

M.I.A. choir, presented over station 1ZB, Sunday, December 4.

The programme was given over the Digger Session for war veterans, and included choral renditions, novelty vocal numbers and stringed items under direction of WALTER SMITH, conductor.

A Christmas party for the primary children was given Saturday, December 3, under direction of MARIE JENSEN. ELDER HOLLINGSWORTH took the part of "Father Christmas," and gifts and refreshments were distributed.

The Sunday School of the Auckland branch sponsored a party on Monday, December 19, with a decorated Christmas tree and gifts for children. William R. Perrott and CHARLES BILLMAN of the Sunday School superintendency were in charge.

* * *

NGAPUHI.—MERIANA IRIMANA and AGNES TAKIMOANA were set apart as teachers of the Kaikohe Branch Relief Society organizations, December 11, by ELDER C. BURNETT MASON and ELDER ROBERT L. SIMPSON.

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HAURAKI—To increase interest in M.I.A. work, district M.I.A. officers are planning to introduce competitions during Branch conferences. The competitions are also expected to prepare contestants for similar events to be sponsored by the Mission M.I.A. at the 1939 HUI TAU.

Competition events will include tennis, Maori action songs, M.I.A. dance numbers, poi dances and table tennis. Trophies are to be given to winners of the various contests, and a "challenge shield" will be given to the Branch having the highest aggregate points.

The contests will be under the direction of JOE KOHU, WHARE BEATTIE, WILLIAM ORMSBY and JOHN KOHU, who comprise the M.I.A. district presidency. Those seeking further information are asked to communicate with Joe Kohu, president, at Judea, Tauranga.

* * *

CHRISTCHURCH.—A representative baseball game which aroused much interest here, was held on December 17, under sponsorship of the Canterbury Baseball Association.

A representative team chosen from all registered teams in the league, played an All-American team consisting of five Mormon Elders and five other American players. Results of the contests have not been reported.

Thirty-three members of the Rovers, Boy Scout organization were entertained, December 6th, with a lecture by local Elders, on "Wonders of Western America."

RELIEF SOCIETY:

As the Relief Society commences another year we would like to remind officers to keep accurate records of their funds and activities. As the first quarterly report is soon due, we urge those who require report forms to send in their orders immediately. Minute books (Maori or English), and Relief Society handbooks and magazine subscriptions should be ordered during the month of January. Please send orders to Mrs. Ida Smith, Relief Society Secretary, at 16 Turner Street, Auckland, C.1.

NEWS FROM AMERICA

Word has been received from America of the arrival of Miss Dorrie Feil and Miss Anne Rohner, formerly of New Zealand.

Miss Feil, who formerly lived in Auckland, has found employment in Salt Lake City and writes that she is happily located in that city. Miss Rohner, who formerly lived in Wellington city, is stopping with friends in Inglewood, California, and is enthusiastic in her admiration for the beauties of that locality.

Miss Feil and Miss Rohner, have many friends and relatives among the Saints in New Zealand. They sailed from Auckland, October 17.

ELDER R. LAMBERT WINS CAMPAIGN

With 40 new or renewal subscriptions to his credit, Elder Richard A. Lambert, senior Elder in the Hauraki District, has been declared winner of the five-month subscription drive conducted by TE KARERE.



Elder Lambert

As first-prize award, Elder Lambert receives a handsomely bound volume of the 1938 editions of TE KARERE, with his name engraved on the cover as well as a 2-year honorary subscription.

Elder Rulon N. Smith, who obtained 20 new or renewal subscriptions during the campaign, was next to the highest in orders and will receive a bound volume of 1938 TE KARERE editions as the second prize. He is senior Elder in the Ngapuhi districts.

Especial mention is given Elder Don. M. Handy of the Wairarapa district, for obtaining 12 orders in a district having few potential subscribers.

Elder Lambert in winning first place proved to be the "dark horse" of the contest, as he had reported but nine subscriptions at the first of December. The remaining 31 subscriptions were gained the last 15 days of the campaign.

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THE man who has not anything to boast of but his illustrious ancestors is like a potato—the only good belonging to him is underground.—*Sir Thomas Overberry.*

The fineness and strength essential to our best being, and to make us do our best work come by the hammer and the fire, by the thorn in our flesh, the trouble and pain in our life; which may act in us as the fire acts in the iron, welding the fibre afresh.—*Robert Collyer.*

Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honoured.—*Proverbs 13:19.*

If one man, by his diligence, obtains more knowledge than another, he will have so much the advantage in the world to come.—*Joseph Smith.*

Never leave that 'till to-morrow which you can do to-day—*Franklin.*

IF happiness consists in virtuous energies, the greatest human happiness must consist in the exercise of the greatest virtue in man; which must be the virtue or perfection of his best part; whether this be intellect or whatever principle it be, that is destined to command and bear sway.—*Aristotle.*

Nothing is easier than fault-finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business.—*Robert West.*

The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal.—*Joseph Smith.*

Never suffer the invaluable moments of thy life to steal by unimproved and leave thee in idleness and vacancy; but be always either reading or writing, or meditating, or employed in some useful labour for the common good.—*A Kempis.*

LOVE is not getting, but giving; not a wild dream of pleasure, and a madness of desire—oh, no, love is not that—it is goodness and honour, and peace and pure living; yet, love is that; and it is the best thing in the world; and the thing that lives longest.—*Henry van Dyke.*

I owe all my success in life to having been always a quarter of an hour beforehand.—*Lord Nelson.*

What is written on the tablets of our own hearts by our own actions that will be the judgment of the Almighty concerning us. No man can escape it every man will testify for or against himself; and his status at the day of account will represent the judgment of God concerning him. One will fit the other.—*O. F. Whitney.*

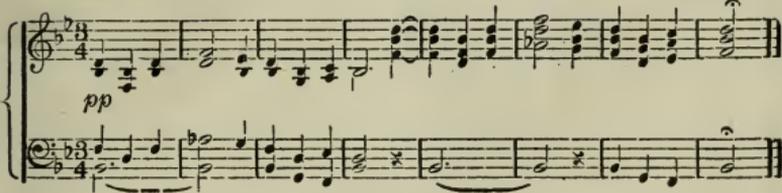
In the beginning was the Gospel preached through the Son. And the Gospel was the word, and the word was with the Son, and the Son was with God, and the Son was of God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made which was made. In Him was the gospel and the gospel was the life, and the life was the light of men; and the light shineth in the world and the world perceiveth it not.—*John 1: 1-5.*

SUNDAY SCHOOL

PRELUDE

Adagio legato.

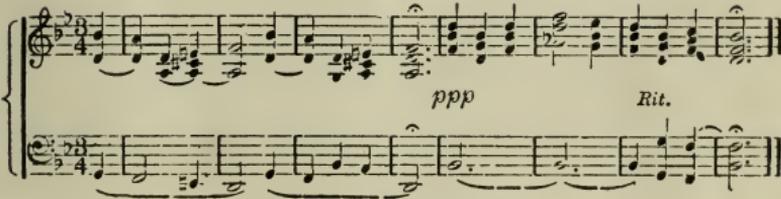
Arr. After SCHUMANN.
by EDW. P. KIMBALL.



SACRAMENT GEM

How great the wisdom and the love
That filled the courts on high,
And sent the Saviour from above
To suffer, bleed and die.

POSTLUDE



CONCERT RECITATION

"First Corinthians, Chapter 15, Verses 21 and 22."

"For since by man came death, by man came also the resurrection of the dead. As in Adam all die, even so in Christ shall all be made alive."

KO TE KORERO O NGAKAU

"1 Koriniti, te 15 o nga Upoko, te 21 me 22 o nga Rarangi."

Na te tangata nei hoki te mate, waihoki na te tangata te aranga o te hunga mate. I roto hoki i a Arama ka mate katoa nga tangata, waihoki i roto i a te Karaiti ka whakaorangia katoa."

SINGING PRACTICE

"Zion Prospers, All is Well" Page 153

KAI WHAKAHAERE O NGA HIMENE

"Kororia Ki Te Atua." Page 107

SUNDAY SCHOOL NOTES

OFFICERS, TEACHERS AND MEMBERS:

Material for two and one-half minute talks to be given by children each Sunday morning during the 1939 year, will be taken from the works of such great teachers as Aesop, Tolstoi, Confucius, etc., whose wise philosophy comes down to us, rich in lesson material. If we apply the good, moral principles they have given to us, we will live a fuller and a nobler life. The subject matter for speeches given during the month of January will be taken from stories of Aesop's fables. We suggest that the speaker use the story to illustrate the moral principle involved.

FIRST SUNDAY

THE DOG AND THE SHADOW

A dog was crossing a narrow bridge over a deep river one day with a large, juicy piece of meat in his mouth. As he trotted along he thought of what a tasty meal he would have when he reached the other side. Chancing to look down into the water, he saw another dog trotting along just as he was. This dog also had a large, juicy piece of meat in his mouth and was looking up at him. "Aha!" thought the dog on the bridge, "If I can get the meat from the dog in the water, then I will have two pieces to feed on." And he plunged into the water, not realizing in his greediness that the other beast was but the image of himself.

When he plunged into the water he lost the real piece of meat that he was carrying, and because of his greediness had no meat at all.

We should be thankful for the things that we have and should not be so greedy that like the dog in the above fable we try to increase our own possessions by taking from other people, only to lose our original possessions through our greediness.

SECOND SUNDAY

THE OLD MAN AND THE ASS

An old man and his son were taking an ass to the market. As they walked along in the dust driving the animal, they met a company of merry folk, who, at sight of them, began to jeer saying: "What simpletons you are to let your ass walk along without a burden when he might carry one of you and save your legs from getting weary."

"Why, there is something in what you say," replied the old man. So he lifted his boy upon the animal's back and they continued on their way.

By and by they met some more folk, who stood still to gaze at them, saying to one another, "Look at that lazy young scamp riding at ease upon the ass's back, while his poor old father trudges behind him in the dust. For shame, you idle, good-for-nothing boy! Get down and let your father ride!"

The old man, upon hearing this, lifted his son from the ass's back and mounted himself.

As the trio passed through a village, a party of women, lingering on a street corner, cried out: "See that lazy old man upon the ass's back, and the little lad who runs behind him, quite out of breath and scarcely able to keep up with him. The old fellow ought to be ashamed of himself."

At these words, the old man took his son up behind him and the three continued on.

Presently they met a man walking along the highway. He stopped, and laughingly looked at them. "Pray, sire," said he to the old man, "Is that your ass?"

"To be sure it is," was the reply. "Well," said the stranger, "I should not have thought it, by the way you load the poor creature." And he went off still laughing.

"Bless me," said the old man, "what is one to do?" Folk must stare and laugh and show me where I am wrong whether I let the ass go without a burden or whether one of us or both of us ride him. We'll try another way."

So he tied the legs of the ass together and then slung the poor beast up-side-down to a pole. This pole the old man and his son carried between them on their shoulders. In this manner they came to a bridge that led over a river into the market place. Out came all the town folk, laughing and shouting and clapping their hands at sight of them.

Was ever such a thing seen before?—a strong, lively ass being carried on a pole between two people who might have been riding him?

The crowd grew so great and the uproar so loud that the ass began to bray and struggle and at last he broke the cord that bound his legs and fell over the bridge into the river. The old man took his son by the hand and turning, set off for home again as fast as he could, feeling very much vexed and not a little foolish, for he had done his best to please everyone and, as is often the case when one tries to do this, no one was pleased. And the old fellow had lost his ass in the bargain.

THIRD SUNDAY

THE FOX AND THE GRAPES

A fox, who was very fond of grapes, stood one day under a vine where a beautiful cluster of ripe fruit hung, just out of reach.

Time after time he jumped in an attempt to reach the luscious fruit, but to no avail. At every leap his snapping jaws fell just short of their mark.

At last, tired out with his fruitless efforts, he gave up and in disgust he sulkily walked away muttering, "I don't care. I didn't really want those grapes. They are probably sour and not good to eat, anyway."

Some persons who are not successful in gaining their desires pretend that their goals were not worth attaining.

FOURTH SUNDAY

THE FOX AND THE RAVEN

A sly old fox once saw a raven, who sat in a tree holding a tempting morsel of meat in his beak. The fox was very hungry and longed for the morsel, but the raven was far out of reach. However, he soon thought of a cunning plan to obtain what he wanted. He sat down at the foot of the tree and looked up at the raven.

"Oh, Mr. Raven, what a beauty you are," he cried. "You are the most graceful of all the birds, and the colour of your feathers is surely the loveliest that was ever seen. If you only had a voice to match your beauty, you would be the king of birds!"

These words of praise filled the raven with delight, and he opened his beak at once to show the fox that his voice was as charming as his appearance.

Down fell the morsel of food and the fox snatched it up and ran off crying, "I said a great deal about your beauty, Mr. Raven, but nothing about your sense."

At this the raven flew into a rage, because he realised that through flattery he had been tricked out of his food by the fox.

FIFTH SUNDAY

THE DOG IN THE MANGER

A bad-tempered old dog found his way into a stable one day and climbed into the manger. He lay there all day long, and whenever the animals would come near to eat the food he would snap and snarl at them until they were frightened away. Yet, he would eat none of the food himself.

In this way he was like many an ill-tempered person, who refuses to enjoy a good thing himself, and yet, will not let anyone else enjoy it.

MAHI KURA HAPATI

KO TE KARAHE MAORI—

AKORANGA ME NGA KAWENATA

RATAPU TUATAHI.—AKORANGA 118.

Mo te ratapu tuatahi tirohia Akoranga 118, i roto i te Karere o Tihema.

RATAPU TUARUA. — AKORANGA 119

Whakaaturanga: Akoranga me nga Kawenata 106

1. Te karangatanga i a Warena A. Kautere hei Tumuaki Tohunga Nui.
 - a. Nga tohutohu mo ana mahi.
 - b. Nga manaakitanga me ka u ia ki tona karangatanga.

NGA PATAI:

1. He aha nga whakahau kia Warena A. Kautere?
2. Pehea te ahua o te putanga mai o te Karaiti?
3. He aha te tikanga o tenei korero "whitikiria o kouhou hope?"
4. He aha nga mea e whiwhi a Warena Kautere me ka whakaiti ia?

RATAPU TUATORU. — AKORANGA 120

Whakaaturanga: Akoranga me nga Kawenata 107:1-52

1. He whakakitenga mo te Tohungatanga.
 - a. Nga wehenga o te Tohungatanga.
2. Te mana o te Tohungatanga o Meremereke.
3. Te mana o te Tohungatanga o Arona.
4. Nga apiha whakahaere o te Tumuakitanga.
 - a. Te Tumuakitanga tuatahi.
 - b. Nga apotore tekau ma rua.
 - c. Nga whitutekau.
 - d. Nga Hai Kaunihera tu tonu (Standing High Council).
 - e. Nga Pateriaka.
 - f. Te whakapapa o te Tohungatanga mai i a Arama kia Noa.

NGA PATAI:

1. He aha te ingoa tuatahi o te Tohungatanga o Meremereke?
2. No hea te mana whakahaere o nga tumuaki?
3. Whakatakina te mana kaumatua? Whitutekau, Apotore tekau ma rua me nga Hai Kaunihera tu tonu? (Standing High Council.)
4. Ko wai kei runga o te Tohungatanga o Arona?
5. I pehea te whakapumautanga i tenei ritenga o te Tohungatanga?

RATAPU TUAWHA. — AKORANGA 121

Whakaaturanga: Akoranga me nga Kawenata 107:43-100

1. Te manaakitanga a Arama.
 - a. Te hunga i manaakitia.
2. Tana poropititanga.
 - a. I tūhia ki te pukapuka a Enoka.
3. Nga mahi ma nga apiha o te hahi.
 - a. Te nui o nga mema e ahei te tu he korama.
4. Nga mea hei mahinga ma ia tangata.

NGA PATAI:

1. Kei hea te wahi e kiia nei ko Arama-Onata-Amana?
2. He aha nga mea i poropiti a Arama i taua wa?
3. He aha nga mahi ma te Apotoro?
4. E whiriwhiria mai ana te pihopa i whea?
5. Ma wai e whakawa te tumuaki o te Tohungatanga nui ina he ia?

**NGA KAIKAUWHAU MO NGA MARAMA E TORU MO TE
TAKIWA O POVERTY BAY.**

HOROERA BRANCH—**JANUARY FEBRUARY MARCH**

Bro. me Sis. Rupert Wihongi	2nd Sun.	1st Sun.	2nd Sun.
Tuakana Pereto me Tamati Ngatoio	3rd Sun.	2nd Sun.	3rd Sun.
R. Wihongi me Wiki Aramakutu	4th Sun.	3rd Sun.	4th Sun.

MARANGAIROA BRANCH—

Hau Ruwhiu me Enoka Potae	3rd Sun.	2nd Sun.	2nd Sun.
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WAIPIRO BRANCH—

Gladys Kupua me Phill Aspinall	3rd Sun.	2nd Sun.	3rd Sun.
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TOKOMARU BAY BRANCH—

Maraea Davies me Percy Richards	2nd Sun.	1st Sun.	4th Sun.
Bro. and Sis. Wi Karaka	3rd Sun.	3rd Sun.	2nd Sun.
Sis. Te Amo Amaru me Harry Amaru	4th Sun.	2nd Sun.	3rd Sun.

TOLAGA BAY BRANCH—

Tipi Kopua me Phill Aspinall	4th Sun.	3rd Sun.	2nd Sun.
Lucy Paerata me Te Ara Paerata	2nd Sun.	1st Sun.	4th Sun.
Ted Poki me Tom Poki	3rd Sun.	2nd Sun.	2nd Sun.

WHANGARA BRANCH—

Renata Kahuroa me Percy Rowe	4th Sun.	2nd Sun.	4th Sun.
Whakahe Matenga me Rosie Ehu	3rd Sun.	1st Sun.	2nd Sun.
Rangi Ehu me Roha Ehu	2nd Sun.	3rd Sun.	3rd Sun.

TE HAPARA BRANCH—

Winiata me Michial Ihimaera	2nd Sun.	2nd Sun.	2nd Sun.
Hemi Kara me Martin Pohatu	3rd Sun.	3rd Sun.	4th Sun.
Bro. me Sis. Tauri	4th Sun.	1st Sun.	3rd Sun.

TE ARAI BRANCH—

Karaitiana me Wi Poki	2nd Sun.	1st Sun.	3rd Sun.
Bro. me Sis. Ihimaera	3rd Sun.	3rd Sun.	4th Sun.
Bro. me Sis. Waaka Waitohi	4th Sun.	2nd Sun.	2nd Sun.

WAITUHI BRANCH—

Dennis Hamon me Robert McGhee	2nd Sun.	1st Sun.	3rd Sun.
Bro. me Sis. McGhee	4th Sun.	2nd Sun.	2nd Sun.
Matiu Smith me T. Dennis	3rd Sun.	3rd Sun.	4th Sun.

MURIWAI—

Percy Rowe me Wai Hamon	3rd Sun.	3rd Sun.	4th Sun.
Bro. me Sis. Whakahe Matenga	2nd Sun.	2nd Sun.	3rd Sun.
Hixon Hamon me Henare Hamon	1st Sun.	1st Sun.	1st Sun.

KOPUA BRANCH—

Honole poi-poi me Hemi Kara	2nd Sun.	2nd Sun.	3rd Sun.
Lucy Porou me Hine Kepe	3rd Sun.	3rd Sun.	4th Sun.
Sis. Porou me Paul Matenga	4th Sun.	1st Sun.	2nd Sun.

Kia kaha ki te hapai i o koutou karangatanga.

TUMUAKITANGA TAKIWA.

MUTUAL CLASSES TO BEGIN IN FEBRUARY

Opening Social Scheduled
For Last Week
In January

" By love serve one another for all the law is fulfilled in one word, even in this; thou shalt love thy neighbour as thyself."—Galatians 5:13-14.

With dances and other social functions being planned, the Mutual Improvement Associations of the New Zealand Mission will officially open their 1939 season the last week in January.

The seventeen branch Mutual Organisations throughout the Mission are making preparations for an increasingly active Mutual year with enlarged rolls and a greater range of activities. It is hoped that the socials planned as opening events will be sponsored in such a manner as to attract many new members and fire Mutual workers with enthusiasm for the coming year.

Classwork will commence the first Tuesday in February. Mutual Presidencies are urged to make arrangements now for teachers and activities in classes for Adults, M'Men, Gleaner Girls, Junior Girls and Explorers. Lessons are to be taken from the regular M.I.A. manuals printed in Zion. These lesson books have been compiled for each division of the M.I.A. and may be obtained by writing to Elder E. Boley Bigler at Box 16, Huntly. A list of the books to be used in classwork is printed below.

Already many Mutual organisations are making preparations for their competition activities in the "Golden Jubilee—HUI TAU" to be held April 7th to 10th inclusive, at Ngaruawahia.

Contest numbers have been printed in the November and December issues of TE KARERE and additional contests in the sewing section appear in this issue.

The HUI TAU this year is to be an outstanding event in the history of the New Zealand Mission as it commemorates the 50th anniversary of annual church conferences. All organisations of the church are working to make it a fitting anniversary and a marked success.

The Mutual is to play a large part in this conference and we want to do all we can to make our activities a success. We should arrange our various contest numbers to conform to the spirit of the Jubilee anniversary as closely as possible. If we begin immediately in getting our groups organised and our contestants chosen for the competitions we should have sufficient time to work up perfected numbers. If we fail to start at once, we will be left behind.—

"Ho,—hum! Sleepily he responded,

"But our dear friends, do you know that there is a thief prowling about our Mission? We ourselves have caught glimpses of him on a number of occasions. The other night he was on the street corner; prowling in the midst of a group of loitering boys; stealing from each one, though they were completely unaware of his presence. From one of our neighbouring Saints he recently stole something very precious while our neighbour was engaged in idle talk. In other homes he lurks, nearly every evening waiting his chance to steal—OUR PRECIOUS TIME.

'This fellow—the TIME SNATCHER—is known to come into Mutual meetings. Beware! Beware!'.....

Our Mutual friends, in the new year let us guard against this thief, who would steal one of the most precious of gifts. Let us organise our Mutuals into smoothly-operating units of efficiency that will leave no room for "Time-Snatchers." Those of us who have been given special responsibilities as officers and teachers should realise the importance of our positions and make complete preparations in our lesson and activity work so that we will not waste our time nor that of our fellow workers.

Try to catch the spirit of Mutual work and inspire your friends with a similar spirit and a desire to join with you in Mutual activities. The entire Mutual organisation is for our benefit if we will but take advantage of its opportunities.

The new year is with us. Past failures and disappointments should be forgotten. We should plan for the future and forget the past. Let us resolve to improve ourselves through Mutual activities. "LET'S GO TO MUTUAL."

Lesson Books for various Divisions are as follows:—

Explorers	12 to 16	"Log of the Explorer Trail."
Junior Girls	12 to 16	"You and Your Light."
M'Men	16 to 25	"Youth and It's Culture."
Gleaner Girls	16 to 25	"Youth and It's Culture."
Adult Class	Over 25	"The Way to Perfection"—Genealogy.

The book, "The Way to Perfection" may be purchased from the L.D.S. Mission Office. All other lesson books as well as the M.I.A. handbooks may be obtained by writing to Elder E. Boley Bigler at Box 16, Huntly. Lesson books sell for 2/6 each.

MAHI WHAKAPAPA MO TE MARAMA O HANUERE

TENA koutou katoa, he mihi atu tenei i roto i te "Tau-hou," kua mahue te Tau-tawhito me ona pouritanga me ona mamaetanga. He whakaoho atu i te reo irirangi o te mahi whakapapa mo tenei tau, i roto i nga awaawa, i nga kokorutanga, me nga maunga tu tonu o nga marae o te ika a Maui e takoto nei. Te mahi mo te hungamate e panui nei te Karere i roto i enei tau maha, ko te tangi a te Pipiwharauora "Huia-huia huihuia" "Tuia-tuia tuituia." Ko te tangi a te Koekoea "whitiwhiti whitiwhiti-ora mo nga tau maha o hinawa." Whakarongo e te Tai-rawhiti, Te-taihauauru, Te-taitokerau, me te wahapu o te Tonga, huakina te tatau o koutou whare wananga. "Kua aua atu te po kua tata te ao." Tukuna atu te maramatanga ki roto i nga kete o te wananga, i pikitia e Tane nuiarangi i te ara tauwhaiti ki te pumotomoto o Tikitiki-orangi.

Nga-unahi pouriuri o tatau tupuna na te rongopai i takiri, nga whare whakakeke huakina te matao o te matauranga, kia totoro mai ai nga-hihi o nga manaakitanga o Io-matua-te-kore. Kaore he taonga i ko ke atu i te mahi mo te hunga-mate, o te whakawhaiti whakapapa mo roto i te whare o nga uri o Rihai e tu mai nei i Hawaiki. Nga waka e tau nei, i runga i nga tauranga o "Aotea-roa me te waipounamu whiti atu ki Wharekauri."

Hutia ake nga punga hoea mai nga maramara i mahue ake i o tatau tupuna kia whaka-puputia ki te wahi kotahi. I mauria mai i Hawaiki nga taonga nei, i whakatipuria ki te taha o te Tumatakuru me te Tara-ongaonga ka whakahokia ano ki reira ko te wahi tera i tango-hia mai ai te mauri. Kei reira nga tuahu, te tapu, me te wchi e noho mai ana. Tera te tahi ara e kii ana ko te

ara o te "Tapu" e kore te poke e haere ngatahi ma reira. Te mana i haere mai ai ratau i runga i te kare o nga ngaru o te Moana-nui-a-Kiwa e uhi nei i runga ia tatau. Ko nga wairua o nga matua kei te Muriwaihou ki raro Henga, e tatari mai ana kia whaka-hokia te mauri ki Hawaiki. Ma te mana e uhi nei i runga i a tatau e whakahoki te mauri ki te wharetapu a te Atua. Ko te kakahu o te rongopai he "Aroha" he taonga utu nui nei i whakarerea ake ai o tatau tupuna ki Te a o'turoa nei. Ma te Aroha e whaka tahuri nga ngakau o nga matua ki nga tamariki, nga ngakau o nga tamariki ki nga matua, ki te kore ka pangia te whenua e te kanga. Tena ra i roto i tenei Tauhou na tena te rourou, na tena te rourou ka ora te manuhiri.

Akona o koutou ara mai waka ki a koe mo te marama o Hanuere (me korero a ngakau.)

WIKI TUATAHI:—Upoko 26, "The Promise to the Fathers."

WIKI TUARUA:—Upoko 27, "The Right to Choose."

WIKI TUATORU:—Upoko 28, "The New Birth."

WIKI TUAWHA:—Upoko 29, "For of Such is the Kingdom of Heaven."
Na Teao Wirihana.

PRIMARY NOTES:

ANOTHER year has gone on its way adding to our store of knowledge and experience, bringing us joy and happiness and giving us a wisdom that years alone can give. Opportunities have come to us and we may have taken advantage of them or we may have allowed them to slip through our fingers. Life has been given to us and with it we have lived, some of us to success and accomplishment, while others have just lived, to themselves, and to no purpose.

Two potters sat side by side at their work. To one was given the task of preparing the clay for working, and to the other was given the task of moulding the clay into a thing of beauty, culture, refinement and of usefulness. The ultimate success of the finished article depended to a large extent on the texture of the clay, so the more expert workman attended to this part of the business. The other moulded. Some of the vessels were perfect, others had little defects and still others were useless, being too faulty to be saleable.

Isn't that typical of life. Our Father in Heaven has given us the material wherewith we may live. He has given us life, but to us he has given the task of living to the best of our ability. In other words, the moulding of the vessels of life, if you would like to call it that, is in our hands, and we make of life, some of us, as near the perfect thing as is possible in this existence, others of us are a little less skilled in the art and so our vessel is faulty, and still others of us stumble along in darkness and ignorance, and the finished article bears no resemblance to the design of the master.

As we review our work for the past year, what is the result that confronts us? Is our work pleasing, and does it yield to us a beautiful vessel, or can we see little defects in the moulding? Is the result disappointing?

Another opportunity has been given to us, new material is at our disposal. And so we start with the beginning of a new year to again mould. We have all the year before us in which to complete our work; we have the guidance of our Father in Heaven, and we have the Gospel of Jesus Christ. What more could be desired by any people on the earth?

Let us then in the coming year endeavour to build for ourselves characters that are strong and beautiful. Let us be loving, kind, patient, diligent in our labours to serve our Father in Heaven. If we can do this, then our efforts to mould the lives of the little ones in our Primaries cannot be other than successful, for reformation must begin in our own hearts if we would teach those around us.

To Primary Workers in all parts of the Mission, we, the Mission Primary Board, extend Greetings. We would commend you for the work that has been accomplished during the latter part of last year, and we know that while we are endeavouring to do right the Lord will bless us beyond our comprehension.

We wish you all a very prosperous New Year, and success in all your undertakings in Primary.

Sincerely with Greetings,

THE MISSION PRIMARY BOARD.

PRIMARY LESSONS

LESSON OUTLINE.

FIRST WEEK: Lesson—"Noah and the Ark."

Song Practice—"Sweet is the Breath of Morning Air" (page 175, *Deseret Song Book*).

SECOND WEEK: Lesson—"The Flood."

Song Practice—As last week.

THIRD WEEK: Lesson—"God's Covenant with Noah."

Song Practice—As last week.

FOURTH WEEK: Lesson for whole period—"The Word of Wisdom."

MEMORY GEM.

If only one kind deed a day
Each little child would do,
Our sad old world this coming year
Would be made over new.

—*Selected.*

A THOUGHT FOR PARENTS:

If thou desire to see thy child virtuous, let him not see his father's vices; thou canst not rebuke that in children that they behold in thee; till reason be ripe, examples direct more than precepts; such as thy behaviour is before thy children's faces, such commonly is theirs behind their parents' back.—*Quarles.*

FIRST WEEK—ALL GROUPS

TEACHER'S REVIEW.—Read Genesis, Chapter 6, before presenting the story to the children, then you will have a complete idea of the story.

STORY.—In the days of Noah there were many people living upon the earth. They were all wicked except eight persons, and the eight righteous people were Noah, his wife, and their three sons, Shem, Ham and Japheth, and their wives.

Because of the great wickedness of the people, God decreed that He would destroy the world by a flood, but because Noah and his family were good people, and kept His commandments, He said He would spare them. So God told Noah about the great flood which He was going to send upon the

earth, and He also told him to build an ark of wood and to cover it within and without with pitch, so that the water could not get into it. The ark was to save Noah and his household.

But God would not destroy the people in their sins, without first calling upon them to repent. So He commanded Noah and his sons to preach to the people that they might forsake their sins and be saved. For the space of one hundred and twenty years Noah and his sons preached repentance unto them, but none of them would give heed to their warning voices. God could not look upon their wickedness any longer. Noah and his sons built an ark as God had commanded them, and when the ark was finished the Lord told Noah to take into it two of each kind of all living creatures, of fowl and cattle and even creeping things of the earth. This Noah did, and when they had all entered the ark, God told Noah and his family to go in there also. Then when they had all got into the ark God shut the door and then He sent a great flood, an account of which we will learn in our next lesson.

QUESTIONS: (1) In what condition were the people living in the days of Noah? (2) How many righteous people were there among them? (3) Who were they? (4) What did God say He would do to the people because of their wickedness? (5) Why were Noah and his family spared? (6) What did God tell Noah to make? (7) What was the ark for? (8) For what purpose did God command Noah and his sons to preach to the people? (9) Did any of them turn from their sins? (10) What was Noah told to take into the ark? (11) When they had all entered the ark, what did God do?

SECOND WEEK

TEACHER'S REVIEW.—Read Genesis, Chapters 7, and 8.

STORY.—In the previous lesson we were told of a great flood which God said He would send upon the earth, because of the wickedness of the people. After Noah and his family and the fowls and cattle and creeping things had entered the ark it began to rain very heavily. The people became frightened, for they saw that the words of Noah and his sons were coming true, and that they were going to be drowned. Many of them sought the tops of the highest mountains, for they thought that the water could not reach them, but in this they were mistaken, for the water continued to rise until all the mountains were covered and all the wicked people were destroyed.

All this time Noah and his family were safe in the ark, which floated upon the surface of the water. It rained for the space of forty days and forty nights, and all the wicked people were destroyed. At the end of the forty days, God caused the rain to cease, and the waters began to return to the ocean, and soon after the ark rested on the top of a high mountain called Ararat. Three months passed and then the tops of the mountains were seen. After a time, Noah opened a window in the ark and sent out a raven. This bird went to and fro, and Noah afterwards sent out a dove. The dove could find no resting place, so she came back to the ark, and Noah took her in. At the end of a week Noah again sent out the dove, and she came back in the evening time with an olive leaf in her mouth. Then Noah knew that the waters had receded, and that the tops of the trees had appeared. After another week passed, Noah sent the dove out again and this time she did not return. So, after having been in the ark for a little more than a year, Noah was told by the Lord to leave the ark, which he did, together with his family and all the animals.

QUESTIONS: (1) Who were saved in the ark? (2) Why were Noah and his family saved? (3) Why were the rest of the people drowned? (4) What was saved in the ark besides Noah and his family? (5) Where did the ark rest? (6) What did Noah do to find out if the waters had receded? (7) What did he send out after the raven? (8) What did the dove do the first time? (9) The second time? (10) The last time? (11)

How long were Noah and his family in the ark?

THIRD WEEK

TEACHER'S REVIEW.—Read Genesis, Chapter 9.

STORY.—When Noah came out of the ark he built an altar unto the Lord and offered sacrifices. Thus we see how grateful Noah and his family were to God for having saved them in the ark. The Lord was pleased with the sacrifices of Noah and his sons, and He blessed them. He also gave them charge of all living things upon the earth and told them they could kill and eat any clean animal they chose. The Lord told Noah and his sons that it was an awful sin for anyone to kill his fellow-man and said He would severely punish those who committed this terrible crime. The Lord then promised Noah that He would never again destroy the world by a flood. As a sign that He would keep his word, He said that He would put a rainbow in the clouds, and that when we looked upon it we might remember the promise God made to his servant Noah.

Noah was a very righteous man, and lived until he was 950 years old. The Lord has promised us that, if we are good children and honour our parents, we shall live long upon the earth.

QUESTIONS: (1) What did Noah do when he came out of the ark? (2) Why did he offer sacrifices. (3) What does this teach us? (4) What did the Lord bestow upon Noah and his sons? (5) What permission did they receive regarding food? (6) What did the Lord say concerning those who would shed innocent blood? (7) What covenant did God make with Noah? (8) What did the Lord put in the clouds? (9) For what purpose did God put His bow in clouds? (10) How many years did Noah live? (11) What promise has God made to children who love and honour their parents?

FOURTH WEEK

TEACHER'S REVIEW.—Because of limited space, it is impossible to give as much material help as we would wish on this lesson, but if you, as teachers, will spend a little time and scout around and find other material, the lesson should prove of great interest to the boys and girls, no matter what age. We firmly believe that if every Latter-day Saint boy and girl were made thoroughly familiar with the truth concerning tobacco, intoxicating liquor, tea, coffee, etc., and could see clearly their harmful effects, very few of them would yield to the temptation to use these substances.

First of all, read to the class the revelation as given to the Prophet Joseph Smith. You will find it in Section 89 of the Doctrine and Covenants. Discuss the information contained in the lesson, with the children, inviting their opinions and view on the matter. Pay particular attention to the promise given at the end of the revelation. After you have read and discussed the section, bring out the following points:—

(1) One hundred years ago, when this revelation was given, even doctors did not realise that tobacco, alcohol, tea and coffee were of any definite harm to the human body. They thought that alcohol was useful in the case of sickness and that tea and coffee were mild, pleasing stimulants. Our Heavenly Father knew that they were harmful and warned His people against their use. To-day all good doctors know the evil effects of these substances upon the body.

(2) Coaches and trainers of athletic teams will not allow their men to smoke. Why? (Discuss with class.)

(3) Cigarettes dull the brain of the boy or girl who smokes them. Such boys and girls almost always fall behind their class or lose interest in school.

(4) Tea, coffee and tobacco are habit forming. (Explain to class.) They defile the human body which was meant to be pure and clean and wholesome.

Please build and enlarge on all these ideas and have the class take part in the discussion as much as possible.

DRIVE ADDS 212 NEW READERS

WITH 212 new readers gained in all parts of New Zealand, TE KARERE'S five-month subscription campaign came to a close December 15. The new orders brought the total paid-up circulation to 702—an increase of 28 per cent.

Although the campaign fell short of its 1000 mark objective, we are informed that the subscription drive raised the paid distribution of TE KARERE to the highest point since its establishment in 1908.

From all parts of North and South Islands members and friends of the Church rallied to the call for subscriptions and added their support to the Mission.

TE KARERE takes this means of expressing its appreciation for their good will and aid in increasing the circulation. With such support continued in future years the Mission paper will grow in value as a means of disseminating the Gospel and presenting news to members of the Church.

During the last month of the campaign, 72 new and renewal subscriptions were obtained through the diligent efforts of Elders and special salesmen. Of this total, 32 represented new readers and 40 renewals by former subscribers. The orders received from November 15 to December 15 were next to the highest in total recorded in any of the five months of the campaign.

A large response was also received in the rhyming contest. Difficulty was experienced in selecting the two best entries for prize awards. Contest editors finally awarded free three-months TE KARERE subscriptions to Miss Connie Horlock of Huntly, and Elder Mark Wheeler, who has been labouring in Christchurch.

Miss Horlock's verse follows:—

*For Church notes and Mission news,
TE KARERE is the paper to choose.
And if for a Christmas gift you seek,
Just send TE KARERE this very week.*

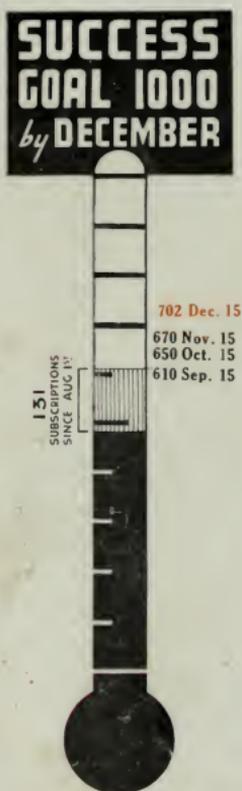
Elder Wheeler's verse follows:—

*To Saints TE KARERE is a paper of
worth,
'Tis God's message to those who dwell upon
earth.
So gather, my friends, 'round this paper and
say:
"Here is five shillings to insure that you stay.*

A great deal of favourable comment was aroused by the rhyming contest, and we hope in the New Year to sponsor many more similar contests to encourage members of the Church in their literary efforts.

We are happy to extend greetings and best wishes to readers for the New Year and hope they will continue to enjoy the monthly messages of the Mission paper.

—THE EDITOR.



E KARERE

Wahanga 33

Pepuere 1939

Nama 2



SEAGULL MONUMENT—TEMPLE GROUNDS,
"In Remembrance of the Mercy of God to the Mormon Pioneers."

A Father's Prayer



LORD, make me tolerant
and wise;
Incline my ears to hear
him through;
Let him not stand with down-
cast eyes,
Fearing to trust me and be
true.
Instruct me so that I may
know
The way my son and I should
go.

When he shall err, as once did
I,
Or boyhood folly bids him
stray,
Let me not into anger fly
And drive the good in him
away.
Teach me to win his trust, that
he
Shall keep no secret hid from
me.

Lord, strengthen me that I may
be
A fit example for my son.
Grant he may never hear or
see
A shameful deed that I have
done.
However sorely I am tried,
Let me not undermine his
pride.

Lord, as his father, now I
pray
For manhood's strength and
counsel wise;
Let me deal justly, day by
day,
In all that fatherhood
implies.
To be his father, keep me fit;
Let me not play the hypocrite!

In spite of years and temples
gray,
Still let my spirit beat with
joy;
Teach me to share in all his
play
And be a comrade with my
boy.
Wherever we may chance to be,
Let him find happiness with me.

By Edgar A. Guest.

TE KARERE

Established in 1907.

Wahanga 33

Pepuere 1939

Nama 2

Matthew Cowley	Tumuaki Mihana
Don. L. Cotterell	Etita
Milton Baumgartner	Etita Awhina
Eru T. Kupa	Kaiwhakamaori
Waimate Anaru	Kaiwhakamaori

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

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by TE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

Address Correspondence, Box 72, Auckland, C.1, New Zealand.

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COVER PICTURE—

THE SEAGULL MONUMENT

A monument to a bird stands enshrined in the beautiful and secluded grounds of Temple Square, Salt Lake City. A photograph of this holy edifice, The Seagull Monument, appears as this month's cover picture. A modern film version of how the Seagulls saved the wheat fields of the Mormon pioneers in Utah in 1848, from a plague of crickets, is told on page 41.

KUA KITE ANO TE TANGATA I TE MATUA ME TE TAMA I ENEI RA.

Na Waimate Anaru

MAU e panui atu atu enei take e whakaatu atu nei nga Kau-matua o te Hahi o Ihu Karaiti ki te ao katoa. E ki ana ratou kua korero mai ano te Atua i te Rangi ko Ia nei te Kai-hanga o te ao me nga mea katou o roto. E whakaatu atu ana hoki ratou kua kite, kua rongu ano te tangata i a Ia e korero ana i roto i enei ra. Me tenei hoki, kua tae mai te Matua Ora Tonu raua ko Tana Tama a Ihu Karaiti ki te ao; kua rere mai hoki etahi anahera tapu i te rangi. A kua whakaputaina ake etahi whakaaturanga i roto i te whenua. Kei roto nei i taua mea e kite ai i nga whakaaturanga pono pera me nga mea i korerotia nei i roto i te Paipera Tapu. Kua whakatika ake ano etahi poropiti, matakite, kai whakakite i roto i enei wa. A kua whiri-whiria ano hoki tetahi o ana poropiti hei whakatu i te hahi o Ihu Karaiti i enei nga wa whaka mutunga a ko taua poropiti ano ka tu hei upoko mo tenei whakatupuranga whakamutunga. A kei te kitea ano hoki nga apotoro e minita ana ki waenganui i nga tangata. A kua whakaturia hoki te hahi me nga apiha katoa, pera ano me te Hahi o Ihu Karaiti i tu ra i nga ra o mua.

E ahei ana nga tangata o te ao nei te korero ki to tatou Matua i te Rangi, kia pera me nga whakatupuranga onamata te korero he mangi, he mangai, te rongu he taringa, he taringa. Otira, e hara tenei i te mea reke. No te mea i nga wa katoa i mea ai te Atua i etahi mahi hei whakarite ki te ao. I nga ra i a Arama ratou ko Enoka, ko Aperahama, ko Mohi me Hohua, ko Hamuere, ko Rawiri, ko Ihaia, ko Heremaia, ko Raniera me era atu poropiti i muri mai tae noa ki a Hoani Kai Iriiri; tae noa hoki ki to tatou Kai-whakaora ratou ko Ana Apotoro; ka korero, ka whakaatu tonu i Ana whakaaro puku ki a ratou. Ara kua pera me te ki i runga ake nei. A e tino whakahengia ana te Hunga Tapu e te ao Karaitiana mo taua whakaaturanga. Kati; i te mea kua tino taunga te ao katoa ki enei whakaaro, ara, kahore rawa ano e korero mai to tatou Matua i te Rangi ki a tatou ki Ana tamariki e noho nei i te ao.

Ki ta te tokomaha ki kua kore e whai take hei korero tanga Mana i enei wa. Ina hoki kua ki nga Karaipiture kahore he mea i toe iho; engari kua homai katoa mai e te Matua Ora Tonu i nga wa o mua.

Na te aha i pena ai te ao nei. Kahore ranei i korero mai te Atua i mua. I whiriwhiri ko etahi hei apotoro, hei upoko ranei mo nga iwi o te Atua. I mahi noa iho ranei a Ihowa i Ana mahi? I ki atu ranei Ia i era wa onamata penei: "Kia tae mai nga wa o te whakatupuranga whakamutunga e kore Ahau e korero ki te ao?"

Kati enei tu patai, me ki tonu atu ko tenei:—E hara rawa ia i te Atua whakapai Kanohi. Kahore ona Rereketanga. Engari e tuturu tonu ana ia. No reira me ki tenei kupu:—E tika ana kia korero mai ia ki a tatou i enei wa. E pera ana te ahua me ta te Hunga Tapu e korero nei. I whakatupatoria tatou e te Kai Whakaora. Kei mamin-gatia e te tangata teka ara nga poropiti teka me nga Karaiti teka. Na ki te mea he korero Tana mo nga poropiti teka; he teka ianei te ki, tera hoki tatou ka kite i nga poropiti pono? Kahore e kore te kite i te tika raua ko te teka; te pai raua ko te kino; te reka raua ko te kawa i nga wa katoa. I penei hoki te ki a te Ariki: "Na tenei Au te tono nei i nga poropiti ki a koutou i nga tangata mahara me nga karaipi. Ko etahi o ratou e whakamatea, e ripekatia. Ko etahi o ratou e whiua i roto i o koutou whare karakia; e whaia hoki i tetahi pa ki tetahi pa. Matiu 23:34. He teka ianei he poropiti pono i roto i aua wa. I whakanohia hoki nga poropiti ki roto i te Hahi o Ihu Karaiti. I Korinti 12:28. I homai hoki te homaitanga o te poro-pititanga ki te Hunga Tapu. I tau iho ano hoki te Wairua Tapu ki a ratou. E kaha ana ranei te tangata ki a poropititia tetahi mea ki te kahore te wairua i a ia? Kahore ia e kaha. Engari me matua whiwhi ki te Wairua Tapu ko reira ia kaha ai ki te mahi poropiti. Ko te anahera i puta mai ki a Hoani Apotoro nana tenei kupu. Ko te whakaaturanga i a Ihu na te Wairua o te poropita tanga. I penei hoki ta Paora ki nga Epeha: "Kia homai ki a koutou e te Atua o te tatou Ariki o Ihu Karaiti, e te Matua o te kororia, te wairua o te whakaaro nui, o te whakakitenga i runga i te mohiotanga ki a ia." Epe. 1:17. Na i te mea i mutu tonu ake nga whakakitenga i nga wa i a te Karaiti ka pehea mo te kawenata hou, mo nga mea katoa i tuhituhi ia e nga apotoro i muri i te matenga me te whaka aranga ake o te Kai Whakaora me Tona kakenga ki te Rangi noho ai. He teka ianei tenei, i whakakitea mai ki a Hoani nga mea tino nunui i a ia i te motu i Patamo? E hara ranei enei i te tino whakakitenga? Tera koutou e ki mai, Ae, i tino whakakitea ki a Hoani nga mea tino nunui, nga mea whakamiharo hoki e puta mai i nga wa o muri nei. E penei ana te ki mai a nga mano tangata i te ao nei, ko nga mea katoa e kaita nei i roto i nga Karaipiture ka waiho ano mo te ao katoa, a e kore e korero mai ano te Atua i tetahi kupu (kia kotahi te kupu ranei) ki ana tamariki e noho nei i te ao, ahakoa aha, pewhea ranei, e kore rawa e rongorongo ano ki te reo o te Matua raua ko Tana Tama ranei, o nga Anahera ranei. Kati.

He tino whakaaro pohehe rawa atu taua tu korero a te tangata; no te mea e tino marama rawa ana te korero i roto i nga Karaipiture. Penei ana tetahi kupu: "Ki te Kahore he kitenga ka he te iwi." Me he mea kaore e tika te whiwhi ki nga whakakitenga, kua he nga Anahera tapu ratou ko nga Apotoro me nga poropiti; i runga i te mea e ki ana ka puta mai a Iraia poropiti i mua atu i te ra nui whakama-taku; he mahi tana ina ka puta mai; ka rere mai nga anahera i te rangi

Kei ia anahera, kei ia anahera, tana ake mahi. Ma tetahi he korero ki tetahi tamaiti, mea atu, "Ka nōhoia a Hiruharama kia rite ki nga pa taiepa-kore." Tenei ano, "I nga ra o cnei Kingi ka whakaturia e te Atua tetahi Rangatiratanga."—Tenei ano, "Ka haere mai nga iwi maha; ka mea," Haere mai, tatou ka haere ki runga ki te maunga o Ihowa, ki te whare o te Atua o Hakopa, kia whakaakona ai tatou ki ona ara." Tirohia hoki tenei, "Maua a koutou whakatekau katoa ki te toa, kia whai kai ai toku whare, waiho hoki tenei hei whakamatautau moku e ai ta Ihowa o nga mano, me kahore e tuwhera i a au nga matapihi o te rangi ki a koutou, a ka ringitia e ahau he manaakitanga ki runga ki a koutou a kia kore ra ano he takotoranga" (Maraki 3:10).

E nga hoa aroha, kii tona nga Karaipiture i nga poropitanga me nga mea whakamiharo, kororia hoki, he whakaritenga, he whakautukitanga i roto i nga wa o muri nei, ara, i mua tata i te haerenga tuarua mai a te Karaiti hei Kingi mo te ao katoa. Whakaarohia enei, ka kohikohia a Iharaira, ka arahina ratou e nga poropiti, ara, he mahi na te Atua ma roto i ana pononga i nga poropiti, i nga topito e wha o te ao, ka whakahoki atu ratou ki a ratou whenua tupu; ka rere nga anahera i te rangi kei a ratou nga whiua whakamutunga; kei tetahi te karanga penei, "Putā mai koutou e toku iwi i roto i a Papurona."

—TARIA TE ROANGA.

HE MATENGA

Tena koe mau e panui atu kinga wahi katoa e tae ai koe mo nga aitua i pa kia matou ara i to matou papa, tupuna hoki, ia te Nupera Ngawaka, tunuaki o te peka o Pika Paria. I hemo ia ite Ratapu 15th o nga ra o Hanuere, 1939. Ko tenei tangata he tangata nui ia i roto iona hapu ia Ngatiwai Ngatimaru ngatimanaia. Nga whakatauki aona tupuna. "Katangi arere tukaiaia ngatiwai keirunga i te moana," he tangata kaha ia ngohengohe humarire aroha hoki kinga tangata katoa, kaha hoki kite pupuri itona karangatanga i roto ite Hahi o Ihu Karaiti o te Hunga Tapu o nga ra o muri nei. I iriiritia ia ite tau 1889; ko ona tau 74. Ona uri imahue iho ia ia ana tamariki tokoono nga mea tane tokowha nga mea wahine nga mokopuna etoru tekau ma wha. Nga mokopuna tuarua tokawha. I te po o te Paraire 13th o Hanuere ka hemo atu tana mokopuna a Waima Palmer. Ko ona tau ka 14. He kotiro ngohe ngohe ia i roto itona karangatanga he kai whakaako no roto i te Paraimere.

Haere atu kitua o te arai kite whakatutuki io korua mihana, haere.

Na Rihi Ngawaka.

KO NGA KOWHATU TAPU

I TE wa i riro i a Hohepa Mete, Tamaiti, nga papa koura ka whiwhi hoki a ia i etahi kowhatu e rua; he kowhatu tawhito, he mea tuku iho no nga wa onamata. Ko enei kowhatu i huna ki taua wahi ano i huna ai nga papa koura; ara, ki taua Puke e karangatia nei ko Kamora. Ko nga ingoa o nga Kowhatu nei ko te Urimi me te Tumime. I a Ihairaira hoki enei kowhatu, ara, i nga ra o Arona. "Me whakanoho ano hoki e koe te Urimi me te Tumime ki te kouma whakawa; a hei te ngakau o Arona aua mea, ina haere ki te aroaro o Ihowa; a ka mau tonu ki te ngakau o Arona te whakawa o nga tama a Ihairaira i te aroaro o Ihowa." Kei a Ekoruhe, te rua tekau ma waru o nga upoko; te toru tekau o nga rarangi tenei korero. Na enei kupu no roto i nga Karaipiture e mohio ai tatou he kowhatu whaimana nga kowhatu nei. Otira, kahore e tino marama ana i pehea a Arona i a ia e haere ana ki te aroaro o Ihowa me nga kowhatu nei-ka titiro a ia ki nga kowhatu, ka noho ki runga; ka pehea ranei. Kahore hoki nga Karaipiture e whakamarama ana i te ahua o enei kowhatu; he taumaha ranei, he mama ranei; he whero ranei, he ma ranei, he aha ranei te ahua me ka tirohia atu e te kanohi. Kati.

He patai tenei; he aha te take i homai e te Atua enei kowhatu ki a Hohepa Mete? Ina te take. I te wa i riro i a ia nga papa koura ka titiro a ia ki aua papa a ka kite a ia he reo ke te reo o nga tuhituhinga i runga i nga papa, he mea whakairo hoki. Mura iho ka whakakitea mai ki a ia ko te reo o nga tuhituhinga-whakairo ko te reo o nga Ihipiana. Na kihai a Hohepa Mete i matau ki tenei reo. He mea hou rawa tenei reo ki a ia; kihai hoki a ia i haere ki nga kura i tana tai-tamarikitanga; i akoako ranei i nga reo ke.

Na i a ia e titiro ana ki nga tuhituhinga-whakairo i runga i nga papa mohio tonu ana a ia o kore rawa a ia e ahei ki te whakamaori i aua tuhituhinga ki te kore te Atua e homai ki a ia tetahi mana whakamaori. Katahi ka tahuri a ia ki nga kowhatu e rua nei, ki te Urimi me te Tumime; ka titiro a ia ki roto ki enei kowhatu i a ia e korero ana i nga papa a taea aua e ia te whakamaori nga tuhituhinga i runga i aua papa. He mea whakamau nga kowhatu nei ki te kanohi penei me nga karaihe korero-pukapuka nei. Ko enei tuhituhinga no runga i aua papa kua tukua iho ki a tatou i roto i tenei pukapuka e kiia nei ko te Pukapuka a Moromona.

I mohio ano nga Maori o mua ki enei kowhatu e rua nei. I roto enei kowhatu i te Whare Wananga i te wa e mohio ana te Maori ki nga mahi o roto i te Whare Wananga. Inaianei kua kore te Maori e mohio ki te taura i hanga ai nga Whare Wananga, ki nga mahi tapu ranei i mahia i roto i aua whare. Kua kore hoki i mohio kei hea ranei enei kowhatu e rua inaianei. Kati.

I te wa i kake ake ai a Tane-nui-a-rangi i nga puhi o nga Rangi-tuhaha ki te Toi-o-nga-rangi, ki a Io-taketake, ki te tiki i nga kete wananga ka tae ake a ia ki Matangireia; i reira hoki a Io e whanga mai ana ki a ia. Tana taenga ake ka ui atu a Io ki a ia: "He aha te take i kake ai koe?" Ka mea mai a Tane, "Ko nga ketē wananga o Rangi-nui raua ko Papātuanuku." Katahi ka mea atu a Io: "Me haere taua ki roto i te Rauroha." I ta raua taenga ki reira ka kite a Tane i nga ropu Atua-tane me nga ropu Atua-wahine e noho ana; ara, nga Whatu-kura me nga Marē-kura. Ka mutu ka haere a Io raua ko Tane ki Rangi-atea. I reira ka hoatu e nga Whatu-kura nga kete-wananga me nga kowhatu e rua ki a Tane. He kowhatu Atua, whai-mana hoki nga kowhatu nei. Ko nga ingoa o aua kowhatu, Ko te Huka-a-tai; ko te Rehu-tai. He kowhatu ma nga kowhatu nei, penei me te huka-a-tai te ahua. Kihai nga Tohunga i whakaae kia kawea atu enei kowhatu ki waho i te Whare-wananga no-te-mea he kowhatu tapu te Huka-a-tai me te Rehu-tai. Na nga kowhatu nei i tohu i nga hiahia o te tangata, ahakoa pai; ahakoa kino. Kati.

No reira, ahakoa kua ngaro atu enei kowhatu i te Maori me mohio tatou kei a Io tonu te Huka-a-tai me te Rehu-tai, ara, te Urimī me te Tumime; a ka homai ano e Ia nga kowhatu nei ki te tangata i nga wa e rite ana ki Tana e pai ai, pera me te Atua i homai ki a Hohepa Mete, me Io-takatake i homai ki a Tane-nui-a-rangi. Heoi ano.

Na Te Manu-huna-a-Tane.

KO TE MATENGA

KO te 30 o nga ra o Tihema kua pahure ake nei i mate ai a Paani Wihongi, tamaiti o Henare Pere Wihongi raua ko Mere Wihongi. Ko Tia Brown Wihongi te wahine o Paani, a toko-rua ano o raua tamariki he tamariki-tane. E toru tekau nga tau o Paani i te wa i mate ai ia.

He tino tangata kaha a ia i roto i te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei i nga ra katoa e ora ana a ia i roto i tenei ao. Ko ia hoki te Hekeretari o te Takiwa o Whangarei me te hoa awhina a te kai-whakahaere o nga ropu waiata o taua takiwa. Mai ano hoki i tana tai-tamarikitanga ka whakaritea e ia nga karanga-tanga katoa i roto i te Tohungatanga Tapu a te Atua me nga karangatanga i riro mai i a ia i roto i te Peka o Awarua me te Takiwa o Whangarei. I tae a ia ki nga wahi kotoa o tana Takiwa ki te kauwhau ki nga iwi; ki te whaki hoki i tana hinengaro e mohio ana a ia kua whakahokia mai te Rongo Pai o Ihu Karaiti i enei ra whakamutunga, a koia tenei te Rongo Pai e kauwhautia e nga Kaumatua o te Hahi Moromona. No reira, e hara i te mea kua wehe atu a ia i

roto i te kuareanga ki nga tikanga e ora ai te tangata. I mohio pu ano a ia ki nga take-wananga e ora tonu ai te tangata; no reira, e hara i te mea kua whiti atu a ia i te ora ki te mate, engari kua whiti ke atu a ia i te mate ki te ora. Kua tika pu atu a ia i runga i te Aratitia, i te Toi-huarewa e tutaki ai a ia ki a Io Nui, te Kai-hanga o nga mea katoa; te putake mai o nga take-wananga katoa e ora tonu ai te tangata. I runga hoki i taua huarahi ka kake ake a ia ki te Toi-onga-Rangi. Kati.

Kahore he take e korerotia atu ai e au ki a koutou nga mahi pai katoa i mahia e Paani Wihongi; e mohio noa atu ana koutou ki era mahi. Hore kau he pouri i roto i te ngakau nei mona kua ngaro atu i a tatou. E ki tonu ana te ngakau i te hari mona i wehe atu ai i a ia e mahi ana i nga mahi tapu a te Atua. Ko te tikanga me pouri ke tatou mo tatou kua mahue iho i roto i nga mamaetanga me nga tau-mahatanga o tenei ao. Kati. E tangi ana te ngakau mo te wahine me nga tamariki e kore e kite ano i to ratou rangatira i roto i tenei ao. Ma te Atua ratou e manaaki i nga ra katoa e ora ai ratou i runga i te whenua, kia riro mai i a ratou te Wairua Ora o te Atua hei riwhi mo to ratou rangatira tapu kua ngaro nei.

No reira; haere e Paani; haere ki to taua tupuna, ki a Pere, nana nei taua i pupuri i roto i nga mahi e hari ai te ngakau, e ora tonu ai hoki te tangata. Haere ki to taua matua, ki a Mare Tari, te tangata hapai tuturu i te karangatanga o te Kaunihera ki te Peka o Awarua. Haere tahi korua hei kaunihera ki a Pere. Haere ki nga matua; haere ki te kainga; Haere, Haere, Haere.

Na Matiu Kauri, Tumuaki Mihana.

DEATH TAKES PROMINENT CHURCH MEN

THE lives of two men long active in Church affairs were claimed by death during the last month. They were Brother Barney Henare Wihongi, 30, of Awarua, who died December 30, 1938, and Brother Nupere Ngawaka, 74, of Great Barrier, who died January 15.

Brother Wihongi was born October 7, 1908, at Awarua, a son of Brother and Sister Henare Pere Wihongi. At the time of his death he was secretary of the Whangarei district and an assistant in the Choral Society of that district. Throughout his life he had been very active in church affairs and held many responsible positions. His death was attributed to peritonitis caused by a ruptured appendix. He is survived by his widow, Sister Tia Brown Wihongi and two small sons; his parents, and eight brothers. Funeral services were conducted December 31 at Awarua by his father. Many relatives and friends were in attendance.

Brother Ngawaka, who was born December 7, 1864, was president of the Great Barrier branch at the time of his death. He had long been a stalwart leader in the branch. He died after a short illness.

He is survived by his widow, 10 sons and daughters and 34 grandchildren. Funeral services were conducted January 18 by Elders Don Cottrell and Robert Crandall with many relatives and friends attending.

"THE MIRACLE OF SALT LAKE CITY"



Mormon Pioneers Entering Salt Lake Valley

Editor's Note—A stirring and graphic portrayal of the exodus of Mormon pioneers to Western United States after they had been beaten and driven from their homes in Illinois has been filmed in a feature short under the title of "The Miracle of Salt Lake City."

For the last several weeks the film has been shown throughout theatres in New Zealand as well as in other parts of the world. Produced by Metro-Goldwyn-Mayer studios, this historic presentation draws its theme from the story of the early-day Mormon pioneers in Utah, at the time their crops were miraculously saved by seagulls from hordes of ravenous crickets.

The film is an authentic reproduction of this miraculous event, and much praise is due to its producers.

Distributors of the film, report that it will be showing for several weeks throughout the North and South Islands in conjunction with the picture, "The Boy From Barnardos."

Following is reprinted the story as told by the film narrator:

FILM NARRATOR'S STORY

TO three-quarters of a million people in the United States of America, Salt Lake City is the fountain-head of their faith, the church of Jesus Christ of the Latter Day Saints—a glorious tribute to the Mormon faith.

Alive and vivid to-day is the memory of the inspired leader who laid the foundation for a modern city and a mighty christian church.

Let us go back almost one hundred years. Towards the middle of the nineteenth century, a strange and mighty drama takes place. The Mormons are subjected to violence and bloodshed and driven from place to place. Finally, persecuted beyond endurance, they decided to flee from the United States. In 1846, the first company set out, led by Brigham Young.

"Where to?" they constantly asked Brigham Young, who answers that he will know their haven when he sees it, confident that their God will reveal the place to him.

Another exodus of Israel is this; and death comes to bring many a pilgrim a grave.

As the weeks and months go by, westward always, towards a far-flung outpost, a lost little haven in the Never Land of the West.

A friendly scout, Jim Bridger, arrives, bringing startling news, for the western march of American history has overtaken them; Oregon and Ontario have now become part of the United States. Nor is there much hope of their haven. Granted that they might scale the forbidding mountains, at their feet will be the Great Salt Lake. Bridger was willing to bet one thousand dollars that not an ear of corn could be grown there.

Over the backbone of the mountains they struggled. Brigham Young is stricken with mountain fever, but he carries on the search until, on July 23, 1847, the refugees emerge from the mountains and come to the rim of the Salt Lake Valley.

Can this be the Chosen Land, this bleak desert? The sick man rises from his couch of pain, to find his followers disheartened. But Young can visualise a city here; and further, if they seek a desirable region, their worship will again be crucified. Yes, this is the place.

On the very afternoon of their arrival, ploughs are brought out, an irrigation ditch is begun and precious water is brought in, for unless food can be grown they must starve. They build primitive homes, to shelter them from the elements. Their tools are primitive and of nails they have none.

Will the golden grain burst from the soil before all the food is used? All food supplies are put into a commissary and are dealt out share and share alike.

Jim Bridger was wrong. He would have lost his thousand dollars. For here is ripe and nourishing food, torn from the recalcitrant soil by a community determined to build this new world.

Then fate, or destiny, plays another card. An Indian from a nearby friendly tribe chances upon a single cricket. What can there be in this? What can a cricket do to menace them? Nothing, of course—unless he is the forerunner of millions of fellow-marauders, prepared to hew down every blade of grass, to devour every grain of the precious harvest. Their very lives are imperilled, just as if a huge fire raged through the land, destroying and blackening everything before it.

The assembly bell sounds and men, women and children fight for their grain, and with the grain their lives. Young and old alike hurl themselves into the desperate effort to avert disaster. But von

would need the ocean itself to drown such a myriad of scaly bodies. Fresh hordes arrive, until the earth is covered with them as with a carpet. With strength born of despair, they redouble their efforts. But their fight is a losing one, and when all seems truly lost comes the remembrance of the Divine help given to survive their scourges of sickness and the hardships of their journey.

Brigham Young calls out to God Almighty, He who cannot and will not desert His children in this, their greatest hour of need.

Then suddenly the air is again filled with a strange sound. The sky again darkens, as thousands of seagulls with flapping wings arrive and ravenously fall upon the crickets. The fields grow first piebald, then grey, then white. Such a battle can have but one ending, for a hundred crickets are defenceless against a single seagull.

Even as disaster smote them from the skies, from above has also come an answer to their prayers. It must be a miracle, for neither traders, nor plainsmen, nor Indians have seen seagulls as far inland as Utah.

In Utah to-day, you will see a monument erected in honour of the seagull, the seagull that saved Utah City.

Was this merely one of Nature's phenomena, or was it a miracle, a direct answer to the prayers of a harassed, God-fearing people? What do you think?

HARVEST RECKONING

AT this season of harvest, when the world looks upon the fruits of its labours with an appraising eye, some of us find that the Lord has blessed us with bounteous return, and some of us find that we have laboured long and are rewarded with but a meagre reaping. Some of us find that we have lived in indolence and that now we must eat from the fruits of other men's labours, and for such unearned bread we find little appetite. Others find that they have much increase of this world's goods, but have paid too great a price for the things they garner. All of us would do well to look back and evaluate the fruits of our labours with a true and fearless sense of what is worthless and what is of great worth. But whatever our labours have yielded and whatever price has been paid, we are, in truth, rich if out of it all we have learned that it is always wisdom to exchange present convenience and comfort for future independence and integrity, and it is never wise to forfeit principles now that will surely have to be redeemed at great cost in the future—(By Elder Richard L. Evans, of the First Council of Seventy. Taken from continuity of radio broadcast).

CHOIR PRACTICES URGED

As the time for the "Golden Jubilee" Hui Tau draws near, Walter Smith, choral director, urges members of competing choirs to concentrate on weekly song practices. He also reminds choir leaders and members that copies of the competition numbers are available at headquarters for 2/- per copy. Translations of the song into the Maori language may be obtained for the same price.

THE LAW OF CHASTITY

By J. Reuben Clark

(*First Counsellor in the Church First Presidency.*)

I WANT to say a few words to the parents, to the teachers, and to the youth of the Church about a matter that seems to me to be of the most far-reaching importance.

To Moses on Sinai came the law of all time: "Thou shalt not commit adultery." The Master, Jesus Christ, found his most opprobrious term in the phrase, "an adulterous generation." The Lord in his time and in ours, has put adultery and fornication side by side. Both are cardinal sins.

The Church has from the beginning demanded of its youth, male and female, one standard only, absolute continence until proper marriage has legalised and hallowed the sexual relations. To this there is no exception. Man is a biological unit, an animal, but he is more than this, he is the temple of an immortal spirit. That spirit can be defiled by the flesh, and defilement comes when the laws of chastity are violated.

Our very civilisation itself is based upon chastity, the sanctity of marriage and the holiness of the home. Destroy these and Christian man becomes a brute.

For Latter-day Saints the family relationship continues through eternity. It is the loftiest and most sacred human relationship we know. To the chaste young man and young woman beginning the building of a home, there is a trust, a confidence, a joy unspeakable, an all but divine harmony that no other purely human undertaking can bring. The rightful heritage of such a beginning in life is a life of righteousness that builds upward to eternal life.

To the unchaste who marry there is ahead either a life of distrust, lack of confidence, unhappiness, leading to the divorce court, or a life of promiscuous sexual relationship that ends in misery, disease, and shame. Debauchery never gave birth to good of any kind.

Chastity is fundamental to our life and to our civilisation. If the race becomes unchaste, it will perish. Immorality has been basic to the destruction of mighty nations in the past. It will bring to dust the mighty nations of the present.

Every one of us who instructs our youth, in whatever place or position and in whatever capacity, must teach the young people of to-day to abstain from unchastity. We must surround our teachings with due and proper reserve and modesty. We must approach and teach the youth as the children of God, with spirits that are to live throughout eternity, and tell them plainly and clearly that the laws

of God, and of man also, demand that they live chaste. If we shall teach anything less than this, we will destroy our youth and we will bring ourselves under a condemnation which is too great to be fathomed by the human mind.

In what I have said I include all of us parents. How can we parents face our Maker if we have failed in one featherweight to meet the duty which is ours in these matters? And let us not make the mistake—any of us—of assuming that our children are beyond temptation and may not fall. This is a delusion and a snare that will bring us to the very depths. Let every father and every mother, every brother and every sister, stand guard day and night that their loved ones be not seized and carried away by lust.

You young people, may I directly entreat you to be chaste? Please believe me when I say that chastity is worth more than life itself. This is the doctrine my parents taught me; it is truth. Better die chaste than live unchaste. The salvation of your very soul is concerned in this.

I ask you to believe me when I say that whenever a man or woman, young or old, demands as the price of his friendship that you give up the righteous standards of your life, or any of them, that man's friendship is not worth the price he asks. You may not trust that friendship. He will cast it off as he does his worn-out coat. Friendship is not now and never was the offspring of debauchery or unrighteousness.

I ask you young women to believe me further when I say that any young man who demands your chastity as the price of his love, is spiritually unclean, and is offering something that is not worth the purchase price. His love will turn to ashes under your touch; it will lead you to misery and shame; and too often it will curse you with dread disease.

To you young men I say that any woman who comes to you offering her person outside of legal wedlock, is playing the harlot.

The Lord has said in our day: "For I, the Lord, cannot look upon sin with the least degree of allowance." (D. and C. 1:31). And to Moses he said that no unclean thing can dwell in the kingdom of God or in his presence. (Moses 6:57.)

Yet there is forgiveness for the sinner who truly repents. God's mercy is just as boundless as his justice. To the woman taken in adultery, condemned to death by the Mosaic law, Jesus said: "Go, and sin no more." But the heart must be ripened in repentance before forgiveness can come, and sorrow alone is not repentance. A new and righteous life must be led.

Church members, young and old, the Lord demands that you be chaste. The Church requires chastity from you under penalty of dis-fellowship and excommunication. If any of you have already

sinned, your brethren and sisters stand ready and anxious to forgive, if you shall come with a repentant heart—the repentance of a forsaking of sin, and the living of a righteous life, and a contrite spirit.

To the unbelieving scoffer who says: "All you say merely shows how old and out of date your religion is,"—or, as one educator said: "how much your religion is of the kindergarten type"—to the scoffers who say that man has outgrown the old God with His rewards and punishments, His standards, and that man must now create for himself a new God—and this last is at the root of much of the so-called modern philosophy, which considers man as creating his God, not God as creating His children—to these scoffers it is sufficient to say that thus has their kind spoken since Cain tried to find a better way than the one God had provided. Thus will they always speak until God shall close their mouths.

I have spoken plainly because plain speech is necessary. I have tried not to speak indelicately; I have not spoken lewdly.

Youth, be not disturbed. Be valiant. God lives. The Gospel is His way of life. Follow the Gospel path to eternal life, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

May the Lord give us His spirit, bring home to our hearts the necessity of chastity for every man and every woman, for every boy and every girl, I ask, in the name of Jesus Christ. Amen.

D'URVILLE ISLAND CONFERENCE

THE annual Christmas Conference of the Wairau District was held, December 25, 26 and 27, at D'Urville Island, with many Saints and friends from neighbouring districts in attendance, including President and Sister Cowley and thirty-three Elders. President Cowley stressed the need for members to sustain Branch, District and other Church officers. He also asked members to avoid idle gossip and back-biting.

Under direction of Turi Ruruka, District President, interesting and inspirational programmes were given by the Priesthood, Mutual, Primary, Sunday School and Relief Society organizations. Brother Ruruka was assisted in conference arrangements by his counsellors, James Elkington and John McDonald, and District Elders Woodrow Westenskow and H. Aldous Lambert.

A feature of the three-day conclave was a meeting of the M.A.C. Old Boys' Association. Plans were discussed for the organization of a local missionary system to sponsor children of Old Boys on Missions. Definite arrangements will be made by the Association at Hui Tau.

M.I.A. LESSON BOOKS AVAILABLE

Lesson and activity books for all departments of the M.I.A. have arrived from Zion and may be obtained by writing to Tapsell Meha, Box 61, Dannevirke. Orders should not be sent to Elder E. Boley Bigler at Huntly, as was previously announced. Lesson books sell for 2/6 each, and music at five-pence per copy. Copies of the contest dance and drama numbers sell for sixpence per copy.

ANNUAL REPORT OF THE MUTUAL IMPROVEMENT ASSOCIATION FOR 1938.

A VARIETY of social activities officially opened the 1938 Mutual Improvement Association season last February, and the Mutual enjoyed a highly successful year.

The Hui Tau, especially, was a marked success with the various Mutuals combining in the presentation of sports contests, other competitions and exhibitions of handicraft work. The early distribution of copies of Hui Tau contests did much to promote this success. The number of competition entries at the yearly conference was the highest on record and the standard of achievement compared very favorably with that of former years. Credit for this is largely due to Elder Rushby Midgley, who, as Mutual President, worked unceasingly with his faithful counsellors and co-workers. They devoted much time in forwarding the Mutual work by visiting the various organised Branches throughout the North Island.

Shortly after the conference, Elder Midgley was released, and his first counsellor, Elder E. Boley Bigler was appointed President. Elder L. Garn Dastrup and George Kelly Harris were appointed first and second counsellors respectively, of the Mission M.I.A.

From a statistical point of view there were 23 organised Branch Mutuals as compared with 30 for the previous year, and the membership fell from 743 in 1937, to 566 in 1938. However, the paid membership was 552 in 1938, as compared with 567 in 1937.

Financial receipts dropped £47/19/- for the year. This is attributable to the decision to discontinue the promoting of Queen contests on a financial basis at the Hui Tau. As expenses also were curtailed during the year, the M.I.A. was able to show a credit balance of £38/7/6½ at the close of the season.

Gold and Green Balls sponsored by the Branches brought receipts of £45/9/4 as at December 31, as compared with £98/1/8 for the corresponding period in 1937. This decrease was brought about through the special efforts of the Mission Mutual Board in an attempt to eliminate the relatively heavy taxation of the Branch membership and place these functions on a little more than self-supporting basis. The plan was successfully operated and the standard of these socials noticeably raised.

A laxness was noted in the mailing of reports by Branch officers. The number of branches reporting decreased and the number of monthly reports received by those Branches reporting also fell.

A great deal of individual activity within the Branch organisations was created through the sponsoring of concerts, sports programmes, debates, class activities and socials. These activities also found interest among many outside organisations and attracted many new members, who previously had not attended the Mutuals. The Mutual organisations were called upon in several instances to aid in the promotion of civic welfare in many communities and rendered a real service in this respect.

However, many Branches reported difficulty in securing regular attendance of members.

The Mission news organ, TE KARERE, rendered valuable service in presenting lesson material and special announcements to M.I.A. members. The willing co-operation and efforts of the editors of this paper are greatly appreciated.

The Mutual Presidencies also, express their sincere thanks to all officers and members who worked diligently and faithfully for the upbuilding of the M.I.A. throughout the year.

Mission Y.M.M.I.A. and Y.W.M.I.A. Presidencies.

HUI TAU COMPETITION ANNOUNCEMENTS

RULES AND REGULATIONS

1. All Mutual members who wish to compete in various contests, must present their Membership cards upon demand.
2. All contestants must be financial members of an organised Mutual Branch and must have attended at least THREE Mutual meetings in 1939. Practice or activity nights are not considered as Mutual meetings.
3. Persons representing a Branch Mutual must have resided continuously in that branch for at least one month prior to Hui Tau.
4. Persons residing where there is no organised Mutual, who wish to enter Hui Tau competitions, may do so by obtaining permission from the Mission M.I.A. Presidency at least two weeks before Hui Tau.
5. Each Mutual group may enter contestants in any or all of the competitions, but only ONE entry of an individual or team will be allowed in each contest.
6. Branch M.I.A. officials must present to the Mission M.I.A. Secretary, Tapsell Meha, a list of names of the competitors representing their respective Mutual giving the event or contest in which each will compete. This list must be submitted prior to the week of Hui Tau.

GOLDEN JUBILEE QUEEN

VOTING REGULATIONS

Each Branch Mutual may enter one candidate to compete for the honor of being elected Queen of the 1939 Golden Jubilee Hui Tau. Votes will be awarded on the following basis:

1. Five thousand Queen votes will be distributed among participants in the MUSICAL FESTIVAL. The distribution of these votes will be made to the Branches according to representation and preparation. Thus, if ten Branches are equally prepared and have the same percentage of membership representation, each will receive 500 votes towards their Queen candidate. However, if some Branches excel in these two requirements they will receive a proportionately greater number of the 5,000 votes. Every Branch represented, however, will receive a certain percentage of the total 5,000 votes.
2. Thirty (30) votes will be given for each paid membership providing that such membership fees and the list of paid members has been duly registered with the Mission M.I.A. Secretary prior to the week of Hui Tau.
3. Twenty (20) votes will be given for each yearly subscription to TE KARERE reported from February 1, to Saturday, April 8.
4. Twenty (20) votes for each Queen entrant. A ten shilling entrance fee will be charged each Branch Mutual.
5. Twenty (20) votes for the stub on Hui Tau marae tickets.
6. Ten (10) votes for each first place in any competition. Five (5) votes for second place awards, and (3) votes for third place. One (1) vote for each entry in any M.I.A. competition.

ACTIVITY CONTESTS

ALL GROUPS

1. Play: "Who's the Boss?"

2. **Dance:** "Gleam Waltz."
3. **Orations:** M'Men and Gleaners on 1939 Mutual theme.
4. **Rongo Pai (Adults):** "Ko nga apiha o te hahi."
(Young people): "Ko te Take o te iriiri."
5. **Wood-chopping.**
6. **Tennis:** Men and women, singles and doubles and mixed doubles.
7. **Haka and Action Songs.**
8. **Mixed Poi dances:** Men and women.
9. **Tug-o-war:** Teams of eight contestants.
10. **Haka and Poi Dances:** Open to all tribes and organisations.
To be held on Sports Grounds.

M'MEN

1. 440 yards relay, 4 runners.
2. 100 yards dash.
3. 220 yards dash.
4. High jump.
5. Hop, step and jump.

GLEANERS

1. 75 yard dash.
2. 220 yards relay, 4 runners.
3. **Basketball,** English rules.
4. **Cooking,** Madeira cake, apple chutney and preserved peaches.
5. **Sewing:** Man's silk scarf with applique initial. Knitted frock for three-year-old child.

Taniko set of three articles, matched, including a **ladies' purse, belt and head band** of any colour or design. The belt is not to be more than $1\frac{1}{2}$ inches wide. The purse should measure 6 by 9 inches. There should be no joins in the purse. The headband is not to be more than $1\frac{1}{2}$ inches wide. Do not line or bind on any of these three articles.

EXPLORERS

1. 440 yards relay, 8 runners.
2. 100 yards dash.
3. 75 yards dash.
4. Haka.
5. Quartette: "Mother Machree."
6. Plastic work-model of Maori pa. (Ask school teacher for help and advice on plastic work.)

JUNIOR GIRLS

1. 50 yards dash.
2. 50 yards skipping.
3. **Short story,** 8 to 10 minutes, with moral or historic subject.
4. **Scrap Book** of news events.
5. **Cooking:** Peanut brownies and peanut toffee.
6. **Trio:** "A Perfect Day."
7. **Long Poi.**
8. 220 yards relay, 4 runners.
9. Pictures made from tin-foil.

ADULTS

1. Quilted satin or crepe-de-chene kimona or bed-jacket. Coloured wools to be used in the design.

MUSICAL NUMBERS

Five songs have been selected for the "Music Festival." Any person or group of persons wishing to qualify for the "Festival Chorus," must learn at least four of these numbers. They are as follows:

MIXED CHORUS

1. "Springtime Joys."
2. "Songs My Mother Taught Me."
3. "Goin' Home."

MALE CHORUS

1. "Sing Heigh-Ho."

LADIES' CHORUS

1. "In Derry Vale."

Women members of the chorus will be required to learn the three mixed chorus songs and the one ladies' chorus number. Male members aspiring to the "Festival Chorus," will be required to learn the three mixed Chorus numbers and the male chorus song.

Copies of these selections may be obtained by writing to Tapsell Meha, M.I.A. Secretary, at Box 61, Dannevirke. The price is five-pence per copy.

Officers also announce that competition singing for the Junior Girls and for the Explorer groups will be added features of the 1939 Hui Tau. The songs chosen for these competitions are as follows:

JUNIOR GIRLS' TRIO

1. "A Perfect Day."

EXPLORER'S QUARTETTE

1. "Mother Machree."

Members hoping to qualify for these competitions are urged to obtain copies of the necessary music as soon as possible.

A grand opening for the Sports Day will be a parade of all M.I.A. contestants from the marae to the sports field to officially open the day's activities. Each Branch Mutual is asked to have their representative contestants dressed in their Branch colours. These colours should be carried out in necktie, arm-band, sash and blazer. Each Branch or District M.I.A. should also have a Banner. A prize will be given for the best appearing Mutual in this sports parade. Following is a list of Branches and their respective colours:

BRANCH	COLOUR	BRANCH	COLOUR
Awarua	Red and Gold	Tamaki, H.B.	Maroon and Gold (men)
Auckland	Cambridge Blue and Gold		Red, White and Black (Women)
Huria	Black and Lemon	Whangaruru	Brown and Apricot
Korongata	Grey and Pink	Whangara	Blue and Red
Kohunui	Yellow, Black and White	Waihou	Blue and Gold
Kaikou	Blue, White and Red	Mangamuka	White and Gold
Muriwai	Blue and Lemon	Whangaroa	Maroon and Yellow
Madsen	Royal Blue and Gold	Utakura	Nigger Brown and White
Nuhaka	Royal Blue and White	Wanganui	Grey and White
Porirua	Brown and White	Motairehe	Red and Grey
Punaruku	Red and Black	Gladstone	Dark, Navy Blue and White
Te Hauke	Black and White		
Te Horo	Green and White		

STATISTICS

BAPTISMS.—Isobel Louise Hooro, 20, of Auckland Branch, has been baptised by Elder Clarence S. Johnston.

Hariata Hiremaha 29, of the Kai-kohe Branch, has been baptised by Elder G. C. Frederickson.

Alfred J. F. J. Boynton, of the Horo Horo Branch, has been baptised by Elder R. A. Lambert.

Rangi Tuanui Kamariera, 40, of the Ohaki Branch has been baptised by Elder T. P. Wheelwright.

MARRIAGES. — Charles Solomon

was married to Maty Harris Ihala on December 28, at Te Hauke, by Elder Richard A. Lambert.

Rohi Dean was married to Lulu Pene on December 15, at Huntly, by Elder Wilford E. Smith.

Hara Rogers was married to Mes-sines Te Kauru on December 22, at Nuhaka by Elder O. W. Owens.

Henere Kamariera was married to Rangl Tuannul on December 4, at Ohaki, by Elder Richard A. Lambert.

Elizabeth Te Hiko, was married to Edward Rehia on December 31, at Wellington.

SCHEDULE OF DISTRICT CONFERENCES

Hauraki District at Kiri Kiri	February 4, 5, 1939
Manawatu District at Porirua	February 12, 13, 1939
Waikarapa District at Gladstone	February 18, 19, 1939
Mahia District at Wairoa, Nuhaka	February 25, 26, 1939

Editorial

PROCLAMATION

BE it known to all people that the New Zealand Mission of the Church of Jesus-Christ of Latter-day Saints will hold its "Golden Jubilee" Hui Tau from April 7th to 10th, inclusive, at Ngaruawahia Pa, Waikato. Saints and friends are invited to attend all conference sessions and participate in the anniversary observances.

Signed,

MATTHEW COWLEY,
Mission President.

GOLDEN JUBILEE HUI TAU

SAINTS throughout New Zealand are looking forward with a great deal of anticipation to the "Golden Jubilee" Hui Tau set for April 7th to 10th, inclusive at Ngaruawahia. During the last half-century the Church has built a reputation of high standard through the successes of these annual conferences.

This year, as befitting the commemoration of such an important anniversary, Mission officers and Hui Tau Board members are making extensive preparations to insure its success. A tentative programme calls for conference sessions to be held throughout the days on Friday, April 7th, and Sunday, April 9th. Saturday and Monday of the conference will be devoted to activities sponsored by Auxiliary organizations.

It is also planned to hold two or three of the general conference sessions as separate meetings for Maori and Pakeha Saints. In this way interesting and beneficial meetings can be held which will appeal to all who attend the Hui Tau. Pre-conference plans also include arrangements for a Book of Mormon exhibit and lecture tent which will be larger than has been featured in former years. Film slides and music are expected to add to the interest in these lectures.

Already the Hui Tau Board has begun its preparation of ground facilities at the Ngaruawahia Pa to accommodate the anticipated gathering of 3000 Saints and friends of the Church.

As the conference serves as a climax to the yearly activities of most of the Church auxiliary organizations, members of these groups are rapidly whipping their programmes and contest numbers into shape. The Mutual Improvement Association under direction of Elder E. Boley Bigler, president, is expecting to sponsor an outstanding programme of activities including sports events, sewing, cooking, oratory, drama and musical contests and a colourful "Queen Carnival." As an innovation this year, a musical festival is being arranged to feature numbers by a combined chorus of all Branch choirs throughout the Mission. This grand chorus will comprise several score voices.

Selection of the beautiful and distinctive Ngaruawahia Pa as the site for the four-day gathering seems to have met with wide approval. Those who attended the Hui Tau held at the same site last year and enjoyed the fine hospitality of Princess Te Puea Herangi and her followers were highly appreciative of their many kindnesses and the fine facilities of the village. The pa has a large assembly hall that is suitable for general conference sessions and smaller buildings for auxiliary meetings and activities as well as many other pleasing features.

The selection of this community also opens a new avenue for missionary work by the Church. In past years, when conferences have been held in "non-Mormon" communities, remarkable success has been made in presenting the Gospel message to investigators who would not have contacted through usual missionary activities. Because of this, many new conversions have been an outgrowth of these gatherings.

With preparations for the Hui Tau being made far in advance and an active Board working with the hearty co-operation of other officers and members of the Church, this year's conference should fulfil all hopeful expectations in attendance and achievement and prove a fitting observance of this anniversary.—D.L.C.

NEWS FROM THE FIELD



Elder Peterson



Elder Wride



Elder Halls

ARRIVALS AND APPOINTMENTS

—Three new Elders arrived December 23, from America, to labour in New Zealand as missionaries. Their appointments are as follows:—

ELDER W. M. HALLS, who formerly lived in Mancos, Colorado, was assigned to labour in the Hauraki district. He is a son of F. W. Halls who laboured in New Zealand as a missionary in 1911 to 1913. Elder Halls also is a grandson of William Mincher of Auckland, and has many relatives in New Zealand.

ELDER PHILLIP PETERSON, of Richfield, Utah, was assigned to labour in the Nelson district.

ELDER BARRY T. WRIDE, of Bountiful, Utah, has been assigned to labour in the Manawatu District.

All three missionaries were employed as farmers prior to their calls.

PRESIDENT MATTHEW COWLEY announces the transfer of the following: **ELDER R. A. LAMBERT** from Hauraki to the Poverty Bay District; **ELDER C. D. KIRKLAND** from Manawatu to the Hauraki District; **ELDER D. V. TAYLOR** from Manawatu to the Wairau District; **ELDER I. J. PRICE** from Poverty Bay to the Mahia District; **ELDER OWEN W. OWENS** from Mahia to the Manawatu District; **ELDER MARK WHEELER** from Christchurch to the Hawke's Bay District; **ELDER W. GRANGE** from Christchurch to Dunedin; **ELDER W. WESTENSKOW** from Wairau to the Auckland District; **ELDER H. A. LAMBERT** from Wairau to Dunedin; and **ELDER J. M. BODELL** from Wairau to Christchurch.

Aperahama Wharematu has been honourably released from his missionary labours in the Ngapuhi districts

WELLINGTON—A representative baseball game which aroused much interest here, was held on December 31 at the Winter Showgrounds. A representative team, chosen from the registered teams in the league, played an all-Mormon team consisting of Mormon Elders. The Mormon team won by a one run margin. The game attracted a large crowd and was very exciting and successful.

* * *

WAIRAU—With George T. Tutaiaroa as President, a Branch has been formed in the Wairau District. Wi McDonald and Rahopa McDonald have been sustained as first and second counsellors respectively of the Branch. Komene Matangi was selected as secretary. A Branch Primary was also organized with May Tonga Tutaiaroa as President and Annie McDonald and Pika Matangi as counsellors. Fine progress is reported.

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WAIRARAPA—Te Ao Whakaka had his eye injured in a shearing accident. After treatment by a specialist at the Wellington Hospital, he is reported to be recovering rapidly.

Elders **DELMONT BEECHER** and **ALBERT V. STERLING**, recently presented a programme on the "Ancient Civilization of America." in their regular radio series.

* * *

MAHIA—The interior of the Nuhaka Chapel, has been repainted by Elders **OWEN W. OWENS** and **JOSEPH R. BLACKMORE**.

With **HOWARD OSBORNE** as superintendent, a Sunday School organization has been formed at Camp 3, Kopuawhara. A district primary board has also been organized with **ELSIE LOADER** as president.

NEWS FROM THE FIELD



A Portion of the Crowd Which Attended a Recent Social of the Dunedin Mutual Improvement Association.

DUNEDIN.—The newly organized M.I.A. held a very successful social at Wilson Hall on December 6. A large crowd of members and friends were in attendance. Everyone participated in games and dancing, and an enjoyable time was had by all.

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HAURAKI.—JAMES KOHU, president of the Judea M.I.A., has been selected to referee at the Te Puke Boxing Tournament sponsored by the Bay of Plenty Boxing Association. He was formerly heavyweight champion of the Bay of Plenty district.

* * *

WAIKATO.—In an endeavour to raise funds with which to finance a hostelry at Hamilton, Maoris of this district have been sponsoring a series of concerts under the direction of Sister Anne Whatu. The highly entertaining programmes have included musical items and poi and haka dances.

The hostelry will be utilized by Maoris of the Waikato tribes in caring for their sick.

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WAIKARAPA.—District Elders are helping to promote baseball activities as a means of contacting and making new friends. Elder Don M. Handy and Elder Leslie D. Allan have been selected to coach several teams. Approximately one hundred young men are playing the game.

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HAURAKI.—Amy Kohu and Matariki Kohu have been set apart as missionaries from the Judea Branch by Elder R. A. Lambert and Elder Gerald P. Langton. They will labour in the Waikato District.

Several socials were held in honour of Elder Richard A. Lambert who has been transferred to the Poverty Bay District to complete his missionary work here in New Zealand. A large crowd of branch members and friends participated in the festivities.

BOOK OF MORMON SALES

A report of Book of Mormon sales in the various districts during the month of December is listed as follows:—

DISTRICT	SALES	DISTRICT	SALES
Poverty Bay	3	Wairarapa	1
Dunedin	2	Waikato	1
Auckland	2		—
Hawkes Bay	1	Total	10

SUNDAY SCHOOL

PRELUDE

Moderato.
8 ft.

TRACY Y. CANNON.

SACRAMENT GEM

I know that my Redeemer lives,
 What comfort this sweet sentence gives.
 He lives! He lives, who once was dead;
 He lives, my ever living head!

POSTLUDE

8 ft. and 4 ft.

off 4 ft.

CONCERT RECITATION

"First Corinthians, Chapter 2, Verse 9."

"Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love Him."

KO TE KORERO O NGAKAU

"1 Koriniti, te 2 o nga Upoko, te 9 o nga Rarangi."

"Heoi ka rite ki te mea kua oti te tuhituhi, Kahore te kanohi i kite, kahore te taringa i rongo, kahore ano i tapoko noa ki te ngakau o te tangata, nga mea kua rite i te Atua mo te hunga e aroha ana ki a ia.

SINGING PRACTICE

"Seeds of Kindness" Page 195

KAI WHAKAHAERE O NGA HIMENE

"Ko Te Korihī o Nga Manene" Page 92

SUNDAY SCHOOL NOTES:—

FORWARD IN 1939

ANOTHER Christmas has become history and the first month of 1939 is no more. In considering our activities during 1938, have we as Sunday School officers and teachers progressed in making our organisations brighter and better than in previous years? Let us consider this question and if we have not made the progress that we should, let us earnestly determine that during the remaining months of 1939 we will do our best to make our respective branch organisations the best in the entire mission.

We wish to again remind all officers that a ten shilling assessment was made upon each branch Sunday School organisation in order to raise funds to pay a long, over-due bill with TE KARERE. Many branches immediately responded to this call and sent in their assessments. However, most of the branches failed to do this. We must realise that unless we, as officers of the respective units in this organisation give our every support to these undertakings we shall fail. We are deeply appreciative of the fine efforts of many of the branches, but those of us who have been lax in paying off this assessment, let us get busy and raise this money and clear this debt.

The call for aid with the sixpenny fund drive met a fine response and proved successful. We are indeed grateful for the support given this endeavour and we extend our best wishes for your continued success. Those branches who have not mailed in their complete sixpenny fund collections please do so at once.

We have recently received lesson books for the Primary, Church History, Old Testament, New Testament, Gospel Messages and Gospel Doctrine Classes. These copies sell for 2/- for a year's supply and may be obtained by writing to Hohepa Meha, Box 72, Auckland, C.I. Please send the necessary cash amounts with your orders and include the name of the person placing the order with his full post office address and the name of the Branch Sunday School. As many of the Sunday Schools already have placed orders and as the number of lesson books is limited, new orders should be placed immediately.

Ko enei nga ingoa o nga Peka kua tuku mai i a ratou ohaoha (Sixpenny fund) me te moni awhina i te nama a te Kura. Hapati ki TE KARERE i te tau kua hori ake nei. Kia ora tonu koutou mo ta koutou aroha mai. He mea waiho tenei hei mea whakakoa i o matau ngakau. Ma te Atua koutou e manaaki i roto i a koutou mahi katoa, Heoi, na to koutou Tumuakitanga Kura Hapati.

MISSION SUNDAY SCHOOL PRESIDENCY

WEEKLY TALKS

Notice to speakers:

Please do not repeat these stories word for word, but read the story through and then use its moral as the subject of your talk. Tell the story in your own words to explain the thought that you are trying to explain. In this way you will learn the fundamentals in the art of public speaking, which is the purpose of these short talks.

FIRST SUNDAY

THE CROWS AND THE MUSSEL

One day a crow met another crow who was trying with all his strength to break the shell of a mussel so that he might eat the meat inside. But

the shell was so hard that he was unable to crack it.

"I will tell you how to break the mussel, my friend," said the first crow. "Fly up into the air as high as you can, carrying the mussel in your beak, and then let it fall upon the rocks below. Its own weight will break the shell, you see."

"That sounds like a good plan," said the second crow and away he flew with the mussel. He dropped it onto the rocks and sure enough it broke open. But unfortunately for him, his companion, who was on the ground below, straightway seized the opened shellfish and flew off with it.

We should remember from this little story that many times those who most readily offer advice do so for their own good and not for the benefit of others. We should be careful of advice given too readily and too freely.

SECOND SUNDAY

THE LION AND THE MOUSE

A little mouse was once captured and held fast under the paw of a big, hungry lion.

"Oh, sir!" cried the frightened mouse, "pray don't eat me. Let me go and if you spare my life perhaps I may be able to do you some good in return. Besides, I am so small I wouldn't make much of a meal. Please don't eat me."

This plea touched the heart of the lion so he let the little mouse go, although he laughed heartily at the thought of being helped in any way by so small a creature.

But sometime afterward some hunters trapped the mighty lion and fastened him to the ground in a net of strong ropes and left him for a time. The captured beast roared with anger and struggled with all his might to get out of the net, but in vain. Hearing his roars of defeat the tiny mouse was attracted to the spot and said, "I heard you calling and so I have come to help you and pay the great debt I owe you." And immediately the tiny mouse began to gnaw at the ropes that bound the lion until they gave way and the lion was free.

Even the weakest creature may prove beneficial if we will be kind to it. Sometimes the most powerful animals as well as the most powerful men owe all they have to the humble and the lowly.

THIRD SUNDAY

THE BAT AND THE WEASEL

A weasel once pounced upon a bat, meaning to kill it, but the bat begged hard for his life. "No, indeed," said the weasel, "I never show mercy to birds." "But I am not a bird," cried the bat, eagerly. "Look at my body; can't you see that I am a mouse?" So the weasel let him go free.

Sometime afterward the bat had the misfortune to fall into the clutches of another weasel. "Oh, do not kill me!" it cried. "Have mercy upon me!" "No," was the reply. "No mercy to a mouse. That is my rule." "But I am not a mouse!" exclaimed the bat. "You can see by my wings, can't you, that I'm a bird?" So the weasel let the bat escape with his life.

In many respects the bat acted like many folk who in their dealings with man change from one opinion to another as it suits their selfish purposes.

FOURTH SUNDAY

THE FOX AND THE STORK

In the days of long ago a fox and a stork became very good friends. One

evening the fox asked the stork to have supper with him. But when the stork arrived at the fox's home, he found that the selfish fox had set forth all the food in a shallow dish and with his long beak he could not pick up any food at all. However, the fox enjoyed himself very much and after eating his own meal ate that of the stork's; lapping it up to the last morsel.

It was now the stork's turn to act as host; so the next evening he asked the fox to eat supper with him. But when the fox arrived he was very vexed to find that the food was served in a tall, long-necked jar. In this vessel the stork could dip in his long beak and eat, whereas the fox was not able to eat anything.

"Pray help yourself to whatever you see, Mr. Fox," said the stork, diving his long beak into the jar and eating its contents with great relish. At the same time he gave his guest a look which plainly said, "This is tit for tat, Mr. Fox."

Let us remember that those of us who are not considerate of the feelings and abilities of others should not expect others to be considerate of our feelings.

REPORT OF SIXPENNY FUND PAYMENTS

Following is printed a list of branches showing how much each has paid to Mission Headquarters towards the sixpenny fund drive and the special TE KARERE assessment:—

Name of Branch.	District.	Amount Paid Sixpenny Fund.			Amount Paid Assessment		
		£	s.	d.	£	s.	d.
Tokomaru Bay	Poverty Bay	15	0	..	10	0	
Gladstone	Wairarapa	17	0	..	10	0	
Oputama	Mahia	—	—	..	1	0	
Tautoro	Bay of Islands	—	—	..	10	0	
Awapuni	Manawatu	—	—	..	10	0	
Whangaruru	Whangarei	8	6	..	10	0	
Te Horo	Whangarei	2	1	6	—	—	
Ngawha	Bay of Islands	10	0	..	10	0	
Motatrehe (Gt. Barrier)	Auckland	10	0	..	10	0	
Dunedin	South Island	8	6	..	—	—	
Walpawa	Hawke's Bay	7	6	..	—	—	
Uawa	Poverty Bay	10	0	..	10	0	
Ruatangata	Whangarei	5	6	..	—	—	
Kaikou	Whangarei	7	6	..	—	—	
Mokau	Whangarei	8	6	..	—	—	
Awarua	Whangarei	1	16	2	—	—	
Auckland	Auckland	2	5	7	..	..
Mangere	Auckland	6	6	..	..	..
Kirikiri-Omahu	Hauraki	15	6	..	..	..
Turua (Home)	Hauraki	6	6	..	..	..
Tahawai	Hauraki	7	6	..	10	0	
Puera	Hauraki	1	6	..	..	..
Waeroa	Hauraki	1	12	6	..	..
Hurla	Hauraki	7	6	..	..	..
Muriwai	Poverty Bay	9	9	..	..	..
Te Arai	Poverty Bay	7	6	..	..	..
Waltuhi	Poverty Bay	8	0	..	..	..
Te Hapara	Poverty Bay	2	0	..	..	..
Whangara	Poverty Bay	7	6	..	..	..
Marangairoa	Poverty Bay	7	0	..	..	..
Mangamuka	Bay of Islands	12	0	..	..	..
Puke Tapu	Waikato	14	0	..	..	..
Matakowhai	Waikato	12	6	..	..	..
Te Hauke	Hawke's Bay	1	7	6	..	10	
Maromaku	Whangarei	16	6	..	..	..
Manala	Taranaki	2	6	..	..	..
Matangirau	Bay of Islands	3	0	..	..	..

All Sixpenny Funds and Assessments which are received by this office at later dates will be printed in TE KARERE.

MAHI KURA HAPATI

AKORANGA ME NGA KAWENATA KO TE KARAHE MAORI—

RATAPU TUATAHI.—Akoranga 123.

Whakaaturanga: Akoranga me nga Kawenata 108.

1. He whakakitenga mo Raimana Hamana.
 - a. He whakautu mo tona hiahi.
2. Nga kupu whakaari mai mona.
 - a. Nga whakahau.

NGA PATAI:

1. He aha i horoia ai nga he o Raimana?
2. He aha te hiahia o Raimana i tona haerenga mai ki te poropiti?
3. He aha te kupu whakaari mai a te matua ki i ia

RATAPU TUARUA.—Akoranga 124.

Whakaaturanga: Akoranga me nga Kawenata 109

1. Te inoi i te whakatapunga o te Temepara.
 - a. He inoi whakawhetai me nga tono atu mo te hunga e tomo ana ki te temepara.
 - b. He inoi mo nga kingi Pirinihi kawana mo nga iwi hoki nga Ramana me nga tamariki a Hura me Ihairaira mo ona ake mo Hohepa Mete mo tona whare tae atu hoki ki nga apiha o te hahi me te haki hoki (tirohia te inoi whakatapu a kingi Horomona i te temepara i hanga e ia. I Kingi 8:23-53, II Nga whakapapa 6:14-42.

NGA PATAI:

1. Mo te aha tenei akoranga?
2. Whakatakina haeretia nga mea mai o roto i tana inoi?
3. Whakaritea ki te inoi a Kingi Horomona i tana whakatapunga i tona temepara.

RATAPU TUATORU.—Akoranga 125.

Whakaaturanga: Akoranga me nga Kawenata 110.

1. He kitenga i puta kia Hohepa Mete te Matakite me Oriwa Kautere i roto i te temepara i Katarana.
 - a. Te kitenga i Te Ariki me nga mea whakamiharo.
 - b. Te puakitanga o tona reo.
 - c. Nga kupu nunui i puaki mai.
2. Te putanga mai o Mohi.
 - a. Nga mea i homai e Mohi kia raua.
3. Te putanga mai o Iraia (Elias).
 - a. Nga mea i homai kia raua.
4. Te putanga mai o Iraia (Elijah).
 - a. Nga ki i whiwhi raua i a Iraia.

NGA PATAI:

1. Ko wai te mea tuatahi i puta mai i roto i tenei whakakatenga.
2. Pehea tona ahua katoa?
3. Kowai i putu mai i muri atu?
4. He aha nga mea i homai e ia kia Hohepa Mete raua ko Oriwa Kautere?
5. He aha te mana i whakawhiwhia raua e Iraia i tangohiaatu nei ki te rangi?

RATAPU TUAWHA.—Akoranga 126.

Whakaaturanga: Akoranga me nga Kawenata III.

1. He whakakitenga ki te poropiti e mihana ana ratou ko Hirini Rikitana ko Hairama Mete me Oriwa Kautere i Harema.
 - a. Nga tohutohu kia ratou.
 - b. Nga kupu whakamarie.

NGA PATAI:

1. E mea ana te Ariki i te rarangi.
2. "Ka nui oku taonga i roto i tenei pa mou, mo te painga o Hiona," a hea riro ai i a ia enei mea?
3. Pehea te ahua mo a ratou nama?
4. Kia pehea hoki te ahua mo Hohepa Mete?

MAHI WHAKAPAPA MO TE MARAMA O PEPUERE

The Mission M.I.A. Board announces that the Mutual adult classes during 1939, will incorporate the regular Genealogical Society work. In this way the Genealogical organizations in the various branches will meet each Tuesday night under supervision of the M.I.A. as an adult class.

Lesson material will be carried on as in the past with genealogical lessons.

It is felt by Mission officers, that, the co-ordination of these two departments will be beneficial to each. This plan is similar to that carried on by the Mutual and Genealogical auxiliary organizations in Zion.

Lesson material for these classes will be taken from the book, "The Way to Perfection," which sells for 2/6, and "Books of Remembrance," which sell for five shillings each. Orders should be sent to the Mission Secretary, at Box 72, Auckland, C.1.

Ko te mahi whakapapa kua wehea ma nga pakeke, i roto i te Miutara ranei i roto i nga po taite ranei. Kia puta ai nga whaka-maramatanga ki nga Hunga-tapu.

WIKI TUATAHI

1. Te mea tuatahi ma nga mema o te hahi, me tango i te pukapuka whakamaharatanga. (Book of Remembrance.) Upoko 27, "The Right to Choose."

WIKI TUARUA

1. Te ahua o te mahi me tuhi i te taane me te wahine me araua tamariki (one family group) ki te wharangi tuatahi. Upoko 28, "The New Birth."

WIKI TUATORU

1. Wharangi tuarua me tuhi te matua taane, me te matua wahine o te taane i tuhia ki runga i te wharangi tuatahi, me to ratou rarangi i noho ai he tamariki ratou. Upoko 29, "For of Such Is the Kingdom of Heaven."

WIKI TUAWHA

1. Wharangi tuatoru me tuhi te matua-tane me te matua-wahine, o te wahine i tuhia ki runga i te wharangi tuatahi, me to ratau rarangi i noho ai he tamariki ratou. Upoko 30, "Preparation for Eternal Life."

NGA KAIKAUWHAU MO NGAPUHI

NGA KAIKAUWHAU O NGA TAKIWA O WHANGAREI ME PEI WHAIRANGA MO NGA MARAMA O PEPUERE ME MAEHE

WIKI TUARUA

Hono Wihongi me Wahangu Neho	Kaikohe
Hone Paea me Wiremu Hare Neho	Waikare
Koroniria Tari me Rangihuanoa Te Haki	Hora Hora
Atawhai Wihongi me Rangī Whaikawa	Waiomio
Joseph Hay me Paepae Witehira	Tautoro
Norman Mason me Duncan Wihongi	Te Horo
Matekino Wharemate me Erueti Parekura	Kaikou
Hone P. Wharemate me Wiremu Te Whatu	Otaua
Tametai Rakena me Tuhiwai Wharemate	Mangamuka
Tamati Te Namu me Arena Tuhi	Ruatangata
Hohepa Tanu me Hohepa Ngere	Waikare
Hare Pita me Warana Taniora	Whananaki
Waaka Hepi me Rongopai Haika	Mokau
Poraumati Reihana me Hone Hura	Matauri Bay
Maki Pirihī me Tokomauri Pitman	Poroti
Nopera Otene me Paikaraihe Otene	Panguru
Wiremu Ngakuru me John Ngakuru	Okorihī
Wiremu Pita me Wiremu Tanu	Waiomio

WIKI TUATORU

Ihaka Rei me Wehi Heta	Matangirau
Raniera Rewi me Rangihacata Kiharoa	Punaruuku
Wiremu Tairua me Hemi Nai Tairua	Takahiwai
Taite Rewi me Hoani Henare	Whangaroa
Cyril Going me Ray Going	Awarua
Rangi Wharemate me Hone Kanuta	Mangakahia
Aperahama Wharemate me Tapu Erueti	Waihōu
Hiri Te Rangī me Pete H. Komene	Utakura
Hare Nehua me Tera Eruera	Mataraua
Wharepapa Paratene me Mate Kitawhiti Wetere	Whangaroa
Wiremu Pere me Ahitapi Wetere	Whananaki
Hare Reihana me Mete Reihana	Te Horo
Morore Pirihī me Wi Wharekura Heta	Ngawha
Hone Peepe me Wiremu Peihopa	Whangaruru
Charlie Rei me Ruru Hohala	Utakura
Te Ahu Wihongi me Kawana Erueti	Tautoro
Eru Kupa me Hirini Wikaira	Mangamuka
Hemi Whautere me Te Haua Witehira	Waimamaku
Paora Witehira me Hone Witehira	Kaikou

WIKI TUAWHA

Pera Wihongi me George Anderson	Ruatangata
Patrick Wihongi me Lemon Heke	Ngawha
Rehopoama Heke me Hemi Kairau	Mangakahia
Rurana Wihongi me Mutu Wihongi	Kaikohe
Waimate Wihongi me Leonard Nehua	Maromaku
Rau Ihaha me Eru Matini	Pakikaikutu
Morehu Waa me Henare Hoterene	Mataraua
Tirarau Renata me Ben Armstrong	Waihōu
Hepi Haika me Wiki Hetaraka	Punaruuku
Wiremu K. Rapata me Matiu Kauhoa	Waiomio
Pita Reihana me Hone Ti Pita	Maromaku
Paraire Pirihī me Teia Pirihī	Te Horo
Tamati Mōkaraka me Himi Reihana	Ngawha
Houturangi Witehira me Mahuika Takimoana	Kaikou
Patu Peihopa me John Shortland	Omapere
James Joyce me Raniera Paora	Takahue
Wiremu Mōkaraka me Pene Herewini	Whirinaki
Haehae Taniora me Hone Tamihana	Te Horo

Tino nui te mihi o o matou ngakau kia koutou katoa mo to koutou kaha ki te whakarite i tenei mahi nui a te Atua. Kia mohio ai koutou, ka tu to tatou karakia tohungatanga ki Waiomio a te wha (4) o nga ra o Pepuere, kōla nei te hararei tuatahi.

Haere mai tatou katoa. Ka tangohia to tatou whakaahua, a ka tonoa atu ki Hiona kia panuitia ai i roto i te pepa o te Hahi. Na reira kia tini tatou.

Na ngā TUMUAKITANGA TAKIWA.

MUTUAL NOTES:—

SUGGESTIONS GIVEN SECRETARIES

AS the month of Febuary marks the beginning of another Mutual season we extend to all members and friends of this organization our best wishes for your success and happiness.

As you shape your plans for the year, we would like to call your attention to the successes and failures of the Mutual programme last year that you might use this information for greater success this season.

One of the principal difficulties experienced by the Mission Mutual officers was the handling of late reports from branches and districts. Secretaries in many instances, sent in reports so late that necessary data and valuable information had to be omitted from the annual report. This was an injustice to the members of these branches, who, in most instances lent their every effort to the promotion of Mutual work. In one instance a branch secretary sent practically the entire year's reports for that branch in December, long after the Mutual season had ended.

We have also been given notice, and we pass the information on to you, that some district secretaries through carelessness, mislaid or lost reports given them by Branch secretaries. Such lack of responsibility cannot be tolerated, for it tends to destroy the good work of the entire Mutual organization.

In the future, we ask that you be prompt in sending these reports to George Kelly Harris at P.O. Korongata, Hastings, who is in charge of this record work.

Owing to the loss of M.I.A. membership cards last year by Branch and District Secretaries, who ordered large quantities and failed to return those not used, no orders for 1938 membership cards will be mailed unless the money for these certificates accompany the orders. Receipt books have been sent to all branches to keep a record of membership fee payments and the stubs of these books must be sent with the orders for cards.

The Nuhaka and Huntly Gold and Green Ball receipts were mailed too late to be included in the annual report. The Nuhaka Branch sent £17/5/11, and the Huntly receipts were £14/6/6.

Mission M.I.A. Secretaries:

Tapsell Meha,
Reremoana Kingi.

**ANNUAL STATEMENT OF ACCOUNTS OF THE MUTUAL
IMPROVEMENT ASSOCIATION OF THE NEW ZEALAND
MISSION, ENDING NOVEMBER 30, 1938.**

RECEIPTS

	£	s.	d.
CREDIT BALANCE, DECEMBER 1, 1937	46	4	4
Cash Sales:			
Men's Chorus "I Love Life," 26 copies; Women's Chorus, "Elegy," 28 copies; Quartette, "One, Two, Three and Four," 20 copies; Trio, "Lullaby and Goodnight," 20 copies; Play "While The Toast Burns," 22 copies; Dance, "Aloha-Oe Waltz," 4 copies; Handbooks, 4; Treasures of Truth, 1; Minute Books, 1; and Membership Cards, 552	32	0	4
Gold and Green Balls:			
Wairarapa (1937), £3/14/4, (1938), £5/17/6; Waihou, 15/5; Tamaki, £18/6/1; Korongata, £8/5/2; Te Hauke, £6/6/6; Wairoa, Tauranga, £2/4/4	45	9	4
Hui Tau:			
Queen entries, £5/10/-; Sports entries, £3/2/-; Sale of Souvenirs, £3/19/-	11	11	0
Refunds:			
U. Tamihana, 5/-; L. Waerea, £1; E. Bigler, £1/19/6 ..	3	4	6
	<hr/>		
	£138	9	6

DISBURSEMENTS

	£	s.	d.
Mission Office:			
Manuals, 12/-; Merchandise and Services, £3/1/- ..	3	13	0
Te Karere Office:			
Publication of Lessons, General Announcements, £23/7/10; Membership Cards, 5/-; Blueprint Materials for Trio Song, 10/-; and Report Forms, £1/4/- ..	25	6	10
Personal Accounts:			
Una Tamihana (fares to Branch Balls), Wellington, £2; Te Hauke, 10/-; Wairarapa, £1/10/-; Wairarapa, £1/10/-; Tauranga, £3/10/-; and Hamilton, £2/15/-; Elder Bigler, Board Meeting Fare, £1/10/-; Orders to Zion, £2; Fare from Auckland to Wellington plus 2/6 post, £2/2/6. O. Edwards, Fare to Nuhaka Ball, £2/2/-; R. Kingi, Board Meeting Fare, £1; G. Harris, Fare to Auckland, £6/7/9, and Banner Cord, 14/-; Elder Dastrup, Fare to Wel- lington, 5/-	26	6	3
General:			
1939 Blank Reports (2,000), Contest Songs, £2/15/2; Wairarapa Ball Photos, £1/2/-; Wellington Ball Deficit, £8/17/9; Post Office Letter Box Rent, 10/-	13	4	11
Secretary's Account:			
Money Order and Parcel Charges, Bureau Calls, writing materials and postage stamps	2	12	7
Hui Tau Expenses:			
Coronation Materials, £3/1/6; Tennis Balls, £2; Crates, £2/10/-; Materials, 18/5½; Telegrams, 1/4; Wairarapa Farmer's Co-op., £1/15/10; Board Members' fares, £3/5/-; Coloured Lights, 10/-; Shop, 6/6; and Elder Midgley's travelling Expenses and Engraving Award Cups, £10/3/9	25	17	4½
Total Disbursements	<hr/>		
	£100	1	11½
CREDIT BALANCE AS OF DECEMBER 1, 1938	£38	7	6½

S. R. TAPSELL MEHA,
Treasurer.

M.I.A. APPEALS COMMITTEE FORMED

A special M.I.A. Appeals Committee has been formed to consider any protests made by competing groups at the Hui Tau. All protests must be made within one-half hour after performance of the contest in protest. The committee includes Tapsell Meha, Hetaraka Anaru, Olive Edwards, Una Thompson and Reremoana Kingi.

PRIMARY LESSONS:

LESSON OUTLINE

- First Week—First Half—Lesson—"Faith."
 Second Half—Hui Tau Handwork.
 Second Week—First Half—Lesson—"Faith brings Joy."
 Second Half—Hui Tau Handwork.
 Third Week—First Half—Lesson—"Health."
 Second Half—Hui Tau Handwork.
 Fourth Week—First Half—Lesson—"Playing the Game."
 Second Half—Hui Tau Handwork.

MEMORY GEM.

"I'll serve the Lord while I am young."

There is no song practice set forth for this month, because we feel that the time could be more advantageously spent in preparation for the Hui Tau. However, if you still wish to have song practice, you should choose your own song, or have the children do so.

TO THE TEACHER:

It is not easy to be a Primary Teacher, but it is a glorious privilege. There are four important requirements for a teacher in this work. Faith, Love, Preparation and Application. All that she gives of these she has, the more she gives, the more she has.

"For we must share, if we would keep,
 Our blessings from above,
 Ceasing to give we cease to have,
 Such is the law of love."

The importance of preparation cannot be over-estimated. It gives joy, develops efficiency, and insures progress. Our Heavenly Father is ready to help the sincere worker. Give to Him a listening heart and a willing mind and He will direct you. The truth to be taught in these lessons is of such importance that it will take our very best efforts to help the children understand their significance.

FIRST WEEK—ALL GROUPS

"FAITH."

POINT OF CONTACT.—If possible have some flowers in the room. Let the children pick out a flower and tell its name and colour. Who made the flowers? What else did our Heavenly Father make? Do you know that there are many people who do not know about Him? How hard it must be for them. We know that our Heavenly Father lives and that He will help us when we ask Him. How do we ask Him to help us? He hears our prayers and gives us what He thinks is best for us. This story is about a little girl who remembered all the beautiful things her mother told her about her Heavenly Father.

STORY.—Long ago there lived in a village near Samaria, the capital of Israel, a little Jewish maid of such great faith that a story is written about her in the Bible. We think she must have been beautiful and we know that

she was kind and loving. The mother of this little girl loved her very dearly so she showed her how to find the gift that would bring her the greatest happiness in life. Do you know what the gift was that this good mother wanted her child to find? It was the gift of faith. So she talked to her often about the Father in Heaven, His power and His goodness.

As you know, in the land of the Bible, most of the houses have rooms built upon the roof far above the hot plains, even above the tree tops. And in these rooms, with only the night sky for a covering, the people spend most of their evenings.

So in the warm summer evenings this little girl would sit with her mother in this room on the housetop and together they would look up at the stars, which seemed so near to them, and talk about many things. And the mother would often tell her child about the God of Israel who made Heaven and Earth, the sun, the moon and the stars.

"My child," she said, "it was God, the Father of all, who created the moon and stars for us and the earth and the sun that warms it. That is why we must never forget Him, nor fail to pray to Him night and morning and thank Him for all our blessings. And, too, we must ever remember that it was Jehovah who led our people, Israel, from the cruel bondage of the Egyptians and brought us to this lovely land, this land of Promise."

"But mother," the little maid asked, opening her dark eyes wide, "why do we have enemies to-day which our God does not slay? You know armies come over from Syria and fight our soldiers and kill many and some are carried away captive."

"Yes, I know, my child," the mother answered, "but our people have not always obeyed God. They do not always trust in Him as they should. But we must ever serve Him. For you and me there is no happiness except in the Lord's way."

Then one day the Syrian soldiers came down from the north with their horses and their chariots. . And the soldiers of Israel were not strong enough to drive them back and so they came far into the land of Israel, even to the village near Samaria where the little Hebrew maid dwelt with her father and mother and they carried away some of the children of the village and among them the little maid whose mother had so carefully taught her. It was the custom in those days to carry these captive children to the slave market and sell them as slaves to anyone who wished to buy them.

Now it chanced that a great captain of the king's army, Naaman, saw this little maid and took her into his own home to wait upon his wife. Naaman was a great man and a brave man. The king loved and honoured him. He had riches and a fine house and many servants, but he was sad, for he had a disease called leprosy.

His wife was sad also, and she would often sit and weep, for she knew there was no cure for her husband. The little captive maid had come to love her mistress and she felt sorry to see her grieve. She felt in her heart that she knew how Naaman could be cured of his sickness.

"I am sorry that you weep," the little maid said to her mistress one day. "I, too, am sad because of the master's illness; but I know there is one—who can heal him."

"How could that be," her mistress answered, "hath your master not been to all the great physicians throughout the land?"

"I know, mistress, but He of whom I speak can even make the dead to live. I know because my mother told me," the little maid said in her quiet, but earnest way.

The mistress thought many times of the words of the little maid. Then one day she called her husband (Naaman) to her and said, "My Lord, the little captive maid that is of Israel doth speak of a Prophet of her God that can heal one of leprosy. He dwells in the city of Samaria."

Naaman went to the king and told him what the little maid of Samaria had said. The king loved Naaman, and when he heard the story he answered, "Go, and I will send a letter to the King of Israel."

"And Naaman departed and took with him ten talents of silver and six thousand pieces of gold and ten changes of raiment," for gifts to the king. The king's letter said: "I have sent Naaman, my servant, to thee that thou mayest recover him of his leprosy."

When the king read the letter he said: "Am I God to kill and to make alive that this man doth send to me to recover a man of his leprosy? And he rent his clothes, for he thought the King of Syria sought a quarrel with him and he feared his people were not strong enough to withstand the Syrian hosts."

"When Elisha, the man of God, heard how the king rent his clothes, he sent to the king and said: 'Wherefore hast thou rent thy clothes? Let him come now to me and he shall know that there is a Prophet in Israel.'

So Naaman came with his horses and with his chariot and stood at the door of the house of Elisha. And Elisha sent a messenger unto him saying: "Go wash in Jordan seven times and thy flesh shall come again to thee, and thou shalt be clean."

"But Naaman was wroth, and went away, and said, 'Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hands over the place, and recover the leper. Are not the rivers of Damascus better than all the rivers of Israel? May I not wash in them and be clean? So he went away in a rage.'"

But one of his servants came to him and said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he saith to thee, 'Wash and be clean.'"

Naaman listened to the advice of his servant, and, going to the river, he "dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean. Then he returned to the man of God, he and all his company, and came and stood before him; and he said, 'Behold, now I know that there is no God in all the earth, but in Israel.'"

Naaman offered Elisha the rich gifts which he had brought, but Elisha refused, saying, "Go in peace." So Naaman departed to his own country.

APPLICATION.—The picture of Samuel will be useful again here. A little girl once said, "When I say my prayers I talk to Heavenly Father." Do you say your prayers? Why do you pray? Have the children tell incidents that have happened to them as a result of their faith in our Heavenly Father.

SECOND WEEK

"FAITH BRINGS JOY."

STORY.—"Therese, it is so dark. I am afraid!" sobbed little Gretchen.

"Let's sit down and rest," suggested Hans. "I'm so tired."

"We shall surely see the light very soon," said Therese bravely; "but we will rest a little if thou art tired."

So the older sister sat down on the grass and took Gretchen on her lap, while Hans nestled close to her side.

They had come out to gather wild flowers, and had wandered so far into the woods that when Therese said they must go home, they looked in vain for the path by which they had come. While they were trying to find the way home, it grew so dark that the little ones were frightened, and even ten-year-old Therese had hard work to keep the tears from her voice as she tried to comfort them.

"We never shall find our home," said Hans, gloomily.

"O Therese, shall we never again see our dear mother?" wailed Gretchen.

"Yes, little one, thou shalt see her; never fear. Thou hast forgotten, Hans, that the dear Lord takes care of us. Let us ask Him to show us the way. Mother says that He always hears."

"Will He send a shining one to take us home, as He did to Peter when he was in prison?" asked Hans, eagerly.

"I should like to see a shining one," said Gretchen, clasping her fat little hands. "Ask him, Therese."

So three little heads bowed, and three pairs of small hands were clasped as Therese prayed: "Dear Lord Jesus, we have lost our way, and our mother will be so afraid about us. Please send an angel to take us home."

"Will the sky open and let the angel through?" asked Hans, gazing up into the darkness.

"Perhaps we shall not see the angel," said Therese. "Mother says that they are often near, but people do not see them, now."

Just then the faint tinkle of a bell broke the silence of the forest.

"Are the shining ones coming?" asked little Gretchen in an awed voice.

Tinkle, tinkle, came the sound of the bell, nearer and nearer.

"That's our old Brownie!" exclaimed Hans.

And sure enough, there was their own old cow coming toward them, through the woods.

"She will know the way home; we will follow her!" cried Therese, springing up.

"But where is the angel?" asked Gretchen, anxiously, as Therese helped her along the dark path.

"Why, thou seest that Brownie has come instead," answered Therese. "She will do just as we'll, will she not?"

"Perhaps the angel went to some other children," remarked Hans. "See, there is the light in the window! Hurrah!"

The cow had soon led them into the old familiar path, and there indeed was the light from the cottage, and their mother at the door.

"But I did want to see a shining one," said little Gretchen, as she ate her bread and milk. "Did the dear Lord forget to send one, mother? Perhaps they were all too busy."

"No, little one," said the mother, softly stroking the yellow curls, "the Lord Jesus never forgets. It was an angel that brought Brownie to you, and then led him safely home. Remember, the Lord always hears."

THIRD WEEK

"HEALTH."

POINT OF CONTACT.—This lesson may be given in a friendly, chatty manner, so that it does not appear to be preachy. Approach the lesson by displaying a picture of a child sleeping in the open air. Then lead to the discussion for the day.

LESSON STATEMENT.—Air is one of the first necessities of life and

good health. We may live without food for several days. We may live without water for hours. We can live without air for only a few minutes. Did you ever try to see just how long you could cease breathing? How long could you go without breathing? Why?

Good health depends upon three things. We must have proper air in our houses, we must have good air where we work or go to school, and we must exercise in the open where we can breathe the fresh air. How can we have good air where we live? Sometimes when we open a window or a door, the room becomes too cool and that makes it unpleasant, and it sometimes creates a draft and then we catch cold. How can we have fresh air without drafts? The air we breathe should have sunlight. By living and playing in the sunlight, we may keep well and strong. You can do little errands for your mother which will help her and also give you a chance to breathe in the lovely fresh air. Did you ever take a very deep breath through your nose? (Have the children all stand and take a deep breath.) When you take a deep breath, you must first empty out all the stale air that is in your lungs, then you can breathe the pure fresh air. Why do we need fresh air? In the air is oxygen. It is very essential to the body, even the skin, the tips of your fingers and toes, must have it. The blood gives something to the oxygen. It gives up the impurities that would poison the body if they were not taken out of it.

What is this oxygen that is so wonderful in purifying the blood and the body? Have you ever made a fire in a stove or furnace, or watched anyone else do it? If you have, you have learned that you must have air or the fire won't burn. The fire takes the oxygen from the air when it burns. When the oxygen goes into the blood it does the same thing. It burns up the impurities in the blood. This makes the cheeks red, the muscles strong, the body erect, and makes us feel fine.

We cannot be healthy with impurities in the body. When the windows are all shut where we live we cannot have the oxygen that is necessary to keep us well and strong. When we play in the room with no air we not only have colds, but we do not feel well. We do not like to get our lessons. We do not like to play and we are cross.

"There came a showman to our town,
A showman good and wise,
He wanted children to keep well,
And this he did advise,
'Fresh air, good food and lots of sleep
Are things to make you gay.'
And so all those who heeded him
Were happy all the day."

APPLICATION.—Ask the children to help you write down some things they can do to keep well.

FOURTH WEEK

"PLAYING THE GAME."

POINT OF CONTACT.—If you have evaluated the place and power of play in the life of the child, you will spare no effort to help the children in your group to receive the full benefit of this happy time together.

It is of the greatest importance that you be thoroughly prepared. Every game and every dance should be well in hand so that no time is lost. Know

the game or dance yourself. It should be practiced enough times that you are absolutely sure of it. Your good order will depend on how well you are prepared to meet each situation. The play hour should be a happy hour but by no means a time for noise and confusion.

It is a good thing to begin the period with a familiar dance or game. Do not let the children play until they are too tired. Follow a very active game with a quiet one. A story either at the beginning or the close of the period is good. Make your programme for the day and follow it. When you feel that the children have played sufficiently, then complete your day's programme with the following story, which you will find delightful and which should prove interesting to the children. Memorise it sufficiently, so that you do not have to read it to them, but rather tell it to them.

STORY.—“Where is Ruth?” asked John, the hired man. He stopped at the back step and looked all about for the little girl.

“She is in the hammock on the front porch, I think,” replied Ruth's aunt Alice.

John went around the house. In his big, straw hat he was carrying something which he covered with his hand, so that it might not run away before he showed it to Ruth.

“See what I found for you!” he said as he sat down on the porch steps to rest and talk a minute.

“Oh, what is it, John?” called Ruth eagerly, scrambling out of the hammock. The something in the big hat answered for itself.

“Peep, peep, peep!” it said forlornly.

“A baby chick! Do let me see it!” cried Ruth. John held the hat toward her, and lifted his hand. There, sure enough, she saw a downy brown chick. She saw more than that; one little wing drooped lamely, and there was a spot of red on the soft down.

“Oh, the poor little thing is hurt! What happened to it?” asked Ruth. She took it tenderly in her hands, where it cuddled down as if comforted by the warm touch.

“That is what I can't just tell,” said John. “I was down in the field, when I heard a cheeping like a little chicken in the wheat. It was too far for our chickens to roam, so I did not know what to make of it. I went to see, and found this little chicken. How it landed there all by itself I can't say, unless a hawk was carrying it off and dropped it. That would account for it hurts. But they will soon get well, I think, if a little girl I know would care to look after it, and try to raise it for her own.”

You may be sure that the little girl he knew was delighted with the pet that had come to her in such a strange way. She cared for it so well that when she went to her city home in the fall, Brownie was a fine young pullet, who did not mind in the least being put in a basket and carried on the train.

She became queen of the roomy yard at Ruth's home. After a while she gave her little owner a beautiful brown egg almost every day.

“She is thanking you for your love and care,” Ruth's mother said. “You helped her to grow into a nice, big hen,” and she smiled as she put a dainty, fresh egg on Ruth's breakfast plate.

And Ruth certainly did enjoy those eggs laid by her pet hen.

—Selected.



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WERE refraining from wrong-doing is but keeping the weeds out of the garden of one's life. But this must be followed by positive planting of the seeds of right to secure the flowers of true living.—*William George Jordan.*

Knowledge saves a man, and in the world of spirits no man can be exalted but by knowledge.—*Joseph Smith.*

Whatsoever principle of intelligence we attain unto in this life will rise with us in the resurrection.—*Joseph Smith.*

If men do not comprehend the character of God they do not comprehend themselves.—*Joseph Smith.*

The secret of happiness is not in doing what one likes, but in liking what one has to do.—*James M. Barrie.*

Lost somewhere between sunrise and sunset, one golden hour, set with sixty minutes. No reward is offered, for it is gone forever.

To every man there openeth a way and ways and away. The high soul climbs the high way and the low soul gropes the low; while in between on the misty flats, the race drift to and fro, but to every man there openeth a high way and a low, and every man decideth the way his soul shall go.

Turn your face toward the sun, and the shadows will fall behind you.

The only ones idle in this world are those who are too lazy to learn how to do things.—*Henry Ford.*

All excess brings on its own punishment, even here. By certain fixed, settled, established laws of the God of nature.—*Colton.*

It is nice to be famous, but it is nicer to be famous for being nice.—*Walter Winchell.*

FOR behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little: and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them I will take away even that which they have."—2 Nephi 28: 30.

While we are contending for our own liberty, we should be very cautious not to violate the rights of conscience in others, ever considering that God alone is the judge of the hearts of men and to Him only they are answerable.

The art of being happy lies in the power of extracting happiness from common things.—*Henry Ward Beecher.*

It is not what we read, but what we remember that makes us learned. It is not what we intend but what we do that makes us useful. It is not a few faint wishes but a lifelong struggle that makes us valiant.—*Henry Ward Beecher.*

ARTICLES OF FAITH

Of the Church of Jesus Christ of Latter-day Saints

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.

5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6. We believe in the same organization that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, etc.

7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes. That Zion will be built upon the continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.

11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may.

12. We believe in being subjects to kings, presidents, rulers and magistrates, in obeying, honouring and sustaining the law.

13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to ALL MEN; indeed we may say that we follow the admonition of Paul: "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy we seek after these things.

JOSEPH SMITH.

TE KARERE

Established in 1907.

Wahanga 33

Mahe 1939

Nama 3

Matthew Cowley	Tumuaki Mihana
Don. L. Cotterell	Etita
Milton Baumgartner	Etita Awhina
Eru T. Kupa	Kaiwhakamaori
Wamate Anaru	Kaiwhakamaori

"Ko teni Pepa i whakatapua hei hapai ake i te iwi Maori ki roto i nga whakaaro-mui."

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by TE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

Address Correspondence, Box 72, Auckland, C.1, New Zealand.

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COVER PICTURE—

Paratene Te Manu of the Ngati-wai tribe is pictured on this month's cover. He was one of the greatest Maori warriors that ever lived, participating in eight major wars. During his 100 colourful years he led the warriors of his tribe up and down North Island waging battle. He died in 1896.

The cover picture is taken from a collection of Lindauer's original portrait paintings on exhibit in the Auckland City Art Gallery. It is printed through courtesy of the Auckland City Library and Whitcombe & Tombs, Publishers.

PARATENE TE MANU

KO tetahi ona kainga kei Hauturu, ara he moutere i waenganui o te Piki-paria me te tuawhenua nei. I ki mai ano ia i nga tupuna totika i roto i tenei hapu e kiia nei ko Ngati-wai. He Iramutu nona a Teneta. Kati. Ko tenei moutere i hokoa e tenei hapu e Ngati-wai ki te kawanatanga a he rahui manu hoki tenei na nga Maori. I te rironga nei i te kawanatanga o te motu nei kihai te kaumatua nei i pai ki te whakarere i to ratou kainga. I te tau 1895 ka rahuitia e te kawanatanga a ka mutu hoki te noho o nga Maori ki runga i tenei motu.

Kua tae nga tau o Paratene ki te kotahi rau (100 tau) otira i mate ia ki Ngunguru i te tau 1896.

I a ia e tamariki ana ka akona ia ki te mau i nga patu whawhai a te Maori me te mau ano hoki i te pu. He maha nga whawhai i uru ia i raro i a Hongi me etahi atu o nga rangatira o Ngapuhi. I timata atu i te Thames ka anga atu ki te Tai Rawhiti.

Ko tana whawhai tuatahi i Tamaki. I roto ia i te ope nui o Ngapuhi i raro i te whakahaere a Hongi. Ko taua pa no Ngati-Paoa. I hinga taua pa a he nui te hunga i hinga i mua i a ratou puu, na Hongi nei i tari mai no Ingarangi. Ko te whawhai tuarua i Totara, i te puaha o te Hauraki. No Ngati-Maru tenei pa. I haere atu ratou ma runga i nga waka me a ratou puu. I u atu ratou i te po. A e hia rau te hunga i patua i te hinganga o taua pa.

Ko te whawhai tuatoru i te taha whakararo o te Tai Rawhiti. I patua haeretia atu e ratou te hunga i mua o te ara. Tae atu a Paratene me tana ope ki Whakahau ka pakanga ki nga toa o te hapu o Ngati-Maru. He mea haere tahae atu ano na ratou i te po. E toru nga rangatira o tenei pa me te maha o te iwi i mate i a ratou.

Ko tana whawhai tuawha i Tuhua. Ko te pa ko Ngauwhiapo. I horo ano tenei pa, a riro ana i a ratou te wahine a te rangatira o tenei pa me ana tamariki. Ko Puru tona ingoa. I te maramaramatanga mai a te ata ka puta a Puru ki waenganui o te ope whawhai a Paratene me te tangi mo tona wahine. I runga i te wanangatanga a Paratene me era atu rangatira ka tukua atu te wahine a Puru ki a ia. Ka tu mai a Puru a karanga ana kia tukua atu etahi o o ratou toa Kia haere tahi ki a raua ko tana wahine. A haere ana a Te Tawheta me ona hoa e toru ki te whakahoki i a Puru me tana hoa wahine ki waenganui i tana iwi i whati nei i a ratou. I te taenga atu o taua ope ki runga i tetahi o nga marae o te whenua nei ka houhia te rongo, a homai ana e Puru he wahine hei tohu mo te maungarongo. Ko Te Rautahi tona ingoa, ko te Runinga te ingoa o tana kotiro. He wahine tino rangatira no Tuhua. I muri ka hoki atu a Paratene me to ratou ope ki o ratou kainga.

Te tuarima o nga pakanga a te kaumatua nei i tu ki Tauranga.

I hoe atu ratou ki te puaha o te awa o Awa-o-te-atua a u atu ki Opotiki. I reira ano tetahi parekura. Ko te ingoa o taua hapu ko Ngati-Taka, he wahanga no Ngapuhi, ko Nga-whakatohea to ratou hoa-riri.

Te tuaono i roto ano i te rohe o Tauranga i muri iho o te hinga o Opotiki. U atu ana ki te one i Taka-a-kuku. He pa tino kaha no te whanau-a-Apauni. Katahi, te kitenga atu i te hoa riri ka peke te kaumatua nei me te karanga i te waiata mo te riri. I patua e ratou taua pa katoa.

Te tuawhitu I Whanga-parara. I rite ano ki nga tawha o mua atu. Te tuawaru i te Tai Rawhiti ano, i te tau 1828-29, ko te tau i mate ai a Hongi. He nui atu etahi o nga rangatira o Ngapuhi i haere me Paratene. Anga atu i te Tai Rawhiti tae atu ki te wahi e tu nei a Nepia (Napier). I tenei wa he nui te iwi i hinga i a ratou.

Ka haere tonu ratou tae atu ki Waiapu. Ka haere atu ratou ki te pa e karangatia ana ko Taitai. I reira ka tungia te riri a hinga ana te iwi i raro i o ratou ringa. I muri ka houhia te rongo ki Ngati-Porou. A ka karangatia nga tamariki a Tawaputa; Te Kani-a-Takirau kia huihui atu ki a ratou, a kia haere atu ki te whawhai ki a Te Aitanga-a-Rongo whakaata o Tauranga. I hinga ano tenei pa.

I reira ka huri atu ratou ki Mahia. U atu ki te one kei reira te hoa riri e tatari mai ana me a ratou taiaha, wheua tahora, me era atu mea whawhai a te Maori. Otira ka hinga katoa i mua i te riri a te pu. I patua atu i tetahi pito o te one tutuki noa ki tetahi pito. I konei ka whawhai tetahi o o ratou rangatira toa, ko Tau-ke-kopu, ki te hoa riri kua huri mai i muri i a ratou. Ko taua rangatira anake i tu me tana kuri hei whawhai i tetahi rua rau o te hoa riri.

Tae rawa atu a Paratene me tana ope kua hinga a Tau-ke-kopu. He Teina a Tau-ke-kopu no te papa o Paratene. He nui te ropu o Ngati-Kahungunu i hinga i a ratou pu. I reira ka haere atu ratou ki Mahia ki te Wairoa, Ahuriri, me Whakapunaki.

Ko enei pa katoa i hinga i a Paratene me tona ope. Mate ana hoki i a ratou a Tu-akaiki. I konei ka hoki atu ratou ki te Mahia, a ka hoki atu ki o ratou kainga a Paratene ki te Piki Paria (Great Barrier). He tino tangata toa tenei tangata. Kihai ia i whara i te patu a te hoa riri tae noa ki tona matenga. —W. ANARU.

HE MARENATANGA

KUA marenatia a Hetaraka Henare Piripi, tama a Morore Piripi, me Edith Reihana Pene, kotiro a Pita Reihana Pene i te 29 o nga ra o Hanuere. Na Elder Rulon N. Smith i whakarite.

No Whangaruru, Whangarei te hunga marena. I tae mai te tupuna a Hetaraka Piripi ki te marenatanga, ko ona tau e kotahi rau e wha, ara, e tata ana ki reira. E rima ana whakatupuranga.

Kia manaakitia enei hunga marena, he Hunga Tapu hoki raua, ki nga manaakitanga nunui.

TE MAHI NUI MA TATOU

Na Elder Richard A. Lambert

E te Hunga Tapu, e nga iwi, me nga hapu, e noho marara nei i nga hau e wha o te ao, tena ra koutou. Tenei te tangi aroha atu nei ki a koutou, me te mihi atu hoki mo te taenga mai o te ora tinana tae noa mai ki tenei taima.

No reira, i enei wa ngahau me whakamoemiti tatou me te whakanui i o tatou wairua ki to tatou Ariki, a kia hari hoki ki te Atua, ki to tatou Kai-whakaora. He nui hoki nga mahi a te Mea Kaha ki a tatou, ki te Hunga Tapu nei. No reira—hapai tahi tatou i nga kupu nei. "Kia whai kororia ki te Atua i runga rawa, kia mau te rongo ki runga i te whenua, me te whakaako pai ki nga tangata katoa."



Elder Lambert

E mihi atu ana ahau ki a koutou nga whaea Maori mo koutou e tiaki i a matou i nga Kaumatua, me nga Kai Kauwhau o te Rongo Pai. Kia tau toku aroha ano ki a koutou, te iwi Maori, ara kia mohio koutou kahore ahau e wareware noa kia koutou mo ake tonu atu. Kaati.

E oku hoa aroha, i te mahi ahau i waenganui i a koutou—e rua tekau ma whitu nga marama. I taua wa i whiwhi ai ahau i nga manaakitanga nui atu o to tatou Matua i te Rangi. I kite ahau he tokomaha nga tangata i ara i te mate i raro i te mana o te tohungatanga tapu i homai e te Atua ki a tatou ki nga Kaumatua. Kei te tino kaha nei hoki taku hinengaro mo te pono o nga tikanga o te Rongo Pai i whakahokia mai nei ki a Hohepa Mete Tamaiti. E whakapono ana ahau, ara e mohio ana ahau ko te Pukapuka a Moromona te Kupu na te Atua, ko Hohepa Mete Tamaiti he peropiti pono na te Atua. Kaati.

E ki ana a Hohepa Mete "Ko te mahi nui i tenei ao, kua homai e te Atua ki a tatou, ko te rapu i o tatou tupapaku. E rua nga take i nui ai tenei mahi. Tuatahi e kore rawa tatou te hunga e ora nei inaianei, e whiwhi ki te oranga tonutanga, ki te kore o tatou tupapaku te hunga mate e ora. Tuarua, ko te hunga kua mate mate atu nei, ki hai nei i rongo i te Rongo Pai i a ratou e ora ana i tenei ao, e tika ana kia whiwhi hoki ratou i te oranga tonutanga. Na reira, ma wai ratou e whakawhiwhi ki nga painga o te Rongo Pai? Ma tatou ma te hunga e ora nei. Ara, kia mahara ki tenei—ma tatou ratou, te hunga mate e whakawhiwhi ai ki te oranga tonutanga, a ma ratou hoki tatou e ora nei, e whakawhiwhi ai ki te karauna o te ora.

Tapiri ki tenei, ko te korero ano a Hohepa Mete, "Ko te Hunga

Tapu e kore e mahi mo ona tupapaku, e kore rawa e whiwhi ki te oranga tonutanga," Taukuri koe e! Ka nui te whakawehi i tenei. Ina ra ka marama tatou i runga i nga kupu a te poropiti, ki te kore tatou te Hunga Tapu e mahi i tenei mahi mo o tatou tupuna kua mate atu nei, ka hatepea atu tatou i te aroaro o te Atua, e kore rawa tatou e whiwhi ki te oranga tonutanga.

Ko te mihana a Ihu Karaiti ki tenei ao he whakaako i a tatou kia aroha tetahi ki tetahi. Nana tonu i whakaatu mai ki a tatou te aroha. Tuku ana i a ia ano kia mate mo tatou, hei hoko i a tatou i te mate i te urupa ina ngohengohe tatou ki ona ture i homai nei e ia i roto i tona hahi. Ae ra, i te mea kua tuku te Ariki i a ia kia mate mo nga tamariki a te tangata, kua ianei hoki tatou e aroha ki te hunga mate, ka mahi i nga mahi e whiwhi ai hoki ia ki te oranga tonutanga? Ae, me mahi tatou mo ratou, hei aroha ma tatou ki a ratou. Ko te tangata e utu ana i ona whakatekau, e utu ana i ona ohaoha hei whangai i te hunga rawakore, e haere ana ki te karakia, ki te kore ia e aro ki te mahi mo te hunga mate, e kore rawa e whiwhi ki te nukunga ake i roto i nga kororia i roto i te rangatiratanga o te Atua (*eternal exaltation*) Heoi, ka whiwhi ia ki te utu mo ana mahi, kaore rawa e pahika ake, kaore e nuku ake, ka tu ia, kaore he hikoi ake—*he is damned and cannot progress.*

No reira, ka tono atu ahau ki a koutou, mahia o koutou whakapapa.

He korero paki tenei maku ki a koutou. Tera tetahi kaumatua e noho ana i runga i te whenua, me ona tama tokotoru. I te wa ka tata ai ia ki te mate ka whakaaro ia ki te wehe wehe nga taonga e rite ana mo tenei tama, mo tenei tama. Tetahi rangi ka ki atu ia ki tona tamaiti matamua, ara te tuakana "Me haere koe ki runga ki te tihi a tera maunga—tiki atu i etahi ota ota no runga i te tihi o tera maunga." I te wa ka hōatu tenei korero ki tona tama—ahua ngoikore—ahua hoha ranei ia ki te haere atu ki te tihi o tera maunga. Erangi ka haere atu ia i te whakahau o tona papa. Tona taenga atu ki te maunga—kaore ia i piki ki runga ki te maunga, erangi mauria mai e ia nga ota i tupu ai i te taha o te maunga. He mohio nona kaore i te mohio tona papa kaore enei ota ota i tupu ai i runga i te tihi o taua maunga. Ka hoki mai ia ka ki atu ia ki tona Papa, "Ko enei nga ota ota i tupu ai i runga i taua maunga." Ka karanga atu te Kaumatua ki tona tamaiti tuarua—pera me tana i mea ki tona tama matamua. Pera ana te teina ki tona tuakana. Ka ahua ngoikore, mangere ranei ki te haere atu ki te tihi o taua maunga. Whakaaro ana ia pera ana me tona tuakana—'kaore i te mohio tona papa i tupu ai nga ota ota i runga i te tihi o taua maunga, kaore ranei. Erangi mauria mai e ia nga ota ota i tupu ai i te taha o te maunga. Ka hoki mai ia—ka ki atu ia ki tona Papa, "Ko enei nga ota ota i tupu ai i runga i taua maunga." Ka korero atu te Koroa ki tona tama tuatoru—"Me haere koe ki runga ki te tihi o taua

maunga, tiki atu i etahi ota ota no runga i te tihi o taua maunga." Ka haere te teina; tino uaua te haerenga, erangi tona hiahia kia taea e ia te whakarite te whakahau o tona Papa kia haere ki runga ki taua maunga. Ka tae ia ki te tihi, ka titiro ia—kaore ano nga ota ota kia tupu i runga i taua maunga. Ka hoki atu ia ki tona papa i runga i te tino pouri o tona ngakau. Ka ki atu ia ki tona papa, "E toku papa, tino pouri toku ngakau—kohore ano nga ota ota kia tupu noa i runga i taua maunga." Kei te tino koa te kaumatua mo tenei. Ka ki atu ia ki tona tama tuatoru, ara te teina, "I mohio ahau kaore ano nga ota ota no runga i taua maunga kia mauria mai e ou tuakana. Ko koe te tamaiti tika, ka whiwhi koe ki te nuinga o aku taonga.

E hoa ma, e pera ana to mohio a to tatou Matua i te Rangi. Me he mea ka whakarite tatou i ona whakahaunga, ka whiwhi tatou ki te kororia, me te tino taonga o to tatou Matua i te Rangi. Heoi ki te kore tatou e mahi i nga mahi i homai e te Atua ki a tatou e kore rawa tatou e whiwhi i ona taonga. Kaati.

Ka pewhea koe, me ko tenei tou ra whakamutunga ki te ao? Ko te maero whakamutunga ranei o tou haerenga? Kia mutu nga mahi uaua, he aha nga taonga mou? He aha nga mea ka taea e koe te mau atu ki te kainga ki te Atua? Kauaka e taturia tou hiriwa me tou koura, Apopo ka mahue era ki muri. A ko nga mea hei mea pai mou, ko nga manaakitanga kua hoatu e koe ki nga tangata. He aha nga mea i mahia e koe i a koe e ora ana; ki tou whakaaro he mea pai tonu. Ka taea e ou mea pai, te patu i nga mea kino. Ka rekareka ano to aranga ake me i te tika au mahi. Ka taturia au mahi pai katoa. Ko enei o tino taonga. Ma te Atua tatou E manaaki, e awhina ano ki te whakarite i nga mea katoa i runga i te ngakau tapatahi ki tona kororia. Ko tenei toku inoi i runga i te ingoa o Ihu Karaiti.

HE MATENGA ME HE MARENATANGA

KI te manu tangi pai o nga moutere e rua nei o Aotea-roa me te Wai-pounamu, ara ki TE KARERE; tena koe me te aroha mau tonu.

Mau e panui atu ki nga paenga kainga e tae atu ai koe, kua mate a Ellen Terangi o te peka o Tautoro i te 14 o nga ra o Hanuere. He Kotiro kaha ki te mahi i nga tikanga o te Rongo pai. Haere e hine, haere ki a Te Pua; Haere ki a Barney; Haere koutou ki te kereme i to koutou Rangatiratanga kei te Tiki-tiki-o-rangi.

He hui tangihanga nui tenei. I tae mai nga tangata nunui o te hahi ki tenei hui. Ko te karakia mutunga i huihui ki roto o te whare huinga. Na te koea o Tautoro nga waiata. Tino pai taua koea. I Konei te tumuaki o te takiwa e rui ana i nga purapura papai o te hahi. Ka mutu te karakia ka haere ki te Pari Karaone. Ka whakatapua te rua e Heemi Whautere. Muri iho, ka tae ki te marae tangihanga. Ka tu te karakia; na Henare Pere i whakahaere. Ko te putake o te Karakia he Marenatanga.

Ko Petu Wharemate, raua ko Hemo Rehopoama i marenatia i taua hui. Ka pau te ripoata nei.

RANGI WHAIKAWA.

RIPOATA HUI PARIHA

I TE 14 me to 15 o nga ra o Hanuere i tu to matou nei hui pariha mo enei takiwa e rua o Ngapuhi ki Kaikohe i runga i te pai me te tino wairua a te Atua. Tino pai, marama hoki nga mahi katoa i roto i tenei hui. E 400 pea, nga tangata i eke mai ki tenei hui.

I te kotahi karaka i te Hatarei i tae mai te Tumuaki Mihana me tana ropu no Akarana. Kua manaakitia te hui i te taenga mai o enei tino manuhiri ara, te Tumuaki raua ko Sister Cowley ratou ko Walter Smith, Elder Clarence S. Johnston, Rona Attenborough, Elder Milon Browning me Elder L. Garn Dastrup.

I te ahiahi o te Hatarei i whakakotahi nga koaia katoa o enei takiwa i raro i te whakahaeretanga o Walter Smith. Nana i whakaako ki a ratou etahi o nga waiata mo te Hui Tau. I taua po ka tu nga huihuinga Paraimere me te Miutera. Pai rawa atu nga mahi o enei tamariki o te Paraimere. I mahia te Miutera e rite ana ki te "radio broadcast."

Ka tu te karakia Tohungatanga i te waru karaka i te ata o te Ratapu. E 62, nga mema i tae. Ka tangi matou katoa i raro i te mana o te wairua i noho ai. I huihuia hoki te Hui Atawhai i tenei taima pu. Ina kua pau enei huihuinga ka timata ai to matou Kura Hapati i raro i te whakahaeretanga o Les Nelson. Ko te kaupapa o tenei karakia "Te kupu o te Matauranga."

Tino kaha, pai, marama hoki te korero o te Tumuaki i roto i te karakia kauwhau i te rua karaka. Etahi pakeha, etahi Maori ana kupu mai. Ka nui te whakamihhi ki te Hui Atawhai o Awarua mo ta ratou mahi ataahua i te po o te Ratapu. I te taha Tohungatanga o tenei karakia i whakapa ringaringa ki runga ki te mahunga o Brother Percy Going, i meatia a ia he Hai Piriti. Ko Tumuaki Kauri to mangai.

No reira, kei te makona rawa te hunga katoa i tae atu ki tenei hui pai. He mihi atu tenei ki nga kai mahi me te hunga katoa i awhinatia mai te hui. E wha nga Hai Piriti ki tenei hui pariha. He mea whakamiharo tenei. Kua pau te ripoata nei. Kia ora tatou katoa. Heoi ano.—*Elder Rulon N. Smith.*

HE MATENGA

NO te 12th o nga ra o Hanuere ka moe to tatou tungane, tuakana a Heemi Hohaia, nga uri o Hohaia Toenga, he uri no Nukutawhiti, no Taniwharau, no Tia, no Tapuika, no Makahae: he uri rangatira.

He tumuaki ia no te Kura Hapati i roto i te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri nei. He tangata e mohiotia ana i nga marae maha, i Matauri, Whangaroa, Kaikohe Rotorua, Maketu me era atu.

Haere ki te iwi nui, ki o matua. Haere i roto i te Rongo Pai pono o Ihu Karaiti, Waiho to whanau i roto i te ao pouri ai.

Ma te Atua tatou e whakamarama.

Na to koutou teina,

Na Erata I. Hohaia.

GEM THOUGHTS

¶ What the future has in store for you depends in large measure on what you place in store for the future.

¶ The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—*Lloyd Jones.*

A CALL FOR CHURCH UNITY

By Elder Stephen L. Richards

(*A Member of the Council of Twelve Apostles*)

I WISH to speak for solidarity in the Church. By this I mean simply,—standing together,—all striving to promote the common cause. I scarcely need point out the results of unity. They are many and they are apparent. I will name but two. The first is individual and collective happiness.

Association within the Church is of such a nature as to promote pure friendship. Next to family ties, the bonds of the Holy Priesthood which are by revelation said to be “stronger than the cords of death,” and other companionships we enjoy in the Church, knit the souls of men and women together more perfectly than do any other relationships. I have known a man to travel across the continent to renew friendship with a missionary companion with whom he had spent but a few months in the service of the Master. Since all Church service is co-operative, we must be congenial to enjoy it. A man is neither happy nor effective in the cause if he is not one with his fellows. The Saviour said, “Except ye are one, ye are not mine.”

Another result of unity is efficiency in achievement. Discord and dissension are the wrenches thrown in the machinery. Concord is the oil which smooths the operation of the plant and immensely increases the output. A careful study of the history of the Church will disclose the fact that while it has suffered tremendously from persecution and oppression from without, yet a large part of all its difficulties has been attributable to dissenters and traitors within its own ranks. The driving of the Saints, particularly from Nauvoo, the revocation of the Nauvoo Charter and even the martyrdom itself may be laid largely to disaffection and betrayal. Perhaps the most potent enemies of God’s work have always been, ostensibly at least, within it. Internal unity is indispensable to success.

In the present day we are not wont to look for enemies and traitors within the camp. And if we did I am sure we would not find them as in times gone by. There are no overt acts of treachery, for which we must all be grateful. But can we feel assured that there are not other things, of less gravity, perhaps, which militate against the unity and common purpose of our people? It is of these things I wish to speak. Undoubtedly I shall not be able to enumerate all of them, but I will mention a few which have occurred to me.

First, I point out a growing tendency toward private interpretation of Scripture and doctrine and this I do not regard as particularly serious in point of perverting the general doctrines of the Church. It is with reference to the status of the individual that I feel concerned. For instance, I hear people, young and old, contend that the Word of Wisdom does not prohibit tea and coffee, certain commonly sold drugs and modern beer, claiming that these items are not specifically prescribed in the 89th section of the Doctrine and Covenants. I find people, also, sometimes officers in the Church, attempting to justify a private interpretation of the law of Tithing, particularly with reference to a deduction of debt, living expenses, losses through speculation and other items from salaries and personal income before tithing is computed. I am sure there are hundreds attempting to persuade themselves that going to picture shows, playing baseball and golf and participating in other commercialized amusements are not infraction of God's law commanding that we keep the Sabbath holy. There are people in the Church, far too many, who are at variance with the President of the Church and his associates, the General Authorities, in the interpretation of our Temple ordinances and ceremonies and some of their requirements. These are what I call private interpretations of the doctrines of the Church as contra-distinguished to the long established interpretations of these items by the General Authorities. Perhaps I should brand these variances as *attempted justifications of individual weaknesses*, but I do not wish to be harsh or inconsiderate of anyone who has sincerely convinced himself that his own interpretation is right.

Now who is entitled to interpret the doctrine of the Church, granting that some items are susceptible of different constructions? I am sure that upon serious reflection there is no real difference of opinion on this question among the members. It is so well established by the revelations which we have received and the practice of the Church that the President and his Counselors are invested with this authority that I cannot believe any member will seriously dispute it. In the language of the revelation they, the Presidency, are constituted "a quorum . . . to receive the oracles for the whole Church." They are the supreme court here on earth in the interpretation of God's law.

There are some, perhaps who may feel that it is subversive of individual freedom of thought and expression to be controlled by the interpretations of our leaders. I wish to assure them that any feeling of constraint will disappear when once they secure the genius and true spirit of this work. Our unanimity of thought and action

(Continued on page 90)

THE GLORY OF THE OLD M.A.C.

By Elder Warren S. Ottley

UPON invitation of Brother Maraki Kamau, I recently accompanied him to the site of the old Maori Agricultural College at Korongata, which was destroyed by an earthquake in 1931. Brother Kamau is full of old memories and stories of the College, having lived near it during all the time of its activity and having been vitally interested in the welfare of those attending it.

The grounds now are far different in appearance than in the days gone by, and as Brother Kamau says, "Looking at these ruins



M.A.C. Buildings after the Earthquake.

is much the same to us as looking upon the face of one of our loved and respected brethren who has passed on."

The ruins of the buildings themselves consist of nothing but the foundations and old bricks strewn around in untidy heaps. Of course, a great deal of the material in the old buildings was used in the construction of a new chapel at Korongata.

We first approached the ruins of the old Chapel. "Here," he said, "we held meetings, banquets, welcome and farewell testimonials for Elders, and funerals and Christenings. In fact, I gathered from his remarks that the greater part of the lives of these good people was spent within the walls of this historical old building.

He next led me to the site of the old Dormitory. He explained that it had accommodated about 100 persons, including students, Elders, and employees. In this building were housed the kitchen, cooling room and living quarters for all the students and some of the faculty members.

Standing behind the Dormitory is the warehouse which is still in a fair condition, and behind that is the water tank which collected rain water for all the buildings of the institution. The Manual Training building and the classroom building have been completely removed. The old barns are still standing, but have been removed from their original positions.

The front grounds are now brown and barren, but at one time they were covered with spacious lawns on which were several tennis courts.

(Continued on page 90)

A MAORI BOY "MAKES GOOD"



NITAMA PAEWAI

WHEN 18-year-old Nitama Paewai enters the Dunedin Medical School as a freshman this year, he will carry with him an imposing record of athletic and scholastic achievement gained during five years at Dannevirke High School.

Recognised as the outstanding Maori student at his school, Nitama, who has aspirations of becoming a doctor, bids for a position as one of the foremost Maori youths

in New Zealand. A few of the honours accorded him and the awards he has received for merit during his school years follow:—

Head Prefect of his school; four years' membership on the school's first football and cricket teams and captain of the football team and vice-captain of the cricket team during his last year; Sergeant-major of the Cadet company; Drum-major of the Cadet company for two years; School boxing champion for two years and winner of the MacMillan award; winner of senior essay competitions; winner of Rotary Club award in senior speech competitions; winner of the William Robert Friar Memorial award given to the most efficient N.C.O. in the Central Command of New Zealand; awarded certificates of merit in physics, mathematics, French, and woodwork; broke school record in 120-yard hurdle events; awarded Higher Learning certificate and Maori Boy's scholarship from Education Department of New Zealand.

Nitama is a son of Brother and Sister Nireaha and Apikara Paewai of Dannevirke. Brother and Sister Paewai have long been members of the Church, and when Nitama was a small boy they took him to the United States, where they stayed for four years. Nitama went to the public schools of Logan City, Utah, during his stay. He is proud of his membership in the Church, and attributes his successes to his parental and Church training.

Despite his fine record of achievement he is very modest and unassuming. He is serious in his plans for the future and has passed his university entrance examinations.

MISSION HISTORY IN REVIEW

Editor's Note: This month's article is a brief compilation of history dealing with the origin and development of the New Zealand Mission. It is hoped that in future editions a more detailed account of the early history of the Mission might be printed.

THE New Zealand Mission was originally an outgrowth of the Australian Mission. As early as 1854, at a conference held at Sydney, New South Wales, it was decided that Augustus Farnham, President of the Australian Mission, should open up a mission in New Zealand. In company with William Cooke, an Australian convert, he left Sydney October 20, 1854, for Auckland, where they arrived October 27. They preached in Auckland and vicinity on the North Island and in Nelson and vicinity on the South Island, but were unsuccessful in gaining converts.

President Farnham sailed from New Zealand on December 11, 1854, leaving Elder Cooke in charge of the work in New Zealand. By the end of March, 1855, Elder Cooke had baptised 10 persons at Karori (near Wellington), and organised them into a branch of the Church—the first branch in New Zealand.

Carl C. Asmussen, an Elder from Zion, arrived in 1867 as a missionary to New Zealand. He baptised two persons, William and James Burnett, brothers, at Kaiapoi on South Island. With the assistance of these new converts, he commenced missionary labours at Christchurch. Elder Asmussen left New Zealand on June 6, 1867, placing William Burnett in charge of the branch at Kaiapoi consisting of seven members.

Elder Robert Beauchamp, then President of the Australasian Mission which included New Zealand, visited this country in 1870 and with the assistance of the Burnett brothers and Brother Henry Allington, a school teacher at Karori, reorganised the branch of the Church at Karori. This branch had grown and now included 20 members. Henry Allington was appointed to preside over this branch. Shortly afterwards, President Beauchamp left the country, placing William Burnett in charge of the New Zealand Conference to be assisted by his brother James.

As usual persecution arose against members of the church and in 1871 the question of the "Mormon Invasion" was considered of sufficient importance to be considered by the Colonial Parliament. But no action was taken because the government authorities could find no evidence to the detriment of the Church.

A company of emigrating Saints, consisting of 11 members, sailed from Auckland on the steamship "Nevada," on December 30, 1871. This is the first emigrating company of Saints from New Zealand on record. The company arrived in Salt Lake City, February 10, 1872. Another company consisting of nine emigrants left Wellington in April, 1872, under the direction of Henry Allington, bound for San Francisco, California.

In the fall of 1875 five Elders from Zion came to labour in New Zealand. This group included Elder William McLachlin, who was appointed to preside over the New Zealand Conference; Elder Thomas Steed, Elders Fred and Charles Hurst and Elder John T. Rich. They laboured with some degree of success until January, 1877, when they were called to their homes in Utah. In 1878, Thomas A. Shreeve, a Utah Elder, arrived at Lyttleton, New Zealand, as a missionary. As he was the only Zion Elder at that time, he took charge of the conference, succeeding Elder William Burnett. Elder Shreeve was succeeded by Elder Elijah F. Pearce, President of the Australasia Mission, who moved the Mission Headquarters from Sydney, Australia, to Auckland.

In 1881 Elder John P. Sorenson, from Zion, laboured quite successfully in a Danish colony in Wairarapa Valley and published a small hymn book in Danish for their benefit. In January of that year, Elder William M. Bromley arrived in Auckland to preside over the Australasian Mission. He felt impressed to present the Gospel to the Maoris. Some previous attempts had been made, but with little success. Assisted by William J. McDonnell, a local member of the church, he visited the Maori settlement at Orakei near Auckland.

Soon afterwards Elder John S. Ferris commenced to labour among the Maoris along the Bay of Plenty coast. Elder Sorensen laboured in the Native villages near New Plymouth and Thomas L. Cox, a local Elder, and his wife, spent considerable time labouring among the Maoris near Cambridge. Among those who accepted the Gospel at this time and were baptised was Ngataki, one of the advisers to King Taowhio and Papene Eketone, an highly educated Maori, who later rendered valuable aid as an interpreter and translator. A branch of 27 members was formed in the Waiotu settlement on February 25, 1883, with Hare T. Katera, a native, as president. Many operations of the Spirit of God were made manifest to the Saints during this time with healings, visions, dreams and speaking in tongues. One woman in Waiotu who was said to be dead was restored to health through the ministrations of Elder Cox.

The organisation of other branches of the church among the Maoris followed as the Gospel message became more and more widely accepted. In 1885 the membership of the church in New Zealand numbered 1,238 with 1,038 of these Maori Saints. At the close of 1887 the Church membership had risen to 2,573 of whom 2,243 were Maoris. In March, 1887, Elders Ezra F. Richards and Sondra Sanders, Jr., were set apart to translate the Book of Mormon into the Maori language, assisted by Henare Potae and Brother Pirihi, who were well educated natives. The volume was published by President William Paxman in April, 1889. In 1895 Andrew Jensen made a trip to New Zealand and spent considerable time in touring the Mission in the interest of Church History.

At the close of the year 1897 the Australasian Mission was divided in two divisions; the New Zealand Mission and the Australian Mission. Elder Ezra F. Richards, who had presided over the Australasian Mission for about a year with headquarters at Auckland was appointed to remain in charge of the New Zealand Mission, thus becoming its first president. By this time the church membership had reached a total of 4,000, ninety per cent. of whom were Maoris.

To further the interests of the New Zealand Mission a magazine was formed in 1907 and published at Auckland under the title of "Elder's Messenger." Later the same year, the name was changed to "The Messenger" and this publication was issued semi-monthly in part English and part Maori.

Commencing with the second volume published February 3, 1908, two issues were edited simultaneously; one in English entitled "The Messenger" and one in Maori entitled "Te Karere." Later the two magazines were again combined.

An Agricultural College was opened by the Mission in 1913 to advance the education of Maori boys. The college was located at Korongata, Hastings, and was built to accommodate approximately 200 students. Until 1931 the institution opened its doors to native boys who came from all parts of North and South Island and even from Samoa and other islands. But in that year the college buildings were almost completely destroyed by an earthquake and fire and were not rebuilt.

The New Zealand Mission included 9,180 members of record as of Novem-

ber 30, 1938. This number included five High Priests, one Seventy, 387 Elders, 318 Priests, 153 Teachers and 503 Deacons. At the present time there are 53 Missionaries from Zion including President and Sister Cowley. There are 13 local missionaries.

Following is a list of the Presidents of the New Zealand Mission:—

Ezra F. Richards, 1897-1898; Ezra T. Stevenson, 1898-1900; John E. Magleby, 1900-1903; Charles B. Bartlett, 1903-1905; Louis G. Hoagland, 1905-1907; Rufus K. Hardy, 1907-1909; George Bowles, 1909-1911; Orson D. Romney, 1911-1914; William Gardner, 1914-1916; James H. Lambert, 1916-1920; F. W. Schwendiman (acting president), May 5, 1920-November 30, 1920; George S. Taylor, 1920-1923; Angus T. Wright, 1923-1925; A. Reed Halverson (Conference President in charge), May 1925-August, 1925; J. Howard Jenkins, 1925-1928; John E. Magleby, 1928-1932; Harold T. Christensen, (acting President), 1932-1933; Rufus K. Hardy, 1933-1934; Alvin T. Maughan (acting President), 1934-1935; M. Charles Woods, March 1935-March, 1938; Matthew Cowley, 1938.

"THE LAYMAN HOLDS THE KEY"

By C. Frank Steele

THE *New Outlook*, organ of the United Church of Canada, and published in Toronto, Canada, is one of the most forward-looking of the publications of the Christian churches of North America. It was interesting therefore to see that a recent editorial carried this caption: "The Layman Holds the Key."

The assistant editor, Robert Graham, dilates on the use of the lay members of his church in the ministry of the church. He is not willing to let the minister do it all. He goes back to the New Testament to find the authority for his message, back to one of the memorable scenes toward the end of our Lord's ministry in Galilee. This was when He appointed "other seventy also, and sent them two by two before his face into every city and place, whither He himself would come."

It is Luke who records this significant call of these men into the active work of the Church. *The New Outlook* writer drives home his point in this language:

"The point we wish to emphasize in this story is that the mission of the seventy was a layman's mission. Indeed, apostolic and early Christianity was essentially a lay movement. Had the Christian church been solely an affair of professionalized and institutionalized religion it is hardly likely that its history would ever have extended into the second generation. Isn't there something in this story that the leaders of the Church to-day would do well to ponder anew?"

The answer to the question propounded by this religious writer is that this New Testament story does present something that church leaders might well ponder "anew." It puts the responsibility

and with it, the opportunity of preaching the Gospel and administering in its ordinances, right where it belongs—upon the worthy men and women of the Church. A professional clergy was unknown, as Mr. Graham himself suggests, in the Church as organized by our Lord. It was a later innovation and its general acceptance to-day is no proof of its validity.

The Church of Jesus Christ of Latter-day Saints makes this solemn declaration in its Articles of Faith:

“We believe that man must be called of God by prophesy and by the laying on of hands by those who are in authority to preach the Gospel and administer in the ordinances thereof.”

This Church has never deviated from the plan of the Church as laid down in the Bible. In fact the whole thought of the Prophet Joseph Smith was that of getting “back to the Bible” hence the establishment of the Church in this dispensation in strict accord with the ancient Church.

Its ministers were called from the laymen of the Church. Men from the ranks were sought and set apart by the laying on of hands and sent forth as ministers at home and abroad. They were not educated often in the learning of the world, they held no degrees in divinity, yet they had something infinitely greater, the Priesthood of God. Moreover they were not paid. Freely they had received of this blessed truth, freely they gave. Upon that sort of service the restored Gospel was preached and carried abroad to the nations of the earth and is still being taught. It is a lay movement, yet laymen clothed with the power of the Priesthood and the inspiration of the Holy Ghost.

Men are called from all vocations into the ministry. As the ancient missionaries were called from their nets, so to-day men are called from the farms, the shops, the offices or the school room. “Go ye into all the world and preach the Gospel,” was the commission of Christ. In humility yet in the power of their divine calling the Elders of the Church of Jesus Christ of Latter-day Saints are proclaiming their message.

CONFERENCE AT KIRI KIRI

The largest Kiri Kiri conference of the Hauraki District was held, February 10, 11 and 12, at Kiri Kiri. There was the largest attendance ever at a Kiri Kiri conference, with many saints and friends from Thames, Tauranga, Rotorua, Huntly and Auckland present.

Regular conference meetings were held Sunday, with President Cowley being the principal speaker. Saturday, under the direction of Joe Kohu, District President, and Mrs. Charlie Ormsby, Primary President of Wairoa, the Mutual and Primary Associations presented well-prepared and interesting programmes.

Horo Horo again won the tennis competitions sponsored by the M.I.A. Brother Walter Smith of Auckland, gave the saints a great deal of help and information in preparing for the choir competitions at Hui Tau.

The fine programmes and speeches were enjoyed by everyone present.

Editorial

A PROPHET WAS HONOURED

ON the occasion of the 82nd anniversary of his birth, there assembled in Salt Lake City 500 civic, business and religious leaders from far and near to pay homage to the Prophet leader of the Church of Jesus Christ of Latter Day Saints, Heber J. Grant.

Among those who expressed their esteem and appreciation for the life and character of President Grant at this testimonial dinner were the Mayor of Salt Lake City, the Governor of Utah, the Bishop of the Catholic diocese of Utah, the Chairman of the Board of Trustees of the Utah State Agriculture College, the General Manager of the Utah Copper Company, the President of the Utah Power and Light Company and one of President Grant's counsellors. The speakers, in discussing the fine qualities of their honoured guest, addressed themselves to the very fitting and appropriate theme: THERE STANDS A MAN!

As stated in the Salt Lake Tribune, one of Utah's leading newspapers, "Seldom, if ever, has such a group assembled to honour a single living individual in Utah. In all of Utah's business and industrial history there is no parallel for this demonstration of friendliness and fellowship." Neither has there been during the history of the Church a Prophet who has been so universally respected. For more than one hundred years the Church adherents, in conference assembled, have sustained their Prophets and honoured their names, but to none of them, though equally worthy, has come the homage of men from every walk of life and different religious affiliations in like manner as has come to President Heber J. Grant.

In striking contrast to this group of prominent citizens who paid tribute, with song, speech and substance, to the Prophet leader on the 22nd of November, 1938, was that body of men who assembled themselves on the 27th of June, 1844, to deal with the Prophet of another day.

In ecclesiastical appointment, in devotion to a single cause, in strict conformity with principles of right living, in ambitious purpose, in civic interest, in love for humanity, in faith in God as an approachable entity, the lives of these

two Prophets have been strikingly similar. Both have builded upon the same foundation and both have been cast in the same mould. But to the one came an untimely death at the hands of a murderous mob and to the other has come the admiration of all men. This transition from mob violence to sincere friendliness, "a consummation devoutly to be wished," was fully demonstrated by the five hundred representative men at the testimonial tendered to President Grant.

On this memorable occasion a chest made of Utah copper containing one thousand silver dollars was presented to the honoured and venerable church leader as an earnest token of appreciation of his consistent efforts to alleviate the misfortunes of his fellowmen and to enable him to add to his innumerable deeds of generosity by distributing the dollars in any way he may desire.

This inspirational demonstration not only filled President Grant with joy but the people of the Church over which he presides have been reminded again that their Prophet leader is a man among men—a man of God.

—Matthew Cowley.

NITAMA MANAHE PAEWAI

THE Dannevirke High School, the Tamaki Branch at Tahoraiti, the New Zealand Mission, the parents of Nitama Paewai and the Maori people are to be congratulated for the outstanding record of this young man during his term at the Dannevirke High School. Elsewhere in these columns is set forth his achievements in all activities, scholastic, athletic and military.

He leaves soon for Dunedin to continue his education in an institution of advanced learning. He has chosen for his career the practice of medicine and surgery and his record at high school presages the ultimate attainment of his ambition.

The example of Nitama Paewai should be emulated by every Maori of his generation. He is worthy of every assistance and encouragement his people can bestow upon him. God grant that he may realize the fulfilment of his dreams.

—Matthew Cowley.

MISSIONARY LABOURS IN SOUTH ISLAND

By Elders Delmont Beecher and Albert Stirling

PROMOTION of a definite programme of athletic activities and radio and newspaper publicity during the last few years in South Island has opened many new avenues of approach for missionaries in preaching the restored Gospel of Jesus Christ to these people.

Activities carried on along these directions have done much to break down prejudices of the people and create a more tolerant attitude towards missionaries and members of the church.

Such a basic programme has been made necessary by the intermittent absence of Elders from South Island over a period of many years. During this time the dissemination of the Gospel message was virtually at a standstill. Several of the staunchest members continued firm in their testimonies, but very little proselyting was carried on.

During the last three years many new friends have been made by the Elders through the introduction and promotion of baseball and basketball activities. These two well-known American games are gaining a strong foothold in several of the larger cities with Elders acting in most instances as coaches and advisers.

Newspaper writers are giving these activities more and more publicity and are doing much to promote them. Because of this, the Elders have been able to publish several articles telling of the beliefs of the "Mormon" church and its work throughout the world. The sports activities in nearly all instances have provided an excellent means for preaching by example as well as by word-of-mouth the principles of the Word of Wisdom.

Perhaps the most widespread means of presenting Gospel truths to the inhabitants of this island, which has done much to correct false ideas and beliefs prevalent among the people towards the church, has been through the sponsorship of regular radio broadcasts given recently in Dunedin by the Elders there. These programmes have recently been recorded in Wellington and will be broadcast over all ZB stations in New Zealand. It was not possible to give doctrinal talks during these radio sessions, but the Elders have been allowed to prepare their continuity in such a way as to relate authentic early-day history of the church and tell of its establishment in America. The broadcasts also have dealt with the ancient civilisations of America as revealed by the Book of Mormon and modern day archeological findings.

Definite results obtained by this programme of proselyting have been made apparent to Elders during tracting activities. A greater friendliness has been shown by housewives and general interest has been increased to the extent that larger attendance has featured cottage and Sacrament meetings.

There is still a great deal of ground work to be layed in South Island cities in regard to creating a friendlier attitude of inhabitants toward the church, but definite headway is being made. It should not be long before this district takes its place among the leading ones of the Mission.

HAWKE'S BAY DISTRICT CONFERENCE

LESTER Harris Ihaia of Opapa, was sustained as president of the ~~Hawke's Bay district~~ Te Hauke Branch at a conference held January 28 and 29 at Te Hauke. He succeeds Eriata Nopera, who was honourably released.

Approximately 260 persons attended the various conference sessions and enjoyed the fine spirit of the speakers. President Mathew Cowley presided at all general meetings and was one of the principle speakers.

The first session opened under direction of the Primary Associations of the Tamaki, Te Hauke and Korongata Branch organizations. The latter part of the meeting was under direction of the M.I.A. Sister Una Thompson, President of the Mission, Y.W.M.I.A., conducted.

At the Priesthood session held Sunday morning the theme "Restoration of the Priesthood" was carried out by the various speakers. Sixty-seven holders of the Priesthood attended this session. The Relief Society held a membership meeting at the same time as the Priesthood session under direction of Sister Elva T. Cowley.

The Sunday School theme was based on Tithing and the meeting was arranged by Brother G. Randell. The final session was a combined meeting of the Priesthood and Relief Society.

THE M.A.C.

(Continued from page 81)

The old M.A.C. in its glory must have been a beautiful and interesting sight, and an inspiration to the inhabitants of Korongata.

As Brother Kamau told me as we left, "the Lord must have had a reason for causing the College to be destroyed, but we accept that fact and live with the hope that some day it may be restored."

CHURCH UNITY

(Continued from page 80)

does not arise, as some suppose, from duress or compulsion in any form. Our accord comes from universal agreement with righteous principles and common response to the operation of the Spirit of our Father. It is actuated by no fear except one. That is the fear of offending God, the Author of our work.

(To be concluded next Month)

ENGAGEMENT ANNOUNCED

Mr. and Mrs. H. M. Poananga of Palmerston North, announce the engagement of their daughter, Iramui (Norie) Honoria, to George Potaka Osborne of Wanganui. Date of the marriage was not announced.

1917 Ala Moana Road,
Honolulu, Hawai'i.

Dear President Cowley,

Please accept my sincere thanks and appreciation for the issues of *TE KARERE* which you have so kindly and regularly forwarded me. In them I find a source of happiness and delight, knowing that they keep me in touch with the homeland. Though away from home for some 16 years, I cannot but feel that I am among those from whom we are direct



John Clark & Harriet Cash

descendants. Though on many occasions the inclination and desire to return has gripped me, that inclination and desire is always, of necessity, put aside.

Just recently I discussed New Zealand with a friend and he was greatly impressed, so much so, that he assured me that he will make an honest endeavour to go there during the 1940 Exposition, or earlier if possible, and exhibit ancient interpretive Hawaiian Hulas, which I know will meet with the wholehearted approval and praise of you in New Zealand. His troupe has entertained the Maoris who have come here for Temple work. The ancient hulas and chants are a dying art amongst the Hawaiians and are

being cherished by a few old masters. The ancient dances with their chants will revive that long-lost brotherhood between the Maori and Hawaiian as they once stood on these beautiful shores of Hawaiki. It will also support the Book of Mormon and our belief that we are from the House of Israel. All these plans, however, are not definite as yet, but I hope they will materialize and that, perchance, I may find a means of returning to New Zealand.

I hope this little missive finds its way into the columns of *Te Karere* in order that those who read its pages will know that it finds in Hawaii one of their own and a ready, willing and faithful reader.

The little girl in the picture is 11-year-old Harriet Cash, who is the youngest chanter of ancient meles in the world.

Sincerely,

John Mason Clarke.

NEWS FROM THE FIELD

MANAWATU.—Reorganization of the Porirua Branch M.I.A. is announced with Stanley WiNeera as president, and George Katene Jr. and Kere Katene as counsellors.

Polly WiNeera has been set apart as president of the Young Ladies' organization with Wiki Katene and Ita WiNeera as her counsellors.

An Explorers' and Cubs' class has been organised with Elder Barry Wride as instructor.



Audrey Tanu

* * * * *
WHANGAREI.—The first of its kind, a combined Gold and Green Ball of the Whangaruru and Whangaroa branches was held recently in the Whangarei district. Through the efforts of Brother and Sister Walter Martin and other M.I.A. officers, the ball was a marked success. Especially praiseworthy was the absence of smoking and drinking about the premises during the evening.

Audrey H. Tanu was crowned Queen of the ball 'midst a lovely Hawaiian setting. The coronation proved to be the feature of the evening's entertainment.

* * * * *
AUCKLAND.—A social in the downtown Labour Club Rooms opened activities of the Auckland M.I.A. during the month

of February. Regular meetings are being held with a large attendance.

A social honouring Miss Iris Hunt, whose engagement was recently announced, was given February 14, by Sister Margaret Cooper. Announcement was also made of the engagement of Miss Annie Buchan to Vaughn Deak of England.

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CHRISTCHURCH.—An attractively arranged display of scenic views of Salt Lake City and Utah has been placed in a local downtown shop window under direction of Elder Lamont Toronto. The display has aroused a great deal of curiosity among passersby, and a printed notice inviting them to Sunday evening meetings has increased church attendance considerably.

Elder J. M. Bodell has been asked to coach the Papanui basketball club, and Elder Glen Rudd is coaching the New Zealand Air Force team at Wigram air-drome. The Elders are conducting a five-weeks' course in basketball at the Y.M.C.A. as a means of contacting and making new friends.

DEPARTURES AND TRANSFERS.—Honourable releases were given two Zion Elders upon their departure, February 6, for their homes in America.



Elder Browning

months.

Elder Woodrow Westenskow returns to his home in Le Grande, Oregon. He arrived as a Missionary January 18, 1937, and laboured in the Auckland and Wairau districts. He was one of the first



Elder Westenskow

Elders to pioneer basketball in New Zealand and gained many friends through his athletic contacts. His time was spent principally among the European people.

President Matthew Cowley announces the following transfers: Elder G. Homer Kirkham from the Waikato to Hauraki district; Elders T. Pearse Wheelright and Cleve R. Jones from the Hauraki district to the

Waikato district; Elder G. L. Rudd from Hawke's Bay to Christchurch, and Elders Delmont Beecher and Albert V. Stirling from Dunedin to Auckland.

Elder Beecher has been appointed president of the Auckland district to succeed Elder Browning.

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HAURAKI.—Tommy Ormsby and James Kohu have been set apart by Elder Claude D. Kirkland to labour as missionaries in the Poverty Bay district.

NEWS FROM THE FIELD

Elders T. P. Wheelwright and C. R. Jones were honoured at a farewell party in the Judea Hall prior to their transfer to the Waikato district. His worship the Mayor, L. R. Wilkinson, of Tauranga, participated in the festivities.

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POVERTY BAY—Missionary activities in the district have been increased with the arrival of four lady missionaries. They are Sisters Watene and Ormsby of the Hauraki district, and Sister Parou and Potae of the Tokomaru Bay district.

Under direction of these missionaries a well-planned programme was given by the Primary Association at the Muriwai Hui Pariha. Many members and friends were present at this conference to enjoy the fine spirit of the gathering and to hear messages from various speakers.

Under the leadership of Charley Pere,

the M.I.A. at the Muriwai branch has had an average attendance of 70 persons and is growing in membership. An M.I.A. is being organized in the Waituhi branch and promises to be very successful.

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OVERSEAS—Elder Lawrence G. Whitney, who sailed last September for his home in America, via the Suez Canal, has almost completed his scheduled journey. He last wrote from Marseilles, France, and expected to arrive home in March. He spent five weeks in Australia, two weeks touring India, and visited the principle cities and points of interest in Egypt, Italy and France. His journey thus far has been made without any mishaps, though he reports difficulty in passing through the border lines in European countries.

STATISTICS

BIRTHS.—To Mr. and Mrs. Peter Edwards a daughter was born, December 16, at Korongata.

To Ihaka Hori and Riria Nepia a daughter was born, November 26, at Ohaki, Rotorua.

To Mr. and Mrs. Pu Erueti a daughter was born, December 16, at Korongata.

To Mr. and Mrs. Wainohu a son was born December 30, at Hastings.

To Mr. and Mrs. Teiere Manga Tau a daughter was born, December 1, at Waihou.

To Mr. and Mrs. Te Matoe Wi Neera, a son was born December 16, at Porirua.

To Erekana Eriha and Mere Ponake, a son was born at Bridge Pa, Hastings.

To Rangi and Kuraotahu Namana, a daughter was born January 18, at Gisborne.

To Dan Williams and Metina Makea, a daughter was born September 15, at Hastings.

To Malele Purcell and Ka Ruru, a daughter was born November 2, at Ruahapia Heretaunga.

To Mr. and Mrs. Henry Cecil Domney, a daughter was born December 22, at Petone, Wellington.

* * * *

MARRIAGES—Hoani Hamene was married to Pirihiri Wi Neera, January 22, at Porirua, by Elder Owen W. Owens.

Talehu Horomona Maere was married to Ri Te Kaniwhai Carrington, January 19, at Hastings, by Elder Horace Hollingworth.

James Carroll Peakman was married to Olga Smith Whatiri, January 21, at Nuhaka, by Elder Ivor J. Price.

Wairarapa Hamon was married to Rawkaua Ngata, January 25, at Gisborne, by Elder Richard A. Lambert.

Francis Rei Paul Hamon was married to Elizabeth Takitimu, January 25, at Gisborne, by Elder Richard A. Lambert.

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BAPTISMS—Charles Pere, 35, of the Muriwai Branch, was baptised by Elder Richard A. Lambert.

Mona Ailsa McCammon, 21, of Christchurch, was baptised by Elder Lamont F. Toronto.

* * * *

DEATHS.—Ernest Richard Newcombe, 62, of the Auckland District, died December 19, after a lingering illness.

Raymond Smith, 1 month of the Nuhaka Branch, died of heart trouble. Thomas Winiana, 1 year, of the daughter of Brother and Sister Hete-Nuhaka Branch, died of pneumonia.

Teparu Smith, 54, of the Nuhaka Branch, died December 7, of heart trouble.

Namana Kamariera, 72, of the Ohaki Branch, died November 18, of cancer.

Teparu Karangaroa Mete died on December 27, of heart trouble.

Pohar Parae, of Porirua, died January 11 at the Wellington Hospital.

Waima Palmer, 14, a daughter of Brother Iraia and Sister Kauwhena Ngawaka Palmer, died January 13, at her home in Motairehe Bay, Great Barrier. She had been ill but a short time.

Maraea Andrew, 19-month-old raka Andrew of Awarua, died December 14, 1938.

Okewhare Parai, 16, of Porirua, died January 22, of spinal meningitis.

SUNDAY SCHOOL

PRELUDE

Arr. from SCHUBERT
by T. Y. C.

Allegretto.



SACRAMENT GEM

He lives, all glory to His name!
 He lives, my Saviour, still the same.
 O sweet the joy this sentence gives,
 "I know that my Redeemer lives!"

POSTLUDE



CONCERT RECITATION

"*Matthew, Chapter 4, Verse 10.*"

".....Thou shalt worship the Lord thy God, and Him only shalt thou serve."

KO TE KORERO O NGAKAU

"*Matiu te 4 o nga Upoko, te 10 o nga Rarangī.*"

".....Me koropiko koe ki te Ariki, ki tou Atua; me mahi ano ki a ia anake."

SINGING PRACTICE

"Do What Is Right" Page 118

KAI WHAKAHAERE O NGA HIMENE

"To Tatou Kainga" Page 71

SUNDAY SCHOOL NOTES:—

THERE are still many Sunday Schools throughout the Mission without lesson books. These books are now in stock at Mission Headquarters so please send in your orders immediately. Remember that you cannot fill in your quarterly report forms unless class leaders and members have lesson books. Be sure and fill in these regular reports at the end of each quarter. The first quarter ended in February; the second ends in May, the third in August, and the fourth in November. It is impossible for teachers to fill out these reports unless they keep roll books up to date.

Don't forget the Sunday School Sixpenny Funds and also the Assessment Fund. If your Sunday School does not appear in either column in last month's TE KARERE Sunday School report, be sure that you fulfil the necessary requirements so that it will appear in a later issue.

SUNDAY SCHOOL PRESIDENCY.

WEEKLY TALKS

FIRST SUNDAY

"WOLF! WOLF!"

A Shepherd-boy watched his flock day after day on the hills just outside a village. One day he thought that he would have a fine joke, and play a trick upon the simple country people; so he rushed towards the village, crying: "Wolf! wolf! There is a wolf among my lambs!"

Out rushed the folk, armed with weapons to drive the wolf away, but the Shepherd-boy only laughed at them for their pains. Time after time he did the same thing, bringing out the startled people with his cry of "Wolf!" and thinking it the finest jest in the world.

But one day a Wolf set upon his flock indeed, and began to devour one lamb after another. The terrified lad rushed once more towards the village, crying "Wolf! wolf!" and this time he was in earnest.

But the folk of the village said: "We know him by this time; he is at his old trick again. Let him cry 'Wolf!' as long as he likes; he only means to have a joke; never mind him."

So they paid no heed to the cries of the boy, and the Wolf devoured the whole of his flock, leaving not the smallest lamb alive.

The fable shows that those who speak falsehoods time after time must not expect to be believed when, once in a while they tell the truth.

SECOND SUNDAY

THE FATHER AND HIS TROUBLESOME SONS

A certain good Man had a family of sons who were very cross and quarrelsome; and nothing that their father said or did seemed to make them mend their ways. So at last one day he called them round him, and told them to bring him a large fagot.

"Now," said he, when it was brought, "take that fagot, my sons, all of you, one after the other, and see if you can break it."

The lads all tried to do so, but the fagot was too strong for them.

"Well," said their father, "now unbind it, take each piece of wood separately, and see what you can do."

Again they obeyed him, and this time they were able to snap each stick with ease, until all were soon in pieces.

"My children," said the father gravely, as he looked from the broken wood to his sons, "you are like that fagot. If you will bind yourselves to live in peace together, you will be able to withstand everything that men can do to you. But so long as you keep on quarrelling, and divide among yourselves, there is not one of you who will not be easily overcome."

THIRD SUNDAY

THE LION AND THE FOX

A certain Lion, the king of the great forest where he lived, had grown old and feeble, so that he was no longer able to go out and catch a meal for himself. So he pretended to be ill, and lay all day long in his den. He seemed so weak and harmless that a great many beasts of the forest went to visit him, whereupon he fell upon them and ate them up, like the cunning old rascal that he was.

One day a Fox strolled towards the den, and sat down at some distance from it.

"Why do you stay there, Fox?" said the old Lion. "Why don't you come into my house and ask me how I am, as a loving subject ought to do?"

"I am sorry your Majesty is sick," replied the Fox politely, but without moving from his place; "and I would come up to inquire about your health, only that I see so many beasts' footprints pointing into your Majesty's palace, whilst there is not one pointing out."

Wise men, whenever they see signs of danger, keep out of its way.

FOURTH SUNDAY

THE HIDDEN TREASURE

A well-to-do Farmer, who had gained everything he had by working hard and patiently all his life, was wishful that his sons should do the same, and thus follow in their father's ways. So when he felt that his end was near, he called them all round him, and said:

"My sons, before I leave you I want to tell you that there is a great treasure hidden in my vineyard; and after I am gone you must be sure to dig the vineyard over, when you will find it."

Soon after this the good Farmer died, and his sons set to work to dig all over the vineyard, expecting to find a pot of gold at least.

No gold was found, but the vineyard, being dug over so well, yielded that year the finest crop of grapes that ever was seen—a crop that made the Farmer's sons rich indeed. So they found wealth by means of hard work, which, after all, is man's greatest treasure.

MAHI KURA HAPATI:

KO TE KARAHE MAORI AKORANGA ME NGA KAWENATA

RATAPU TUATAHI—Akoranga 127.

Whakaaturanga: Akoranga me nga Kawenata 112.

1. He whakakitenga ki a Tamati B. Maehe.
 - (a) Mo tona ahua.
2. Ka hoatu tohu tohu ki a Tamati Maehe mo nga Apotoro Tekau ma Rua.
 - (a) Ko Tamati B. Maehe te tumuaki o te korama o nga apotoro i taua wa.
3. Mo nga mahi ma ratou.
4. Nga whakatupato me nga manaakitanga.

NGA PATAI:

1. He aha i kore ai te Ariki e ahuareki atu ki a Tamati Maehe?
2. No te aha hoki ia i manako atu ai ki a Tamati Maehe?
3. He aha te tikanga o tenei korero "rapakitia tou hope mauria he hu mo o waewae?"
4. He aha nga whakatupatoranga me nga oati mai ki te Tekau ma Rua.
5. He aha te turanga o Tamati B. Maehe.

RATAPU TUARUA—Akoranga 128.

Whakaaturanga: Akoranga me nga Kawenata 113.

1. He whakautu mo etahi patai no te 11 o nga upoko o Ihaia.
2. He whakautu hoki mo nga patai a Iraia Hikipi. Akona e te kai whakaako me te karahe katoa nga patai me nga whakautu e whakaturia nei i tenei wahanga.

RATAPU TUATORU—Akoranga 129.

Whakaaturanga: Akoranga me nga Kawenata 114.

1. He whakahau ki a Rawiri Patini kia whakatikatika i ona taonga kia noho rite hoki mo te haere ki tetahi mihana.
2. Te ahua mo te hunga e kore ana e maia e whakakahore ana i Te Ariki.

NGA PATAI:

1. He aha te turanga o Rawiri Patini?
2. Pehea nga whakahau ki a ia?
3. He aha i hoatu ai enei whakahau?
4. Pehea te ahua mo te hunga kaore e maia e whakakahore ana i te Ariki?

RATAPU TUAWHA—Akoranga 130.

Whakaaturanga: Akoranga me nga Kawenata 115.

1. He whakakitenga ki te Tumuakitanga Tuatahi me ona kaunihera te Tumuakitanga Pihopa me ona kaunihera ki te Hai kaunihera i Hiona me nga kaumatua katoa me nga mema katoa o te hahi.
2. He whakahau kia hangaia he temepara ki Wha Weta.
3. Te whakahau kia kaua e uru ki roto i te nama.

4. Te whakahau kia horo te hanga i Wha Weta me te huihui atu o nga Hunga Tapu ki reira.

NGA PATAI:

1. He aha te mea nui i whakaaturia mai i nga rarangi tuatahi o tenei wahanga?
2. He aha te whakahau mai mo Wha Weta.
3. Ko wai te mea kei a ia nga kii katoa e manakohia ana hoki e te Ariki?

BOOK OF MORMON SALES

A report of Book of Mormon sales in the various Mission districts during the month of January is listed as follows:

District	Sales	District	Sales
Auckland	11	Hauraki	1
Dunedin	7	Mahia	1
Poverty Bay	2	Waikato	1
Ngapuhi	2		
Hawke's Bay	1		
		Total	26

"LEST YE FORGET"

Mutual officers call your attention to the following Hui Tau competition instructions:—

1. Singers in the "Musical Festival" are to be clad in black and white; men, dark suit, white shirt, black tie; women, white dress or costume.



M.I.A. Award Cups

2. Tennis players to be in regular white tennis dress.

3. Dress and appearance will be considered by the judges when making their decisions in all contest numbers. Branch and Mission M.I.A. colours should be carried out in dress where possible.

4. A five-shilling entrance fee will be charged contestants in the wood-chopping competition.

5. An exhibition of the shot put, pole vault and broad jump will be given. All interested may participate. A baseball game also will be held.

QUEEN VOTES

30 votes awarded with each M.I.A. Membership ticket.

20 votes awarded with each TE KARERE subscription.

20 votes awarded with each Marae ticket purchased.

Remember that persons of any age may participate in those contests under the caption, "All Groups," but in the M'Men, Gleaners and Explorer-Junior Girl events, contestants must keep within age limit restrictions. They are Junior Girls and Explorers—12 to 16 years inclusive; M'Men and Gleaners—17 to 25 years inclusive, and Adults—25 years and over.

In the young people's "Rongo pai," the adults will be "nga pakeke" and the young people "nga tai tamariki."

MAHI WHAKAPAPA MO TE MARAMA O MAEHE

WIKI TUATAHI

1. Wharangi tuawha me tuhi ko te tamaiti matamua o te wharangi tuarua me he mea kua marena kia rite ano te tuhi ki te wharangi tuatahi, Ko te taurira te nei a whanau. Upoko 31, "Commissioned of God."

WIKI TUARUA

2. Wharangi tuarima me tuhi ko te tamaiti tuarua. Me nga wharangi o muri atu kia mene katoa nga tamariki te tuhi o te wharangi tuarua Ko tahi tonu te taurira. Upoko 32, "Priesthood Service."

WIKI TUATORU

3. Me whakaropu a whanau kia pera ano te mahi i te wharangi tuatahi te matua-tane me te matua-wahine, me a raua tamariki tutuki noa ki nga tipuna o runga waka. Upoko 33, "The Glory of God is Intelligence."

WIKI TUAWHA

4. Me he mea kaore ano kia oti nga ropu a-whanau te tuhi ki roto i te pukapuka Whakamaharatanga (Book of Remembrance) me haere tonu te mahi. Upoko 34, "The Law of Chastity."

NOTICE TO SECRETARIES.—Please send all records of Temple work which are in the hands of the District Presidencies to Teao Wirihana, Box 39, Hastings.

PRIMARY LESSONS

LESSON OUTLINE

FIRST WEEK: First half—Lesson "The Laws of the Lord."
Second half—Hui Tau handwork.
SECOND WEEK: First half—Lesson "The Great Drought."
Second half—Hui Tau handwork.
THIRD WEEK: First half—Lesson "God's House."
Second half—Hui Tau handwork.
FOURTH WEEK: First half—Lesson "A Sacred Promise."
Second half—Hui Tau handwork.

MEMORY GEM

"Little deeds of faith and love,
Build for us a home above."

TO THE FATHERS:—

There are little eyes upon you, and they're watching night and day;
There are little ears that quickly take in every word you say;
There are little hands all eager to do everything you do,
And a little boy who's dreaming of the day he'll be like you.

You're the little fellow's idol, you're the wisest of the wise;
In his little mind about you no suspicions ever rise;
He believes in you devoutly, holds that all you say and do
He will say and do in your way when he's grown up just like you

There's a wide-eyed little fellow who believes you're always right,
 And his ears are always open and he watches day and night.
 You are setting an example every day in all you do
 For the little boy who's waiting to grow up to be like you.

—The British Temperance League.

FIRST WEEK—ALL GROUPS

TEXT OF LESSON.—"Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

POINT OF CONTACT.—What are some of the rules of day school? What are some of the rules of Sunday School? How many of you try hard to obey them? Men made these rules. There are some rules, or commandments made by our Heavenly Father.

DISCUSS THE TEN COMMANDMENTS.

THE LAWS OF THE LORD

After the children of Israel had left Egypt they came to a place called Mount Sinai, and when they had assembled together, the Lord spoke to their leader, Moses, and told him that if the children of Israel would serve Him and keep His commandments, He would bless them above every other people. He told them that on a certain day He would come down to the mountain in a cloud and speak to the people and they would hear His voice, but only Moses would be permitted to see His face and talk with Him. The reason the people could not see the Lord was because they were not worthy. We are told in the scriptures that only the pure in heart shall see God. The people were commanded to wash their clothing and to cleanse themselves thoroughly. Then on the day appointed, they would be permitted to gather at the foot of the mountain to see the wonderful things predicted and to hear the voice of God.

When the day came and they had all assembled at the foot of the mountain, a terrible peal of thunder shook the earth, lightning flashed and on looking heavenward they saw a thick cloud of smoke descend from Heaven and envelope the mountain peaks. The Lord was in the midst of the cloud, but the people were not permitted to see Him. He called to Moses and the people heard His voice. Then Moses and his brother Aaron went up the mountain to the Lord. When they came down some time later, Moses held in his hands two large flat rocks and on them were written the ten commandments, and when the people kept these commandments, they were greatly blessed of the Lord, but when they failed to keep them, they did not prosper.

APPLICATION.—Sometimes the Lord gives commandments to His servants in these days. Who is the President of our Church? He is the man who tells us what the Lord wants us to do. What would you do if you learned of commandments the Lord has given in this day and age?

SECOND WEEK

TEXT OF LESSON.—"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

POINT OF CONTACT.—Have you ever thought of what would happen if no rain fell during the spring or summer, or during the whole year? What would become of the crops the farmers have planted, of the trees which furnish us with fruit, of the grass and flowers that make the earth so beautiful? I wonder if we always remember that it is God, who, in His love for us, sends the rain and the sunshine to make grow those things which provide us with food, clothing and happiness?

To-day's lesson is about a people who did not feel grateful to Heavenly Father for such or any blessings, the necessity of their being taught a lesson, and how God taught the lesson.

THE GREAT DROUGHT

After King Solomon's death, the kingdom was divided and two kings reigned over the people. These kings forgot the Lord and both kings and people turned aside into wickedness. But our Heavenly Father was merciful unto them, even in their sin, and sent His Prophet to warn them of the sorrows that should come upon them if they did not repent. But in spite of this warning, the kings and the people continued in their wicked ways, so that the Lord became greatly displeased with them.

It was from the true God that they received so many blessings. He had blessed them with health and strength and food and clothing and many other good things. Now, they had turned away from Him, and were worshipping a false God.

How was He to bring them back to the true faith? He decided to let a famine come upon the earth to humble them. He told Elijah the Prophet to go to the king and tell him that for three years no rain would fall upon the earth. Without rain, the crops would not grow and the people would suffer with hunger. Then perhaps they would repent and worship the true God who had made the heavens and earth and all that in them are.

Elijah did as the Lord commanded him. He told the king about the great famine that was coming, but the king did not believe him. So the famine came just as Elijah had said. The crops did not grow and at the end of the three years the people were very humble, so the Lord sent Elijah to them again and he succeeded in getting them to turn from their evil ways. Then the Lord blessed them as he had never blessed them before, and they worshipped Him and gave thanks and praise to Him for His blessings.

APPLICATION.—Who is the giver of all blessings we receive? How should we show our gratitude to Him?

THIRD WEEK

TEXT OF LESSON.—"My House shall be called a House of Worship."

POINT OF CONTACT.—Why do we go to our Chapel on Sunday morning? To whom does it belong? What other places of worship do we have? Which is the most sacred of all?

GOD'S HOUSE

A long, long, time ago when David and Solomon lived upon the earth, the Lord wanted the people to have a Temple. David wanted to build it, but the Lord was not willing that he should do it. He told David that He wanted his son, Solomon to build the Temple. The Lord told David just how and where the Temple was to be built, and when David

was ready to die, he called Solomon to him and told him just what the Lord wanted him to do. Even though David was not going to build the Temple, he made ready many stones with which to build it.

Soon after the death of David, Solomon began the great work of building the Temple. It cost a great deal of money and took many, many men to build it. Every stone of which it was built was made into its proper shape before it was taken into its place in the Temple. The sound of a hammer or an axe was not heard in the Temple all the time it was being built. The workmen went to the forest known as Lebanon to get timber. There were 10,000 men constantly employed in these forests. They worked one month and then returned to their homes for two months, while others took their places. The Lebanons were one hundred and fifty-two miles north-east of Jerusalem. The workmen hauled the timbers thirty or forty miles to the Mediterranean Sea; took them in rafts to Joppa; thence over good roads through the valley of Sharon and up through the mountains of Judea to their destination.

The Israelites were agricultural people and exchanged raw materials for finished products and timber of Lebanon. All the interior of the Temple was covered with wood. This wood was carved and then covered with gold. The floors and doors and inside of the great porch were all covered with pure gold. A beautiful crimson and purple curtain was hung between two of the main rooms. In different parts of one of these rooms King Solomon put precious stones, to make the place more beautiful.

When the Temple was finished, Solomon called all the people of Israel to Jerusalem, that they might see the beautiful Temple. The Ten Commandments which had been written on tablets of stone, had been kept all this time and now that the Temple of the Lord was completed, the tablets were taken there.

Solomon assembled all the Elders of Israel, the heads of Tribes and others, instructing them to bring up the Ark of the Covenant. They brought not only the Ark, but all the holy vessels that were in the tabernacle, and deposited them in the Temple. "It came ever to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord." Then a great cloud filled the house and this was a mark of the approval of the Lord. Then Solomon arose and all the congregation stood, while Solomon told them of God's promises and goodness to them. Then, kneeling, he spread his hands towards heaven and offered a beautiful dedicatory prayer, asking for God's mercies towards His people.

The Mormon people have built many very beautiful Temples throughout the United States, and the structure and interiors of these Temples are very beautiful.

There is a little girl in Salt Lake City who was once very ill. The doctors who went to see her said that she would never be well again, but her parents, who were good Latter-day Saints, took her to the Temple and she was baptised and blessed there and now she is well. She is very happy and knows that our Heavenly Father made her strong again. When you girls and boys grow big, if you are good, you will go to the Temple too.

APPLICATION.—How many of you would like to go to the Temple? How can we show that we reverence other places of worship? How should we care for the furniture? The walls? What should all boys do before entering? If it is muddy, what should we all do? How should we conduct ourselves after entering?

FOURTH WEEK

"A SACRED PROMISE"

TEXT OF LESSON.—"Of all that Thou shalt give me, I will surely give one-tenth unto Thee."

POINT OF CONTACT.—Talk with the children about the joy that comes from giving. Illustrate with an incident, or let one of the children do it. Also develop the idea of a gift being a much stronger expression of gratitude than a mere verbal thanking. Then ask the children—"If I gave you ten very beautiful flowers, would you be willing to give me back one."

A SACRED PROMISE

One day Isaac took his son Jacob out for a walk. They sat down in the shade of a tree and the father said, "My son, I want to speak to you about a very important matter. I want you to get a good wife, a woman who believes in God and who keeps His commandments. And I know where you can get such a wife."

Jacob told his father that he would do just as he wished and that made Isaac feel very happy. Isaac then told his son that he wanted him to go to the place where his mother's brother lived, and that there he would find a good and faithful wife.

A few days later the young man set out for the home of his uncle. We do not know just how far it was, but it was quite a long distance.

Jacob travelled all day. When evening came he was still on the desert. He was tired so he decided to camp for the night. He washed the dust from his face and his hands and then he knelt down and offered up his evening prayer to God. When he had finished his supper, he selected a place to sleep and despite the discomfort of his surroundings, he slept and while asleep he had a wonderful dream. He saw in his dream, a ladder reaching from heaven to earth. On the ladder he saw angels. Some of them were going up to heaven and some were coming down. As Jacob looked up to the top of the ladder to his delight he saw God. The Lord spoke to Jacob and told him that He, God, was the God of his fathers, Abraham and Isaac and that He would give unto him all the land in that place. He told Jacob He would bless him with many children and that they would spread about the east and the west, the north and the south. The Lord also promised Jacob that He would be with him wherever he went, and that He would bring him again to that land.

When Jacob awoke, he felt so very happy that he shed tears of joy, and kneeling down, there in the desert, he thanked his Heavenly Father for the dream and for the precious promises that had been given unto him.

Then he took the stone on which he had slept and made an altar to the Lord, and pouring oil on it, he made a covenant with the Lord, saying, "Of all that thou shalt give me, I will surely give the tenth unto thee." This is the law of tithing that all faithful Latter-day Saints observe to-day.

APPLICATION.—Would you be willing to do as Jacob did? What do we call this giving? If you should earn ten shillings, what would you pay to the Lord. Where would you pay it?

TE KARERE

Established in 1907.

Wahanga 33

Aperira 1939

Nama 4

Matthew Cowley	Tumuaki Mhana
Don. L. Cotterell	Etita
Milton Baumgartner	Euta Awina
Eru T. Kupa	Kaiwhakamaori
Waimate Anaru	Kaiwhakamaori

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

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by THE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

Address Correspondence, Box 72, Auckland, C.1, New Zealand.

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"The Sacred Grove"

NEAR Palmyra, New York, is a beautiful woodland grove. Here, in the early spring of 1820, the boy, Joseph Smith, went to pray that he might know which of all the Churches in the world was the true church of Jesus Christ. Printed on page 115 is the story of this experience and his "first vision." A photograph of this sacred grove appears as this month's cover picture.

KUA KITE ANO TE TANGATA I TE MATUA ME TE TAMA I ENEI RA NA WAIMATE ANARU

(Ko Te Roanga Atu)

KEI tetahi atu anahera ko te mau mai i te Rongo pai ki wae-nganui i nga Iwi katoa e noho ana i runga i te maia o te whenua nei. Ko tetahi atu anahera kei a ia te mana hei here i a Hatana. Otira ma koutou ano e korero i nga Karaipiture ka kite tonu koutou kei roto nga maramatanga he nui noa atu. Ara kua waihotia e te Atua ana mahi nunui mo enei ra whakamutunga. Kua whakakitea mai e te Atua tana pai, e ngaro ra, tana hoki i ahuarika ai tana i whakatakoto ai i mua i roto i a ia mo te tikanga ina rite nga wa kia huihuia nga me katoa i roto i a te Karaiti; nga mea i te Rangi me nga mea ano i te whenua i roto ano i a Ia? Epeha 1: 9-10. E ki ana a Pita ko tenei hoki ia te wa whakariterite i roto i tenei whakatupuranga. E ki nei, "Na ka tonoa e ia a Ihu Karaiti i kauwhautia nei ki a koutou i mua na ka takoto nei te tikanga kia noho ia ki te Rangi kia tae mai ra ano nga wa o te whakahokinga mai o nga mea katoa; o ta te Atua i korerotia e nga mangai o nga poropiti tapu katoa o te timatanga iho ra ano o te ao."

Me pehea e ahei ai te tangata ngakau maori, tangata ngoikore ranei ki te whakatu, whakarite, whakahaere, whiriwhiri, whakatakoto tikanga ranei i ana mea nunui, miharo hoki ki te kore ia e whakahaua mai, e whakamaramatia mai ranei, e whakakitea mai ranei e te Atua? E kaha ana tatou te ki, e kore rawa te tangata e ahei ana ki te kahore te Atua e noho tata ki a ia hei whakamarama, hei whakatikatika, hei korero, hei tohu tohu, me te whakakite ano hoki i ana whakaaro puku ki ana pononga ki nga poropiti; ara ki te tangata e pai ai te Atua.

Ma te whai mana anake i te Atua i te Matua Ora Tonu ka tu te tangata hei poropiti, hei kai whakarite i ta te Atua i whakahau mai ai, e whakaaro mai ai ranei ki nga tamariki a te tangata. Kia mahara tonu tatou ki tenei kupu. "E kore te ariki e mahi noa i tetahi mahi, engari ka whakakitea e ia ana whakaaro puku ki ana pononga ki nga poropiti." Whai hoki mo enei wa o muri nei. Kahore ano kia mahi noa iho, whakatu noa iho ranei i te Hahi O Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei. Engari kua penci te ahua; i puta mai te Matua raua ko te Tama ki tetahi tamaiti, ka ki atu ki a ia kia kua ia e uru atu ki tetahi karakia hei runga i te mata o te ao nei. No te mea kua kotiti ke ratou katoa, (ahakoa i ki ake ratou kua mutu noa ake te homai i nga whakakitenga. Kua mutu hoki te whai tikanga ki nga poropiti ratou ko nga apotero. Kua kore e hiahia ki era atu mea e tika nei kia kite i roto i te hahi

pono o te Karaiti.) Na tenei tu ahua o ratou ka ki mai te Ariki kia kauaka te tamaiti nei e uru, engari me tatari ia ki te wa e whakakitea mai ai te mea tika, ko reira ia mohio ai ki te Rongo Pai mau tonu o te Ariki o Ihu Karaiti. Titiro tatou, ko te timatatanga tenei o te whakaturanga whakamutunga. Kei roto nei i tenei whakaturanga he take nui i tika ai kia kite ai i nga poropiti, i nga apotoro, i nga kitenga, i nga minitanga anaheratanga, nga homaitanga me nga tohu. Otira nga mea katoa i kitea ai i mua. Ara i te wa i whakaturia e te Karaiti tana hahi ka ki i reira tera e puta mai te takanga atu o te Rongo Pai. A kia rite ra ano te wa ka whakahokia mai ano te Rongo Pai ki te ao nei.

No reira ka kite tatou i te timatanga o tenei mahi nui a te ariki e tika ana. I muri i te korerotanga o te Matua raua ko te Tama ka hoki atu Raua ki te Rangi. Kahore i roa ka rere mai tetahi anahera, ka mea ia ki te tamaiti, "Kua tae mai te wa e whakaaohia ai nga inoi e te Atua, a ka whakahokia mai te Rongo Pai hei whakaoranga mo nga tangata katoa." Ka haere atu tera, a ka hoki mai ano ia, a i tae ki te wha o nga taenga mai o te anahera ki taua tamaiti. I muri i taua wa ka noho tonu taua tamaiti i raro i nga whakahaunga a taua Anahera ia tau ia tau, taea noatia te tau 1827, katahi ka homai e taua anahera nga papa koura ki taua tamaiti ki a Hohepa Mete. Ka whakahaua me te whakaturanga hoki i te tamaiti kia kaha tonu ia ki te tiaki i aua papa kei ngaro, kei whakakino ranei. I muri mai ka tae mai a Hoani Kai-Iriiri ka hoatu i te Tohungatanga o Arona ki te tamaiti nei. I muri iho ka tae mai a Pita, a Hemi, a Hoani, ka hoatu e ratou te Tohungatanga o Merekehereke ki taua tamaiti ra ano.

Kahore i roa ka puta mai te poropiti a Mohi ka hoatu nga ki mo te kohikohinga o Iharaira. I muri i a ia ka puta mai te poropiti a Iraia ka hoatu e ia nga ki me te mana hei whakatahuri i nga ngakau o nga matua ki nga tamariki, me nga tamariki ki nga matua. E whiwhi tonu ana a Hohepa Mete ki nga whakakitenga, ara e whakakite tonu ana te Atua i ana whakaaro puku ki tana pononga ki te tamaiti nei; hei mea e ahei ai ia ki te whakarite i nga mea katoa e tika nei mo te huihuinga o te katoa ki roto o te whakaturanga whakamutunga. Kati kei te he ake mai te ao, e whakahawe ana hoki mo nga korero kua kiia ake nei. E ki ana ratou ka nui te he, ka nui te kuwaretanga o nga mema o tenei Hahi i te mea kahore e tokomaha ana nga tangata o te ao e whai whakapono ana, ara he poropiti tika a Hohepa Mete. Kati.

Ki te kahore e tika enei whakaaturanga. Ki te kore hoki e kite i tetahi kupu tautoko i enei mea i roto i nga Karaiti, he aha te korero mai ai ratou me te homai hoki ratou i ta ratou hei whakahore atu i enei mea e ki nei nga Hunga Tapu kua whakaturia mai e te Atua, e ta Kai Whakaora, e nga anahera tapu ratou ko nga poropiti ano hoki.

E hara i te mea kahore ano kia whakamatautauria e nga tangata o te ao kia whakakahoretia atu nga mea o tenei Hahi i waenganui i a ratou. Engari kahore ratou e kaha ki te turaki i ta te Atua mahi. Kati.

Kei whakaaroaro etahi tangata, minita ranei he korero whakamanamana tenei naku. E hara i te pena. Ko te take e kaha ana ahau te ki ake e hara rawa tenei i te mahi na te tangata, engari na te Atua tonu tenei mahi; a e rite ana ia ki te mea i korerotia ai e Raniera Poropiti, "Ka whakaturia e te Atua tetahi rangatiratanga ka tu tonu ake ake ake." No reira, e nga hoa aroha katoa, e hara tenei i te whakamanamana, engari he tino whakaaturanga ki te ao, kua korero mai ano te Atua ki ana tamariki i te ao nei, a kua whiri-whiria etahi hei poropiti, kua rere mai nga anahera tapu i te Rangi, kua whakahokia hou ia mai te Rongo Pai mau tonu o Ihu Karaiti; a ko nga tangata e whakapono ana, e tango mai ana, ka whiwhi ratou ki te whakaoranga a te Karaiti ki roto ki te rangatiratanga o te Rangi. Hoi, kia kaha nga kai whakamarama i enei take kia uru mai ki te whakaoranga a te Kai Hoko o te ao katoa.

HE MATENGA

TENA ra koe e Te Karere. Mau e kawe atu tenei panuitanga ki nga marae katoa e tae ai koe. I te 12 o nga ra o Hanuere kua pahure ake nei i mate ai a Hemi Hohaia o te peka o Matauri Pei, takiwa o Pei Whairangi.

Ko Rangi Hoko te wahine o tenei tangata kaha i roto i te Rongo Pai o to tatou Matua i te Rangi. E toru ana tamariki tane, e wha nga kotiro.

Tini rawa nga tangata i eke mai nei ki tona tangi. I haere mai enei manuhiri i Rotorua, Maketu, Putaruru, Roto Hiti, me era atu wahi tawhiti. E 45 ona tau ina i hoki atu ki tona Kai Hanga. To matou nei mohio he tangata pai, he tangata tika a Hemi, i roto i te Hahi o te Karaiti. Heoi ano.—*Elder Robert L. Simpson.*

HE MARENATANGA

ITU tetahi marenatanga nui ki Whangaruru, i roto i te takiwa o Whangarei i te 29 o nga ra o Hanuere. Ko te ingoa o te taane, ko Dave Harema, tama a Whango Harema no Omanaia, Hokianga. Ko te ingoa o te wahine, ko Ani Pita, te kotiro a Wiremu Pita. E rua tekau nga tau o te taane, tekau ma whitu nga tau o te wahine.

I tu tenei marenatanga ki te marae, Waitao, ki waho i te whare, na Elder Rulon N. Smith i whakarite.

Tino tini nga tangata i tae mai, nuku atu i te toru rau. E tata ana ki te whitu tekau i haere mai i te Hokianga, ara, te iwi o te Taane.

Tino pai, tini hoki, nga mihi, nga haka me nga waiata Maori.

I mua i te marenatanga i iriiria a Dave Harema e Elder Smith, nana nei hoki i whakapa i a ia. He tino tangata pai a Dave Harema. Ma te Atua ia me tona wahine e manaaki i roto i ta raua marenatanga.

KO NGA APIHA O TE HAHĪ

Na Elder Rulon N. Smith

KO te hahi o te Karaiti he mea hanga na te Kai-whakaora ki waenganui i nga tangata i a Ia i te ao nei. Tetahi wahi ona he apiha, he mema tetahi wahi, kei a ratou nei he mahi wairua, me te mana tapu, he mea homai na te Atua, Na reira i rere ke ai te hahi o te Karaiti i era atu hahi katoa; ki te uru tetahi ki roto me tango e ia te rongo pai, me whakarite ano hoki ona tikanga.



Rulon N. Smith

Me pehea te whakatu o te hahi o te Karaiti i mua? Na, i tu a Ihu he upoko, he poropiti, matakite ano hoki mo te Hahi. I raro i a Ia ko nga apotero tekau ma rua. Nga whitu tekau, nga hepara, nga kai-whakaako me era atu.

Na, me titiro tatou ki te painga o tenei whakaritenga. Ko te upoko o Tona hahi he poropiti, he matakite ia ano hoki, no te mea i mea mai te Ariki, "Ki te kahore he whakakitenga ka he te iwi." (Whakatauki, 29:18.) Na reira i tu ai te matakite hei kai-arahi mo te Hahi. Kei a ia te mana hei whakakite i nga mea e puta mai ana ki te iwi. Ka whaka kitea nga mea ki a ia, a, mana e korero atu ki te Hunga Tapu.

E mea ana ano hoki nga Karaipiture, kei te toru o nga upoko o Amoho, "He pono e kore te ariki a Ihowa e mahi noa iho i tetahi mea, engari ka whakakitea e ia tona whakaaro puku ki ana pononga, ki nga poropiti." Ko ia nei te take i tika ai kia whai-poropiti ki roto ki te hahi, hei whakaatu i nga whakakitenga a te Atua. Kei nga kingitanga ia o te ao ki te kore he poropiti ki roto ki a ratou hahi, tika tonu ki a ratou. (Kei te 29 o nga Whakatauki, te 18 o nga rarangi.)

I whakaturia e te Karaiti he apotero i mua, tekau ma rua. Kei a Ruka, te ono o nga upoko, te 13 o nga rarangi, tenei korero: ". . . a kotahi tekau ma rua o ratou ana i whiriwhiri ai a huaina ana e Ia hei apotero."

Na, i muri i te aranga ake i te hunga mate, i puta a Ihu ki nga apotero tekau ma tahi, kua mate hoki a Hura 'a ka mea ki a ratou, haere koutou ki te ao katoa, kauwhautia te rongo pai ki nga tangata katoa.

"Na i muri iho i enei mea ka whakaritea ano hoki e te ariki etahi atu e whiu tekau, a tonoa ana ratou takirua, takirua ki mua i tana aroaro, ki nga pa katoa ki nga wahi meake nei ia haere ki reira." (Ruka, 10:1.)

Kua kite tatou kua whakaritea nga apotero me nga whitu tekau hei kaikauwhau i te Rongo Pai. Me he mea ka titiro tatou

ki nga Karaipiture ka kite tatou i era atu apiha o te Hahi. E penei ana te korero a Paora ki nga Epeha, kei te 4 o nga upoko te 11, tae atu ki te 15 o nga rarangi, "a homai ana e ia ko etahi, hei apotero; ko etahi, hei hepara hei kaiwhakaako.

"Kia tino rite ai te Hunga Tapu, he mea mo te mahi minita, hei hanga i te whare. ara. i te tinana o te Karaiti.

"Kia tae katoa ra ano tatou ki te kotahitanga o te whakapono, o te matauranga hoki ki te Tama a te Atua, ki te tino tangata, ki te mehua o te tino kaumatuatanga e tutuki ai ki to te Karaiti:

"Kia mutu ai to tatou tamarikitanga. Kei akina kei kahaki-hakina e nga hau katoa o te whakaako, he maminga na te tangata, he tinihanga e mahia ai te whakapohehe:"

"Kia korero pono i runga i te aroha, kia neke ake tatou ki roto ki a ia i nga mea katoa, ko te upoko nei ia ko te Karaiti:"

"Nona nei te tinana katoa, he mea whakapiri marie, he mea ata hono e meatanga a nga hononga katoa, whakarite rawa ki te nui o te mahinga o ia wahi o ia wahi, e mea ana i te tinana kia neke ake, hei whare e hanga ana i a ia i runga i te aroha."

Kaati. Kua mohio tatou ki te ahuatanga o te hahi o te Karaiti, ki ona apiha me a ratou nei mahi, kua mohio hoki tatou ki te take i pera ai te whakaritenga me nga mahi.

Na, aiane i me ropu tatou i taua chahi, kei a ia nei enei mea katoa. E tika ana hoki, me whai te Hahi o te Karaiti i enei mea, no te mea i kii mai a Ihu he mahi nui ma nga wahi katoa. Ahakoa ka titiro noa tatou ki nga hahi katoa e kiia nei he Karaitiana, e kore tatou e kite i te hahi kua whakaritea kia rite pu ki tera o te Karaiti. Tera pea, e mea ana ratou kua tae ke ratou ki te rite o te Hunga Tapu me "te kotahitanga o te whakapono, o te matauranga hoki ki te Tama a te Atua. Erangi, ki taku mohio, kahore ano ratou kia tae ki tenei ahuatanga. E tautohe ana nga hahi tetahi ki tetahi mo runga i nga tikanga o te Rongo Pai, ae, e tautohetohe ana nga minita o te hahi kotahi tetahi ki tetahi. E mahi tonu ana te ao i runga i te he, na reira e kore e taea ke kii kahore he tikanga mo enei wahi katoa o te hahi.

I te mea kua mea mai te ariki, "Ki te kahore he whakakitenga ka he te iwi," me pehea nga iwi e mohio ki te he ki te tika me he kore a ratou matakite. Me pehea hoki ratou e mohio ki nga mahi a te Ariki, me he kore a ratou nei poropiti. I te mea hoki, kahore a ratou apiha kia rite ki era o te hahi o te Karaiti, "me pehea ta ratou karanga ki a ia, ki te kahore i whakapono ki a ia? me pehea ta ratou whakapono ki a ia, ki te kahore i rongo ki a ia? Me pehea hoki e rongo ai, ki te kahore he kai kauwhau?"

"Me pehea hoki i kauwhau ai, ki te kahore e tonoa? Ko te mea hoki ia i tuhituhia, ano te ataahua o nga wacwae o nga kai kauwhau o te maunga rongo, e kauwhau ana i nga mea pai." (Roma 10:14, 15.)

Kaati, e hoa ma, me titiro tatou ki te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri nei, ara ki tona whakaritenga.

Ko te upoko o te hahi he poropiti, matakite ano hoki, ko tona ingoa ko Heber J. Grant, kei raro i a ia nga apotoro tekau ma rua, me nga whitu tekau, nga hepara, nga kaiwhakaako me era atu.

Na, ko te poropiti tuatahi i enei ra o muri nei, ko Hohepa Mete, na te Atua nei ia i whiriwhiri ai. E kore e taea e te tangata te tango i a ia ano i nga turanga o te Hahi, engari ka karangatia ia e te Atua "i runga i te poropititanga me te whakapakanga ringaringa" (Hiperu 5:4).

Kua oti te homai ki a Hohepa Mete te Tohungatanga nui a Mereki-hereke, me nga kii o taua Tohungatanga, me nga kii o nga mahi katoa o te Rongo Pai. Na te Atua, na nga anahera ano hoki i homai enei kii ki a ia. Na, ma runga i nga whakakitenga i whakakitea mai nei ki a ia i hanga e ia te Hahi o te Karaiti kia rite pu ki te Hahi o Ihu Karaiti o mua. Kua oti te homai ki a ia te raneatanga o te Rongo Pai mau tonu. (Whakakitenga 14:6, 7.)

Kua whakaturia "e te Atua o te rangi he kingitanga e kore e ngaro—ko ia ano ka tu tonu a ake ake." Ko ia nei te kohatu i "tapahi mai nei i roto i te maunga, kahore hoki he ringaringa." (Raniera 2:44, 45.) Ka takai mai te kohatu kia kii te ao katoa i a ia.

E kore te kingitanga o te Atua e ngaro, no te mea tino tika tona whakaritenga. Kei a ia he poropiti, kei a ia nga whakakitenga, kei a ia nga hepara, me nga kai whakaako hei arahi i te iwi o tona kingitanga, kei a ia ano hoki te mea nui rawa, ara te Wairua o te Atua.

Kua heke iho mai nga kii me nga mana i a Hohepa Mete ma roto i ia poropiti tae noa mai ki a Heber J. Grant te poropiti o enei ra. Kua poropiti ano nga pononga a te Atua, i timata i a Hohepa Mete tae noa mai ki a Tumuaki Grant, a, e poropiti ana a ia, a ka poropiti tonu nga pononga a te Atua tae noa atu ki te mutunga o te ao. Kua puta mai hoki nga whakakitenga a te Atua ki a Hohepa Mete, e puta mai ana nga whakakitenga ki a Tumuaki Heber J. Grant, a ka puta tonu mai nga whakakitenga tae noa atu ki te mutunga o te ao. E kore te Atua e rere ke.

Kaati, ko nga apiha katoa o tenei hahi, ahakoa he mea nui tona karangatanga, he mea iti rawa ranei, kua whiriwhiria ratou e te Atua i runga i te poropititanga me te whakapakanga ringaringa."

Na reira, te mahi mo tatou katoa, me tautoko tatou i nga apiha o te Hahi, awhina hoki i nga mahi. Kua tatou e tautohetohe ki enei pononga a te Atua. Me whakarongo tatou ki a ratou kupu tohutohu, ki a ratou poropititanga ano hoki a me whakarite i a ratou kupu katoa. Me penei, katahi ka tino ahua-reka mai te Atua, ka tino pai to tatou noho ki runga i tenei whenua.

Kia hari, e Ihairaira, kua whakahokia a tatou poropiti ki a tatou, kua torona ano te ringaringa a te Atua o Ihairaira ki te atawhai i tona iwi whiriwhiri.

KO TE RANGIKAWEA PURIRI

Na Miraki Kamau

KO tenei kaumatua e mohiotia ana i roto o Heretaunga katoa nei. He toa tenei tangata, he kaha hoki ki nga mahi katoa. Ko ia tetahi i uru ki te taha kawanatanga i te whawhai ki a te Kooti. Ko ia anake te morehu o aua kaumatua i roto i taua whawhai e ora nei.

No te tau 1850 ka whanau tenei kaumatua ki Ahuriri, Nepia, Hawke's Bay. Ko tona ingoa i taua taima ko Hone Puriri. No



Rangikaweia Puriri

te tau 1884 ka tae mai te Hahi o Ihu Karaiti. Ka iriiria ki roto ki te Hahi ki Pakohai. Ko te ingoa o te Kaumatua nana ia i iriiri ko Elder I. N. Hinckly. I konei ka tapaina tona ingoa ko te Rangikaweia Puriri. No te tau Oketopa 3, 1886, ka whakaritea ia hei Kaumatua i roto i te Tohungatanga tapu o Merikihereke. Te ingoa o te Kaumatua nana ia i whakamana ki taua turanga ko Elder A. Aldrech. He Kaumatua tino kaha tenei i roto i te Hahi; ko ia tonu tetahi o nga kai tautoko o tenei hahi. Tona turanga i roto i tenei Peka a Korongata i noho ia hei kaumikera tuatahi ki a Nikera Tekoro i roto i tenei peka mo tetahi taima roa tonu. I te matenga o Nikere Tekoro ka tu ko ia te Timuaki o te Peka o Korongata. Ko tona hoa wahine te timuaki o te Hui Atawhai. A i noho tonu ia i roto i te tapu i te pupuri pono i nga ture katoa o te Hahi. No te tau 1930 ka whakawhiti raua ko tona

hoa wahine ki te whare tapu ara ki te Temepara i Hawaiki. He tino tauira tenei kaumatua ki nga Hunga Tapu o tenei Peka o Korongata; me tona whanau katoa. Me ki ake kua nuku atu i te 200 nga Kaumatua e tae mai ana ki Nui Tironei nei, kauwhau ai i te Rongo pai e mohio ana ki tenei koroua.

Mo te toa o tenei kaumatua; i te tau 1870 ka patua e tenei kaumatua tetahi taniwha, he mako, i te one i Paparewa, Waimarama. Kei te mohio nga tangata o taua taima ki te toa o tenei karoua. Ko au ko tona-iraimutu i mohio ki nga korero o te patunga i tenei taniwha. Ko te kaupapa he whakaranga he aitua. Ka mate te taniwha nei katahi ka tapatapahia; wehe ke tena wahi wehe ke tena wahi o te tinana. Ka tae ki te upoko o te taniwha nei ka tapahia ka mauria atu ki ko atu i te tinana; ka pekepeke haere mai ka hono ano ki tona tinana. E toru katoa nga taima i penei ai taua upoko

katahi ana ka mohiotia he taniwha. Te korero whakamutunga mo te upoko o taua taniwha i ngaro noa iho; kaore i mohiotia i haere ki whea, engari te tinana i mahue iho. Kati te korero mo te upoko o te taniwha. Ko te tamaiti a te Rangikaweia, ara kei roto atu o Waimarama kei te Apiti kei reira ratou ko ona tipuna whangai e noho ana i te taha ki Kairakau tata tonu ki te moana. Ka mate atu nei te taniwha nei i Paparua. Ka ngaro te tamaiti nei raua ko tona kuri, ka roa ka timata te karangaranga a nga tipuna ki ta raua mokopuna e Ua e Ua e ta, hoki mai, kei whea koe? Hoki mai ki te kai mau; kua maoa o taewa. I konei ka rangona te pahu a te kuri kei tawhiti; ka timata te rapa a nga koroua nei. No te haora o te tina i mohio ai nga kaumatua nei kua kore ta raua mokopuna. Ka tae te korero ki nga tangata katoa kua ngaro taua tamaiti. E rua wiki e ngaro ana ka puta mai tona kuri; ko tona rangatira i ngaro tonu atu. I a ia e ngaro atu, na haere ana nga tangata katoa, pakeha, maori, kore rawa i kitea, kaore he maaka takahanga waewae ranei. No reira ra i kiia ai he toa.

Inaianei kei te eke hoiho tonu; kaore he tera, kaore he paraire. Kei te mahi tonu, ngaki kai me te u tonu ki nga mahi o te Hahi.

He koroua tino kaha tenei i roto i te Rongo pai. Ko tona hinengaro tenei-e whakaatu ana ia ki te ao, ae Hunga Tapu, hunga waho, ko te Hahi pono tenei o Ihu Karaiti o te Hunga Tapu o nga ra o muri nei nana i whakahoki mai ki te ao. Ma Hohepa Mete a kauwhau ano tona Hahi ki te ao; he mohio na te Atua ma Hohepa Mete e tutuki ai te kauwhautanga o tona Rongo pai ki te ao. Ka ngohengohe ia ki te tuku i tona tinana kia mate mo te kauwhautanga i te Rongo Pai ki te ao. Ka patua e te ao a Hohepa Mete he mahara ka mate i a ratou te patu a Hohepa Mete ka mutu tenei Hahi; kaore i mohio na te Atua ke te Hahi, ko Hohepa Mete he poropiti-pono na te Atua. Ko taku hinengaro pono tenei ki te ao.

DEATH TAKES LOCAL CHURCH LEADER

BROTHER IHAKA TE REI, 71, of Taranaki, died March 9 in a Wellington hospital following a stroke. Funeral services were held in Manaia.

Brother Rei was born December 18, 1867, at Nelson, a son of Rei and Ripa Wauwau Kauhoe. He was baptised into the church May 10, 1914 by Elder H. S. Geddes and has been an active participant in church affairs since that time, holding the office of an Elder at the time of death.

Surviving are his wife, Miriama Thomas Rei, and seven children, Pateriki, Pohe Ihaku, Miriama, Rawinia, Wau Wau, Te Paea and Wikitoria Rei.

The sympathies of Saints throughout the Mission are extended to the family and friends of this beloved man in their bereavement.

KO IHOWA TOKU INGOA

Na Elder Wilford E. Smith

E WHAI ake nei tetahi poropititanga na Heremia onamata (Heremia 16: 14-16, 19-21), "Na kei te haere ake nei nga ra, e ai ta Ihowa, e kore ai e korerotia, E ora ana a Ihowa nana nei i kawe mai nga tama a Iharaira i te whenua o Ihipo;

"Engari, e ora ana a Ihowa nana nei i kawe mai nga tama a Iharaira i te whenua ki te raki, i nga whenua katoa ono i peia atu ai ratou e ia: ka whakahokia mai ano ratou e ahau ki to ratou whenua i hoatu e ahau ki o ratou matua.



Wilford Smith

"Nana, ka tikina e ahau he kai hii ika, he tokomaha e ai ta Ihowa, a ka hii ratou e rotou: muri iho ka tikina e ahau he kai whai mohoa, he tokomaha, a ka whaia ratou i runga i nga maunga katoa, i runga i nga pukepuke katoa, i roto ano i nga rua o nga kamaka.

"E Ihowa, e toku kaha, e toku pa, e toku rerenga atu i te wa o te raru, tera e haere mai nga tauiriri i nga pito o te whenua ki a koe, a ka mea, Koia ano! He teka kau nga taonga tupu o o tatou matua, he hohihori, he mea hua kore.

"E hanga ranei te tangata i etahi atu mona, chara nei i te Atua?

"Mo reira ka meinga ratou e ahau kia mohio i tenei wa, ka meinga ratou e ahau kia mohio ki toku ringa, ki toku marohirohi; a ka mohio ratou, ko Ihowa toku ingoa."

HE pono kua kite tatou i te tutukitanga o tetahi wahi o tenei poropititanga nui. Kua puta mai te Atua ki tetahi tangata i enei ra whakamutunga, a kua whakahoki mai ano ia i tona hahi tika ki te ao. Kua karanga ano ia ki ona kai hii ika; kua haere ana kai hii ika ki te ao katoa. Tokomaha nga tama a Iharaira kua rongu ki a ratou, a kua uru ki roto ki tenei hahi.

I te tau 1830 i haere a Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer ki te mihana tuatahi ki nga Ramana, ara ki nga Iniana o Amerika. I a ratou e haere ana i Ohaio ka kauwhau ratou ki nga pakeha o reira. Kotahi mano nga pakeha i uru ki roto i te hahi i tetahi wa potu rawa. Na Wilford Woodruff i rumaki nga wairua e ono rau i te marama kotahi, ara Mache 1840. Kei Ingarangi taua mahi nui.

He nui hoki te mahi a nga kai kauwhau tuatahi i waenganui i te Iwi Maori. Ka kauwhau ratou i te po, a i te aonga ake o te ra ka rumakina te nuinga o nga tangata i whakaronga ki a ratou. Penei te mahi a nga kai hii; he mea na te kaha o te wairua tapu, na te whare o Iharaira hoki nga mea i uru pera ki te hahi.

Inaianei kei te haere nga kai whai mohoa. E whaia ana "ratou i runga i nga maunga katoa, i roto ano i nga rua o nga kamaka." Kei enei kai whai mohoa nga kii o te kohinga o te whare o Iharaira.

Ko tenei te karanga nui o nga minita o Nui Tirenī nei, "E rere atu ana o matou hipi. Kaore ratou e hihiko ana ki te haere mai ki te karakia." Kua kite nga hipi i nga kino me nga teka o o ratou hahi pea. Kua kite nga mema katoa o te Hahi o Ihu Karaiti o te Hunga Tapu o nga ra o Muri nei i nga kino o nga hahi o o ratou tupuna; no reira kua uru mai ratou ki tenei hahi. Kei te tupu tonu tenei hahi ano hoki.

"E hanga ranei te tangata i etahi Atua mona, ehara nei i te Atua?" Na te pooti o te parliament i whakatu te Kingi (King Henry VIII.) hei upoko, hei kai whakahaere ki te Hahi o Ingarangi. Na te tangata i hoatu te mana a te Atua ki tetahi atu tangata! "He horihori he mea hua kore." Pera te timatanga o te nuinga o nga hahi. Ma te Atua e rapu utu i a ratou mo ratou i whakahua noa i tona ingoa.

Kihai a Hohepa Mete i mohia ko tehea te hahi tika i ona ra, otira kihai ia i uru ki roto ki nga hahi teka o ona matua, engari ka haere ia ki te inoi ki te Atua. Ko te timatanga tera o tetahi mahi-whakamiharo rawa atu. Ae ra, he pono taku kupu, kua kite tatou i te tutukitanga o etahi poropititanga nunui, otira kaore ano kia puta mai tera mahi nui whakaharahara, ara te whakahokinga o nga tama o Iharaira kua ngaro "i te whenua ki te raki" ki to ratou whenua tupu. Ma te nui o tenei mahi ka wareware te ao ki te wa i arahi nga tama a Iharaira ki waho i Ihipa e te Atua; waihoki ka mohio te ao kei te ora tonu te Atua, a kahore ano kia mutu te ra o nga whakakitenga ki ona pononga.

E oku hoa, e kite ana tatou i nga tukinotanga e pa ana ki nga hurae aianei. Kei te ahua rorirori te ao katoa i enei ra. Ki toku ake whakaaro e tata ana te wa ka hoki atu nga Hurae me nga hapu ngaro o te whare o Iharaira ki to ratou whenua tupu, ara Palestine. Ka kite tatou i te tutukitanga katoa o tera poropititanga nui a Heremia.

A i reira ka mohio tatou katoa ki te ringa a te Atua, ki tona marohirohi; a ka mohio tatou ko Ihowa tona ingoa!

RESTORATION OF THE GOSPEL

EDITOR'S NOTE.—As the first of a series of articles dealing with the restoration of the Gospel of Jesus Christ we print in this issue the Prophet Joseph Smith's own story of his "first vision." This article is adapted from the book, "Essentials of Church History," by Elder Joseph Fielding Smith. Future articles dealing with the Gospel Restoration and early Church history will be printed in alternate issues of Te Karere.

SOME time in the second year after our removal to Manchester, there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country.



A Boy Prayed.

Indeed, the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, 'Lo, here!' and others, 'Lo, there!' some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued: priest contending against priest, and convert against convert; so that all their good feelings one for another, if they ever had any, were entirely lost in a strife of words and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother Lucy; my brothers Hyrum and Samuel Harrison; and my sister, Sophronia.

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often poignant, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit. In process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them;

but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right and who was wrong. My mind at times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of either reason or sophistry to prove their errors, or, at least to make people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous in endeavouring to establish their own tenets and disprove all others.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it. While I was labouring under the extreme difficulties caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter, and fifth verse, which reads: *If any of you lack wisdom, let him ask of God; that giveth to all men liberally, and upbraideth not; and it shall be given him.*

"Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; for the teachers of religion of the different sects understood the same passages of scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to 'ask of God,' concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired to the place where I had previously designed to go, having looked around me, and finding myself alone, I knelt down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were

doomed to sudden destruction.

"But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvellous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*This is my beloved Son, hear Him!*

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness but they deny the power thereof.' He again forbade me to join with any of them; and many other things did he say unto me, which I cannot write at this time. When I came to myself again I found myself lying on my back, looking up into heaven."

TARDY PERSONS PLEASE NOTE

AN enviable record of punctuality has been made by Brother William Mincher, white-haired, 78-year-old member of the Auckland branch.

During his youth, Brother Mincher reports that he attended Sunday School for 16 years without being absent or tardy, and since joining the Church in 1908, he has been late but twice.

To prove his favorite maxim that "it's as easy to be early as it is to be late," Brother Mincher established a record of 25 years' service with a local business firm, during which time he was late but once, and that was when a train on which he was a passenger had a break-down and he had to walk to work.

A CALL FOR CHURCH UNITY

By Elder Stephen L. Richards

(*A Member of the Council of Twelve Apostles*)

(*Continued from March Issue.*)

NOW the second contributing factor which I would mention which militates against unity in the Church is the proneness of men to criticize and condemn. I am not here to-day to contend that everything is perfect. I know nothing about the Church that is perfect, excepting only the plan itself which is God-given. Things that men do will never be perfect until they themselves reach the perfection of Christ, the Perfect One. I suppose none of us realizes his own imperfections, at least not to their full extent. It is probably salutary to be told of them occasionally. We may reform if we are told. But I have never felt that much good came from telling *others* of my weaknesses.

President Grant is one of the most democratic men ever to come to the Presidency. Some of us feel that his office is too open and that he permits too many impositions upon his time and patience for the good of his health. I believe that there is not a man or woman in the Church, or out of it for that matter, from whom he would not courteously receive a constructive criticism or helpful suggestion.

I think it is a shame to jest about sacred things and sometimes it is as blasphemous as taking the name of God in vain. I rebuke those who do it and I call upon them to stop and think. If they will but think, I believe they will realize the incalculable harm they do, the faith they destroy and the unhappiness they bring.

I cannot pass this point without importuning some of my brethren to stop swearing. No man can love God and damn him any more than he can love his wife and damn her. Think again, please. Think of the utter futility of this vulgar habit. Think of its effect on youth. Men teach boys profanity. It is not congenital with the race. It is the nature of man to love God and not to damn him.

This proneness to criticism and careless judgment I must carry a step beyond its chief victims,—the authorities and officers of the Church, to the relations among the people themselves. Someone has said that the supreme charity of the world consists in simple obedience to the divine command, "Judge not." Certain it is that a large part of the unhappiness of the world results from inconsiderate judgment. Many a pillow is wet with the sobs of those who are its victims. We cannot read the hearts of man. We may not know their good intentions. We often judge them only by their failures,

and we are unkind enough to circulate our judgment in the form of rumours and gossip and thus do irreparable damage. Every man who is a man prizes his good name, for, as the immortal Shakespeare said, "He who steals my purse steals trash, 'twas mine, 'tis his; but he who robs me of my good name filches from me that which enriches not himself and makes me poor, indeed."

God grant that we, the disciples of the Master, who bade us forgive all men and love even our enemies, may be free from adding to the burdens and the unhappiness of our brethren and sisters by inconsiderate judgment.

I wish now to mention the third and last factor in my brief summary of causes contributing to disunity within the Church. It is the indifference to and poor attendance in the regularly established meetings provided for the people. My observation has taught me, and I believe all will agree, that no person can regularly go to the meetings of the Church and mingle with his brethren and sisters without catching the spirit of the work and developing within him a warmth of affection and a fervour of devotion which will tend to make him one with his fellows. The sacrament meeting which was given of the Lord by revelation is designed specifically to promote unity. We are even admonished not to partake of the sacrament if we entertain unkindly feelings in our hearts toward others.

EDITOR'S NOTE.

Twice yearly the Church of Jesus Christ of Latter-day Saints holds general conferences in the Great Tabernacle at Salt Lake City, Utah. On these occasions thousands of Church members gather from all parts of America and even foreign countries to attend the various sessions.

In this issue we print the concluding instalment of an article taken from a speech delivered by Elder Richards at the last General Conference.

In our concept of the Kingdom of God, every individual shares responsibility. We have no priests as distinguished from the laity. We are all priests in the kingdom, that is, we men folk, and the women, too, are priestesses therein. Every member either helps or hinders. There is no middle ground.

So I present these items which I have mentioned—private and oftentimes perverted interpretations of our doctrine, ill-considered criticism, and non-attendance upon meetings and duties, as among the chief factors contributing to disunion within the Church. In so doing I hope I have given no offense. My sole purpose has been to assist in rectifying conditions that militate against our success.

I know that to many it seems a very insignificant thing to smoke cigarettes, to take a drink, to gamble a little, to swear moderately, and to make the Sunday a holiday. I do not deem it my province, nor is it my desire, to condemn to purgatory those who are guilty of such infractions of our standards but I do appeal to them with all the fervour of my soul to stop these discordant practices and come in line with the great procession of their Church. It is such a little thing to endure a slight deprivation in personal desire or appetite as compared to the success and triumph of a mighty cause that would soon envelope the whole earth if we were all faithful to it.

So in kindness I plead for solidarity, union, and love in the Church of Christ. God is forgiving. We all have need of repentance. No one has strayed so far that he cannot turn back. It is a strong man who will acknowledge his mistakes. We need each other's help and we need God's help. With unity and his aid we can bless this troubled world as it never has been blessed before. May he grant us this high privilege, I humbly pray in the name of Jesus Christ, Amen.

WAIRARAPA DISTRICT CONFERENCE

UNDER direction of Emera Lawrau, president of the Wairarapa district, and his two counsellors, an inspiring district conference was held on February 18th and 19th, at Gladstone. Conference visitors packed the Gladstone Hall to enjoy the fine spirit of the meetings.

President Matthew Cowley presided over the two-day gathering. Also present were Sister Elva T. Cowley, nine Zion Elders and one local missionary. Members from all parts of the district were in attendance, as well as many visitors from neighbouring districts.

BOOK OF MORMON SALES

A record of Book of Mormon sales in various districts during the month of February is listed as follows:—

DISTRICT	SALES	DISTRICT	SALES
Wellington	6	Whangarei	1
Poverty Bay	5	Waikato	1
Dunedin	4	Wairarapa	1
Hauraki	2	Wairau	1
Manawatu	2		
Christchurch	2		
		Total	25

Editorial

"HUI TAU"

THE Latter Day Saints the world over are conference-minded and are probably the most gregarious church adherents to be found in Christendom. They assemble regularly, not only in sabbath communion and religious worship; week day meetings of auxiliary organizations; amusement and recreational activities, but also in Church conferences, both sectional and integral, which are held at duly appointed intervals. These conferences are not synods of a professional hierarchy but general assemblies of the laity at which counsel is given by inspired leaders for enlightenment and edification. The Church members in conference assembled are also required to exercise the sacred prerogative of sustaining or rejecting, Church Authorities and other ecclesiastical officers. This practice gives every member a voice in the organization and administration of the Church.

In the New Zealand Mission the most important and universally attended conference is the Hui Tau or "Annual Meeting." The term has become a familiar one to both Maori and European throughout the country and is used only in reference to the conferences of the Church of Jesus Christ of Latter Day Saints.

The Hui Tau has convened annually, with two exceptions, since the year 1888. The attendance has increased each successive year until to-day accommodations have to be provided for more than 2500 hundred people. The Maori attendance predominates and the native Latter Day Saint measures his calendar year from "Hui Tau to Hui Tau."

At Ngaruawahia the fiftieth annual conference, or Hui Tau, of the New Zealand Mission will be held this year from the 7th to and including the 10th days of April. This is to be the Golden Jubilee Hui Tau.

The "marae" of this conference, environed by the beautiful Waikato with gossamer-like weeping willows overhanging its banks and the magnificent buildings in which the arts and crafts of the Maori have been re-created by the people of Princess Te Puea, will be an inspiring setting for this Jubilee gathering of members of a Church which believes implicitly in the sacred and intellectual endowments of the Maori Race. Here in "Mahinarangi" the imposing Maori structure which contains the artistic carvings, relics and treasures reminiscent of the days of Maori nobility and splendour and its atmosphere redolent of the "tapu" of the

"tohunga," the Zion Elders will meet in fasting and prayer to again dedicate themselves to the Cause of Mankind's regeneration.

The four days that follow this Missionary Priesthood Meeting will be crowded with action. Sacred services will be held for both Maori and European; choirs will render hymns and anthems; children and adults will compete in choral singing, Gospel chanting, action songs, haka and poi dancing. The Relief Society, Primary and Mutual Improvement Associations will exhibit their articles of needlework and craftsmanship. Lectures will be given on the Book of Mormon and other Gospel subjects and there will be competitive sports for all. In short, this will be a concerted exemplification of God's revelation that "the body and spirit are the soul of man."

THE LORD'S TENTH

I*N speaking of Tithing the Lord has said: "And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."*

Without observance of the sacred law of Tithing it would be impossible to perform many of the most holy ordinances of the Gospel of Jesus Christ; Zion could not be sanctified as a gathering place for Israel; chapels could not be built in which to worship and partake of the Sacraments of Christ's crucifixion; there could be no temporal blessings bestowed upon the Stakes of Zion and the Missions throughout the world, and there could be no Temples constructed wherein the living may receive their celestial endowments and the dead may be exalted.

The Tithe-payer not only honours the Lord with his substance, but he enriches both himself and the non-tithe-payer. The non-tithe-payer worships in the same chapel with the tithe-payer; he has the vicarious work for his ancestors performed in the same temple as does the tithe-payer; and in times of need tithing assistance is not withheld from the non-tithe-payer any more than from the one who pays his tenth.

The tithe-payer honours his God, his fellowman and himself. The non-tithe-payer honours neither his God nor his fellowman and he robs himself of honour.

—Matthew Cowley.

TWENTY-ONE YEARS WITH THE M.I.A

JUST twenty-one years ago on the twelfth day of May, members of the Tamaki L.D.S. Branch, under the direction of Elder L. Thomas, president of the Hawke's Bay conference, and his companion, Elder R. C. Harvey, met to form a New Zealand branch of the Mutual Improvement Association.

At that time, officers were chosen to head the Association and it was decided to hold meetings each Thursday evening at the homes of Mutual members. Lesson work was to include studies of the "Articles of Faith," "Book of Mormon," and the "Bible." All classes were to be held in the form of lectures, to be followed by open forum discussions.

These meetings proved highly successful, and they were held regularly at the various member's homes. In keeping with Maori custom, the host or hostess of the evening provided a regular feast for the occasion, each trying to outdo his neighbour.

Soon the M.I.A. movement spread to other districts and branches throughout the Mission, and many new organisations were effected. In some places, meetings were held Sunday evenings. Members travelled many miles by horseback, in buggies and on foot to attend these meetings.

Ten years ago, Mission M.I.A. board presidencies were formed for the young men's and young ladies' organisations. These boards were to co-ordinate and direct activities of the various branch and district Mutuals throughout the Mission. The work became more comprehensive and was patterned after the M.I.A. programmes in Zion. Uniformity was brought about by scheduling weekly meetings for Tuesday evenings.

From these humble beginnings, and through the tireless efforts of conscientious Church members, the Mutual membership has consistently grown. At the coming Hui Tau celebrations at Ngarua-wahia, approximately 500 members are expected to take part in the many diversified activities. Two of the four conference days will be devoted entirely to Mutual activities, which are expected to highlight the conference programme.

In viewing the progress of the M.I.A. in New Zealand during the last two decades, we, who are Mutual members, owe a debt of gratitude to those fine brothers and sisters who brought about its organisation in this land, and assisted in raising it to present standards of achievement. May this year's Hui Tau be a symbol of honour to the efforts of those who have gone before, and a standard for those who follow, that the Mutual Improvement Association in New Zealand might ever progress nearer the goals of human happiness and salvation.

THE M.I.A. BOARD.

Salt Lake City, Utah.

To the Latter-day Saints Residing in New Zealand.

Dear Brethren and Sisters:

We, the New Zealand Missionary Society, send to you our greetings and the assurance that to us have come the reports which indicate your continued growth and development under the restored Gospel of Jesus Christ, which shall never again be taken from the earth.

We rejoice with you that we live in a day when the Gospel message can be sent to every nation, kindred, tongue and people, even unto the uttermost ends of the earth, including the islands of the sea.

Your testimonies and your steadfastness in this work of the Lord, is indeed gratifying to us. Our hearts are led to pour out their praise and thanksgiving to God for the thousands of you faithful members of the Church living in New Zealand.

The work of the Church goes on in power and might and the Elders who have labored in your midst are ever grateful for the privilege which was theirs, to be with you and to partake of your spirit.

We are happy to report that Mere Whaanga is enjoying her stay with us here in Salt Lake City. She is ninety-one years old, and is well and happy. She is staying at the home of Brother Rufus K. Hardy, and a recent celebration was held in honor of her birthday.

In your great conference, we will all be with you in spirit. We can see your faces as you speak, and we shall never forget your testimonies and kind spirits.

We commend you for your love and solicitude for your Mission President, Matthew Cowley, and for the patience, consideration and help that you all are to the Elders in New Zealand. God will surely bless you for your kindnesses to them.

Our hands reach from America to yours in New Zealand, and our hearts beat in unison. The love and understanding which come only through the Gospel of Jesus Christ make us literally and absolutely brothers and sisters.

May God bless each of you, is our fervent prayer.

Sincerely,

THE NEW ZEALAND MISSIONARY SOCIETY.

NEWS FROM THE FIELD



Elder Keddington Elder Goodwill. Elder Henderson. Elder Beisinger.

ARRIVALS AND APPOINTMENTS.—

Eight new Elders arrived February 17, from America, swelling the ranks of Zion missionaries to sixty now labouring in New Zealand. Their appointments are as follow:—

Elder David A. Harris of Burley, Idaho, was assigned to labour in the Ngapuhi district. He was formerly employed by the U.S. Government as a photographer.

Elder Garn S. Henderson of Fort Collins, Colorado, was assigned to labour at Napier. He will be remembered as the son of George R. Henderson who filled a mission here.

Elder Wilford W. Goodwill of Salt Lake City, Utah, was assigned to the Poverty Bay district. He had a delivery business of his own in Salt Lake City.

Elder Delbert W. Curtis will be remembered as the son of D. L. Curtis, who filled a mission here. He was assigned to labour at Wanganui.

Elder George R. Biesinger was employed as a carpenter and architectural draftsman before receiving his call. His home is in Salt Lake City, Utah, and he was assigned to labour at Wellington.

Elder Lloyd J. Allen of Salt Lake City, Utah, was assigned to labour at Wanganui. He was formerly employed as a mail clerk.

Elder A. Jarvis Keddington of Salt Lake City, Utah, was formerly employed as a salesman for an automobile firm. He was assigned to labour in the Auckland district.

Elder Ted R. Kindred of Springville, Utah, was assigned to the Waikato district. He was formerly employed as an usher at a large theatre.

* * *

POVERTY BAY.—Charlie Pere, of the Muriwai Branch, was ordained February 26 to the office of a Priest by Tipi Kopua. Brother Pere is the President of the District M.I.A., President of the Muriwai Mutual and a counsellor in the District

Sunday School.

The Elders have rented the Selwin Hall, where they will hold their meetings in the future. They have also made arrangements for an hour programme to be given over radio station 2ZM, Gisborne.

* * * *

HAURAKI.—Under the leadership of Elders Robert E. Crandall and Wilford W. Goodwill, the Thames Branch of the Hauraki District has been holding regular Sunday evening services.

The Elders have also organized a baseball league among the younger people of Thames. The games are held twice a week and the Elders have made many friends and contacts through this healthful activity.

Elders G. P. Langton and H. W. Kirkham have just completed a tour of the homes in their district. The entire trip of over 650 miles was made on their bicycles and they travelled without purse or script. They found the Saints busy preparing for the coming Hui Tau.

* * * *

WELLINGTON.—Elder Loy W. Watts has been set apart as president of the Y.M.M.I.A., with Sid Scott and Rulon Craib as his counsellors. Alice Scott has been set apart as the president of the Y.W.M.I.A., with Dorothy Scott and Cecily Pentecost as her counsellors. Other officers include, Karl Karepa, Haka and Poi Dance Director; Fritz Kruger, Music Director; Sid and Dorothy Scott, Dance Directors, and Pearl Scott, Secretary. The Mutual is making fine progress and the attendance has been greatly increased. The lessons and activity periods have been well prepared.

The Elders have been invited to give a lecture to the "Toe-H" Club.

As a special feature of "Keep Fit" Week celebrations at Wellington, the Elders and the Y.M.C.A. gave an exhibition performance of American basketball.

NEWS FROM THE FIELD



Elder Kindred.



Elder Allen.



Elder Curtis.



Elder Harris.

AUCKLAND.—Elders A. Harper Wallace and Milton Baumgartner have been selected on the Auckland Representative Baseball team to play in the New Zealand Championships at Wellington on March 25. Elder Wallace has been chosen as field captain of the team.

During Physical Fitness Week, the Auckland Elders participated in an exhibition game of basketball at the Y.M.C.A. During intermission an exhibition of the different plays and various instructions were given by the Elders.

* * * *

OVERSEAS.—Word has been received of the death at Lehi, Utah, of Sister Ethel Elizabeth Bambery French, 64, formerly of New Zealand. She died December 24, at the home of her daughter, Mrs. Florence Butt.

Mrs. French was a member of the Church for many years and she and her family are well known by the Saints in

New Zealand. Surviving her in New Zealand are two daughters, Sister Louisa Caroline Page and Mrs. Ethel Pyke, and a son, Clarence Bambery, all of Auckland.

* * * *

POVERTY BAY.—

A meeting of officers of all Church organizations in the Poverty Bay district was held February 26th at the home of Brother Karaitiana Poki to co-ordinate the work of the various organizations and encourage the officers and members.

The meeting proved very successful with all organizations represented. Reports were given of activities of the different groups and members bore their testimonies. The meeting lasted for five hours and was called by Elder Richard Lambert.

Because of the success of the gathering, it was decided to hold similar meetings at quarterly intervals throughout the year.

STATISTICS

BIRTHS.—To Frances Matthews and Violet Rahiri, a daughter was born, December 10, at Tauranga.

To Johnny Pene and Daisy McKinnon, a daughter was born, December 31, at Ngongotaha.

To Keepa and Harota Wilson, a daughter was born, January 3, at Muriwai.

To Mr. and Mrs. Johnny Walker, a son was born, January 22, at Masterton.

To Mr. and Mrs. Bill Namana, a son was born, January 18, at Gladstone.

To Mr. and Mrs. Alfred Luff, a daughter was born January 31, at Wellington.

To Mr. and Mrs. Ray V. Going, a daughter was born, December 24, at Maromaku.

* * * *

DEATHS.—Ellen Terangi, 16, of the Tautoro Branch, died January 14, of

pneumonia.

Hinengaawharangi Mulligan, 1 year, of the Rahui Branch, died February 8, of burns.

Maika Karangaroa, 38, of the Nuhaka Branch, died February 12, of pneumonia.

Heni Matiaha, 90, of the Wairarapa District, died February 21, of old age.

To Mateara Hoterene and Te Hokimate Moka, a daughter was born, January 21, at Kaikau.

To Jack Carr and Arihia C. Manuirangi, a daughter was born, at Manaia.

Hemo Rehopoama, 15, of the Tautoro Branch, was baptized by Paepae Witihira.

Peter Bernesconi, 15, of the Auckland Branch, was baptized March 12, by Elder Clarence S. Johnston.

HAWKE'S BAY DISTRICT NEWS

REORGANISATION of several branches in the Hawke's Bay District have brought about many changes in branch organisations. New officers are as follows:—

TAMAKI BRANCH.—Rahiri Harris, president; Wiremu Mihaere, first counsellor; Richard Marsh, second counsellor, and Taosell Meha, secretary and treasurer.

RELIEF SOCIETY.—Ngawai Harris, president; Minnie Snee, first counsellor; Apikar, Paewai, second counsellor; Pare Duncan, secretary, and Ngete Mihaere, treasurer.

SUNDAY SCHOOL.—Leonard Snee, superintendent; Albert Kewene and William Thompson, assistant superintendents, and Taylor Mihaere, secretary.

TAHORAITI BRANCH—PRIMARY:—Amy Takerei, president; Minnie Snee, first counsellor; Polly Marsh, second counsellor, and Eliza Harris, secretary.

URUTI BRANCH—PRIMARY:—Nora Thompson, president; Ngahua Rohe, first counsellor; Rachael Kewene, second counsellor, and Millie Karaitiana, secretary.

GENEALOGICAL SOCIETY.—Moku Takerei, president; Frank Barclay, first counsellor; Ngete Mihaere, second counsellor, and William Harris, secretary.

Y.M.M.I.A.—William Harris, president; Wipere Amaru first counsellor; Thomas Clarke, second counsellor and Cowley Harris, secretary.

Y.W.M.I.A.—Kuini Wilson, president; Apikara Paewai, first counsellor; Pare Duncan, second counsellor, and Muri Paewai, secretary.

SOCIAL COMMITTEE.—Kauria Wilson, chairman; Mita Carter, member, and Wipere Amaru, secretary.

KORONGATA BRANCH—SUNDAY SCHOOL:—Paki Karipa, superintendent; Karauna Whakamoe and Toriama Reia, counsellors; Rangi Hapi Jnr., secretary, and Adam Puriri, assistant secretary.

RELIEF SOCIETY.—Ani Rautahi, president; Kumeroa Heke, first counsellor; Tuihata Erueti, second counsellor, and Ka Tipoki, secretary.

PRIMARY ASSOCIATION.—Pirihira Puriri, president; Raiha Itanana, first counsellor; Miria Pere, second counsellor, and Caroline Hook, secretary.

Y.M.M.I.A.—Paul Ranana, president; Joe Tengaio, first counsellor; Horomona Erueti, second counsellor, and Kingi Newton, secretary.

Y.W.M.I.A.—Ripeka Crawford, president; Winnie Erueti, first counsellor; Meriana Whakamoe, second counsellor, and Mary Honatapu, secretary.

GENEALOGICAL SOCIETY.—Hemi Puriri Snr., president; Maraki Kamau, first counsellor; Tukotahi Ranana, second counsellor, and Hemi Puriri, Jnr., secretary.

The church buildings of the Tamaki branch are being repainted, and a successful conference was held on March 5th. The Primary of the Korongata Branch, sponsored its annual "Valentine's Ball" recently, and raised funds to be used toward payment of the new Korongata Chapel.

STATISTICS

BAPTISMS.—Maureen Ryland Mulligan, 35, of Tokomaru Bay Branch, was recently baptized by Elder C. Theo. Fawson.

Annie Huntly MacDonald, 21, of the Picton Branch, was baptized by Elder Philip Peterson.

Dave Harema, 30, of the Whangaroa Branch, was baptized by Elder Rulon N. Smith.

Ka Rohirohi Ruru Purcell, 28, of the Hastings Branch, was baptized by Elder Horace Hollingworth.

MARRIAGES.—Repa Matenga was married to Piki Ngau Keepa, February 11, at Te Kopua, Gisborne, by Elder Richard A. Lambert.

Dave Harema was married to Ani Pita, January 28, at Whangaroa, by Elder Rulon N. Smith.

Hetaraka Henare Piripi was married to Edith Reihana Pene, January 29, at Whangaruru, by Elder Rulon N. Smith.

Petu Wharemate was married to Hemo Rehopoama, January 16, at Tautoro, by Henare Pere Wihongi.

SUNDAY SCHOOL

PRELUDE

Adapted from HANDEL,
by EDW. P. KIMBALL.

Slowly.

mf *p*

SACRAMENT GEM

“O happy hour! communion sweet!
 When children, friends and teachers meet,
 And, in remembrance of His grace,
 Unite in sweetest songs of praise.”

POSTLUDE

p *cres.* *f*

CONCERT RECITATION

Galations, Chapter 5, Verses 13 and 14.

“... By love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself.”

KO TE KORERO O NGAKAU

Karatia te 4 o nga Upoko, te 13 me te 14 o nga Rarangi.

“... Engari me mahi koutou tetahi ki tetahi i runga i te aroha. E takoto topu ana hoki te ture katoa i roto i te kupu kotahi, ara, kia aroha koe ki tou hoa tata, ano ko koe.”

SINGING PRACTICE

“Sunday School Opening Hymn,” Page 51

KAI WHAKAHAERE O NGA HIMENE

“Hei a Au Koe Noho ai,” Page 115

SUNDAY SCHOOL NOTES

WITH this issue comes a few more names of the Branches who have subscribed to the Sixpenny Fund, and Te Karere Bill Assessment. Although a number have not, as yet, subscribed, we wish to thank you all for your splendid co-operation.

Remember that the Lesson Books are still on sale. Each Sunday School member should possess a copy. You will have to study from these books to be in co-ordination with the rest of the Mission.

Remember also, if you do not possess these books it will be impossible for you to fill out a correct Report Form. No reira, Kia Kaha!

—Mission Superintendency.

REPORT OF SIXPENNY FUND PAYMENTS

NGA PEKA KUA UTU I A RATOU OHAOHA

Name of Branch.	District.	Amount Paid Sixpenny Fund.	Amount Paid Assessment.
		£	£
Mataurua	Bay of Islands	10 6	
Auckland	Auckland	Reported	10 0
Opoutama	Mahia	1 0 0	Reported
Wairoa		3 9	
Heretaunga	Hawke's Bay	10 3	
Rama Rama	Whangarei	Reported	10 0

WEEKLY TALKS

FIRST SUNDAY

MERCURY AND THE CARPENTER

A poor Carpenter, whilst working one day beside a river, dropped his axe by accident into the water. He was much disturbed at his loss, and in his trouble he began to call upon Mercury, the messenger of the gods, to help him to get his axe again.

Mercury appeared beside him, at once dived into the river, and brought up a beautiful axe made all of pure gold. "Is this the one you lost?" he asked the Carpenter.

"No," was the answer, "it is not so fine as that."

Mercury dived again, and this time he brought up an axe of glittering silver. "Is this your axe, friend?" he said.

"No," replied the honest fellow, "that is not it either."

So for a third time the god plunged into the water, and when he came up again he was carrying an axe with a plain wooden handle.

"Why, that's the very axe I lost!" cried the Carpenter in delight.

"You are an honest man," said Mercury. "The gods love all such folk; and so, in return for dealing so fairly with me, I will give you the golden axe and the silver one as well as your own."

The Carpenter went home full of joy; and soon the story of the wonderful axes was spread far and wide. Among those who heard it with wonder and envy was a certain man who thought he would try if the same thing

WIKI TUARUA

Te Wiki Tuarua o Aperira ka hui nga Poari o ia Takiwa, o ia Takiwa o te Mihana, ki te marae o te Hui Tau. Mauria mai nga pukapuka kua oti te mahi e pa ana ki nga mahi whakapapa tae atu ki nga Pukapuka Whakaniaharatanga. "Book of Remembrance."

WIKI TUATORU

2. Tuhia te ra, me te tau i whanau ai: tona hapu, te manaakitanga, te rumakitanga, nga ingoa o nga kaumatua naana i whakarite.

Upoko 36, "The Family in the Celestial Kingdom."

WIKI TUAWHA

3. Te whiwhinga ki te Tohunga-tanga, tae atu ki nga karanga-rangataanga i roto i nga mahi o te Peka. Te whakapapa o te Tohungatanga mai i a Ihu Karaiti tae noa mai ki a ia.

Upoko 37, "The New Jerusalem and Its Temple."

MAHI KURA HAPATI

AKORANGA ME NGA KAWENATA KO TE KARAE MAORI

RATAPU TUATAHI:—Akoranga 131

Whakaaturanga: Akoranga me nga Kawenata 116.

1. He whakakitenga mo Arama-onatai-Amana.

(a) Kei Piringa Hiira e tata ana ki Waiti Where Takiwa o Rawiri, Mihuri.

(b) Ko te wahi tenei i manaakitia ai e Arama ona uri e toru tau i mua atu i tona hemonga. (Wahanga 107-53.)

(c) Ko te wahi hoki tenei e tu ai ia hei kai whakawa i mua atu o te whakawhiringa o te kingitanga i nga Hunga Tapu. (Raniera 7:9-14. 22.)

upon him TAI:

last though wai tenei ingoa a Arama-onatai-Amana.

"Here aha tatou i mohio ai koia nei te wahi i manaakitia ai e ia ona uri

conquered at mua atu i tona matenga.

We may getahi atu whakaaturanga mo tenei wahi?

the better of us.

RATAPU TUARUA:—Akoranga 132

Akoranga me nga Kawenata 117.

Tuanga i a Wiremu Maaka me Nuera Witini kia haere ki

A Wolf one day caga tohutohu ki nga Hunga Tapu mo nga taonga i door, and he was just ab

tuanga mo ratou ina ngohengohe.

"Oh, good sir! let me ki a Oriwa Kerenetia.

doing, for I am so thin that a rawa whenua kia hokona.

make a good meal for nobody na.

here, when there will be plenty nga taumahatanga kei runga kei a ratou.

and grow plump. Wait until

when I am more fit to be eaten, i a Wiremu Maaka me Nuera Witini?

SUNDAY SCHOOL NOTES

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Wairoa		3 9	
Heretaunga	Hawke's Bay	10 2	
Rama Rama	Whangarei	Reported	10 0

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"Why, that's the very axe I lost!" cried the Carpenter.

"You are an honest man," said Mercury. The Carpenter gave the golden axe and the silver one as well as your own to the Carpenter.

The Carpenter went home full of joy; and the Carpenter's name was spread far and wide. Amongst the people there was a certain man who thought of the Carpenter.

WIKI TUARUA

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MAHI KURA HAPATIAKORANGA ME NGA KAWENATA
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 - (c) Ko te wahi hoki tenei e tu ai ia hei kai whakawa i mua atu o te rironga o te kingitanga i nga Hunga Tapu. (Raniera 7:9-14. 22.)

NGA PATAI:

1. Mo wai tenei ingoa a Arama-onatai-Amana.
2. He aha tatou i mohio ai koia nei te wahi i manaakitia ai e ia ona uri i mua atu i tona matenga.
3. Pehea tetahi atu whakaaturanga mo tenei wahi?

RATAPU TUARUA:—Akoranga 132

Whakaaturanga: Akoranga me nga Kawenata 117.

1. Te karangatanga i a Wiremu Maaka me Nuera Witini kia haere ki Hiona me nga tohutohu ki nga Hunga Tapu mo nga taonga i Katarana.
 - (a) Nga manaakitanga mo ratou ina ngohengohe.
 - (b) Nga whakahau ki a Oriwa Kerenetia.
2. Te whakahau mo nga rawa whenua kia hokona.
 - (a) Hei whakautu nama.
 - (b) Mana e whakautu nga taumahatanga kei runga kei a ratou.

NGA PATAI:

1. He aha te karangatanga i a Wiremu Maaka me Nuera Witini?

2. Pehea te korero ki a Nuera Witini?
3. I pa ano ranei nga korero o te whitu o nga rarangi ki nga Hunga Tapu?
4. He aha nga tohu kia Oriwa Kerenetia?

RATAPU TUATORU:—Akoranga 133

Whakaaturanga: Akoranga me nga Kawenata 118.

1. He whakautu mo te patai "whakakitea mai ki a matou tou hiahia e te Ariki mo te Tekau-ma-rua."
2. Te hunga i whiriwhiria hei whakakapi mo nga mea i taka atu.
3. Nga whakahau ki a ratou.

NGA PATAI:

1. Mo te aha i puta mai ai tenei whakakitenga?
2. He aha te kupu atu ki a Tamati?
3. Ko wai ma nga mea i whiriwhiria hei apotoro mo te tuunga o nga mea kua taka atu?

RATAPU TUAWHA:—Akoranga 134

Whakaaturanga: Akoranga me nga Kawenata 119.

1. He whakakitenga whakautu i te patai "E te Ariki whakaautia mai ki o pononga e hiahia ana e koe o ratou taonga hei whakatekau."
2. Te ahua hei timatanga utu whakatekau ma ratou.
3. Te tohutohu a te Ariki mo te ture whakatekau.

NGA PATAI:

1. He aha i whiwhi ai ratou ki tenei whakakitenga i taua wa?
2. Pehea te ahua ka timata ai ratou ki te utu whakatekau?
3. Me pehea e noho ai te whenua o Amerika hei Hiona ki te Ariki?

RATAPU TUARIMA:—Akoranga 135

Whakaaturanga: Kei nga wahanga mo te Ratapu tuatahi, tuarua, tuatoru me te tuawha.

Ma te karahe e whiriwhiri etahi patai i roto i nga rehana o aua ratapu.

M.I.A. HUI TAU ANNOUNCEMENTS

TO comply with rules formulated by the Northern Athletic Union and the New Zealand Amateur Athletic Association all persons wishing to enter M.I.A. athletic competitions at Hui Tau must obtain Mutual Membership cards. These cards may be obtained for one shilling through local Branch organisations or by writing to Tapsell Meha at Box 61, Dannevirke.

In response to many queries the M.I.A. Mission Board reports that all Mutual members (persons who have membership cards) who are sixteen years or over may compete in the Athletic competitions previously open only to M'Men and Gleaner Girls. It is also announced that Gleaner Girl Basketball teams may include members from 12 to 30 years in age.

KO NGA KAUKAUWHAU O TE TAKIWA O POVERTY BAY MO NGA MARAMA E 3

KOPUA BRANCH—	APRIL	MAY	JUNE
Hemi Kara me Sis. N. Porou	1st Sun.	2nd Sun.	2nd Sun.
Bro. and Sis. Waitohi Waaka	3rd Sun.	1st Sun.	1st Sun.
MURIWAI BRANCH—			
Michael me Winlata Smiler	3rd Sun.	2nd Sun.	3rd Sun.
Percy Rowe me Dennis Hamon	1st Sun.	1st Sun.	2nd Sun.
WAITUHI BRANCH—			
Bro. and Sis. L. Morris	3rd Sun.	1st Sun.	2nd Sun.
Bro. and Sis. Kiri Patea	4th Sun.	3rd Sun.	3rd Sun.
TE ARAI BRANCH—			
Bro. and Sis. Tawiri	4th Sun.	1st Sun.	1st Sun.
Bro. and Sis. Rangl Ehu	1st Sun.	2nd Sun.	2nd Sun.
TE HAPARA BRANCH—			
Bro. and Sis. W. Matenga	1st Sun.	1st Sun.	1st Sun.
Bro. and Sis. T. Smiler	3rd Sun.	3rd Sun.	3rd Sun.
WHANGARA BRANCH—			
Bro. Charlie Pere me M. Pohatu	1st Sun.	1st Sun.	1st Sun.
Bro. Charlie Pere me M. Pohatu	4th Sun.	4th Sun.	4th Sun.
TOLOGA BAY BRANCH—			
Sis. Lucy Paerata me K. Paerata	1st Sun.	2nd Sun.	1st Sun.
Bro. and Sis. Aspinall	3rd Sun.	2nd Sun.	2nd Sun.
TOKOMARU BAY BRANCH—			
Bro. and Sis. W. Karaka	3rd Sun.	3rd Sun.	3rd Sun.
Hare Amaru me Sis. Amo Amaru	2nd Sun.	1st Sun.	2nd Sun.

Horcera's and Marangiroa's kaikauwhau's are to continue as in previous three month's schedule.

HENARE HAMON.

PRIMARY LESSONS

LESSON OUTLINE

FIRST WEEK: Lesson—"The Real Test."

Hui Tau Handwork.

SECOND WEEK: Lesson—"A Blessing Through Baptism"

THIRD WEEK: Lesson—"Faithful unto Death."

FOURTH WEEK: Lesson—"How Terry used his Chances."

MEMORY GEM.

"If we do what is right, we have no need to fear,
For the Lord, our helper, will ever be near."

—Evan Stephens.

"THE DISOBEDIENT LOCOMOTIVE"

"I am the swiftest of my kind,

The locomotive said.

"I can go eighty miles an hour

When once I steam ahead.

My wheels are strong, my boilers full,

There is no reason why

I should not break all records, if

I only choose to try.

"But these dull tracks they lay for me
 So narrow and so straight,
 These switches that they have to throw
 While I must stop and wait,
 This engineer who keeps his hand
 Upon my fretting power,—
 If I were rid of them, how free
 Would be each glorious hour!"

And so, one day, when steam was up,
 When both the engineer
 And fireman had swung down from it
 And all the track was clear,
 The locomotive seized its chance
 And pushed with all its might
 Out of the station, and away,
 In swift and headlong flight.

"Hurrah! hurrah! I'm off at last,
 I spurn this narrow way!
 No hand is on my throttle valve.
 No more need I obey!"
 With one great bound it left the rails,
 And passed the junction switch;
 Then—with one awful, aimless leap—
 Lay wrecked within the ditch!

And now that engine runs on rails,
 A crippled thing and slow.
 No records will it ever break,
 No glory will it know.
 Perhaps some lads who yearn to try
 A free and wild career
 Had best decide to keep the track,
 And mind the engineer!

—*Mary Whiting Adams.*

FIRST WEEK—ALL GROUPS

OBJECT.—To help the children to realise that bravery is not alone the doing of brave deeds, but being honest.

"THE REAL TEST."

Harold carefully placed the telephone receiver back in place and turned to his mother with a happy smile. "It was Frank calling me," he explained. "He will come over to play with me while you and his mother are shopping."

"You will like that, won't you?" smiled his mother. She knew Harold liked Frank even though they didn't play together very often. Frank was two or three years older than Harold, and usually played with boys his own age, but Harold admired Frank almost more than any boy he knew.

"I like him because he is so brave," he often told his mother. "He isn't afraid to climb way up in the highest places, and he isn't afraid of big dogs that run out and bark."

Harold's mother had tried to tell him that things of that sort weren't the real kind of bravery, but it was hard for Harold, who was only seven, to see it that way.

Frank came over soon after he had telephoned. He had his baseball with him, and Harold ran in to find his bat.

"Better not play too close to the house," warned his mother. "You might knock a ball through one of the windows."

"We'll play in the empty lot on the corner," promised Harold.

It was fun playing with Frank's ball and Harold's bat. "We'll practice often," planned Harold, when bang! went the baseball right through the window of the little house next door.

Both boys looked at the shattered glass in terror a moment. Then, "Run," ordered Frank, suiting his action to the word. Harold, almost too frightened to think, followed, and together they ran into his father's garage.

"We'll hide here, until we see what happens," said Frank, but nothing happened! Nobody came out to see who had broken the window, and there seemed to be no one who had even heard the crash.

Frank gave a sigh of relief. "Well, we are lucky," he exclaimed. "No one will know we did it."

"Do you mean we will never tell?" asked Harold.

"Of course," replied Frank.

"Oh no," said Harold earnestly. "The lady who lives there is poor and has to work hard—she's probably out working now. We must get her a new window. She needs it."

"Windows cost a lot, and I haven't any money anyway," protested Frank. "I can't pay for it."

"Neither have I," said Harold, "but we can tell her we did it and we're sorry and we'll try to earn some money to pay for the window."

And then Frank said something which surprised Harold. "You can tell her if you want to," he said, "but I'm scared to."

"Scared?" repeated Harold, hardly believing he heard right.

"Yes," answered Frank firmly. "She will be angry."

Harold didn't answer at once; he was thinking hard. Frank wasn't brave after all, if he was afraid to own up! At last he said, "I'll tell her then, Frank."

And very manfully he did tell her when she came home from her work.

"I've had boys of my own," the lady said. "I know that things like that will happen sometimes. As for paying me for the window—well, I've been needing a boy to help me in my garden. Suppose you work it out for me."

"Oh, I'll like that," answered Harold.

After his mother had come home, and Harold had told her all about it, she held him close while she said, "I'm glad my boy isn't afraid to do the right thing. Sometimes we have to be real brave to do that."

Close the lesson by having a child offer a prayer asking Heavenly Father to help all people to be brave in doing what is right.

SECOND WEEK

OBJECT.--To teach the children to know and recognise the blessings that are ours when we obey the will of the Lord.

A BLESSING THROUGH BAPTISM.

Not long ago in the city of London, England, a wonderful thing happened.

Two young missionaries were sent there to preach the gospel. They were earnest in their work yet people refused to accept their message. Day after day they would go from door to door to find someone who would listen to their testimony. "Surely there is someone who will accept the truth in this large city," they said.

One morning they asked their Heavenly Father to direct them to some honest heart who was seeking the "Light."

They took another road, and to their great joy the first door that opened to them was answered by a young lady who did not close the door until the two missionaries accepted the kind invitation to come inside.

The mother of this household was a very good woman. She could not answer the door herself, but told her young daughter that morning if anyone came with a message of cheer to ask them in to see her.

She had been in bed for two years suffering from an accident which had made it impossible for her to walk.

Many visits were made to this home by the missionaries after this. The message they bore was accepted by this mother. Through her great faith and obedience to the principles of the gospel she was able to walk without her crutches. It was late in the fall when she applied for baptism. She was willing to comply with the will of our Heavenly Father who said, "The way to enter His Church is through the waters of baptism." The members of her family were much disturbed, they feared the exposure to cold would make her worse, but she was confident that God would reward her for her obedience. There was no comfortable place inside in which to perform the sacred ordinance so the river was chosen. It had to be done at night, because disinterested people might see and would not understand.

The time came when she should be admitted into the Church. Her husband assisted her to the water's edge and held her crutches while the elders who performed the baptism helped her into the water. It was very difficult for her to stand without her crutches. Friends were there to witness the service.

After she was baptized she walked out of the water, and not until she was reminded by her friends that her husband still held her crutches did she even think of them.

All who were there that night were greatly impressed, but none more thankful than this mother.

Close the lesson with a prayer of thanks to Heavenly Father for the Gospel and its power to work good among those who believe.

THIRD WEEK

OBJECT.—To teach the children obedience even under the greatest trials that come upon us.

"FAITHFUL IN LITTLE THINGS."

Lucius was a young soldier in the army of ancient Rome, and he was so handsome and brave that when he strode along the streets, people would turn to look a second time. This may have been because he was so splendidly clad, for his coat of mail, with the burnished breastplate and shining helmet with its nodding plume, gleamed like gold in the sunshine. But more probably it was because he walked with head erect and chest out, instead of lounging along like some children do, although father is always telling them to straighten up.

The officer, Claudian, who commanded Lucius' legion, was very proud of this fine soldier. He had noticed how obliging Lucius was, for he never needed telling twice to do a thing, and what is more, he did it with such a happy face that the officer promised to promote him.

About this time, the day came round when all the garrisons in different parts of the empire were rearranged. Legions were drafted from one place to another, and every soldier was eager to know just where he would be sent. And Lucius, with the promise of promotion in his mind, was full of hope that he would get a chance of showing his devotion and courage. Where would his legion go? To Gaul? That was his dearest wish.

There was a great war raging in Gaul, and that was why Lucius thought he stood a chance of doing something heroic and great, but to his disappointment, when the lists were issued he found that instead of being drafted there, or to some of the distant parts of the empire, his legion had been told off for garrison duty in Italy.

As he was returning to his quarters, feeling very depressed, whom should he meet but his officer Claudian. The young soldier saluted, but the other stopped and said, with a smile, "How fares it with thee? And why are thou so sad of face?"

"Well, sire," replied Lucius, "I have just seen the lists and I hoped we were thought brave enough to be sent to the wars."

"Yea, and so hoped I, for I am disappointed even as thou. I would like to show myself a man."

"But could we not appeal to the Senate, sir, and crave permission to go?"

"No," replied Claudius. "What Caesar wills must be obeyed. And where he sends us we must prove our loyalty and our courage."

There was nothing more to be said, and shortly afterwards, the legion found itself in the city of Herculaneum.

That very year—it was A.D. 79—there was a fearful eruption. The volcano suddenly belched forth its fiery lava, and the molten mass swept down upon the city. The alarm was given. Crowds of people fled for their lives along the roads leading to the countryside, while others, stricken with fear, hid in their houses hoping they might be safe.

Lucius was on guard at one of these gates. It would be another three hours before he went off duty, and as he looked first at the flaming crater of the volcano and then at the people surging past him, he wondered what to do. The ground shook under his feet. Buildings were toppling in ruin about him. Should he flee like the rest, or stay there at his post?

Then he recalled swiftly how he had longed to show his devotion and bravery, and the words of his officer came back: "Where Caesar sends us we must prove our loyalty and courage." He could still show the kind of man he was! And so, because he had been set to guard that gate, he remained true to his trust. He was faithful unto death!

Centuries have passed. But a few years ago, some very clever men were digging amid the ruins of that buried city. They had unearthed part of the walls, and in an archway, they discovered the remains of a Roman sentry. He was still at his post, and the price of his fidelity had been his life. You will remember that Christ said, "He that is faithful in that which is least, is faithful also in much."

It is the little duty done well, the unimportant service we are called to render, that test our courage and show our steadfastness, and just as this soldier proved his grit and devotion to his emperor in doing his duty faithfully, so in the life we live at home, at school, at play, can we honour Christ.

In closing, have a child pray that Heavenly Father will give all of us the strength to obey those who are our leaders.

OBJECT.—To impress the children with the thought that always honesty is the best policy, and that being honest in little things will make us strong over greater evils.

FOURTH WEEK

HOW TERRY USED HIS CHANCES.

Terry Dempster and a good many of the boys were on their way to school. They passed the first fruit stall at the corner. Terry said, "Good morning" to the woman that kept it. He was glad Will Mace stopped to buy bananas, because he liked to look at her.

She gave Will the bananas, and while he was putting them in his school bag, she held out his change. Terry took it to him. One of the pennies he shoved across the counter. "She was giving you a cent too much," he exclaimed to Will as he handed him the others.

"You are good at arithmetic, sonny," said Will. "A penny isn't very much of a mistake."

"Not if you are an Italian, any way," agreed Terry, "and aren't used to changing money in English."

A big red apple had rolled off the stall and along the street until it turned the corner. Terry picked it up and ran back with it.

"You might have taken it with you," said Will. "Nobody would have seen."

Terry laughed. He did not seem to think that Will expected any other

answer.

Two or three days later Terry was playing croquet at recess. The game was getting very exciting. Terry's ball was in a bad position.

"You can move it out from the hedge," said one of the boys who was looking on. "Wait. Let me show you."

"Not so far as that I can not," cried Terry. "That is not very fair!" "O, yes, you can," said the big boy, easily. "You're all right now. Go ahead."

"It's more than mallet's length," said Terry, measuring. "I was sure it was." He moved the ball back six inches and tried for his wicket. He missed it. He lost the game.

"Isn't it a pity," said the big boy, "that you can't cheat a little at croquet just for sport?"

"I don't think it is," said Terry. "It wouldn't be any fun if it wasn't fair."

"Don't you like to win?"

"Yes, when it's real," said Terry.

One day when school was out Terry had got almost to the corner where the fruit stand was. Suddenly he stopped short in dismay. "O, I'll have to go back! I left my copy book. Miss Stone said I was to copy over at home the page I blotted so much."

"Tell her you forgot it," said Bobby Price.

"But only for a half a block," said Terry. "That wouldn't satisfy her I guess."

"I guess not," said Bobby. And he didn't say another word.

Three weeks and the months went by until the first school term was over and the second had begun. One Saturday afternoon Mrs. Dempster came home from down town and hunted through the house for Terry. "What do you think Miss Stone told me?"

"What?" asked Terry, who regarded Miss Stone as the most beautiful and delightful young lady in all the town.

"She said she liked to have my boy for a pupil. She thought the other boys were learning from him to be more honourable."

"I guess Miss Stone didn't mean me," he said. "I don't see how she could have meant me, because I can't remember ever being honourable before the other boys. I haven't had any chance."—*Selected.*

Announcing

ENGLISH SPEAKING MEETINGS

To be a feature of the "Golden Jubilee" Hui Tau to be held April 7th to 10th, inclusive.

Sessions will be held in the Ngaruawahia Town Hall, Friday, at 2 p.m. and Sunday at 2 p.m.

All Conference-goers are invited to attend these sessions.

E KARERE

Wahanga 33

Mei, 1939

Nama 5



MOTHER

To Her a World Pays Tribute

Mother —

By T. S. Glennamaddy.

Were ten thousand words to flow from off this poor
pen of mine;
Yet I could never tell the half of mother's love sublime;
Deep as the boundless ocean blue, pure as the lily fair;
Broad as the universe it is, wide as the space out there.

As from a thousand gushing springs love wells up in
her breast,
When she welcomes to this world of ours the tiny
little guest;
And down the rugged path of life she guides our weary
feet
Through all the coldest winter storms and through the
fiercest heat.

When aught is wrong she comforts us and bids our
fears depart;
She heals a thousand little ills and binds the broken
heart.
Her life she'd give up many times if that would guide
us right;
From cradle to the grave, with love, she helps us win
the fight.

God bless you, mother; may you live in peace while still
on earth;
And may your children value you for just what you
are worth;
I know that when you've passed beyond the pearly gates,
and blue,
Your children then will miss you; and we'll all
remember you.

GEM THOUGHTS . . .

¶ Believe me, every man has his secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad.—Longfellow.

¶ I love children. They do not prattle of yesterday: their interests are all of to-day and the to-morrows.—Richard Mansfield.

¶ God gave man an upright countenance to survey the heavens, and look upward to the stars.—Ovid.

¶ Reading is to the mind what exercise is to the body. As by the one, health is preserved, strengthened and invigorated: by the other, virtue (which is the health of the mind) is kept alive, cherished and confirmed.—Addison.

¶ Doubt whom you will, but never yourself.—Bovee.

¶ To look fearlessly upon life; to accept the laws of nature, not with meek resignation, but as her sons, who dare to search and question; to have peace and confidence within our souls—these are the beliefs that make for happiness.—Maeterlinck.

¶ Great spenders are bad lenders.—Franklin.

¶ I love to be alone. I never found the companion that was so companionable as solitude.—Thoreau.

¶ Far away there in the sunshine are my highest aspirations. I may not reach them, but I can look up and see their beauty, believe in them, and try to follow where they lead.—L. M. Alcott.

¶ There is a chord in every heart that has a sigh in it if touched aright.—Ouida.

¶ When you get into a tight place and everything goes against you, till it seems as though you could not hold on a minute longer, never give up then, for that is just the place and time that the tide will turn.—Harriet Beecher Stowe.

¶ I would rather be sick than idle.—Seneca.

What Others Say About The "Mormons"

ELBERT HUBBARD:

"If I ever join a Christian Church, I think I'll join the Mormons. . . . The Mormons believe in the Old Testament, the New Testament, and the Book of Mormon. . . . Why and how people who believe that Moses found tablets of stone carved by Jehovah, yet cavil and sneer at the metal tablets discovered by Joseph Smith, I cannot understand."

COUNT LEO TOLSTOI:

"The Mormon people teach the American religion; their principles teach the people not only of Heaven and its attendant glories, but how to live so that their social and economic relations with each other are placed on a sound basis. If the people follow the teachings of this Church, nothing can stop their progress—it will be limitless. There have been great movements started in the past, but they have died or been modified before they reached maturity. If Mormonism is able to endure, unmodified, until it reaches the third and fourth generation, it is destined to become the greatest power the world has ever known."

NEW YORK HERALD-TRIBUNE:

"It is hard to decide in which field—the economic or the spiritual—the work of the Mormon Church has been most important. Ever since it undertook the task of organizing to provide for as many of its own people in need as it could possibly care for, the Church has made great strides in relieving the economic burden of its people—and, incidentally, of the taxpayers of the nation and the State of Utah. But the spirit of self-help which it has deliberately fostered, and the hard-headed determination with which the Church has fought demoralization among its people and has insisted on the practice as well as the preaching of the old-fashioned virtues of independence and self-reliance, have been an inspiration to the nation as a whole. Here at last the leaders of a community are not afraid to stand up in defense of what was best in the older America. In Utah they are still proud of their pioneer heritage. They still look down upon dependence as an unworthy ideal. One of their fundamental principles on which the Mormons are acting is that no man or woman will receive help from the Church organization except in return for services of some kind, however small. And in every way possible each community is being organized to help itself and to depend on its own resources."

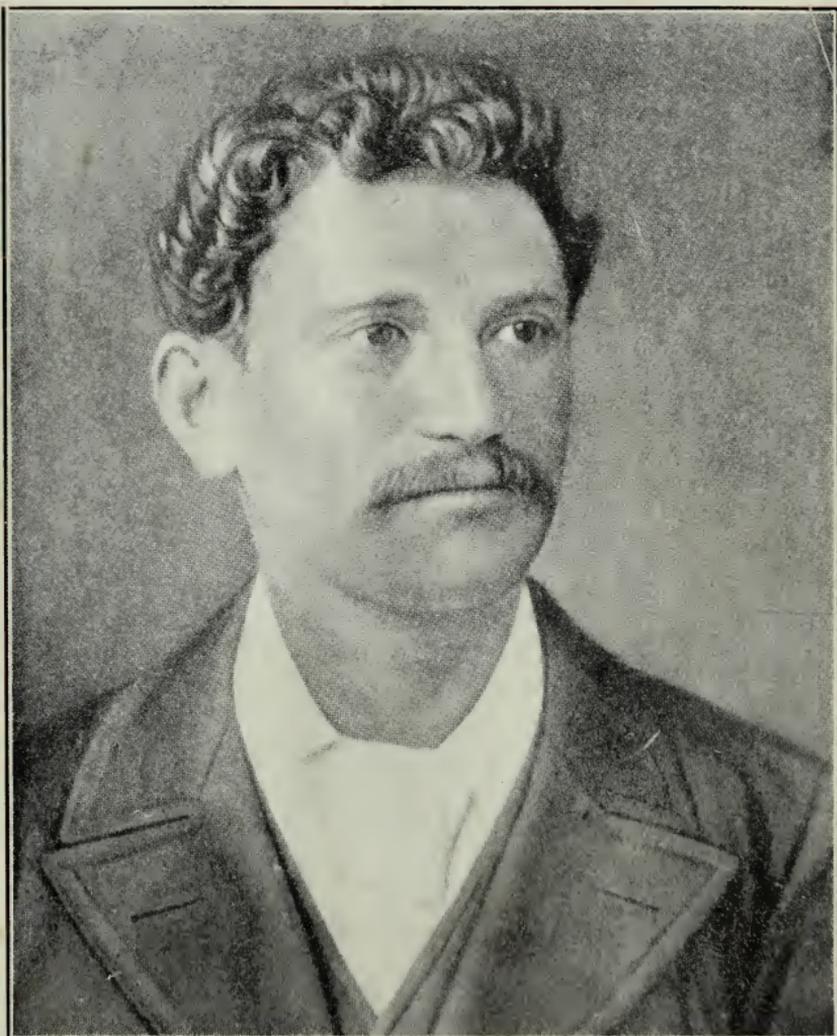
—An editorial except.

E KARERE

Wahanga 33

Hune, 1939

Nama 6



HONE HEKE, M.P.

"He Rangatira i whakahonoretia e nga iwi katoa."

I Shall Not Pass Again This Way

By James Russell Lowell.

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith;
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way.

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungry neighbour, and Me.

TE KARERE

Established in 1907.

Wahanga 33

Hune, 1939

Nama 6

Matthew Cowley	Tumuaki Mihana
Milton Baumgartner	Etita
Warren S. Ottley	Ecita Awhina
Eru T. Kupa	Kaiwhakamaori
Waimate Anaru	Kaiwhakamaori

"Ko tenei Pepa i whakataɓua hei hapai ake i te iwi Maori ki roto i nga whakaaro-nu."

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by TE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

Address Correspondence, Box 72, Auckland, C.1, New Zealand.

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COVER PICTURE—

HONE HEKE, M.P., is pictured on this month's cover. Although he died in the prime of life, he will always be remembered as a great benefactor of the Maori race. His story will be found on page 182.

The cover picture is taken from a collection of Lindauer's original portrait paintings on exhibit in the Auckland City Art Gallery. It is printed through courtesy of the Auckland City Library and Whitcombe & Tombs, Publishers.

KO HONE HEKE M.P.

Na Waimate Anaru

I ROTO i nga whakatupuranga tai-tamariki i roto i nga Maori ko ia tetahi i whiwhi ki te matauranga o te pakēha me te homaitanga ano hoki o te matauranga ki tenei mea ki te whakatakoto korero me te whai-korero hoki. Ara ko te homaitanga o te matauranga ki a ia e hara i te mea mehua mai. Ko ia hoki i oti ai i a ia te mahi nga mea nunui i waenganui o tona Iwi me etahi atu hapu i uru atu nei ia ki te awahina i a ratou i roto i nga rarunga e pa ana ki a ratou.

Otira, i roto i a ia e whakapiki ana i tona mahi me ona whakaaro mo tona iwi i roto i te paremete ka rokohanga ia i te mate i roto i nga marama maha i takoto ai ia i te Paraiwete Hohipera i Ponēke. Ko tona mate kei tona manawa. Hemo ana ia i te tau 1909. Ko ona tau e wha tekau. A i mauria atu tona tinana ki te Tai Tokirau. I tu he tangihanga nui ki Kaikohe. Ko ia ra hoki tona kainga tuturu. I haere mai ano hoki nga rangatira maha ki tenei uhunga nui whakaharahara. Na Honore Timi Kara, te Minita mo nga mea Maori, me era atu o nga mema o te Paremete me etahi o nga rangatira maha o te motu nei tona tinana i mau mai ki roto i ana iwi.

A i a Aperira, i te tau 1911 ka whakaarahia he kohatu tohu whakamaharatanga ki a Hone Heke ki runga i te Puke o Kaikohe. Na Timi Kara ano i hura taua kohatu.

Ko Hone Heke i whanau i te tau 1869 ki Kaikohe te takiwa o te Pewhairangi, koia nei te kainga tuturu o ona matua, koia he iramutu no Hone Heke, Tianara o te pakanga ki te Ingirihi i roto i tona takiwa i te tau 1845-46. A ko Heke M.P. he uri heke mai i roto i nga tangata toa i roto o tenei iwi o Ngapuhi. A koia nei tetahi whanau ingoa nui i roto i te nota nei. Ko te whanau o Heke i tuhono tonu atu ratou ki a Hongi Hika, ki a Titore, ki a Pokaia, ki a Tamati Waka me Patuone. Enei katoa he tupuna no Hone Heke. Ko enei tupuna i heke mai i runga i nga waka i whiti mai ai ratou ki tenei moutere; e kiia nei e Ngapuhi ko Mamari, ko Ngatokimata-whorua, ko Matatua nga waka i haere mai a Nukutawhiti a Puhimoana-Ariki me era atu tupuna a Rahiri, ko ia nei te tupuna nui i whakamauru atu ai nga heke maha o Ngapuhi i roto i ona whakapapa. Ko Hua i heke mai i tenei tupuna a i ora ano ia i roto i nga whakatupuranga kotahi tekau kua pahuri ake nei. Ko te whaea me te papa o Heke i heke mai i a Hua. A ko etahi o nga tangata marohirohi enei i roto o tenei Heke. Ko Whakaaria me Auha, i tae mai te oranga o enei tangata ki te whakatupuranga tuaono kua pabure ake nei.

Na enei tangata i wawae he huarahi nui i waenganui o Kaikohe tae atu ki Whangaroa. Na te ringa-kaha o enei tangata me a raua ope i kutahi atu enei hapu i mua i a raua:—a Ngati-tamatca, a Ngati Tahuhu me era atu hapu whakauru. A he tama na Auha tenei tangata marohirohi a te Hote'e, ko ia nei te matua o Hongi Hika.

Ko te ingoa o te pa o enei tangata ko Pakinga kei raro mai o te taone o Kaikohe ko ia nei to pa o nga hoia a enei rangatira, a te Wairua, a Whakaaria, a te Hotete. A i te matenga o te Hotete i te rau me nga tekau tau kua pahure ake nei ko ana tama tokotoru, ko Moka, ko Pokaia, i mate enei tangata ki te pakanga ki Morumu Nui i a raua e whakaeke ana i tenei pa. Ka hinga raua i a Ngati-Whatua ki reira e tata ana ki Maunga-nui.

Ko Hongi Hika e ahua tamariki ana i tenei pakanga. Kahore ano i pakari noa ka ki atu a Pokaia me haere ia hei putanga mo ratou ki te ora. Ko ia i noho ai te ngakau (o Hongi) whiti ana ia ki Ingarangi i te tau 1820. Ka whiwhi ia ki ana patu. Ka hoki mai i etahi tau mai ka ara tana pakanga ki a Ngati-Whatua ki te Ika-aranganui i roto o Kaipara. Ko Titore Takiri te kai awhina i a ia me era atu hapu ano hoki. Na tenei pakanga ka hinga ai a Ngati-Whatua i a Ngapuhi. Kati.

He iramutu (no Hongi) a Hone Heke kaumatua nana nei i pouto te Kara a te pakaha i Maiki Kororareka i te tau 1845. Na tenei i putakea ai tona pakanga ki te pakeha. Kati, mate atu a Heke hore ona uri. Engari tona tuakana a Tuhirangi nana a Hone Ngapua i moe i a Niu Rangi. Koia a Hone Heke M.P. i timata tona kura ki te Kawakawa ki Oramahoe i te kura Maori. Kati.

I te taenga atu o Hori Kerei ka riro mai a Hone Heke ki te Tipene, kura ai i Akarana. A he nui ona tau i kura ai ki reira. I te tau 1892 ka uru ia ki te Tari Maori i Poneke i roto i te whakaaro a Honore Cadman. Kihai i roa kua taunga ia ki nga mahi tohetohe. A kua uru rawa ki tona mahunga aua tu mahi; a i te tau 1893 i te mea kua 24 ora tau ka whiriwhiria ia hei mema mo te Tai Tokerau ki roto i te Paremete. Tona urunga atu ano tera tae noa ki tona matenga.

Engari ko nga rangatira o Heretaunga i whakaaro wawe kia tu a Heke mo te Tai Rawhiti i te hui i tu nei ki Waipatu Heretaunga. A i puta ake he tautohetohenga i waenganui i enei rangatira, mo Heke te take, a tau ana me whakatu ano ia mo tona takiwa.

I timata tana mahi i te tau 1894. Koia nei te upoko o te kotahitanga i waenganui i te iwi Maori o Aotearoa nei. Whakarite rawa nga apiha mo tenei mahi. A he maha nga hapu i uru ki roto i tenei kotahitanga i waho atu i te Kingi e tu nei. He whakakotahitanga tenei kia puritia nga whenua katoa o nga Maori kahore ano i hoko, hei painga mo taua wa tae noa ki nga whakatipuranga e haere mai ana. Kia kauaka ano hoki te ture Rehita whenua a te Kawanatanga e eke mai ki nga whenua Maori. A i tautohetohetia a Heke i roto i te Paremete ki te whakaaro a nga iwi kua tokoto nei.

A no te tau 1900 ka whiwhi painga tenei whakaaro. Ka pahitia te ture whakatikatika whenua Maori; me te ture Kaunihera Maori ka meinga he ture. Ko tetahi mea nui i tenei kotahitanga ko te rarangi tuarua o te Tiriti a Waitangi; kia kaua e whakararururu a ratou ngaherehere, a ratou manu me nga tahuna o nga mea mataitai katoa, me nga ika, me era atu rahui katoa i raro i taua ture. I te tau 1894 ka kokiritia e Heke te pire a te tika o te Maori ki te whakahaere i ona whenua ake. Otira na nga pooti i roto i te whare ka hinga Otira tohe tonu ano ia ki taua take. A ka whakaaetia ko te ture Rehita i nga toenga whenua katoa o te Maori kia riro ma ratou ano e whakahaere.

A i te tau 1895 ka puta ake he raruraru i waenganui i te Urewera mo nga Kai-Ruri a te Kawanatanga i nga whenua Maori. A te rongonga o Heke kei te haere nga hoia me nga pirihihana a te Kawanatanga ki Ruatoki ka tae mai te tono a nga rangatira kia haere atu a Heke. Haere tonu atu ia i Akarana ki Ruatoki; tona taenga atu i tu he powhiri nui mona; nga powhiri o tenei mea o te pakanga. Uru tonu atu ia ki te runanga o te Urewera me Ngati-Tohea me nga hapu whakauru i roto. Ka timata tana tohe kia houhia ta ratou rongo ki te Kawanatanga, hei whakatakoto a ratou patu ki nga waewae o nga apiha a te Kawanatanga, me hoatu to ratou take ki te araro o te Paremeta o te motu nei. Na enei kupu ana ka whakaae nga rangatira nei, a Kereru, a Rakuraku, me etahi atu o nga rangatira kia waiho a ratou patu ki mua i a Timi Kara me Heke
(Continued on page 188)

REFLECTION

God made the great wide ocean
As well as all the land,
The mountains, hills, and valleys
And the golden sands,
That we, his children, might come down
Upon the earth to live,
To learn of Him who gave us life,
To live, obey, and forgive.

He gave us our own free agency
To choose the right from wrong,
Only asking in return
That we might praise Him with prayer and song.
And try all His Commandments to keep,
And live a life divine,
That when we pass from this mortal state
We'll have no fear of crossing the Great Divide.

To mingle there with those gone on before,
And reunite with those we love.
Oh, what fortunate souls we are
To know there is a God above.

By Una Thompson

KO TE INOI WHAKAPONO

Na Elder C. Burnett Mason

ENGA kai korero a to tatou "Karere" o te pono, Tena koutou. Tenei ahau te whai-korero mo aku mahi i Niu Tireni, mo tetahi tikanga o te Rongo Pai ano hoki, ara, ko te inoi whakapono.

I tae mai ahau ki tenei Motu i te tekau ma toru o nga ra o Tihema i te Tau 1937.

Ka nui te koa me te hari o toku ngakau mo toku karanga-tanga ki tenei motu, te Ika-a-Maui, ki te kauwhau i te Rongo Pai o te Atua ki te iwi Maori, te iwi whiriwhiri na te Atua.



C. Burnett Mason

I mahi ahau i waenganui i te iwi Maori me te iwi Pakeha ano hoki o te Takiwa o Wairarapa i te wahi tuatahi o toku mihana. Na e mahi ana ahau i roto i te Takiwa o Ngapuhi inaianei. Tino mahaki, tino ngawari ano hoki nga ngakau o nga Maori o enei Takiwa. Ahau ngawari nga ngakau o etahi Pakeha o enei Takiwa.

E mohio ana ahau he nui atu te ngawari o te ngakau o te Maori i te ngakau o te Pakeha o tenei motu.

Ka nui te koa o toku ngakau mo toku karanga-tanga ki waenganui i te iwi Maori. Tino pai te iwi Pakeha, otira tino pai rawa atu te iwi Maori.

Kaati, ka korero ahau ki a koutou he korero potopoto. He korero pono tenei.

I roto i tetahi peka o te wahi nui o South Africa i noho a Mere ratou ko tona Matua tane me tona whaea. He kotiro pai rawa a Mere. Kotahi tekau ona tau.

He tokomaha nga tangata e noho patata ana ki a Mere me ona matua. E arohaina ana ratou e ratou. He tini nga tamariki a enei tangata hei hoa mo Mere. I mahi ratou i etahi takaro pera me nga takaro e takarotia ana e o koutou tamariki o enei ra.

Tino nui te aroha o nga Matua o Mere ki o raua hoa tata, na tino mahaki, ngawari ano hoki a raua ngakau. He nui to raua kaha ki te whakaako i a Mere i nga tikanga papai o Ihu Karaiti rite tonu ki nga tikanga i whakaako ai a raua matua ki a raua. I ako a Mere i enei tikanga i whakaako ai ona matua i a ia. Ko tetahi o enei tikanga ko te inoi whakapono.

I whakaako te mama o Mere i a ia ki te tuturi iho ki runga i ana turi ia po, ia po, me ia ata, ia ata ano hoki, ki te whakawhetai ki tana Matua i te rangi mo nga mauaakitanga katoa kua oti te homai ki a ia i nga ra kua pahure ake nei, na kia inoi ano ia ki a ia mo nga mea katoa e hapa ana i a ratou.

Ka nui te koa me te hari o nga ngakau o nga hunga e noho patata ana ki a Mere. Tino nui o ratou kai me nga kakahu me nga mea katoa o tenei ao. Tino kaha, tino ora ano hoki o ratou tinana. He nui to ratou aroha tetahi ki tetahi.

Kua tata te wa e mimiti ai nga awa maha me nga puna-wai katoa, kotahi ano te mea e toe ana, ko te puna-wai o Mere. Kua mate nga kai katoa me etahi o nga kau me nga hoiho me era atu o nga kararehe.

I inoi nga hunga katoa ki to ratou Atua, a hamama ana i te reo rahi, e mea ana: "Ki te kore te ua e hohoro mai, ka mate tatou katoa."

Na, katahi ka maroke ano hoki te puna-wai o Mere. No reira, i huihui mai nga hunga katoa ki te puna-wai, a tangi ana, hamama ana ano hoki i te reo rahi, e mea ana: "Ka mate tatou aianei."

I haere mai a Mere ki mua ki to ratou aroaro, ka mea ia ki a ratou, "E kore toku Kai-Hoko, a Ihu Karaiti, e tuku ia tatou kia mate, engari ka whakaputaina mai e Ia te wai mo o tatou tinana ki roto ki toku puna-wai." Otira ka tawai, ka kata ano hoki ratou ki a ia ka mea, "Kahore e pai atu ana tou Atua i to Matou Atua. Me pehea Ia e whakaora i a tatou?"

Ka haere atu a Mere ki roto ki tana whare, a i tangi ia no te mea kua kite a ia kahore he whakapono o taua iwi ki to ratou Atua.

A i taua po, i inoi ia ki tona Matua i te Rangi, kia whakaputaina mai e Ia he wai ki roto i te puna kia ora ai ratou.

I ara ake ia i te ata tu, i wareware ia ki era atu o ona mahi, a i hohoro atu ia ki waho, ki tana puna-wai kia kite i te wai i mohio ia i whakaputaina mai e te Atua ki roto i tana puna-wai i te po. A, i tihiro iho ia ki roto i te puna-wai, otira kihai ia i kite i te wai, no reira i tiki mai ia tetahi kowhatu, a ka maka atu e ia ki roto ki te puna-wai a ka rongo ia i te patunga o te kowhatu ki te wai. Nana, ka nui te wai i roto i tana puna-wai.

Katahi ka rongo te iwi a taua wahi ka nui te wai i roto i te puna o Mere. Ka nui te koa me te hari o o ratou ngakau. I huihui ratou ki te taha o te puna-wai o Mere. Ka waiata ratou he waiata whakamoemiti ki te Atua o Mere, no te mea kua mohio ratou na te inoi whakapono a Mere i ora ai ratou.

I mahara a Mere ki era atu o ona mahi ka hoki ia ki tana whare, ka whakawhetai atu ia ki tana Matua i te rangi mo nga manaakitanga kua homai e Ia ki a ratou. Kaati.

Tenei te kupu a te Karaiti ki a koutou: "Ki te mea he whakapono to koutou, pera me te puna nani te rahi, e mea koutou ki tenei maunga, neke atu i konei ki tera wahi; a ka neke atu ano; kahore hoki he mea e kore e taea e koutou."

Kua whiwhi ranei koutou i te whakapono penei me tenei? Ae ra? Tino pai. Otira e hoa ma, kia kaha ki te whakanui i to koutou whakapono kia rite ki te whakapono o o koutou tupuna.

(Continued on page 191)

HE KORERO PAKI

Na Elder Claude D. Kirkland

EKUIA ma, e koro ma, me oku hoa o te Mihana, tena ra koutou katoa.

Tenei ta koutou pononga e tuhituhi ana i tetahi korero paki ma koutou e whakaaro.

Na i tetahi wa e rua nga tamariki tane e whakaaro ana raua tetahi kaupapa nui ina kaumatuaia raua. Ko tetahi e hiahia ana ki te koha nga moni nui atu, kia rangatira a ia. Ko te tamaiti tuarua, ko tana hiahia ki te hanga tetahi whare ataahua; he whare pai rawa atu i era atu whare katoa. E ki ana nga pakeha, he (dream house) ara, ki nga Maori he whare moemoea.



Claude D. Kirkland

A ka tupu ake raua; ka pakeke raua, na, i tetahi ra i tutaki raua. Ka mea atu te tamaiti e hiahia ana ki te hanga te whare ki tona hoa, "E hoa, i whiwhi koe i nga moni nui i hiahiaia ra e koe i te wa o tou tamarikitanga?" Ko tona whakahoki ki a ia, "Ae, i whiwhi katoa ahau i aua moni."

No reira ka kore ahau e mahi te whakatumau I ahau pera me te nuinga e nga tangata.

Na, ka patai atu ia ki tona hoa, "Ka hangaia ranei e koe tou whare moemoea, i ki ra koe i te wa e tamariki ana koe?" Ko tana whakahoki, "Kahore, no te mea kahore ahau i whiwhi te wa tika hei hanga i taua whare." A, ka ki atu te tamaiti i whiwhi ra ki nga moni nui, "I te mea he hoa tuturu taua ka hoatu ki a koe te honore mo te hanga i tenei whare moku. Na, me mahi e koe kia rite tonu ki te whare i moemoeatia ra e koe."

Na, ka timata tana mahi i te kaupapa o taua whare. I a ia e mahi ana ka whakaaro ia, i te mea kahore e tino mohio tana hoa ki te mahi kamura, ka puta mai tetahi whakaaro kino i roto i tona hinengaro kia pahuatia e ia tana hoa, no te mea e mohio ana tana hoa e hangatia ana e ia taua whare tino pai. Na, i roto i tana mahi i te kaupapa ka hoatu e ia he raima tuarua, ara, te nuinga he onepu. I pera katoatia e ia nga mea mo tana whare, ara, te (Second Grade Material) i roto i nga wahi kaore e kitea ana e tana hoa.

I te otinga o tena whare ka ki atu tona hoa, "E hoa i hangatia e koe tenei whare kia rite ki te whare i moemoeatia ra e koe?" Whakahokia e ia, "Ae, e rite tonu ana ki taku i hiahia ai." Ka mea atu tana hoa ki a ia, "I te mea he nui aku taonga; e whiwhi ana ahau i nga mea katoa, a ka hiahia koe ki tenei whare, no reira ka

heatu e ahau mou. Ana te kii o te whare!

E hoa ma te kaupapa o tenei korero paki, me whakarite ki o tatou oranga tinana i tenei ao. E hanga ana ranei tatou i o tatou tinana kia penei i tenei tangata i mahi nei i tenei whare? E hanga ana ranei tatou i o tatou tinana ki nga tino mea e pai ana hei whakapupu i o tatou tinana? E hanga ana ranei tatou i a tatou tinana ki nga mea kino, ara, ki te tii, te kawhi, te tupa me te wai pirau, pera i te tangata i mahi tinihanga ra i tana hoa? E mohio ana tatou a te aranga mai i te mate, ka whiwhi tatou i te kii o tatou tinana, pera me te tangata i hanga ia i o tatou tinana ki nga mea pai hei tupu ai i o tatou tinana he tinana kaha, kahore he mea kino penei ki te whare i hangaia ra e te tangata tinihanga.

Ne reira me waiho tenei tauira mo tatou katoa. Kia ora koutou.

Hone Heke

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me nga apiha a te Kawanatanga.

A i te tau 1898 ka tupu ake he take whakaheke toto ki Waima, i te Takiwa o Hokianga, na Hone Toia me te Mahurehure katoa. Ko tenei take mo te taka kuri me etahi take mo nga whenua Maori. Kua rite a ratou patu kei roto i te ngahere e whanga mai ana i nga Heke a te Kawanatanga i ahu mai i Rawene. Waca tonu atu a Hone Heke kua hei paku te pu, tatari mai ki a ia. I Akarana ia, tac atu ki Whangarei ma runga hoiho, i te po, i te ao. Kati. I tohetohe ia ki tona iwi kia mutu tenei raruraru. He maha ona wiki i noho ai ia i waenganui i a ratou. Ka oti tenei raruraru, ka riro mai a Hone Toia me etahi o tona iwi ki Akarana kia whakawangia mo ratou i hapai patu ki te Karauna. Ka tukua etahi ki te herehere i muri mai i tenei. Kahore ano a te Mahurehure i uru noa ki te raruraru ki te Kawanatanga.

I te tau 1899 ka haere ano a Heke ki roto i tona iwi mo te pakanga i puta ake i waenganui i ona iwi i a Ngatihine, i te Hapu o Maihi Paraone me te Parawhau, te Hapu o te Tirarau o Maunga Tapere. Ko tenei raruraru he tautohenga mo nga raina ruri i waenganui i enei hapu e rua. Kati. Ka tac ano a Hone Heke ki tenei marae o te pakanga. Ka whakatangihia ano e ia te putorino o te maungarongo. Ka kore ano e hinga te tangata i tenei pakanga. Kati.

Ko nga tupuna katoa o tenei tangata o Hone Heke he kai-hapai katoa i tenei mea i te pakanga. Otira i te taenga mai ki a ia he kai-hapai ia i te maunga rongo ki roto ki enei hapu katoa. No tona mohio me te ngawari o tona reo me te mohio ki te hoatu i nga kupu pai katoa. Koia ano te kupu o te Karaipiture i tika ai, i kiia nei e Horomora. "Ma te atahanga ka whakaae mai aj te Kingi. Ma te arero ngawari ka nangungu ai te wheua"—Whakatauki 24-15.

HE MIHI NA TE TUMUAKI

E KORE te tangata e wareware tata ki nga karakia me nga mahi ataahua a to tatou Hui Tau i tu nei i te pa o Te Puea i Ngaruawahia, i te Marama kua taha ake nei. Ka mutu i tenei Hui Tau nga mahi nunui hei whakarongo, hei matakaitaki hoki ma te tangata i eke ki runga i taua marae ataahua. Ahakoa he karakia, he waiata, he takaro, he kanikani, he whakataetae, he aha ranei, ka meatia katoatia enei hei whakahonore i te Runga Rawa. Kati.

Kēi te rongo tonu ahau i te Wairua pono, ngawari hoki, i puta ake i roto i tenei Hui, me te hiahia ano kia mau tonu tenei wairua ki roto nei ki a au hei whakakorikori i nga wa e pa mai ai te ngoikoretanga me te mangere.

He mihi tenei naku ki te poari whakahaere o tenei Hui Tau me nga kai mahi katoa i mahi nei i a ratou mahi uaua i runga i te marae o te Hui. E tino koa ana te ngakau mo te ahua o a koutou mahi katoa. Kore rawa ahau i rongo i tenei mea i te amuamu i nga ra katoa o taua Hui. Ka tino tutuki i a koutou enei kupu "Kia Ngawari." No reira ma te Atua koutou e manaaki he mea na to koutou kaha ki te mahi i nga mahi-a-ringaringa, mahi taumaha hoki. Na o koutou mahi i tino ataahua ai taua Hui Tau.

Ma te Atua hoki e manaaki to tatou whaea, a Te Puea, me tona iwi katoa mo ratou i aroha mai ki a tatou, ki te Hunga Tapu, a homai ara ki a tatou to ratou marae tapu hei tunga mo tenei Hui. Tae atu ki te Kingi, ki a Koroki, mona i noho hei hoa tata ki a tatou i roto i tenei Hui. Kia ora rawa atu ratou katoa. Kati.

E mihi ana hoki ahau ki te Hunga Tapu katoa me nga hoa aroha katoa i tautoko i te Hui ki a ratou whitu hereni me te hiki pene. Ahakoa kihai i puta te Hui i nga nama a hara i te mea na koutou te take; no reira kia ora rawa atu koutou. Me he mea i homai e te Hunga Tapu katoa i tae mai ki te Hui a ratou whitu hereni me te hiki pene kua puta pai te Hui; engari na te tini o ratou i wareware ki te homai noa mai i a ratou awhina ki nga mahi a te Atua kihai te Hui Tau i puta i nga nama. Kati.

Kua tuturu te Hui Tau ki Nuhaka mo te tau 1940, no reira kia kaha tatou katoa ki te tautoko i tenei Hui.

NA MATIU KAURI.

HE MIHI NA TE KAUNIHERA MAORI

TENA koutou nga hoa nana i karanga te Kaunihera Maori o Tamatea kia tu ki mua i a koutou ki te whakapuaki i etahi kupu e pa ana ki te iwi Maori i te Hui Pariha i tu ki te marae o Takitimu, Waihirere, Wairoa, Haaki Pei. Tena koutou me to tatou Timuaki a Kauri raua ko tona hoa wahine, nga Kaumatua; apiti atu ki te iwi, tena koutou katoa. Tenei te Kaunihera Maori o Tamatea te mihi atu nei ki a koutou, ara ki te Hunga Tapu o nga Ra o Muri Nci mo runga i te pai me te kaha o ta koutou manaaki i te Kaunihera o Tamatea.

I timata mai te manaaki a te Hunga Tapu i te Hui Pariha a Nopera i Te Hauke tae mai ki te Hui Pariha a te peka o Nuhaka i tu ki te Wairoa. E rua nga kupu nunui i whakapuakina i roto i enei Hui Pariha ko te "Rangimarie me te Kia Ngawari," e ki ana a Kauri "E hoa ma kia Ngawari, kia aroha tetahi ki te tchahi," e ki ana ano ia, "aata waiho ake nga Haahi, engari ko taaku tenei i kite ai. Ko taua Aroha nei." No reira e nga hoa aroha no koutou ra tenei homaitanga, na te hunga kaha ki te whakawhaiti, paihere rawa i nga whakaaro whanui, whakatinana rawa, atanga ana te matakitaki a te kanohi tangata.

I tenei ra kua kitea he tino taonga nui whakaharahara te oha i homai nei te Kawatanga ki o tatou matua, tupuna, te Ture Kaunihera Act 1900, 1903, 1920. No tenei tau tonu ka whakaae te Kawaratanga kia karangatia nga Kaunihera Maori o te motu kia hui ki Poneke, kei taua wa te tino mohio ai he aha te hua o taua pohiri i nga Kaunihera. Na e hoa ma kei a koutou katoa enei honore kei te Hunga Tapu. No reira e hoa ma kia kaha mai koutou te hunga kua whaiti nga whakaaro, kua u i runga i te ngawari me te marama o nga kupu tohu tohu a to koutou kai arahi a Tumuaki Kauri. No te ra i tomokia ai to tatou whare karakia i Korongata ko enei kupu a to tatou Tumuki. "Ko te hunga e totohe ana ki te kai paipa, ki te mu Waipiro, e hara tena i te mema no taku haahi." "Those people who are smoking pipes, cigarettes and drinking Waipiro are not members of my church." Na enei kupu a Tumuaki Kauri ka mahara te Kaunihera o Tamatea, kua kitea e ia tetahi tino tangata pono i a Kauri hei tautoko i nga mahi a te Kaunihera puta noa te motu katoa; a ko Kauri ano hei taumata whakamaunga atu mo nga Kaunihera i runga i enei take.

- (1) Me whakamutu te kai paipa me te hikareti.
- (2) Me whakamutu te kai i te waipiro.

No reira e hoa ma arohatia to tatou tumuaki, to tatou matua e tihaehae haere nei i tona whatumanawa i runga i o tatou marae kainga hei painga mo tena mo tena o tatou. Ahakoa e hoa ma he waka ke, kei etahi o nga Kaunihera nei, hei aha tena, waiho tonu mai ko koutou hei taurira i runga i enei take tipua. No reira ko te

inio tenei. "Whakatuturutia, ka whakau kia whai pakiaka nga take i whakahaerea i enei hui kia puta ko te rangimarie me te ngawari ki runga ki te iwi me to hunga hapai i te Haahi o te Hunga Tapu o nga Ra o Muri Nei, me te aroha noa o to tatou Ariki o Ihu Karaiti, he mea e kore e warewaretia i roto i te ngakau whakapono mo runga mo a koutou mahi ataahua ki mua ki a Ihowa. Amine.

Na te Kaunihera Maori o Tamatea,
Na W. H. NIKERA, Hon. Sec.

Ko Te Inoi Whakapono

(Continued from page 186)

Kua wareware koutou ki nga tikanga o o koutou tupuna. Ko tenei tikanga o tenei Hahi, o te Hahi o Ihu Karaiti o Nga Hunga Tapu o nga Ra o Muri nei, e rite ana ki te tikanga o o koutou tupuna i mua i te taenga mai o nga Pakeha ki tenei motu, ki te Ika-a-Maui.

Me he mea hoki i whakarongo koutou ki te Wairua e ako nei i te tangata ki te inoi, penei kua mohio koutou me inoi, no te mea e kore te wairua kino e ako i te tangata ki te inoi, engari kia kauaka ia e inoi. Me inoi tonu koutou, kauaka hoki e ngoikore; kauaka e mahia e koutou tetahi mahi ki te Ariki, engari matua inoi ki te Matua i runga i te ingoa o te Karaiti kia whakatapua e ia tau mea-tanga mou, kia meatia tau mahi hei painga mo tou wairua.

Kihai o koutou tupuna i mahi i tetahi mahi, engari matua karakia ratou ki o ratou Atua. He aha te take i karakia ai ratou i mua atu i a ratou mahi? I karakia ratou i mua i a ratou mahi katoa hei painga mo o ratou tinana, me o ratou wairua ano hoki.

Na, e aku hoa aroha, kia ahatia nga mea o te ao Karaitiana, engari kia kaha ki te ako nga tikanga o te Hahi o Ihu Karaiti, no te mea e rite ana tenei Hahi ki to koutou Hahi i mua i te taenga mai o nga Pakeha ki tenei motu. E hara tenei Hahi, te Hahi na te tangata, engari ko ia te Hahi o Ihu Karaiti, to koutou Kai-Hoko.

Na, ki te inoi koutou i nga wa katoa ka whakatapua e Ihu Karaiti a koutou mahi koutou, kia e ai to koutou mahi hei painga mo o koutou wairua.

LOST ARTICLES

SISTER HINE CAMPBELL reports the loss of a brown "Teddy Bear" coat, and a black and pink tiger rug, at the recent Hui Tau at Ngarua-wahia. Anyone knowing the whereabouts of these articles are asked to write to "Te Karere," Box 72, Auckland.

There are two eversharp pencils at headquarters belonging to Elders. If the owners will please write a description of them to Elder Wallace, they may be claimed.

RESTORATION OF THE GOSPEL

EDITOR'S NOTE.—This is the second of a series of articles dealing with the restoration of the Gospel of Jesus Christ. The first instalment in the April issue, contained the Prophet Joseph Smith's own story of his "first vision." This article is adapted from the book, "Essentials of Church History," by Elder Joseph Fielding Smith. Future articles dealing with the Gospel Restoration and early Church history, will be printed in alternate issues of Te Karere.

"IT seems as though the adversary was aware, at a very early period of my life, that I was destined to prove a disturber and an annoy-er of his kingdom; else why should the powers of darkness combine against me? Why the opposition and persecution that arose against me almost in my infancy?

"Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement; and, conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the apostles, and that there would never be any more of them.

"I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me.

"I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

"During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly, and if they supposed me to be deluded to have endeavoured in a proper and affectionate manner to have reclaimed me.—I was left to all kinds of temptations; and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness

of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God. In making this confession, no one need suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with jovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been. But this will not seem very strange to any one who recollects my youth, and is acquainted with my native cheery temperament.

"In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all my sins and follies, and also for manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also, a little above the wrists; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me.

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants; also, that there were two stones in silver bows—and these stones, fastened to a breast plate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted seers in

ancient or former times; and that God had prepared them for the purpose of translating the book.

"After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted thus:

"For behold, the day cometh that shall burn as an oven and all the proud, yea, and all that do wickedly, shall burn as stubble; for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.

"And again, he quoted the fifth verse thus: *Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.*

"He also quoted the next verse differently: *And he shall plant in the hearts of the children the promises made to the fathers; and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at his coming.*

"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that prophet was Christ; but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come. He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of scripture, and offered many explanations which cannot be mentioned here.

"Again, he told me, that when I got those plates of which he had spoken—for the time that they should be obtained was not yet fulfilled—I should not shew them to any person; neither the breast-plate with the Urim and Thummin; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance."

(To be continued.)

THE NEW ZEALAND MESSENGER

By David P. Howells

Editor's Note.—Elder Howells was the first editor of Te Karere, at that time known as "The Messenger." Since writing this article for Te Karere, he has passed away, and we publish it as a fitting memorial to him and to the work he accomplished among this people.

MY first assignment in the New Zealand Mission was to the Wellington District. After labouring there about six months I was called to work in the office by President Louis G. Hoagland to succeed William M. Paxman as mission secretary. After meeting the elders who had been labouring among the Maori people and after attending a Hui Tau, two major aids to our missionary activities became very apparent. The first aid was the establishment of a periodical which would regularly reach the church members in all parts of the mission field, especially the remote parts which were so inaccessible that they were visited but seldom. The second aid was the establishment of a school in which fundamentals of agriculture, horticulture and livestock raising could be taught the Maori youth.



David P. Howells

The need of such a periodical was to supply regular mission news and general church news to eager members living far away who could otherwise be reached only at long intervals. It also afforded an opportunity to further the understanding of English by the Maoris through printing the paper both in English and Maori. We felt that a knowledge of English would greatly enlarge the Maoris' opportunities and permit them to read many church works which were denied them at that time. Consequently with the hearty co-operation of President Hoagland, we drafted a letter to President Joseph F. Smith, setting forth the proposal to start *The Messenger*. On receipt of his permission, the first number was published, February 15, 1907.

Contemporaneous with our idea of a church periodical was the desire to start an Agricultural College. It was obvious that the Maoris were not obtaining the best results from their land ownership and there appeared to be no agricultural school in New Zealand in which they could be taught farming and stock raising. Realising such a need President Hoagland appointed a committee to make a detailed study of the situation and report their findings to the First Presidency. Encouragement was given that a grant of Maori land might be secured for such an undertaking and that government funds would be made available for the school. The Church, however,

(Continued on page 205)

PRAYER

By JOSEPH QUINNEY, JR.

LIFE, based upon the principle of prayer, is a successful life. The Christ, teaching his disciples, said unto them: "Pray always, lest ye enter into temptation." Prayer is not a duty; it is a genuine privilege. "Privilege knows no law, but operates by love, and love is the fulfilling of the law."

One's mental attitude should be of the highest order when praying, for the reason that he is approaching the holiest of beings; he is submitting himself through the light of truth to a personage glorified, exalted, and celestialised; consequently, he should approach Him with all that is fine and beautiful in life.



One should assume an attitude of humility when praying to allow a complete flow of the spirit of God to operate in his behalf. A mental inventory should be taken in order to dismiss and eliminate any and all suggestions derogatory to one's worthiness in approaching such a holy being as God. Humility is submissiveness to high and holy things; it is a strength of character; a power in the per-

sonality of one's being.

In addressing a prayer to God it is worthy of one's finest and highest thought and feeling. It is indeed a way of expression, committing oneself to the very highest that is known in bringing oneself into transforming fellowship with Jesus Christ our Lord. To have dwelling within us the spirit of genuine sincerity; to have God know, through the light of truth, which is His spirit, that we are indeed sincere and genuine, are important factors.

The Master said: "The pure in heart shall see God." Sincerity is a part of that quality of purity that brings us into His celestial presence. Sincerity is an element of life that has absolutely no relative in the family of hypocrisy. It is the golden element of the genuine, just, and true; it is a radiation of character, definite power, and culture that influences human life to great and noble deeds.

Sincerity is a part of that healthful soul, as Ralph Waldo Emerson so beautifully puts it:

A healthy soul stands united with the Just and True, as the magnet arranges itself with the pole, so that he stands to all beholders like a transparent object betwixt them and the sun, and whoso journeys toward the sun, journeys toward that person. He is thus the medium of the highest influence to all who are not on the same level. Thus, men of character are the conscience of the society to which they belong.

Sincerity fastens itself in friendship with God and man, and leads him to feel the strength of the following thought: "I must feel pride in my friend's accomplishments. Friendship, like the immortality of the soul, is too good to be believed." But when we are moved in the power of sincerity we see the immortality of God and of friends.

Sincere and genuine prayer develops the finest thoughts and feelings within the human soul, and when we give expression to these thoughts we can rest assured that they will be approved by God. Sincere prayer will provide the finest attitudes in life, and will bring about trust and confidence in the journey of life.

Prayer will develop a quality of faith, which will be free from doubt; indeed it will be an assurance that dwells within the soul that God lives, that Jesus is the Christ, and that Joseph Smith is a prophet of God.

The prayer of faith will heal the sick, will give the finest and best interpretations of the Gospel of life. The prayer of faith will develop character, culture, and power. A sincere and prayerful attitude will develop a love for God, a love for fellowman. Indeed, it will place a greater meaning to the Saviour's saying: "Greater love hath no man than this, that he lay down his life for his friend." It will bring us into fellowship with all that is fine and splendid; it will provide power and the light of wisdom; it will keep us in the paths of righteousness; it will give us the light of truth, which is a testimony of the Gospel; it will give us deep appreciation of the revelation given to the Prophet Joseph Smith, in which this classic, powerful, and true philosophy resides—

That which is of God is light, and he that receiveth light and continueth in God receiveth more light; and that light groweth brighter and brighter until the perfect day.

Perhaps no scripture conveys a greater truth; it is powerful in substance, classic in character; therefore, when coupled with the spirit of humility and faith, it brings about a relationship between us and our Father in Heaven that cannot be questioned.

I submit the following:

The time to pray is now: Not yesterday, nor at to-morrow's dawn; but now, while I have life, when I can speak with God, and unfold to Him in depth of soul my hidden thoughts, and by His grace be made strong.

The time to pray is now: I need light, God's holy light, to make the way; and then with unflinching courage be a fragrance in that sacred path and in splendour unfold, as I move, the endowment of God's pure love.

The time to pray is now: I need faith, a vital faith in God, then fellowmen. My mind adjusted, my soul opens to let in the great gift of light, let me be kind, charitable, obedient, honest, loyal.

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Editorial

"MANY ARE CALLED, BUT FEW ARE CHOSEN"

BUT behold, verily I say unto you, that there are many who have been ordained among you, whom I have called, but few of them are chosen." Doctrine and Covenants.

When one is ordained to the Priesthood in the Church of Jesus Christ of Latter-day Saints he is "called." When that calling actuates him to the performance of the duties pertaining to his calling he is "chosen." Inactivity is the barrier between "called" and "chosen." Every call carries with it a responsibility of active service in the ministry and not until that responsibility is faithfully executed does the one who is "called" become "chosen," either in the sight of God or of his fellow men.

When Jesus said unto His disciples, "Follow me," they were only "called," but when they followed Him they were "chosen." When He ordained them Apostles they were "called," but when they preached the Gospel and administered the ordinances thereof they were "chosen." When, before the ascension, He enjoined them to "go into all the world and preach the Gospel" they were "called," but when they responded and went into all the world and preached the Gospel and sealed their testimonies with their blood they then became "chosen"; yea, they became the very elect of the Almighty.

Every member of the Church of Jesus Christ of Latter Day Saints is subject to call in the ministry of the Priesthood, but only those whom the call impels to diligent performance of the attendant duties is "chosen." The deacon executing the responsibilities of his humble office is "chosen." He is eminent in the Priesthood of God. In fact he is more eminent and "chosen" than the high priest who is static from inactivity.

To be "chosen" is to be eminent; to be eminent is to be active.

"Hence many are called, but few are chosen."

In the Priesthood of God there is no place for an aris-

ocracy of wealth, nor for an aristocracy of mental splendor. The only aristocracy that is recognised in this sacred order of divine authority is the aristocracy of righteousness—the aristocracy of the “chosen.”

Righteousness is the essential concomitant to the proper performance of duties and offices in the Priesthood. One who is endowed with divine authority and sullied with sin cannot function in the Priesthood; he may only function in spite of it. He is “called” but not “chosen.” To be “chosen” he must not only frustrate evil, but he must also refrain from “exercising unrighteous dominion,” when he has been given “a little authority.”

“No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned.

By Kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile.

Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy.

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth, and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever.” Doc. and Cov. Sec. 121.

These revealed instructions to those who bear the Priesthood of God, if constantly heeded, will never fail to place them among the aristocracy of the “chosen”—the aristocracy of the righteous.

—Matthew Cowley.

Prayer

(Continued from page 197)

courageous, strong; yea, a man, a strong man, reflecting always the highest, the best.

The time to pray is now: Always lying in wait to receive, lurks the evil one. I need strength, the mighty arm of strength to cast aside this author of lies and build a life of truth.

The time to pray is now: Wait not until distressed, oppressed, or the hour of pain has come; pray now, in God's holy name pray, and have the fortifying power of Him who loves and gives.

The time to pray is now: I need the Christ in time of peace as well as trial. The hour of prayer is here. It is my hour of prayer, sweet hour of prayer; most reverently I bow, in humility I say, "God give me strength to do Thy will: not mine, I pray, be done."

EDITOR RELEASED

AFTER 16 months of outstanding service on the mission publication, "Te Karere," Elder Don L. Cotterell was released as editor and appointed president of the Auckland District, May 1, 1939.



Don L. Cotterell

The names, Elder Cotterell and "Te Karere," have been practically synonymous ever since his arrival in New Zealand in December, 1937. With his motto: "Nothing is too good for 'Te Karere'" always uppermost in his mind, he has boosted the New Zealand mission magazine to its rightful position among the leading mission periodicals of the world.

A few of Elder Cotterell's innovations which have greatly improved "Te Karere" are the new coloured cover with its Maori symbols which are distinctly representative of the majority of our Church members in New Zealand; the editorial page with its timely comments and worth while instructions; the increased number of photos which naturally adds to the interest of any publication; and the new contents page. He has in-

troduced a system of standardisation throughout the magazine in headings, sizes of type, etc. Under his direction, also, the number of subscriptions has more than doubled.

Elder Cotterell's presence on "Te Karere" staff will be missed by all, but inasmuch as he is going on to greater things, we all join in wishing for him health, happiness, and all the blessings of God.

IS THE LORD BEHIND THE HEADLINES?

By Dudley Amadio

SINCE the rise of Adolph Hitler in Germany, with his policy of "Germany for the Germans," and his marked hostility to the Jews, the people of Germany have spent much time searching out their ancestry, so as to escape the persecution, that appears to be the lot of those with Jewish blood in their veins. The latest edict makes it obligatory on all schoolteachers to prove that they are of pure German origin back to A.D. 1800.

I wonder, is the spirit of Elijah working on the German leaders to the fulfilling of the prophecy in Malachi 4-5, 6. "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 hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

The relationship of these events in Germany, with Mormonism, may seem obscure, but are they?

On September 21, 1823, as recorded in the Doctrine and Covenants, Section 2, the Lord promised to reveal to the prophet Joseph Smith, by the hand of Elijah, the priesthood which held the key of planting in the hearts of the children the promises made to the fathers, and promising that the hearts of the children would turn to their fathers. This promise was fulfilled on April 3, 1836 (see Section 110 of the Doctrine and Covenants), in the Kirtland temple at the end of what must have been a most wonderful and inspiring day. It is safe to say that the results of this revelation have been felt in every land. From that time the saints have diligently searched out the blessings given to all the patriarchs of the human race, and have found that many wonderful prophecies and promises have been made by the Lord concerning, particularly, the children of Israel.

As is usual with our Father in Heaven, these promises and blessings are predicated on obedience to the laws and ordinances of the gospel. In obedience to these laws, the hearts of the children of to-day are turning toward their forefathers, and they are being baptised for them in our temples, so that these ancestors, who in the dark ages received not the gospel, may now receive of it and take part in it, fulfilling the saying in 1 Peter, 4-6, "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." Through this work in the temples, we are making an exaltation possible for all who will accept Christ's plan here or hereafter. In our efforts to discover the names of all our ancestors, and work in the temples for them, we are tying them to us and we

to them, by bonds of love and mutual interest, in that each are putting the other in line for blessings which one without the other could not obtain. In other words; if we of this generation, are making it possible for our forefathers to obtain exaltation in the Kingdom of God, they in their turn, have made it possible for us to have bodies, and further, have provided us with a line and a link to prove our right to the blessings and promises of our progenitors, not to mention giving us an opportunity of exaltation in our Fathers' Kingdom.

By prophecy, revelation and genealogy, our people have come to know that they are of the House of Israel, mainly of the tribes of Ephraim and Manassah. It is well known by all the commentators and historians of the tribes of Israel, that after their escape from captivity by the Assyrians, they journeyed northward by three routes. Some went by way of the Mediterranean and North Seas to what is now Germany and Scandinavia. Others crossed the Tigris and Euphrates rivers, journeying steadily northward through Turkey, over the Caucasus Mountains and onward through Russia and Poland to the Baltic Sea. Still more went by way of Turkey, Bulgaria, Yugoslavia, Hungary, and Germany to the Baltic. From the mouths of the Elbe river and the Baltic Sea, we find some of them settling in England and Normandy, ultimately producing William the Conqueror in 1066, whose Doomsday Book is such a boon to genealogists. The journeyings of those people, was not by any means a march. As a matter of fact, centuries were taken for some of them to migrate. Neither did they have the faculty of Jews in preserving their identity. They intermarried with the nations on their journey and had to a large extent lost their identity by the time they reached the Baltic. Many interesting relics and customs still give evidence of their ancient association with Israel. For instance Denmark is Dan's Land. Dan being one of the tribes of Israel. This name also crops up in Danube, Daniester, Danau, Dana and Dantzic. The Saxons are the sons of Isaac or Saac-sons. This is preserved in both England and Germany in the district names of Saxe Altenburg, Saxe-Meiningen, Saxe-Weimar-Eisenach and Saxe Coburg-Gotha, also Wessex, Essex, Sussex and Middlesex. The Dukes of Saxe-Coburg-Gotha can trace their genealogy back to the House of Israel by two lines which migrated across Eastern Europe, while the Kings of England, by using the female line on occasions, can trace their genealogy to King David.

The important thing to me is, that while most of the genealogy required by Herr Hitler will be of comparatively recent date, much more than that is sure to be done and it is highly probable that with characteristic thoroughness, research will be intensified and extended to the dawn of history in that land. Whether this is done or not,

we as a people, will be indeed grateful for any improvement in German genealogies, as most of us at some stage of our history had ancestors in Germany, and we need their names to complete our work.

Are the leaders of Germany influenced by the spirit of Elijah, or are they fulfilling the prophecy to the effect that the Jews will be a hiss and a byword among the nations?

HAWKE'S BAY HUI PARIHA

SATURDAY and Sunday, May 13 and 14, saw one of the most unusual and successful Hui Parihas ever held in the Hawke's Bay district. The Omahu marae was the scene of the Hui, and people came from several districts of the mission to attend.

"Tribute to Mother" was the main theme of the Hui, and it was carried throughout. Saturday night and Sunday morning, the auxiliary organisations contributed with pageant and song. At the conclusion of the Sunday morning service, each mother was presented with a corsage of flowers.

Two distinguished visitors were present at the Hui. They were Judge Sheppard of the Native Land Court and Dr. Maaka of Hastings who has only recently returned from China. They both spoke briefly on subjects timely to the Maori people.

It is estimated that some 600 people were present with representatives from Wellington, Wairarapa, Taihapi, and Nuhaka as well as from the immediate surrounding branches. President Matthew Cowley presided over all meetings.

A great deal of credit is due the people of Omahu, both members and non-members. Nothing in the way of time, expense, or labour was spared to give the visiting people everything needed to make a successful Hui Pariha. They are to be commended heartily for their efforts.

A number of reorganisations were effected during the Hui as follows:—

District Presidency—Eriata Nopera, president; Stuart Meha, first counsellor; Wi Duncan, second counsellor; Elder T. P. Wheelwright, secretary; Kelly Harris, district chorister.

Y.M.M.I.A.—Peter Edwards, president; Monty Kingi, first counsellor; Francis Barclay, second counsellor; Watene Marsh, secretary.

Y.L.M.I.A.—Una Thompson, president; Hariata Reid, first counsellor; Mere Solomon, second counsellor; Martha Hirini, secretary.

Hui Atawhai—Reremoana Kingi, president; Teiti McIlroy, first Counsellor; Olive Edwards, second counsellor; Enid Collier, secretary.

Primary—Lena Mihaere, president; Waihirere Raihanaia, first counsellor; Teita McIlroy, second counsellor; Apikara Paewai, secretary.

Whakapapa—Hemi Puriri, president; Rawiri Kamau, first counsellor; Tukotahi Randall, second counsellor; Kelly Harris, secretary.

Sunday School—Sydney Crawford, president; Tukotahi Randall, first counsellor; Walter Kupa, second counsellor.

DEATH

MANY friends and relatives are mourning the death of Ned Owens, son of Brother and Sister Owens of Auckland.

Ned has been a very active member of the Auckland branch. He held the office of a Deacon, and performed his duties well and he could always be depended on to do his duty well and cheerfully.

NEWS FROM THE FIELD

APPOINTMENT

Announcement was made at the Golden Jubilee Hui Tau of the appointment of Elder L. Garn Dastrup as president of the Mission M.I.A.



L. Garn Dastrup

Elder Dastrup has been associated in Mutual activities the greater part of his mission. Just one month after his arrival in New Zealand on March 8, 1937, he was selected as second counsellor to Elder Rushby C. Midgley to assist in the music department. He served in this capacity for a year and was then given the position of first counsellor under Elder E. Boley Bigler.

Elder Dastrup has served faithfully, and his capabilities and talents have been put to the best possible use. His many friends throughout the mission wish him every success in his new endeavours.

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WHANGAREI.—The Primaries in the Whangarei district have taken steps toward making 1939 their record year.

An extensive tour of the district was taken by Sister Ellen Anderson, district president, Sister Mason, district secretary, and Elder R. N. N. Smith. During this tour, twelve primaries were visited and meetings were held with the officers. The primaries visited were in the following branches: Whangarei, Tautoro, Awarua, Te Horo, Kaikou, Ruatangata, Punaruku, Whangaroa, Whangaruru, Mokau, Waikare and Waiomio.

A new primary was organized in the Takahiwal branch. Sister Tuihana Pirihī was appointed president, Olive Kepa, first counselor, Betty Mackie, second counselor, Harriet Pirihī, secretary, and Edith Randall, class teacher.

The complete tour covered over 450 miles and it took ten days to make it. The district officers feel that much good has been done by their tour. Valuable instructions were given at each meeting, which should help the primaries progress in their work.

WAIRARAPA.—Elders Don M. Handy and Lawrence W. Lynn are making many friends through their basketball activities in Masterton. They have been coaching and refereeing in the Masterton association matches.

The people of this district are mourning the loss of Thomas Paku, son of Mr. and Mrs. Tihi Paku, who, on Good Friday, was fishing from a rock not far from his home and was washed out to sea. Repeated searches for his body have been made, but with no success up to the present time.

The infant son of Brother and Sister John Eria, passed away in the Masterton Hospital, May 1.

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TARANAKI.—The Taranaki Elders report that they are greatly encouraged at the success of their recent proselyting activities.

A conjoint farewell and cottage meeting for Elder Marcellas E. Lewis, was held Sunday, April 17, at the home of Mr. and Mrs. J. W. Patterson, of Kaimiro.

The Patterson family are not members of the church, but have been associated with the Elders for a number of years, and have always treated them with the utmost respect.

Fourteen persons were present at the meeting, and a great deal of interest was manifest. Elder Lewis spoke upon "The Fundamental Principles of the Gospel and the Harmonious Relationship of the Book of Mormon with the Bible," and then the meeting was left open to discussion, which resulted in the distribution of a number of tracts and pamphlets.

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MANAWATU.—A Primary Association has been organized in the Porirua Branch, with Sister Wiki Katene as president and Sisters Margaret Wi Neera and Polly Wi Neera as her counsellors. Sister Lucy Pene was chosen as secretary.

A Primary party was held at the meeting house April 1, at 11 a.m. Games and races were enjoyed by the children and prizes were distributed for various competitions. Dinner was served from a hangi, which was prepared by the Branch Presidency, and proved to be very successful. Much credit is due to the Branch Presidency and Sister Wiki Katene for the special effort put forward in organizing the Primary and making the party a success.

NEWS FROM THE FIELD

MAHIA.—The Nuhaka Branch has been reorganised with Sidney Christy as president, Eru Te Ngaio as first counselor, Sam Haranga as second counselor, and Bill Christy as secretary.

Saturday, May 6, was celebrated in Nuhaka as "Old Folks' Day." A fine programme, afternoon dinner, and a free picture was given the old people. A goodly number were present at the social.

On the evening of May 4, a farewell programme was held for Sid Campbell and Sonny Monroe Smith,

prior to their departure for the Hauraki district, where they will labour as missionaries.

Elders Ivor J. Price, Joseph R. Blackmore and Homer W. Kirkham report that basketball is flourishing in Nuhaka, and a great deal of interest is being manifest by people of all ages.

* * * * *
OVERSEAS.—Brother Edward B. Jackson, who served four years as a missionary in New Zealand, is now the proud father of a baby daughter.

STATISTICS

BIRTHS.—To Hare and Winnie Amaru, a daughter was born, April 1, at Tolaga Bay.

To Hoririki and Mikere Bryan, a son was born, March 21, at Katikati.

To David and Ripeka Parareka Smith, a son was born, March 2, at the Masterton Hospital.

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BAPTISMS.—Leslie Allen Watson, 24, and Rachael Solomon Watson, 56 of Christchurch, were recently baptised by Elder H. Aldous Lambert.

Elizabeth Lucy Wellington, 12 Mary Fay Jensen, 17, Minnie Gerald Jensen, 39, Stanley Francis Jensen, 19, Noel Jensen, 15, Victor William Jensen, 13, Welby Edwin Jensen, 9, and Abraham Matenga, 9 all of Wairarapa, were baptised last April by Elder Don. M. Handy.

Eta Emma Rina Morgan, 14, of the Hauraki District was baptised recently, by Elder Claude D. Kirkland.

Hoani Robert Ormsby, 12 Manawanui Te Mataroa Ormsby, 10 and

Edwin Ormsby were baptised by Elder Horace Hollingworth.

* * * * *
MARRIAGES.—The marriage of Miss Wynne Feil, daughter of Brother and Sister A. D. Amadio, to Allen Briggs of Hawke's Bay, was recently announced. Miss Feil was formerly of the Auckland Branch.

Albert Temaari of Tekohunui, Wairarapa, was married to Mary Korau of Tolaga Bay, April 17.

The marriage of Miss Isabella Crichton, of Western Samoa, to Mr. T. Stokoe, of Wellington, took place on the first of April, at the home of Mr. and Mrs. E. J. Stent, of Wanganui. Miss Crichton was formerly a member of the Mormon Brass Band, of Vaiola School, in Samoa.

* * * * *
DEATHS.—Meri Waipa Te Whiu Tawera, 50, of Puketapu, Huntly, died April 11, of consumption.

Hariata P. Putiman, 69, died April 20, at Takahiwai, of heart trouble.

The New Zealand Messenger

(Continued from page 195)

decided to supply the funds instead of seeking government aid. The Hawke's Bay Region was considered the most desirable in which to establish this school. The Messenger was very effectively used to acquaint the church members with the proposed project as well as arouse and maintain their enthusiastic support.

Looking back at it now, I can see that the first issues of The Messenger, owing to our limited experience and facilities, could not be acclaimed as triumphs of the printer's art or literary composition. But they served a great purpose.

So I salute Te Karere and wish it continued life and prosperity.

KO NGA KAUKAUHAU MO WAIKATO MO TE MARAMA O HUNE

WIKI TUATAHI

Hemi Paki me Te Whare Ponga	Taranganui
James Forbes me Bill Kawharu	Makamaka
Ru Tarawhiti me Bunny Berryman	Hoe O Tainui
Tupana Te Hira me Harry Marshall	Raglan
Davey Ormsby and Family	Puke Tapu
Percy Hill me Bonnie Whatu	Raglan
St:n Maahi me Papa Maahi	Matakowhai

WIKI TUARUA

Tamati Honetana me Okeroa Honetana	Kopuku Landing
Pehi Tarawhiti me Ted Berryman	Horotiu
George Stockman me Jim Heperi	Arla
Earnest Scott me Sam Jack	Maraetahi
Niho Rangi Awha me Tame Horotini	Matakowhai
Tirua Tukiri me Charley Hill	Matakowhai

WIKI TUATORU

Ngaha Rotana me Butler Tarawhiti	Whatawhata
Tupana Te Hira me Harry Marshall	Glen Murray
Hemi Paki me Willie Paki	Clevedon
Richie Tatana me Joe Kiingi	Hoe O Tainui
Percy Hill me Bonnie Whatu	Te Awamutu
Tom Reti me Jim Reti	Raglan
Percy Hill me Bonnie Whatu	Port Waikato

WIKI TUAWHA

Davey Ormsby and Family	Whatawhata
Tommy Berryman me Kio Tarawhiti	Hoe O Tainui
Mohi Tarawhiti me Dick Clark	Glen Murray
John Paki me Douglas Whatu	Makamaka
Walter Fruinui me Toa Kewene	Makomako

Na, e hore ma, he mea hou tenei ki a tatou, ki te iwi o Waikato. Ko enei karangatanga he karangatanga kia haere koutou i nga Ratapu o te Marama o Hune ki te torotoro i te Hunga Tapu o nga Peka kua tuhia i runga ake nei. No reira, kia kaha koutou ki te whakarite i a koutou karangatanga.

Ka hui ano tatou ki te ripcata i enei mihana ina ka mu'u tatou te whakarite i enei karangatanga mo te Marama o Hune. Ma te Atua koutou e manaaki e tiaki i roto i enei mahi nunui.

NA RAWIRI EWENE.
TUMUAKI TAKIWA.

NGAPUHI HUI PARIHA

ELDER Rulon N. Smith announces that the Ngapuhi Hui Pariha will be held July 15 and 16 at Kaikou in the Eparaima Makapi Hall.

A concert will be conducted Friday evening, July 14, in aid of the hall and to help in defraying expenses of the Hui.

BOOK OF MORMON SALES

A record of Book of Mormon sales in the various districts during the month of March is listed as follows:—

DISTRICT	SALES	DISTRICT	SALES
Dunedin	10	Hawke's Bay	2
Wellington	5	Wairarapa	2
Poverty Bay	4	Mahia	1
Ngapuhi	3	Wairau	1
Waikato	2	Hauraki	1
Auckland	2		
		Total	33

PRELUDE

Andante. *After COWEN.*

p

SACRAMENT GEM

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

POSTLUDE

Soft 9ft stop

p

CONCERT RECITATION

Doctrine and Covenants, Section 88, Verses 124 and 125.

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

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

KO TE KORERO O NGAKAU

Wahanga 88, te 124 me te 125 o nga Karangi.

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

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

SINGING PRACTICE

"Make the World Brighter" Page 197

KAI WHAKAHAERE O NGA HIMENE

"E te Atua, Tenei Matou ka Tu." Page 77

WEEKLY TALKS

FIRST SUNDAY

THE WOLF AND THE LION

As a Wolf and a Lion were one day travelling together, they heard the bleating of sheep some distance away.

"Liseten to those sheep!" said the Wolf. "Stay here, sir, whilst I go to the sheepfold, and I'll bring you a nice piece of mutton for your dinner."

So away he trotted upon his errand, quite sure of himself. When he arrived at the sheepfold, however, he found it a very strong one, and most securely fastened; moreover, a number of large dogs were lying asleep close to it. Seeing all this, the Wolf thought it wiser to leave the sheep alone, and return to his friend.

"There are some sheep yonder, to be sure," he said when he came back to the Lion, "but they are such poor-looking, lean creatures, that we shall do well to let them stay where they are until they have more flesh on their bones."

Cowards can always find some excuse for avoiding danger.

SECOND SUNDAY

THE CROW AND THE PITCHER

A Crow, that was very thirsty, found a tall Pitcher with a little water in it. He could not get a drink, however, because the water was so low down in the pot.

So first he tried to break, and then to overturn, the Pitcher, but it was too strong and too heavy for him. Still, he thought, he must have the water; and by and by he found out a clever way of getting it. This was, by dropping a number of pebbles into the pot, and thus raising the water until it was within his reach.

However difficult a thing may be to obtain, there is always some means of getting it, if we wish very much to have it.

THIRD SUNDAY

THE COCK AND THE DIAMOND

As a Cock was one day scratching for food on a mound of earth, he found a Diamond.

"Well," he said, "this glittering stone would have been a delight to a jeweller if he had found it, for it would have made his fortune. But as for me, I should be better off if I had turned up a barley-corn, which would be worth more to me than forty diamonds."

That which is a prize to one man may be useless to another; and nothing, however rich and costly, is valuable to us if we cannot find a use for it.

FOURTH SUNDAY

TWO BAGS OF FAULTS

Jove, the king of the gods, once gave two bags to man. One bag contained man's own faults, the other bag held the faults of his neighbour. Man took the bags, and slung his own faults behind him, so that he could not see them; but his neighbour's faults he kept well in view, for he carried them before him. And in this way, says the old story, man has gone through the world ever since.

MAHI WHAKAPAPA MO TE MARAMA O HUNE

AKORANGA ME NGA KAWENATA KO TE KARAHE MAORI

WIKI TUATAHI

1. Te ahua o te tuhi o te Kawai Tangata (pedigree chart) ko nga ingoa tane ki runga ko nga ingoa wahine ki raro. Ki te kore e mohiotia he tane, he wahine ranei me whoatu he tohu penei. (? Question mark).

Upoko 42, "The Resurrection of the Unjust."

WIKI TUARUA

2. Wanangatia me he mea kei te tika nga whakatipuranga mai atu i a koe ki te tipuna o runga waka, ma nga ropu whakapapa e whakarite-rite ki nga ingoa kei roto i a ratou pukapuka whakapapa.

Upoko 43, "The Millennial Reign."

WIKI TUATORU

3. I roto i te Kawai Tangata (pedigree chart) hei nga pekanga ki tena whanau, ki tena whanau kia marama te tuhi ki roto i nga "Ropu a Whanau" (family group).

Upoko 44, "The world of Spirits."

WIKI TUAWHA

4. Ki te tuhi i te ingoa o ia tangata o ia tangata, me he mea ko "Puhimoana-ariki" kua e tuhia ko Puhimoana anake engari te ingoa katoa. Me he mea he ingoa tuarua me tuhi ano.

Upoko 45, "Temple Work in the Millenium."

MAHI KURA HAPATI

RATAPU TUATAHI:—Akoranga 140

Whakaaturanga: Akoranga me nga Kawenata 124: 1-83.

1. He whakaatu na Te Ariki ki te poropiti kua whakautua ana moitua.
2. E mohio ana Te Ariki ki ana pononga.
3. Tana whakahaia kia hanga te Whare Nawu.

NGA PATAI:

1. He aha te panuitanga i meinga e Te Ariki kia tukua ki nga kingi me nga hunga nunui o te ao?
2. Me pehea te ahua o enei tuhituhinga?
3. Ko wai ma etahi i karangatia he hoa awhina i a Hohepa Mete?
4. Ko wai ma nga mea i whakahaua kia hanga whare ki te ingoa o te Ariki?
5. Na tehea wa i whakaritea ai te iriiringa mo te hunga mate?

RATAPU TUARUA:—Akoranga 141

Whakaaturanga: Akoranga me nga Kawenata 124: 84.

1. Te Kupu a Te Atua ki etahi o ona pononga.
2. Era atu tohutohu mo te Whare Nawu.
3. Te whakahuatanga i nga ingoa o nga apiha o te Tohungatanga.

NGA PATAI:

1. He aha nga mea i kore ai te Ariki e ahuaereka kia Amona Papiti?
2. He aha Te Ariki i mea ai kia riro i a Wiremu Ro te turanga o Hairama Mete?
3. He aha te mana e whakawhiwhia ana te Peteriaka?
4. I te mea i whakahengia a Wiremu Ro he aha te huarahi i homai i konei e pai ai ano tana haere?
5. Ko wai ma i whiriwhiria hei Peteriaka? Mo te tumuakitanga tuatahi? Me te korama o nga apotoro tekau ma rua?
6. Akona-a-ngakau, rarangi 87, ki te aroha koutou ki a au kia mau ki aku ture etc.

RATAPU TUATORU:—Akoranga 142

Whakaaturanga: Akoranga me nga Kawenata 125.

1. He whakahau mo nga hunga tapu e whakaeke ana ki Aiowa kia hanga pa ki nga takiwa o Aiowa.

NGA PATAI:

1. He aha i hoatu ai teni whakahau "Kia hanga pa i nga takiwa o Aiowa?"
2. Ko wai te ingoa i hoatu e te Ariki mo tetahi o nga pa?

RATAPU TUAWHA:—Akoranga 143

Whakaaturanga: Akoranga me nga Kawenata 126.

1. He whakakitenga mo Pirikamu Ianga.
 - (a) Me kati te haere ki nga whenua kauwhau haere ai.
 - (b) Kua kitea tona kaha e te Atua i roto i ona haerenga.

NGA PATAI:

1. He aha i mea ai te Ariki kia kati te haere ki te kauwhau?
2. Me pehea te ahua o te kauwhau a Pirikama Ianga?

BOOK OF MORMON SALES

A record of Book of Mormon sales in various districts during the month of April is listed as follows:—

DISTRICT	SALES	DISTRICT	SALES
Dunedin	10	Wellington	2
Hawke's Bay	8	Christchurch	1
Poverty Bay	5	Mahia	1
Taranaki	4	Manawatu	1
Auckland	3		
Ngapuhi	2	Total	37

PRIMARY LESSONS

FIRST WEEK—ALL GROUPS

LESSON OUTLINE

- First Week—First half:—Lesson—Heavenly Father's Protection.
 Second half:—Song Practice.
- Second Week—First half:—Lesson—The Beautiful House.
 Second half:—Activity as suggested.
- Third Week—First half:—Lesson—Little Princess Mary.
 Second half:—Song Practice.
- Fourth Week—First half:—Lesson—The Childhood of Jesus.
 Second half:—Party.

MEMORY GEM

“Two little lips to pray to God,
 And kind sweet words to say,
 A heart to gladly thank Him,
 For love and care each day.”

SUGGESTED POEM FOR ALL GROUPS TO LEARN:

WINTER

Now sunlight glimmers, pale and shy,
 And now the winter winds are high,
 The winter winds are bold.
 We loved the springtime's sun and rain,
 We longed for summer's rose again,
 We loved the autumn's golden grain,
 We love the winter's cold.

—Dora Read Goodale.

HEAVENLY FATHER'S PROTECTION

OBJECTIVE—To help the children learn that our Heavenly Father's care is over us when we are good.

HEAVENLY FATHER PROTECTS DANIEL

Daniel was a brave young man, always happy and cheerful. His quiet manner and the good spirit he had with him made the king like him very much. The king had set a great many princes over the people. Over these princes he set three presidents and he chose Daniel to be the first president. Some of the princes were not good men. They were selfish and jealous because Daniel was made president. These wicked princes tried to find fault with Daniel, but they could find none, because he was always faithful and good.

At last these men said, “We shall not be able to find fault with Daniel about anything only praying to his God. So they gathered themselves together and made a plan. Then they went to the king and said, “All thy princes and presidents want a law made that whosoever shall ask a favour of any God or man except thee, O King, for thirty days, he shall be cast into a den of lions.” They begged the king to sign the writing so that it could not be changed.

The king signed it and the law was made known to the people.

When Daniel heard of the law, the Bible says that he went to his own room and knelt down before the open window and thanked God as he had always done. Daniel did not wish to break the king's law, but he knew that he must obey God first. He did this every day. The wicked men assembled and found him praying and asking God for help. They went to the king and told him that Daniel had broken the law.

They said, "Hast thou not signed a decree that every man that shall ask a petition of any God or any man within thirty days, save of thee, O King, shall be cast into the den of lions?" The king answered and said, "The thing is true, according to the law which altereth not."

Then answered they and said, "That Daniel, regardeth not thee, O King, nor the decree that thou hast signed, but maketh his prayers three times a day."

Then the king, when he heard these words, was displeased with himself, and tried to save Daniel; and he laboured until the going down of the sun. Then those men went to the king and said, "Know, O King, that cannot be changed."

With a heart full of sorrow, the king sent for Daniel and told his servants to take Daniel and cast him into the den of lions. As Daniel was leaving the king spoke to him and said, "Thy God whom thou servest continually, he will save thee."

A stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and he could not sleep.

Then he arose in the morning very early and went in haste to the den of lions. And when he came to the den, he cried out to Daniel, "O, Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

Then Daniel said to the king: "O king, live forever! My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

O, how glad the king was when he heard Daniel's voice and he commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den and no manner of hurt was found upon him, because he believed in God.

—Bible Stories—Adapted.

Conversation after the story.

Discuss the story with the children. Let them talk about it. Why did our Heavenly Father protect Daniel? What did Daniel say when the king asked if he were safe? Let the children repeat the words after you.

ACTIVITY—Song Practice. Children's choice of song.

SECOND WEEK

THE BEAUTIFUL HOUSE

OBJECTIVE—To help the children realise that real happiness comes from cleanliness, and not from fine clothes and fine homes or the goods that wealth can buy.

There was a new house on Woodsey Avenue. The five children who lived along the street had watched it grow day by day. It was little and low and squat. The south side was all windows. On the north side the fireplace was large enough to warm all the children in the village. At the back three low steps led to a broad piazza with high backed settes. There the boys and girls could sit and watch the sun dress the cloud children in their soft gray nightrobes and send them scampering to bed.

That was the sign for the children themselves to hurry home before Mr. Dark could creep up and hide the way. Every night they all went to bed and dreamed of the Beautiful House.

The house was finished now. The door was locked. No longer could the children make-believe warm their hands at the fireplace or sit on the piazza and see the sun go speeding away to the little children in China.

As the children stood watching the sun kiss each windowpane good-night, the door opened. There stood a Lovely Lady with pink cheeks and sparkling eyes, dressed in soft, dusky green. She beckoned to the children and they all ran to her. "Do you like my house?" she asked.

"Oh, we just love it. It seems as if it were made for us," they exclaimed.

"That is as we wished," said the Lovely Lady. "The house will never be happy without children in it. But alas! There is no one except my sister and me."

"Let us live with you," cried the children.

The lady thought a minute. Then she said: "This house is not like other houses. Everyone would not be happy in it. To-morrow I shall visit each of you in your home. Then I shall know who is the right one to live here."

"Oh, Lovely Lady, tell us who you are," cried the children.

She only smiled as she said: "I shall not tell you my name. That would be giving away my secret, but you may call me Lady H. My sister is Lady H. also, but her name is not the same as mine."

Then the door shut, and the Lovely Lady was gone. The children ran home to get ready for her visit in the morning.

The Little Rich Girl said: "I think her name must be Lady Has Money. When she finds we have the biggest house in the village she will know that I am the best fitted to live with her." Then she stayed up until long past her bedtime bringing out still more things to show the Lovely Lady in the morning.

The Banker's daughter said: "I think her name is Lady Handsome. When she sees how pretty I am and when she looks at my beautiful dresses she will know that I am the right one to choose." Then because the morning was so far away, she fussed and cried until she went to sleep.

Grimey lived in the house in the hollow. He said, "I think her name is Lady Hates-to-work. When she sees how well I get along without scrubbing or cleaning, she will take me to live with her." Then he ate his supper without washing his face.

The twins said nothing at all. They knew they had no fine things to show the Lovely Lady. They ran home to do their work as usual. They went to bed early so as to wake up early in the morning. The wind came in the open window to whisper happy secrets.

In the morning each child raced with Mr. Sun to get up. The Banker's daughter and the Little Rich Girl put on their best dresses. Grimey ate his breakfast and sat down in the sun to watch for the Lovely Lady to take him home with her.

The twins were up early too, but they were always up before the dew had dried from the grass. They milked the cow, then washed themselves all shiny, ate their breakfast of cereal and milk with a big red apple for dessert. After that they weeded in their garden.

Lady H. stopped at the Little Rich Girl's house first. There were so many beautiful things there; delicately coloured curtains, rich dark rugs and gay soft chairs, but the Lovely Lady could not see them very well. The shades were pulled down lest the sun might fade the handsome furniture and rugs. The windows were closed tight so that no dust could get in to fade or soil the dainty hued curtains.

The Lovely Lady looked at the Little Rich Girl. She saw deep tracks left by ugly scowls. The pretty red lips pouted instead of smiling. Lady H. said sadly, "I fear you would not care to live with my sister and me."

Lady H. next went to the home of the Banker. There she saw three closets full of beautiful clothes. The little girl there said, "Look at my long golden curls and my white skin."

The Lovely Lady looked. She saw lovely blue eyes but they did not sparkle. She saw soft white cheeks, but no roses bloomed on them. There

was a sweet little mouth, but the corners turned down instead of up. Lady H. sighed, "You are not the one to live with my sister and me. My name is not Lady Handsome."

Then she went on to Grimey's house. She did not need to go there. She saw Grimey sitting out in the sun. His face was dirty; his hair was uncombed, and his clothes were ragged and soiled. Lady H. said: "I am very sure you are not the one to live in our beautiful house. My name is not Lady Hate-to-work."

Soon she came to a little house, so far out that it was almost in the country. She saw the cow feeding in the tall green grass by the barn. She nodded her head happily and looked around for the children who might live here. Just then the twins came in from the garden with carrots and lettuce for their dinner. Their cheeks were red, their eyes sparkled, and their lips smiled. When they saw Lady H. they washed their hands at the pump and asked her in. The house was very little but there was plenty of room for play. The sunbeams could reach in every corner and the wind rustled in the fresh white curtains at the windows. The Lovely Lady could have sat on the floor without soiling her dress. Wild roses in a blue earthen bowl made all the air sweet. The twins showed the Lovely Lady through the tiny house. She looked down into their happy faces all smiling and bright. She said, "I'm sure my sister and I would love to have you live with us. My name is Lady Health and my sister's name is Lady Happiness. We go together everywhere."

ACTIVITY—Cut some pieces of light weight cardboard, or heavy paper about 7 inches by 9 inches. From magazines, cut or let members cut out pictures of children with happy faces, showing beautiful teeth, tooth brushes, or any picture suggestive of good health. Let the children paste their pictures on the cardboard and then give each one the verse printed below to paste at the bottom of the picture. Make two small holes in the top of the cardboard so that the picture may be hung on the wall as a reminder to the child to clean his or her teeth. You will need a copy of the verse for each child in the class.

"I brush my teeth thoroughly,
Both morning and night,
Just to make my cheeks rosy,
And keep my smile bright."

OBJECTIVE—To help the children to realise, early, the purpose of life.

THIRD WEEK

LITTLE PRINCESS MARY

Mary lived in a big house with her mama and daddy. She had lots and lots of toys—everything you could think of to play with. One morning Mary had played with her tiny little dolls. She had sewed pretty dresses for them and had built a doll house with her tiny doll furniture. She had a glorious time for a little while. Soon she grew tired of them. Then she played with her ball, a big round rubber one. She bounced it all over the house, on the front porch, then back into the house. Soon she grew tired of the ball and back in the toy box it went. Then she roamed all over the house, wondering what to do next. Mother saw her but said nothing. She came into the room where Mother sat sewing, threw herself ker-plunk in a chair, and with a big sigh she said, "Oh, I wish I were a princess, with a kingdom and subjects to rule over!"

"Mary, you are a princess with a kingdom and subjects to rule over."

"Why, Mother, what do you mean?"

"Come here, dear, and I will tell you." And as Mary sat on Mother's lap, she said:

"Long, long ago, yes even before this world was made, you and Mother and everybody else we know lived with Heavenly Father. One day Heavenly Father called all His children together and said:

"You have progressed just as far as you can now without bodies. I am going to make you a beautiful world and when you go to this new world to live you will receive a body. This body will be a little Kingdom for you to rule over. Things will not be the same on this new earth as we have them here. There will be trouble, and pain and sorrow, and it will seem almost as if there are two spirits trying to live on one little kingdom, a good one and a bad one. Before you go to live on this new earth, I will give you each a safeguard; the more you use it, the stronger it will become. This safeguard will be the power to rule over this little kingdom you live in. If your tongue wants to say something naughty, you will have the power to hold it. If your hands want to do something naughty, you will have the power to stop them. How happy I will be when you come back to live with me if you are as clean and pure as you are now'."

"So," said mother, "you see, Mary, how good the Heavenly Father is to you. What wonderful bodies our Heavenly Father has given us. Every part is a good little servant when we are wise princesses or princes—when we want to raise our hands, up they come; when we want to go somewhere our feet and legs carry us there; when we want to say something our little tongues go to work and the words come out. He has made you a really, true princess, with a little kingdom of your very own and some subjects to rule over. Your tongue, your hands, and your feet are your subjects, and your beautiful little body is your kingdom."

Mary sat very still for all of a minute. Then she said, "Mother, I am Princess Mary and I am going to try to be the best princess any subject's ever had."

—Mrs. Stanley F. Kimball.

CONVERSATION AFTER STORY:

How many of you are princes? How many are princesses? Where are your subjects? Name as many as you can. Let us try all week to make our subjects obey.

ACTIVITY—Song practice as two weeks ago.

FOURTH WEEK

THE CHILDHOOD OF JESUS

LESSON STORY—There are only two verses in the Bible telling of the childhood of Jesus so we have to study about the children who lived when He did and where He did. We know that He was a normal boy and did as other boys did with the exception that He was without sin. We know much about Him when He was older, and this helps us to understand what He must have been as a boy. His home was in Nazareth. It was a small, rich, beautiful valley encircled by fifteen rounded hills, as if they would protect the precious child whom kings would destroy. It was so full of flowers that some say Nazareth, meaning flowery, was named after them. We sometimes speak of the brightest and best child as the flower of a family. Jesus was the wisest and best of all people. He has been called the flower of the human race.

So Nazareth is a fitting name for the home of Jesus. So many of the houses were built of white stone that it was sometimes called the "White City." The streets were narrow and long, like the lanes of our cities.

One of the houses in this little city was the home of Joseph and his family. As he was very poor, we may think of his house as being of only one story, its flat roof covering a single room, which was parlour, bedroom, sitting-room, dining-room and kitchen all in one. There was no chimney or

glass window. By day it was lighted by a narrow opening in the wall. At night there was a dim lamp hung from the ceiling in the middle of the room.

Much of the simple cooking was done out of doors. This was easy to do, because the climate was very mild. The wheat, ground by hand between two stones, was baked upon a hot stone. Bread, fish and fruit were the chief kinds of food.

In such a home was Jesus. There are no books to tell us just how He lived and what He did, but we know something of the customs of the people then and there; and so we may think of Him as like them in many things, but without sin.

It was a custom in Jesus' home upon arising from His bed each morning to carefully and thoroughly wash His hands and face before appearing in prayer before the Lord. After this was done, the Child Jesus would lift His hands and say, "Lift up your hands to the sanctuary, and praise the Lord." Then He would say His own prayer of thanksgiving.

But even this was only in preparation for the morning prayer, which was given in the home or the synagogue. It was required of every Jewish child that he should not work nor eat food until he had prayed.

"His mother, Mary, most likely wore a long blue dress and cap with little brazen ornaments around it, and white cloth over her head and shoulders. Jesus wore a red cap, a little loose jacket of white or blue, and a sash of different colours. Sometimes He would follow her as she was about her work, or sit near her on a mat or a wooden, painted stool; sometimes He watched Joseph at work in the carpenter's shop. Often He went with His mother to the village spring, to which women go to-day as Mary went two thousand years ago. It still is called "Mary's Well."

As soon as He could speak, His mother taught Him to pray. When He was five years old He would begin, like other Jewish boys at that age, to read the Old Testament Scriptures—that part of the Bible which was written before He was born. It has been called "Our Lord's Bible," because it is what He read and studied.

What stories do you think He found? There he might read about himself, without then understanding who was meant. We know He learned much of the Bible and could repeat many portions of it. We can believe that He committed many of them to memory when He was a boy. What David wrote about a good man describes Jesus: "His delight is in the law of the Lord and in His law doth he meditate day and night."

For the first few years Jesus studied the Scriptures only. On the Sabbath Jesus went to the village synagogue, and formed a habit He never changed. Long after His boyhood, and after He had left His home, it is said, "He came to Nazareth where He had been brought up; and as His custom was, He went into the synagogue on the Sabbath day."

Later the Rabbi was His teacher. They had no school books; so must learn from what the teacher said. They studied arithmetic, and the history of their nation, and something of natural history.

But their chief study was the Scriptures. The Rabbi was not satisfied if they could only read them; they must remember what they read, and be able to answer his many questions. Those Scriptures were not printed. There was not printing in those days. They were written on skins, unrolled for reading, and then rolled up and carefully put away for the next time.

All the teaching that Jesus had was at His home and in the public school. But He increased in wisdom, being taught also by His Father in Heaven. After school hours, He played as other children did.

ACTIVITY—Have a little party ready for your children, to-day. Have it as a surprise for them, so that they do not know about it. Just some candy and punch, or some fruit or some cakes, to divert a little from the usual, and to give the children some unexpected pleasure.

GEM THOUGHTS . . .

¶ The longer I live the more my mind dwells upon the beauty and the wonder of the world. I hardly know which feeling leads, wonderment or admiration.—John Burroughs.

¶ Abraham Lincoln was as just and generous to the rich and well-born as to the poor and humble—a thing rare among politicians.—John Hay.

¶ The world is blessed most by men who do things, and not by those who merely talk about them.—James Oliver.

¶ Life is a fragment, a moment between two eternities, influenced by all that has preceded, and to influence all that follows. The only way to illumine it is by extent of view.—William Ellery Channing.

¶ Let us endeavour so to live that when we come to die even the undertaker will be sorry.—Mark Twain.

¶ The world is a looking-glass, and gives back to every man the reflection of his own face. Frown at it, and it in turn will look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—William Makepeace Thackeray.

¶ Co-operation, and not competition, is the life of trade.—William C. Fitch.

¶ Happiness grows at our own firesides, and is not to be picked in strangers' gardens.—Douglas Jerrold.

¶ If time be of all things most precious, wasting time must be the greatest prodigality, since lost time is never found again; and what we call time enough always proves little enough. Let us then be up and doing, and doing to a purpose; so by diligence shall we do more with less perplexity.—Franklin.

¶ It may make a difference to all eternity whether we do right or wrong to-day.—James Freeman Clarke.

¶ He is the happiest, be he king or peasant, who finds peace in his home.—Goethe.

What Others Say About The "Mormons"

The following interesting article, relating an experience on the Temple Block in Salt Lake City, Utah, is taken from the latest issue of "Temple Square Topics":—

In March I took a company of tourists through the grounds. An outstanding young man asked many questions which helped me in bringing out important doctrines of the Church. On account of his straight-forward questions I was impressed to make several definite statements such as: Joseph Smith during his short life gave the world more great truths than any man except the Saviour. If this gospel is true, then all of its doctrines and principles must be true: Every man and woman has the right to know of its truthfulness through proper study and observance of its principles.

When the tour was over I granted the young man, at his request, a chance to speak. He said:

"I am a lawyer from Los Angeles. My business is to ask questions, and I know answers when I hear them. I have had legal business in person in every state and am acquainted with many leading politicians and with many Catholic priests and Protestant ministers. I have made a study of religion. I shall soon go to Paris with the object of discussing with other men of the same mind how religion has fallen down in the civilized world.

"I have just made this trip through the Temple grounds. You have heard the questions and answers. I want to say to you that this is the first time I have ever stood before a man for an hour and a half and have him make statements and challenges that I could not refute. I believe everything he has told us.

"It has been one of the most pleasant experiences of my life. I don't see how people can go around this Temple ground and hear what we have heard to-day without believing and accepting this religion. If you fail to study this literature and further investigate what you have heard I shall think there is something wrong with you. I expect to study this religion further, and with what I received to-day and expect to get from this literature I believe that when I arrive in Paris to discuss religion I shall be able to say that I have actually found a true religion in the world to-day."

NP

E KARERE

Wahanga 33

Hurao, 1939

Nama 6



L. D. S. Temple Block at Salt Lake City

The Non-Believer

By Edgar A. Guest.

The non-believer is a man
Who lets the morning sunshine in
And thinks by chance this world began
As men throw dice and lose or win;
He sees the violets bloom and blow,
But not the power which makes them grow.

Chance chartered every planet's course!
By chance the summer follows spring!
Chance gave to man the faithful horse
And made the swallow fleet of wing!
How these things came he doesn't know,
He thinks they merely happened so.

Oh, what a jumble there would be
If chance were shaping beasts and men.
Could blind chance once repeat a tree,
Or bring the June rose back again?
The simplest truth we've learned to know,
To-morrow chance might overthrow.

Without confusion or mistake
There is a power which rules us all,
A higher law we cannot break,
An eye that sees the sparrow's fall.
In every twig and leaf and blade
I see God's handiwork displayed.

TE KARERE

Established in 1907.

Wahanga 33

Hurae, 1939

Nama 7

Matthew Cowley	Tunuaki Mihana
Milton Baumgartner	Etita
Warren S. Ottley	Etita Maori.
Eru T. Kupa	Kaiwhakamaori
Waimate Anaru	Kaiwhakamaori

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

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by TE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

Address Correspondence, Box 72, Auckland, C.1, New Zealand.

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COVER PICTURE—

A PORTION of the famous "Temple Block" is shown on this month's cover. Temple square contains exactly ten acres. It is forty rods square. It is the point from which all streets in Salt Lake City are numbered and the principal streets named. The round-topped building on the extreme left is the tabernacle in which the great conference meetings are held. (See page 230.)

KO NGA POROPITI O IHARAIRA

Na Elder Rulon N. Smith

HE pono e kore te Ariki, te Atua e mahi tetahi mea engari ka whakakitea mai tona whakaaro puku ki ana pononga, nga poropiti."

Ko enei nga kupu pono o Amoho, poropiti, ki te whare katoa o Iharaira. Ko tenei te take i tu ai he poropiti hei kai arahi mo te iwi o Iharaira, te iwi whiriwhiri na te Atua. I te mea ko Iharaira te iwi tapu a te Atua, i mea te Atua he mea pai me whai-poropiti ai tona iwi hei whakaatu ki te iwi nga mea e puta mai ana ki a ratou. Ara, ko te poropiti te mangai o te Atua i waenganui i nga tangata.



Rulon N. Smith

I whiriwhiria ia i waenganui i nga tangata tika, matau ano hoki. Ehara i te mea he tangata noa iho ia, engari he tangata nui i waenganui i ona hoa tangata.

Ko te poropiti tuatahi o te iwi o Iharaira ko Hakopa, ko Iharaira nei ano hoki tona ingoa. I poropiti a ia i nga mea ka puta mai ki ona tamariki tekau ma rua, me era atu mea ano hoki. Ko tetahi o ana tamariki ko Hohepa. He tino tamaiti pai tenei, arohaina ana e tona papa. Engari ka puhaehae ona tuakaana ki a ia mona i whiwhi i nga mea pai na tona papa. Ka mauria atu ia e ratou, ka bokona atu ki nga Ihipiana. Ka

hopungia e ratou ki te whareherehere. Ka noho noa iho ia i reira a tae noa atu ki te taima ka whakamaoritia e ia te moemoea o te kingi. Katahi ka aroha te kingi ki a ia ka hoatungia he mahi nui ki a ia, ara, he mahi kohikohi kai. I te tacnga mai o te wa hemo kai ka riro i a ia te tiaki i nga kai. Taihoa ka haere mai ona tuakaana me tona papa, ka mohiotia ia e ratou. Ka tino hari ratou, no reira ka haere mai ratou me a ratou hapu ki Ihipa noho ai.

Na, ka pai to ratou noho, he rangatira nei ratou i roto i te iwi. I tae mai te wa ka mate atu te kingi, ka riro atu ki tetahi atu te kingitanga. He tangata kino tenei, ka kore ia e pai ki a Hohepa ma, ka hereherea.

E mohio ana tatou katoa ki enei korero, me te korero ano hoki mo te putanga atu o Iharaira i Ihipa, i raro i te arahitanga a to ratou poropiti, a Mohi. I te matenga o Mohi, ka tu etahi atu hei poropiti mo te iwi. Ka penei ta ratou noho pai mo tetahi wa roa. Otiia, i tae mai te wa kua oti te poropiti nei, "A ka whakamarara atu a Ihowa i a koe ki nga iwi katoa, ki tetahi pito o te whenua, puta noa ki tetahi pito o te whenua; a ka mahi koe i reira ki nga atua ke, kahore nei koe i mohio, koutou tahi ko ou matua, ki te rakau, ki te kohatu." (Tiu. 28:64.)

Kaati, e mohio ana tatou, tera i whakamararatia a Iharaira ki nga waahi katoa o tenei ao, ki nga tuawhenua me nga motu o te moana. Ka ngaro atu a ratou poropiti, ka karakia atu ratou ki nga mea hanga ki te rakau, ki te kohatu ano hoki. Ka kore ratou e mohio ki nga mahi a te Atua, ka kore ratou e mohio ki te he, ki te tika, no te mea kahore he poropiti i waenganui i a ratou. No reira ra "ka kotiti haere ratou i tetahi moana ki tetahi moana, i te nota ki te rawhiti, hei rapu i te kupu a Ihowa; heoi kihai i kitea." Ka mutu ta ratou noho pai, ka meinga he iwi kainga kore. Ka ngaro atu to ratou matauranga, ara, ka kaatia te rangi ki a ratou, ka pouri te whenua, he mea, no te mea kahore a ratou nei poropiti.

Engari, te iwi o Hura, e noho tonu ana ki Hiruharama. Taihoa i he ano hoki ia, ka patua a ratou poropiti kia mate. No reira i riri ai te Atua ki a ia, i tonoa atu te hoa riri ki a ia, ki a Hura, ka mauria atu ki te herehere.

Engari, kei waenganui i a Hura tetahi tangata tika, he poropiti na te Atua, ko tona ingoa ko Rihai. Ka korero a Ihowa ki a ia tera ka whakangaromia a Hiruharama, no reira me haere atu ia me tona hapu i reira ki tetahi atu whenua kei tua o te moana nui. No reira i haere ratou, i runga i te poropititanga a Hakopa ki runga i a Hohepa, tera "ka totoro atu ona manga ki tua o te taiepa tae atu ki te taha o nga pukepuke tu tonu." Ka tae atu ratou ki taua whenua, ka maha haere ratou. I a ratou a ratou poropiti, no reira i tika ai ta ratou noho i reira.

E wha tekau tau i mua atu i te whanautanga o te Karaiti, i rere tetahi ropu i taua whenua, marunga i nga waka, whaka-te-nota, a ka ngaro atu. Ki ta te mohio o etahi tangata i rere taua ropu ki Hawaiki, taihoa ka tae mai ki Ao-Tea-Roa. I a ratou a ratou poropiti.

Kaati, me tahuri tatou ki Hiruharama. I muri i te whakangarotanga ka tukua ki a Hura kia hoki ki Hiruharama noho ai. Na, i whanau te Karaita ki reira, he poropiti hou mo Hura. Ka poropiti ia mo nga mea e puta mai ana ki te tangata. Engari i puta mai te wa kua poropitia nei e Ia, era, te wa e kinongia ai, e whakamatea ai nga poropiti me nga pononga a te Atua. Ka oti ki Tana i poropiti ai, i whakamatea katoatia, no reira kahore he tangata tika e toe ana. Na konei ka rite ki ta te Karaiti i mea ai, "Ka tangohia atu tenei rangatiratanga i a koutou, ka hoatu ki tetahi atu iwi, na taua rangatiratanga nei a ratou hua."

Ka puke ano te whenua i raro i ona tangata, ka kainga te whenua e te kanga, ka tino pouri rawa te ao. Heoi, kua oti te poropiti ano hoki, ka whakamahokia nga poropiti, me nga kai arahi ki a Iharaira.

Kaati, me tahuri tatou ki taua ropu i tae mai ki te Ao-Tea-Roa. Tino mohio koutou, te maori, ki te ahuatanga o o koutou nei tupuna. I a ratou a ratou nei poropiti, ara, tohunga, e whai ana i nga mahi poropiti, me nga mahi merckara. I a ratou enei mea i muri mai i te tangonga atu o te rongu pai i te tauwi. Kaati.

Na, i taua whenua, Amerika, i whanau tetahi tamaiti ki te wahi rawhiti, i te 23 o nga ra o Tihema o te tau kotahi mano, e waru rau ma rima. I tupu ake tenei tamaiti i roto i nga whakaakoranga o te Paipera Tapu, he tino tamaiti pai tenei. Ka tae ia ki te tekau ma wha iau ka kite a ia i te Matua, me te Tama. I korerotia enei mea ki nga tangata, a, i te rongonga ka mea ratou he pourangi te tamaita ra, ko tona kitenga he moehewa, he tinihanga nana ki a ia ano. A, ka ahua kaumatua ia, ka puta mai a Hoani Kai-iriiri ki a ia raua ko Oriwa Kautere, ka iriiria raua e ia, ka hoatu ki a raua te tohungatanga o Arona me nga kii o taua tohungatanga ki a ia, ki a Hohepa Mete. Taihoa ake ka puta mai a Pita, ratou ko Hemi, Ko Hoani, ka hoatu te tohungatanga a Merekihereke ki a raua, me nga kii o taua tohungatanga ki a Hohepa Mete. Taihoa ake ano i puta mai a Mohi ki a Hohepa, hakaui ana nga kii o te kohikohinga o Ihairaira ki a ia. Tera ano ka puta mai a Iraia ki a ia, hoatu na ki a ia nga kii o te tahuritanga o nga ngakau o nga tamariki ki a ratou matua, me nga ngakau o nga matua ki nga tamariki. He mea poropiti hoki na Amoho.

I whakahokia mai ki a Hohepa Mete te mana poropiti, te mana mo te hanga temepara, me nga mahi katoa o te rongopai mau tonu. I hanga ia i te Hahi O Ihu Karaiti o te Hunga Tapu o Nga Ra o Muri nei kia rite tonu ki Tona Hahi o Mua. He mea ma roto i a Hohepa i whakatutuki nga poropititanga maha mo enei ra o muri nei.

I poropiti ano a ia mo nga mea e puta mai ana kia Ihairaira i enei ra. Etahi o ona poropititanga kua whakatutuki, etahi atu e whakatutuki ana. Ahakoa kua mate nga atu ia, e tu tonu ana te hahi, nana nei i hanga i runga i nga whakakitenga ki a ia. E tu ana inaianei he poropiti mo Ihairaira, mo te Hahi o Ihu Karaiti. Ko tona ingoa ko Heber J. Grant.

I mua i te matenga, ara te whakamatenga a Hohepa Mete, i mea nga tangata o te ao, ina mate ia, ka mate ano hoki te Hahi, otira, i tona matenga i whakaarahia e te Atua etahi atu poropiti mo Tana Hahi. E piki haere ana te Hahi inaianei.

Kaati, me tahuri mai tatou ki te iwi maori. I te taima i whanau a Hohepa Mete, tino kaha te mana o te maori, engari i taua taima ra ano i timata te mana ki te iti haere, a ka ngaro atu. Taihoa i tae mai nga kaumatua o te Hahi, mau mai ana te mana a te Atua, a i whakahokia e ratou te mana a te Atua ki te iwi maori. Nui atu tenei mana i te mana o te maori o mua. Kua mauria mai ano hoki te rongopai me tona maramatanga nui ano hoki. Kaati.

Na, i te mea, i mea etahi tangata ko Hohepa Mete he tangata pourangi, me titiro tatou ki a ia, na ka mutu. E mohio ana tatou, me nga tangata matau o tenei ao, e kore nga tangata pourangi tokorua e kite tabi i te kitenga kotahi. E mohio ano hoki tatou i kite tahi a Hohepa Mete me ona hoa i etahi anahera i te rangi, i era atu mea ano hoki. E mea ana nga tangata matau, e kore nga mahi e whai hua Otira, i enei ra kua whai hua ona mahi, he maha nga tangata e aru

(Continued on page 240)

HE POROPOROAKI

Na Elder Horace Hollingworth

E nga Hunga Tapu me nga hoa aroha e noho mai nei, i roto i te Ika-a-Maui tena ra koutou katoa, kia ora hoki; kia tau ki runga ki a koutou te rangimarie me te aroha a to tatou Ariki. Kati te mihi.

I te mea ra kua tae mai ano te wa moku kia hoki atu ano ki te wa kainga, ki te putake o te Hahi, ki nga tuakana, ki toku whanau ano hoki, e mea ana ahau ki te waiho mai ki a koutou, ko taku whakaaturanga whakamutunga.



Horace
Hollingworth

Me penei pea e nga tuakana, nga teina me nga tuahine, me pupuri tonu tatou ki te tokotoko rino kua homai noa mai e te Kai whakora i roto i enei nga ra whakamutunga. Kahore rawa hoki he ingoa ke atu, he mea e whai oranga ai te tangata i roto i te oranga tonutanga, kua whakaritea mai i te Matua. Na ko tatou nga mema o te Hahi kei a tatou te maramatanga, na te Wairua Tapu ra tenei manaakitanga i homai, i whakakitea mai.

Na reira, me haere tonu tatou me whai atu i runga i te huarahi whaiti e ai te ki a te Karaiti, "e tika atu ana ki te rangatira tanga o te Atua."

Kua tangohia mai ki runga ki a tatou ko te kakahu o te tika, a kia rite rawa a tatou mahi ki a ia, kia whakakahangia tatou hei mea e taea ai te pei atu nga whakawainga me nga whakamatautau a te Rewera, ko ia hoki te matua o nga mea teka katoa. Ko tatou nga mema o te Tohungatanga, kia tu tonu ki runga i o tatou turanga tapu, kai takahia e tatou, a ka whakahengia nuitia tatou. He mea tino nui rawa ia kua oti noa te homai ki a tatou, na reira ka nui rawa te utu ka rapua mai e te Matua. Tirohia a Ruka 12:47, 48.

Me he mea kei a tatou te Hahi pono, te mea kei te rite rawa ki Tana i whakatungia ai e Ia i te wa i ora ai, ara noho ai i waenganui o nga Huraa me he mea hoki Nana i whakakite mai te Hahi nei ki a Hohepa Mete, me mahi me noho tonu kia rite rawa ki to tatou whakaaturanga ki te ao kotoa, kei whakahengia nuitia tatou a te ra o te whakawakanga o te ao katoa, kei whakahengia nuitia tatou a te ra o te whakawakanga te ra e tu ai nga tangata katoa, ki whakawakia, kia rite rawa ki a ratou mahi pai, kino ranei. Kati.

E hoa ma me tahuri tatou ki nga kupu a te karaiti nana ano i whakakite mai ki tona pononga ki Hohepa Mete, e kitea nei i roto i te Akoranga me nga Kawenata te 76 o nga Wahanga. Kei reira e whakamarama mai ana, ko nga manaakitanga nui atu kua whakaritea

mai ma te huanga e ngohengohe ana ki ta te Matua e pai ai, me te whakawakanga tino nui atu mo era tangata e kore ra e pai ki te mahi me te pupuri i ana whakahaunga. Ko nga whakakitenga, na te Karaiti tonu enei mea tapu i homai i roto i enei nga ra whakamutungā, he mea e taea ai e te tangata whakapono, whai ngakau ki te tika marama rawa tana e mea ai, kei pohehe haere ai, engari kia marama rawa ia i roto tonu i tona ngakau ake, ki te pono ia; kahore hoki he mea ke e paingia ana e te Matua. Na reira kia mau tonu tatou ki tenei ko te "Peera Utu Nui" ia o nga peera katoa. Kati.

Ki oku hoa aroha, rangatira hoki o era atu Hahi; E hoa ma, kia ora, kia manaakitia tonutia koutou mo a koutou mahi aroha, atwhai nui atu ki a au, ara ki a matou katoa, nga kaumatua, nga pononga a te Ariki kua tae mai mo nga tau nui atu i te rima tekau. Kua purangatia e koutou hei taonga ki te wahi e kore e taea e te waikura e te huhu ranei; a tera noa ake te wa ka whiwhi koutou ki to koutou utu, e ki ana te Karaiti-tirohia, a Matiu 10:42, Ruka 9:41, me Matiu ano te 6:19. I konei me ki atu ahau ki a koutou e nga hoa aroha, kia kaha tonu koutou ki te rapu, me te inoi i roto i te ngakau mahaki whakpono, a e kore rawa koutou e hapa; ara ka whiwhi tonu koutou kia tino rite rawa ki ta koutou e hiahia pono ai. Tirohia a Hemi te 5: me te 1. Kati ra.

Hei konei mutu ai, ma te Matua koutou katoa e manaaki, e hapai i roto i a koutou mahi tika katoa, te wairau me te tinana hoki. Na to koutou pononga i roto i te Rongo Pai o Ihu Karaiti o nga ra o Muri nei. "Hei konei ra koutou."

HE MATENGA

I TE tekau ma ono o nga ra o Maehe i te ata ka mate te tamaiti a Turaki Manu raua ko Tuhitia, ara, a Tangiwharau Thomas Manu. I te tekau ma waru o nga ra o Maehe ka haria tona tinana ki te taha o ona tipuna tanu ai i Oio Pa. Tata tonu ki te rua tekau nga motuka i muri i te tupapaku e whai haere ana. He mea nui tenei tamaiti na ona hoa pakeha, Maori hoki. Tekau ma iwa ona tau ka mate a ia.

Haere e tama, haere ki o tuakana tipuna, haere ki o tatou matua, haere ki te whare kua oti te whakarite e to tatou Ariki mo te iwi. Haere, Haere, Haere, Heoi ano.

ANNOUNCEMENT

The Taranaki Hui Pariha will be held at Waiokura Pa, Manaia, July 8 and 9, 1939. The Saturday night meeting will be under the direction of the Primary and M.I.A. and the Sunday meetings will be under the auspices of the Priesthood.

ELDER R. L. BEESLEY,
District President.

HE MATENGA

Na Moreore Piripi

I TE tahi o nga ra o Mei nei, i te ata, i te waru o nga haora ka mate to matou tupuna matua a Tamati Mokaraka. He kaumatua rangatira tenei. He Kai-whakahaere hoki no Ngati-Wai, te Ngaupaiake Ngatitauhi e noho nei i roto i tenei awaawa i Whangaruru. Ko tona tino hapu ko te hikutu i whakaturia ia ki Kaihiki Kerikeri. Ko tona tupuna ko Waikato. Koia tetahi o nga tangata i tae ki Ingarangi. I a ia i reira ka whakapirinihatia ia e Kingi Hori Tuawha. Ka huaina tona ingoa ko Piriniha Waikato. Ka homai e te kingi he tohu mo tona pirinihatanga he pu, he mea tuhi ki runga i te raparapa o taua pu te ingoa o Waikato me to te kingi. He paraihe kei te raparapa, he koura hoki. Ka tukua mai e te Kingi raua ko te Kuini Wikitoria kotahi kara me te peneti me te potae hei hipoki mo taua pu. Ko te kara no te matenga o Harowe Mokaraka ka tanumia ngatahi me ia. Ko te potae he mea kawae tahi atu me Piriniha Waikato ki te torere kei Pokaroka. Ko te pu me te peneti kei nga whanaunga o te tupapuku o Tamati Mokaraka.

Ko tenei kaumatua ko ia te whakamutunga o nga uri o te Mokaraka. I mate uri kore katoa ratou ko ona tuakana. Ko tona tuahine i moe atu i te tane ki Taranaki. Kei te rapua nga uri o taua wahine. Ko tona ingoa ko Rea Mokaraka. Ko tana tane ko Apitia. Ko te mutunga i mohiotia ko Mihi Apitia.

Ko tenei kaumatua i uru mai ia ki te Hahi o Ihu Karaiti o te Hunga Tapu o nga ra o Muri Nei. I whiwhi hoki ia ki te Tohungatanga tapu o Merekihereki. I u tonu ia ki tona karangatanga. F rima tau kua pabure i tu ia hei Kaunihera tuarua mo te Peka o Puna-ruku. Tino kaha ia ki te haere ki te kauwhau ki nga wahi e tonoa ai ia, me te whakahauhau i tona iwi, mokopuna, whanaunga hoki. He tangata e aroha nuitia e nga iwi katoa. I tu he tangihanga mona e ono nga ra. Ahakoa kua ngaro atu ia kei te haere tonu mai nga iwi ki te tangi mona. Ko tona wahine kua mahue pouiri; ko te ingoa ko Kahu he mokopuna na Hone Hika.

No te rima o nga ra o Mei nei ka tapukea atu tona tinana ki te rua whakamutu o nga tupuna i Waikaramihi. Haere e koro ki tua o te arai ki te kauwhau i te rongo pai ki nga tupuna. E pai ana kua mau kei a matou au kupu tohutohu. Haere ki te kainga tuturu ki te okiokinga i au mahi. Ma to tohungatanga koe e arahi ki tou Matua Nui i te Rangi, ki a Io Tikitiki o te Rangi nana nei koe i homai; nana ano i tiki atu ki tua o te arai. Ko nga tau o te kaumatua nei e whitu tekau ma wha. Haere ra e koro.

TE HAHU PU A TE KARAITI

Na Elder Robert L. Simpson

KIA ora ano koutou e te Hunga Tapu me nga hoa aroha o te mihana nei. Kia hari, kia koa tatou i roto i tenei mahi a to tatou nei Rongo Pai kua whakahokia mai e te Atua i roto i enei ra whakamutunga. He kupu whakamarama tenei ki a tatou kia mohio ai tatou pehea ranei te tino ahua tika o te Hahi pono a te Atua.

E hoa ma, ko tenei Rongopai e kauwhautia ana e matou, nga kai kauwhau o tenei motu, e rite pu ana ki te Rongopai i kauwhautia e nga kaumatua i waenganui i a koutou e rua tekau nga tau kua pahure ake nei. E rite pu ana a matou nei kupu katoa ki nga kupu katoa i kauwhautia e nga kaumatua tuatahi kua tae mai ki Niu Tirini nei. Me tenei ano, ko nga korerotanga, nga whakaakoranga me nga tikanga katoa kua whakaatu atu e matou, nga kaumatua kua eke mai ki tenei motu tae noa mai ki tenei ra, e rite pu ana ki nga akoranga me nga tikanga i riro mai i to tatou Poropiti tuatahi i a Hohepa Mete.



Robert L. Simpson

Na te Atua i whakahoki mai tenei Rongopai ki a tatou. Na Tana Tama aroha, na Ihu Karaiti i whakaatu mai tenei Rongopai i enei nga ra o muri nei. No reira, kei te mohio tatou ko tenei hahi taua hahi ano i whakutungia ai e te Karaiti, ara, ko te hahi tika tenei a te Atua. Hore kau he mea ke kei ratou.

I te wa o te Karaiti, i mahi ratou ko Ona Apotoro tekau ma rua nga mahi katoa e mahia ana e nga kai kauwhau i enei ra, ara, te torotoro haere i waenganui i te Hunga Tapu, te whakaatu atu i te Rongopai ki nga iwi katoa, te whapapa i nga ringaringa, te manaaki i nga tamariki nohinohi, te rumaki i nga tangata hei murunga mo o ratou hara ake, me era atu o nga tikanga e mahia ana e nga pononga a te Atua i enei ra. Na, e pera ana me etahi o tatou i enei ra e tu nei, te hanga ngoikore o etahi o nga tangata i te wa a te Karaiti. Kia mahara tatou ki nga kupu a Paora ki a ratou. "Mahara tonu ahau ki te hohoro o to koutou nekehanga ketanga atu i te pai karanga o koutou ki te aroha noa o te Karaiti, na kei tetahi atu Rongopai na koutou. E hara nei ia i te mea ke atu; engari he hunga tena e whakararuraru ana i a koutou, e mea ana kia whakaputaia kētia te Rongopai o te Karaiti." 1:6, 7. Tino he rawa te ao i taua wa. Katahi ka puta mai te takanga atu i te Rongo Pai. Kua ngaro rawa atu nga kii me te mana tapu a te Atua kia whakarite i nga tikanga o te Rongopai kei runga i te mata o te

whenua. He whakatutukitanga tenei i te poropititanga i poropitia ai Amohi ina i mea ia, "Nana kei te haere mai nga ra, e ai ta te Ariki ta Ihowa, e unga atu ai e ahau te hemo-kai ki te whenua, ehara i te hemo kai taro, ehara ano i te mate-wai; engari he hiahia kia rongoi nga kupu a Ihowa." Amo. 8: 11. E penei ana te ahua o te ao tae noa mai ki te wa i te whakahokinga mai o te Rongopai. "I atiutiutia atu nga tangata i tetahi moana ki tetahi moana i te nota ki te rawhiti," engari kihai i kitea ratou.

I roto i te tau 1820 i puta mai te Atua raua ko Tana Tama Aroha ki te tamaiti ki a Hohepa Mete. Ko te timatanga tenei o te whakahokinga mai o tenei Hahi ki te whenua. Kihai i roa i puta mai te anahera. Kei a ia te Rongopai mau tonu hei kauwhau ki te hunga e noho ana i te whenua. Ko tenei Rongopai mau tonu i roto i tenei rarangi karaipiture te Rongopai a te Hahi o Ihu Karaiti o te Hunga Tapu o Nga Ra o Muri nei, ara, te Hahi pu e kauwhautia ana e nga kaumatua no Hiona, te Hahi pu i whakatungia e te Karaiti i Hiruharama.

No reira e hoa ma, ahakoa e ngoikore ana te kikokiko, kia kaha tonu tatou. Kua whiwhi tatou i te Rongopai me ona tikanga katoa hei kai-arahi mo tatou, kia taea ai e tatou te hoki atu ki te kai-hanga i runga i te pai, te rangimarie, me te wairua ma. Kua whanau tatou te hunga tapu i te wai, i te wairua hoki, ara, kua puta mai te maramatanga o te Rongopai ki roto ki a tatou. Kei te mohio rawa tatou i te huarahi tika, ki te kore tatou e mau ki tenei huarahi marama; ki te mahi kino tonu tatou ka tino ngaro tatou. Kaua tatou e whakahohoro to tatou nkehanga ketanga atu i te pai karanga o tatou ki te aroha noa o te Karaiti.

Ka nui enei korero i tenei taima. Ma te Atua tatou e tiaki, e tauroko, e manaaki i nga wa katoa. Kia ora ano tatou.

BOOK OF MORMON SALES

A record of Book of Mormon sales in the various districts during the month of May is listed as follows:

DISTRICT	SALES	DISTRICT	SALES
Hastings	16	Ngapuhi	1
Taranaki	12	Wairarapa	1
Napier	6	Hawkes Bay	1
Auckland	6	Waikato	1
Dunedin	3	Wellington	1
Hauraki	2		—
Wairau	2	Total	52

THE HOME

By President J. Reuben Clark, Jr.

BRETHREN and sisters of this great throng and of the air,—children all of one supreme God: to-day is the traditional day of the resurrection-birth of our Lord and Master, our Elder Brother, Jesus Christ—the Only Begotten of the Father, the Messiah that was to come, the Lamb of God, the Firstfruits of the Resurrection, the Redeemer of the world. We may not forget this day, nor its significance for us.

Heralded centuries before His birth as the "Prince of Peace" (Isaiah 9:6), heavenly angels announced His coming, saying:

Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:14.)

Modern man sometimes vainly thinks that Jesus' mission was to wipe out war, and scoffers have cried that since war

Editor's Note

April 6, 1939 in the historic old tabernacle on the temple block in Salt Lake City, Utah, convened the 109th annual conference of the Church of Jesus Christ of Latter-day Saints. Again, as every year, the Saints from far and wide came to hear the inspired words of counsel and encouragement given by the leaders of the Church. By means of radio these words were broadcast to thousands of others throughout the United States who were not privileged to attend. Again praise and homage was paid to the God who has been so merciful to His chosen people in the tops of the Rocky Mountains.

The accompanying article is a condensation of the speech given over a nation-wide hook-up of the Columbia Broadcasting System by President J. Reuben Clark, Jr.

still curses the earth, Christ's mission has failed and Christianity is a blight.

Yet Christ Himself sent forth His Twelve, saying,

Think not that I am come to send peace on earth: I came not to send peace, but a sword. (Matt. 10:34.)

Christ did proclaim a peace—the peace of everlasting righteousness, which is the eternal and mortal enemy of sin. Between righteousness and sin, in whatever form, there can only be unceasing war, whether in one man, among the people, or between nations in armed conflict. This war is the sword of Christ; whatever its form, this war cannot end until sin is crushed, and Christ brings all flesh under His dominion. Righteousness is peace wherever it abides; sin in itself is war wherever it is found.

Sin and spiritual and mortal death came to the world through the fall of Adam; these were overcome by the atonement of Christ. As Paul declared it:

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15: 22.)



The mission of Christ, planned before the foundations of the earth were laid, was to conquer death and bring the resurrection to each and every of God's children born to the earth. This mission Christ made perfect and complete. To fill this mission He needed no help from man, and no man can take from or add to it, no matter what man has done or may do. So Christ's mission has not failed; it cannot fail. It is the perfect service finished, for it is the service of Deity Himself.

What to-day's world must have, if humanity is to go on climbing upward, is men—those wearing the cloth as well as the laity—who know that God lives and that Jesus is the Christ; men that, having this knowledge, have also the intellectual honesty not only to admit but to proclaim it; and men who have further the moral courage and sterling character to live the righteous lives this knowledge demands. And this knowledge must be a living, burning knowledge of God and Christ. The world will never thrive, if indeed it can live, on abstruse ideals or an ethical code.

Furthermore, to you men of all beliefs, truth is saying: The righteous life is not for the other man only, do not hug this delusion to your soul. It will destroy you. The righteous life is for you and each of you also.

The chief place in which this knowledge and this righteousness, this peace of Christ shall be bred and nurtured, is the home; and yet throughout the world the modern way of apostasy, of idolatry, and of paganism, is threatening the home—the very bulwark of civilisation itself.

Everybody knows that home is not the four walls that keep out the cold, the wind, and the storm, nor the rooms therein that add comfort to the indwellers. These are merely the house under which the home is roofed. The home must have a husband and wife, with all the virtues that the Christian generations have given them; and to this husband and wife there must be born children. Dogs and cats

on the hearth and blooded horses and cows in the barn are not children and do not make a home. There must be a father and mother and sons and daughters of God in the home. "Multiply and replenish the earth," was God's command and is the law of all creation.

Among Latter-day Saints, children have a peculiar place and relation: They are the fleshly tabernaled spirits whose intelligences are co-eternal with God. Not following the rebellion of Lucifer, these spirits kept their "first estate" in heaven. They have come to this earth to receive the mortal bodies given them by us fathers and mothers, and to live their "second estate." If these children live rightly here, observing the principles of the Gospel and the commandments of the Lord, they will keep their "second estate," and will not only be resurrected, as will all mortals, but they will also be exalted and "have glory added upon their heads forever and ever." And this glory is the glory of intelligence, which is the glory of God. They shall have also the glory of eternal progression. This righteous family of father, mother, and children, with their loving relationships, will endure throughout the eternities to the glory and blessing of its members.

Out of this purposeful, divine relationship of parent and child, comes a dual duty and love.

To the child, God said at the great day of law-giving at Sinai:

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20: 12.)

This command is not spiritual only; it is not religious only; it is also political. It declares that in the nation which shall live, children must honour, that is, must hearken to and obey, their parents. This means there must be in the land the true home, and that without this home, so signifies the command, the nation will perish.

Christ Himself, as a child of twelve, in the Temple, though knowing His divine mission, its meaning, and its source, followed homeward His anxious, sorrowing, and mildly reproving mother, saying only:

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2: 49.)

Out of the wisdom of the past we have to the children these words:

Hearken unto thy father that begat thee, and despise not thy mother when she is old. (Prov. 23: 22.)

A foolish son is a grief to his father, and bitterness to her that bare him. (Prov. 17: 25.)

A wise son maketh a glad father, but a foolish man despiseth his mother. (Prov. 15: 20.)

My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind them continually upon thy heart, and tie them about thy neck.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6: 20-23.)

Paul commanded the Ephesians:

Children, obey your parents in the Lord: for this is right.

Honour thy father and mother: (which is the first commandment with promise;)

That it may be well with thee, and thou mayest live long on the earth. (Eph. 6: 1-3.)

To the wayward child, there comes the poignant wisdom of the immortal poet:

How sharper than a serpent's tooth it is to have a thankless child. (*King Lear*, Shakespeare.)

One of the things Christ told the rich young man inquiring as to what he should do to inherit eternal life, was "to honour thy father and mother." (Mark 10:19.) This duty so divinely imposed, carries with it to the child the obligation lovingly to care for the parent in poverty, in sickness, and in death.

To the parent there are equal duties. The same wisdom of the past says:

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

And again:

Chasten thy son while there is hope, and let not thy soul spare for his crying. (Prov. 19: 18.)

To you parents it must be said: This precious spirit of God is here with you, because you willed it so. Your act, not his, brought him to you. He did not ask you to bring him to you. When you beckoned him into the flesh, you became responsible for him.

You can do no act to thrust aside or lay off your shoulders that responsibility. That spirit, dear to God, is in your keeping. No other person can take your place. Our Eternal Father will hold every father and every mother to a strict accountability for the custody and guardianship of every spirit they bring into the world.

The Lord in his own day has said that the "sin is upon the heads of the parents" that teach their children "not to understand the doctrines of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands."

Thus it is not now the doctrine of the Church, and it never has been, that children should be allowed to grow up to a maturity when they may choose their religious beliefs for themselves, before any attempt is made to teach them the principles of the Gospel of Christ, and the paths of righteousness. The Lord never intended that children should grow up spiritually neglected and cast adrift to care for themselves any more than He intended that the new-born babe should be thrown out into the street to live or die as chance might decree or to wait until maturity to determine whether he should remain in ignorance.

On the contrary, the Lord has made clear in His revelations that, from earliest infancy, children must be taught in the principles of the Gospel and in the doctrines of the Church, else "the sin be upon

the heads of the parents." "A child left to himself bringeth his mother to shame" (Prov. 29:15), said the ancient proverb. The Saviour teaching His disciples, said:

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion? (Luke 11: 11, 12.)

Anyone who teaches, encourages, or spreads this doctrine of neglect, no matter who he is or what his position, will not be held guiltless before the Lord.

This monstrous doctrine is founded either in a disbelief in all religion or in a belief that all religion is for the immature and weak-minded, for the morons of society, or else that all religions, pagan, Christian, idolatrous, are equally good, all lead to the same goal, and no choice is to be made amongst them—all of which ideas are contrary to the revealed will of God, as His words all testify.

I repeat again, the prime, indeed the sole, responsibility for starting the child along the right way, rests upon the parents. This responsibility is the inescapable result of bringing children into the world. It cannot go unheeded, nor can it be cast off, or shifted to another. It is a responsibility that comes by divine decree.

Parents may not assume that their work can be done by the schools; and the schools shall not try to usurp the place of the parents nor to relieve them of their obligations. Each has its own place in building the upright, patriot citizen, and the righteous man of God. So with the summer camps, with sports and other diversions—these, rightly conducted, may be helps to the building of youth character, but they are not homes and cannot be. If it be said that they are better than some homes, it may be answered, then shame upon such homes; they are not the homes which God has declared children should have.

Again I say, not out of the school, nor the concert hall, nor the theatre; not out of the stadium, nor the movie, nor the radio; not even out of the Church itself by itself, nor out of all of them together, shall come the mutual respect for the rights of others, the restraining of will and selfishness, the due obedience to proper authority, the forbearance, the devotion to duty, the poorness of spirit, the repentance for sin, the meekness, the hunger and thirst for righteousness, the mercy, the pureness of heart, the peacemaking, the honesty, the sterling integrity, the charity, the love, the reverence, that shall make the citizenry of free nations and the subjects of the kingdom of heaven.

All these must come mostly from the home; they will fully come from nowhere else. To be certain and sure of their effect, they must be engendered in the forefathers of those who would enjoy them. This duty we parents of to-day owe to our posterity. Thus we must, as the Lord said through His prophet of old, "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." (Malachi 4:6.) God grant we may in this nation, and in the world, rebuild, fortify, and keep forever safe, the true Christian home.

MORE GOOD

By Elder Lamont F. Toronto

JOSEPH Smith, in one of his articles, gives the definition of the word "Mormon" as follows: "The Bible in its widest sense, means good; for the Saviour says according to the Gospel of John, 'I am the good shepherd'; and it will not be beyond the common use of terms to say that good is among the most important in use, and is ever in opposition to 'bad.' We say from the Saxon, 'good,' the Dane, 'god'; the Goth, 'goda'; the German, 'gut'; the Dutch, 'goed'; the Latin, 'bonus'; the Greek, 'kalos'; the Hebrew, 'tob'; and the Egyptian, 'mon.' Hence, with the addition of 'more,' or the contraction, 'mor,' we have the word 'MOR-MON'; which means, literally, 'More Good.'"



Lamont F. Toronto

Since I have been in New Zealand preaching this "more good" or the gospel in its fullness, I have often wondered how much my efforts have done and whether they have been worth while or not. When I begin to think along these lines, I just revert back to my grand-parents and begin to think where they would be if it had not been for some humble missionary who brought them this gospel. Both

my grandmothers were converts from far off Sweden, and if some Elder who had great humility and deep sincerity and the Holy Ghost burning within his heart had not taken the gospel to them, I would probably have been tramping the highlands of Sweden. And on the other hand, if the Gospel had not been taken to my grand-fathers, I may have been born a street urchin in one of the larger cities of eastern United States; or perhaps, a little Italian sailor boy down near the heel of Italy. I owe a debt of undying gratitude to our great gospel and the missionary system. That is why I am out here spreading this grand and glorious Gospel of ours.

Every night as I kneel beside my bed, I offer thanks to our Father in Heaven for the privilege I have of enjoying the benefits of the Gospel, and I ask Him to bless me with sincerity and humility that I might give His message to some good soul just as it was given to my grandparents. We as missionaries and you as Saints owe a debt to our Lord and should repay Him by doing anything we can to help build His kingdom and spread this Gospel every day of our lives.

I bear you my testimony that while I have been serving our Lord and studying His "good" (Bible) and "more good" (Book of Mormon) here in New Zealand, I have gained a richness of life that can never be taken from me.

PROPAGANDA

By Elder Clarence S. Johnston

SOMEDAY, in the not too distant future, historians and poets may very likely refer to the decade from 1930 to 1940 as the "Period of Gullibility." Never before in the history of the world have men been so impressed with their own importance in one place and with their complete insignificance in another.

Strong personalities have climbed the ladder of life by the strength of their personal magnetism and by their personalities have set out to direct the thoughts and actions of the masses—the masses who too often have been drawn away from individual thought and the exercise of one of God's greatest gifts to His children, free agency, and have been duped into believing that in this or that man-made scheme lies the solution to the problems of this divinely granted earthly probation.



Clarence S. Johnston

On one hand we may find these strong personalities teaching that man as an individual is supreme—that each living soul, regardless of his heritage, his intelligence or his diligence in the responsibilities of this life, is an absolute equal with all other men. On the other hand we can see instances wherein men are being taught that as individuals they are mere nothingnesses—that they are but minute pieces in the huge wheel of society with no rights whatsoever as individuals, but with nothing but debt and obligation to that society. Nations are taught to hate neighbouring nations, creeds to abhor creeds, and races to persecute races, for the furtherance of the designs and ambitions of the few who have taken it upon themselves to sway public opinion for personal gain.

We are living in an age of great propaganda. Inventive genius has reached a new high and has brought forth such wonders as the radio, the telephone, the printing press, the aeroplane, the camera, and others, all of which have combined to place within the reach of almost all men some understanding, be it true or false, of all phases of the happenings throughout the entire world. Each of these inventions have been instruments of great influence upon the minds of the public as a whole.

A close diagnosis of the meaning of this word "Propaganda" is sufficient to reveal the very evil contained therein. Webster says "Propaganda is a method of spreading an opinion" and "opinion is belief, or what one thinks on a given subject—not necessarily truth."

History has many times proven that the majority is not always right, but that on the other hand, the majority is quite often wrong. Noah preached for 120 years of the destruction that was to befall his contemporaries and could save but nine souls. The majority said he was a just a dreamer, but neither their saying so nor the fact that they were in the majority held back the waters to turn away the flood that destroyed them. The Christ certainly was not comforted by the support of the many, but His strength was in Truth. What clear thinking man would dare to say that the Only Begotten Son of the Father of us all was not on the side of virtue and righteousness? The majority scoffed at Columbus when he first contended that he could circle the earth to find a new route to the rich East Indies. Pasteur, the Wright brothers of aviation fame, Edison, who brought to you and me so many of the comforts and niceties of modern living, and others were hardly supported by the masses in their experimental efforts. Yet time has well proven the strength of their ideas and the multitudes have stepped aside in humility, bowing to the power of Truth.

Still in spite of all these facts, these before mentioned strong personalities who make up small organizations lift themselves above God Himself, assuming that if they can sway the masses they can change the destiny of the world, send out great campaigns to mould the weak plastic minds of men to suit their own fancies. Hatred flourishes. Men no longer strive for truth, but cling to wind-tossed opinion for their refuge.

We are all children of the One Father. Out of His love for us has come the one plan and the only plan for the conquering of the problems with which we are confronted during this probationary existence. Truth, not opinion will triumph and we can well be wary of things that are pictured before our minds that build within us animosities one for another.

In an attempt to bring us back to the basic principles and fundamental laws of life and living, the Church of Jesus Christ of Latterday Saints has launched a campaign of its own, whereby it is doing much to destroy the evil of this base-less monster, Propaganda, by "fighting fire with fire." It is a poor weapon that can not be used by both combatants in life's battles. Once each week a full page of "The Desert News," a newspaper published daily by the church in Salt Lake City, and distributed throughout the western part of the United States, is set aside as space for a special message of love and peace to all men. The page from which I am about to quote, portrays the Christ with a multitude of young boys and girls at His feet. The article is entitled "TEACH THEM NOW TO LOVE ONE ANOTHER." Underneath the figures is written this wonderful message: "Hate thrives best when planted in the hearts of the young. History bears this out. It is a matter

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Editorial

WHAKANUIA NGA TUPUNA

Kua tata mai te huri rau tau no te wa i uru ai te Iwi Maori ki raro ki te whakahaere o te Karauna o Ingarangi. I te ono o nga ra o Pepuere i te tau 1840 ka hui tahi nga rangatira o te Kawanatanga o Ingarangi me nga rangatira o te Iwi Maori ki te marae o Waitangi a ka runanga ratou, ka whai-korerorero, ka hurihuri whakaaro hoki me kore ratou e whakatakoto i etahi ture e noho tahi ai nga iwi e rua, te iwi pakeha me te Iwi Maori, i runga i te rangimarie me te whai-whakaaro tetahi ki tetahi. I taua wa ano ka eke te Iwi Maori ki runga ki te moenga o te iwi pakeha, a ko te mutunga iho ia ka whanau mai ko to raua tamaiti tuatahi, a karangatia ana te ingoa o taua tamaiti, ko te Tiriti o Waitangi. Ka mutu pea hoki te atahuatanga o taua tamaiti i tona ra whanau. Ka titiro nga matua ki a ia a ka puta ake te whakaaro ko ia tonu hei kai-whakaora mo nga iwi e rua nei. Kati.

Mai ano i te tamarikitanga o taua tamaiti, ara, te Tiriti o Waitangi, ki tona pakeketanga, a tera noa ake ki tona koroheketanga kaore tahi ona he. Ka whakarerea atu te tamaiti e tona matua Maori a ka whakaahuria katia tona kanohi e tona matua Pakeha. Inaianei kua kore rawa te Maori e mohio kei te ora tonu taua tamaiti, kua mate ranei, kei te pehea ranei. Ahakoa ra e mohio tonu ana te iwi Maori ki nga mate kua pa ki a ratou i enei tau kotahi rau kua pahemo ake nei mai i te whanautanga o te Tiriti o Waitangi, kaore ratou e mohio ana, e ata whakaaro iho ana ranei ki nga mate kua pa nei ki te tamaiti, ara, ki te Tiriti kua korerotia ake ra. Kati.

I te mea kua tata te huri rau tau no te hainatanga o te Tiriti o Waitangi kei te hoki whakamuri nga whakaaro o te iwi Maori ki nga ra me nga mahi o taua hui i tu nei i Waitangi i te tau 1840. Hei te tau 1940 ka hui ano nga Maori me nga pakeha ki taua marae ano hei whakanui i nga rangatira na ratou i whakapiri i a ratou ingoa ki taua Tiriti. Tera ano pea ka whiriwhiri nga iwi i etahi take hou e ora ai te iwi Maori ina ka tae ratou ki te hui ki Waitangi. Kaore ra e kore te Maori te tono ano ki te Kawanatanga i aua tono ano kia homai hei oranga mo te Maori, me te whakautu ano o te Kawanatanga i aua whakautu ano kua rangona nei e te tangata i enei tau kotahi rau kua pahemo ake nei. Ki taku mohio hoki ka titiro whakamuri nga Maori ka tae nei ki tenei hui ki nga ra e ora ana nga tupuna i runga i nga motu. Ka mahara ano ratou ki nga mana me nga wananga i ora ai o ratou tupuna; i whiwhi ai ano hoki i nga manaakitanga i

riro ai i a ratou i o ratou karakiatanga ki nga Atua Maori. Na, i te mea kua uru nga Maori katoa i enei ra ki nga karakia me nga hahi o te pakeha tera ano ranei he take e mahara tonu ai, e whakanui ai hoki ratou i o ratou tupuna? Ae, he take ano. Kei te mohio te Maori kaore tahi he painga i roto i nga hahi o te pakeha ki te kore ona tupuna e ora tahi me ia i roto i te Toi-o-nga-rangi.

E ki ana a Maraki kei te 4 o nga upoko; te 5 me te 6 o nga rarangi: "Nana, ka unga atu nei e ahau a Iraia poropiti ki a koutou i mua i te taenga mai o te ra nui o Ihowa, o te ra whakamataku. A ka whakatahuritia atu e ia nga ngakau o nga matua ki nga tamariki, nga ngakau ano o nga tamariki ki o ratou matua, kei haere atu ahau, a patua iho e ahau te whenua ki te kanga." Na tenei poropititangi i mohio ai tatou e tika ana kia mahara tatou ki o tatou tupuna kua mate nei i mua noa atu i te taenga mai o te pakeha ki nga motu nei. Kei a Hoani, te 5 o nga upoko me te 25 o nga rarangi enei kupu; "He pono, he pono taku e mea atu nei ki a koutou, Meake puta mai te wa, a tenei ano inaianei, e rongo ai nga tupakapu i te reo o ta te Atua Tama: a te hunga e rongo ana ka ora." Na i runga i te mea kei te rongo nga tupapaku i te reo o ta te Atua Tama hei aha hoki te take i mea ai a Maraki me "whakatahuri nga ngakau o nga tamariki ki o ratou matua?" Kei a Paora te whakautu i tenei patai i a ia e tuhi ana i tana pukapuka ki nga Koroniti. E penei ana tana korero: "Penei ka aha te hunga e iriiria ana hei whakakapi mo te hunga mate, ki te kore rawa te hunga mate e ara? he aha hoki ratou ka iriiri ai hei whakakapi mo te hunga mate?"

Na nga kupu kua korerotia ake nei kua mohio tatou ki te kore tatou nga tamariki e iriiria hei whakakapi mo o tatou tupuna e kore rawa ratou e ara. No reira kei a tatou kei te Hunga Tapu te mana e ora ai nga tupuna Maori katoa. Ma tatou ano o tatou tupuna e whakaora. Kei a tatou anake nga whare wananga mo enei mahi e tuhono atu ai nga ngakau o nga tamariki ki nga ngakau o nga matua. Kati.

E te Hunga Tapu, kei te mate to tatou temepara kei Hawaiki i te kore ingoa o nga tupuna Maori. No reira kia takatu tatou mo tenei mahi. Kia tere hoki te koha i nga whakapapa kia tukuna atu nga ingoa ki te temepara. Me hoatu ki nga Kaumatua; ki te poari whakapapa ranei kia ma ratou e tuku atu ki Hawaiki. Kua e moumou taima kei patua tatou ki te kanga i korerotia e Maraki. Ki te kore o tatou tupuna e whakaorangia kei a tatou tonu te he.

Na Matiu Kauri

Propaganda

of record in the recent, ruthless attacks on creeds and races in foreign countries, that the leaders chose youth, instead of its elders, to be the aggressors in the assault. But love thrives equally well when planted in the hearts of the young. How important then, to sow these seeds of kindness and cultivate them in this fertile soil. For as love toward each other grows, tolerance is the harvest. And upon tolerance a nation becomes happy and strong."

The programme for the solution of the world's ills lies in the Gospel of Love as taught by Jesus Christ. The ignition and motivating power of this programme lies with us, God's children. It is our responsibility to fight the evils of this destroying propaganda with the virtues of ever building truth.

Ko nga Poropiti O Iharaira

ana i ona akoranga. Na reira, tino he nga tangata e mea ana ko Hohepa Mete he tangata pourangi.

I whakatika a Hohepa Mete i nga tikanga teka o nga minita o era atu hahi. I mea ia, e puare ana nga rangi ki nga tangata tika, kahore he tikanga kia iriiria nga tamariki nohinohi, a he maha nga tikanga teka ka whakatikaia e ia. I kite a ia i te Matua raua ko te Tama, no reira i tino mohio ia, he tinana ke ta te Matua, he tinana ke ta te Tama.

I mea ia, "A i kite ano maua i te kororia o te Tama, kei te ringa matau o te Matua, i whiwhi hoki ki tona raneatanga:—

"Ko tenei, ahakoa ra he maha nga whakaaturanga kua oti noa te whakaatu mona, ko tenei te mutunga o nga whakaaturanga katoa te hoatu nei e maua mona, ara, kei te ora Ia.

"No te mea i kite maua i a Ia, kei te ringa matau hoki o te Atua, i rongo hoki maua ki te reo e whakaatu mai ana ko ia anake to Tamaiti a te Matua i roto i te kikokiko.

"Nana hoki, na roto i a Ia e tu nei nga ao, nana hoki i hanga, a ko nga iwi o te ao, nana hoki i hanga, a ko nga iwi o te ao nei kua oti te karanga he tamariki, he tamahine ki te Atua." (Wahanga 76.)

No reira e te iwi o Iharaira, kia hari tatou mo te poropiti kua homai ki a tatou i enei ra hei arahi i a tatou. Me whakamoemitia te Matua nui i te rangi, me ngohengohe ki nga whakahaunga o to tatou poropiti. Kua tino manaakitia tatou e te Atua. Kia kaha ki nga mahi, kia ngawari tetahi ki tetahi. Heoi ano.

NEWS FROM THE FIELD



James V. Haslam



Eugene Newman



G. Milton Ramsey

ARRIVALS.

Three Elders arrived via S.S. Monterey, June 9, 1939, to swell the ranks of the emissaries of the Gospel in New Zealand. They have all received temporary assignments to labour in the Auckland District.

Elder James Vincent Haslam was transferred from Samoa where he has been labouring for the past eight months. Due to unfavourable climatic conditions which were not conducive to his good health, it was deemed wise that he be sent to a semi-tropical country. Elder Haslam's home is in Salt Lake City, where he was employed as a book-keeper before leaving for his missionary labours.

Elder G. Milton Ramsey comes to New Zealand from Salt Lake City. Many people are familiar with the Ramsey name among the Mormon Elders inasmuch as several of his kin have preceded him here. He was employed as a sales clerk at home.

Elder Eugene Newman is convalescing in an Auckland hospital after undergoing an appendicitis operation on the high seas. Although his experience was a rare one, he was given the best of care, and is rapidly regaining his strength. His home is in Fullerton, California, where he attended school prior to his departure for New Zealand.

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DEPARTURES

Elder Clarence S. Johnston sailed for his home in Salt Lake City, June 26, 1939. He arrived in Auckland, June 28, 1937. Because of his previous stenographic and business experience, he was appointed assistant secretary to Elder Elmer D. Davis in the mission office. He laboured in that capacity until January 10, 1938, when he was appointed

Secretary upon Elder Davis' departure for home. The efficiency and dispatch with which Elder Johnston has conducted the business of the mission office is well known to every person in the mission who has ever had occasion to contact headquarters. The office itself has been brought to a modern standard of efficiency through his introduction of several new filing systems and new methods of record keeping.

Although the nature of Elder Johnston's work has been such that of necessity he has had to remain close to headquarters, he has found time to accomplish a surprising amount of missionary work. During the past three months he also served as the president of the Auckland Branch in which capacity he was loved and respected.

Elder Horace Hollingworth sailed on the S.S. "Monterey," June 26, 1939, after completing his third missionary term in New Zealand. His first two missions began in 1898 and 1934. He landed in Auckland to begin his last mission on June 11, 1937, and was immediately assigned to labour in the Hauraki District. On January 1, 1938, he was commissioned by President Moroni Woods to visit the Chatham Islands, which he did and while there visited the members of the Church that so seldom see an emissary of the Gospel. When he returned he was given a roving commission and during the remainder of his mission has laboured all through the North Island, principally among the Maori people.

Elder Hollingworth is a fluent Maori speaker and he will long be remembered among his thousands of New Zealand friends as a fine missionary. He has also been a friend and adviser to many of the younger

NEWS FROM THE FIELD

Elders who have looked to him because of his wide and varied experience.

He plans to spend one month touring the islands of Samoa in company with President Gilbert R. Tingey and wife, of the Samoan Mission. After this trip he will return to his home in Heyburn, Idaho.

Elder Lamont F. Toronto sailed for his home in Salt Lake City, June 26, after completing two years of missionary labour among the people of New Zealand. Upon his arrival in Auckland, June 28, 1937, he was assigned to the Wairarapa District to work among the Maoris. September 29, 1937, he was transferred to Wellington to begin proselyting activities among the Pakehas. After his time in Wellington he spent several months in Christchurch and again returned to Wellington to complete his mission.

During all of his mission, Elder Toronto has done a great deal to gain favorable publicity for the Church. He sponsored several basketball and baseball teams under the name of the "Mormons." Under his captaincy both of his representative teams in the baseball and basketball tournaments won the New Zealand championships. He has also been instrumental in spreading the Gospel through the mediums of the radio and newspaper. Innumerable friends have been made for the Church through Elder Toronto's efforts.

AUCKLAND.—Activities sponsored by the M.I.A. Branch organisations highlighted news for this district during the last month.

The Auckland and Mangere Branch M.I.A.'s combined early in June to sponsor a series of "Benefit Shows" at ten suburban theatres. The campaign proved highly successful and the proceeds were divided between the two groups and will be used in support of the M.I.A. activities throughout the year.

A series of weekly radio broadcasts over Station 1ZB are meeting with wide approval. The programmes have been running for five successive weeks on Sundays at 10 p.m. They were recorded by Elders Delmont Beecher and Albert V. Stirling prior to their return to America. As a direct result of these programmes President Matthew Cowley was invited to speak at a weekly luncheon meeting of the Auckland Junior Chamber of Commerce, June 7. President Cowley also addressed the Auckland Rotary Club members at a luncheon June 12. Both talks received

wide newspaper publicity and were well received.

Miss Rita Billman of the Auckland Branch is convalescing at her home following a successful operation at a local hospital.

Under direction of Brother William R. Perrott, the Aaronic Priesthood of the Auckland Branch sponsored a Sunday night Sacrament meeting, May 28. Brother Ivan Reid conducted and speakers included Brothers Ngaro Hooro, Tom Collins, Mateen Jensen and William Perrott.

Elder David A. Harris is convalescing at the Auckland headquarters after an appendicitis operation, May 20, 1939.

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CHRISTCHURCH.—Elders William Grange, Glen L. Rudd, and Mark J. Udy report that their recent tracting has been particularly encouraging. They have contacted two homes whose members have recently been to America and spent several weeks in Salt Lake City. The Elders have been invited to these homes a number of times.

The regular Sunday evening service and cottage meetings are being held each week. Within the next month a Relief Society Organisation will have been effected which is expected to do a great deal of missionary work. Sister Cammeron, Sister Whitson, and Sister Mona McCommon are assisting the Elders in all of these activities.

Athletics have proven to be a profitable means of making contacts in Christchurch. Elder Rudd was chosen as the Captain of the team representing Canterbury in the National Basketball Games. The Mormon team that has entered in the City league has secured much favourable publicity and has brought a greater feeling of friendship toward the Church and the Elders.

The members and Elders here are looking forward with much anticipation to the coming visit of the Mission President.

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MAHIA.—June 10, the Nuhaka Branch Relief Society sponsored a bazaar to raise funds in aid of the Korongata Chapel. The bazaar is reported to have been successful.

A group of Nuhaka Mutual members travelled to Gisborne, June 11, and broadcast a radio programme following the "Fulness of Time" series which is being sponsored by the Poverty Bay District.

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NAPIER.—Elders Loy W. Watt's, Garn. S. Henderson, and H. Ralph Burningham report their labour in Napier since Hui Tau is meeting with

NEWS FROM THE FIELD

success. They have distributed 2500 tracts and visited 3000 homes besides selling and lending a number of Bibles of Mormon. They have held two cottage meetings with members and one with outsiders, and the way is opening up now whereby they will be able to hold a meeting every week in the future. The people as a whole are very receptive to the message they are spreading.

Inasmuch as the city of Napier has not had any regular missionaries for a number of years, the prospects for real missionary labour are encouraging.

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HAWKES BAY.—The Hawkes Bay Elders with the aid of the District Presidency and the District Primary Board have organised a Sunday School and a Primary at Takapau. Sister Wiki Morrell was appointed Primary President and Brother Hoari Morrell was appointed Superintendent of the Sunday School. The people of this vicinity are also interested in a Mutual and they hope to be able to have one in the near future.

Under the direction of Elder L. Garn Dastrup, mission M.I.A. president, an M.I.A. meeting was held at Korongata, June 1. Mutual work for the coming year was outlined with special emphasis placed on the Gold and Green Balls of the coming season. Brother Wi Pere Amaru was sustained as the second counsellor to Elder Dastrup to fill the vacancy left by the resignation of Brother Kelly Harris who was released with a vote of thanks.

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POVERTY BAY.—Radio broadcasts in Gisborne under the direction of the District Elders are setting a new pace in missionary activity. Every Sunday evening at nine o'clock the radio station is turned over to the Elders for any length of time and for use in any manner they see fit. The programme is known as the M.I.A. session, and has been presenting a series known as "The Fullness of Times." After this programme the station is turned over to the Muriwai M.I.A., who furnish some exceptionally fine musical programmes under the direction of Brother Hixson Hamon who is the Musical Director of the Poverty Bay District.

Sisters Mary Smiler and Lucy Porou have been called to labour on a six month mission in the Mahia District.

The Te Hapara Branch has been reorganised as follows: Hixson Hamon, President; Ray Kahuroa, First counsellor; Hine Megee, second counsellor;

and Dennis Hamon, Secretary.

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WAIKATO.—Since Hui Tau last April the district of Waikato has been covered thoroughly by Elders D. M. Evans, W. D. Brown, C. R. Jones, T. R. Kindred and the two Mori missionaries, John A. Apiti and Sidney Heke. They report a decided upturn in the interest of Waikato Saints in the work of the Lord.

Three new Sunday schools have been organised in the district which are as follows:

Raglan—James G. Forbes, President; William Kawharu, First Assistant; Jack Shaddock, Second Assistant.

Aramiro—Arthur Hill, President, with a membership of about 17.

Mako Mako.—Tami Horotini, President; George Maihi, First Assistant; Walter Turinui, Second Assistant. A large following is reported in this Sunday School.

A successful Hui Peka was held at Whatawhata the last Sunday in May. Tetana R. Te Hira was selected as President of the Hamilton Branch. As yet his counsellors have not been selected.

The week-end missionary system since its last reinstatement has been operating efficiently and is the means of accomplishing much good.

Plans are under way for the Pukea Tapu Gold and Green Ball to be held late in August.

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WELLINGTON.—Miss Thelma Cornish, a noted pianist from Wanganui, visited Wellington recently to play over station 2YA. While here she attended Mutual and church meetings and graciously rendered several fine piano selections. She also gave a number of valuable pointers to the Branch Choir.

Wellington has two Mormon basketball teams in the competitions besides one ladies' team. The A team has won every game so far, and is striving hard to retain the cup they won last year.

The Elders are building a modern apartment in the basement of the home where they are residing at present. When it is completed, it will serve as a permanent residence for Wellington Elders.

The national basketball tournament which was played off just recently was won by the Wellington representative team with Elder Lamont F. Toronto as captain. After the main game, the Mormon Elders played with a representative New Zealand team and defeated them.

STATISTICS

BIRTHS.—To Mr. and Mrs. Peter Campbell, a son was born, April 23, at Gisborne.

To Mr. and Mrs. Walter McAneny, a son was born, April 2 at Gisborne.

At Wairoa on April 2, a son was born to Mr. and Mrs. Barney Brown.

A daughter was born to Mr. and Mrs. Peter Te Ahururu at Mahia, April 12, 1939.

To Helen Reweti Kupa and Teko Kupa was born a daughter, May 6, at Kawakawa Bay, Clevedon.

To Rangi Topeora Chase and Henry Martial Davies, a son was born, May 1, at Ngatira.

Brother and Sister Andrew Walker Cameron announce the birth of a daughter, April 1, at Auckland.

To Nellie Christensen Davis and T. sman Davis, a son was born, February 12, at Taumarunui.

Mr. and Mrs. Jack Ngawaka announce the birth of a son, April 26, 1939.

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BAPTISMS.—Irirangi Hapiti Mansell, 24, of the Kaikohe Branch, was baptised during May by Elder Horace

Hollingworth.

Andrew Walker Cameron, 34, of Auckland and Tami Sing Gin, 9, of Tamaki, were baptised recently by Elder Clarence S. Johnston.

Hoani Robert Ormsby, 12, Manawanui Te Mataroa Ormsby, 10, and Edwin Ormsby, 9, all of Matakowhai, were recently baptised by Elder Horace Hollingworth.

Norman Alan Claud Scott, 29, was baptised at Auckland recently by Brother E. A. C. Scott.

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MARRIAGES.—Leslie Quinn was married to Awearea Andrews, May 25, at Huntly, by Elder D. M. Evans.

Nephi T. Pere was married to Harata Pirini, May 27, at Mangaweka, by Elder R. L. Beesley.

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DEATHS.—Takirau Manuirirangi, 18, of Manaia, died May 16, 1939, of consumption.

Murphy Ben Armstrong, 1, died at Pipiwai, May 2, of pneumonia.

Ani Hoone Tipene, 1, died at Pipiwai, May 3, of pneumonia.

KO NGA KAI KAUWHAU O TE TAKIWA O HAAKI PEI MO NGA MARAMA O HURAE ME AKUHATA

WIKI TUARUA

Paul Ranana me Wiremu Heke	Tamaki
Kerauria Wirihana me Moku Tak rei	Takapau
Toriama Reid me Tukotahi Ranana	Waipawa
Thomas Karena me Waata Kupa	Te Hauke
Eriata Nopera me Hori Chase	Heretaunga
Tumako Raihania me Whero Herewini	Omahu
John Ormsby me Melila Purcell	Korongata

WIKI TUATORU

Te Ao Wirihana me Isaac Kingi	Tamaki
Reremona Kingi me Hariata Reid	Takapau
Moronai Hapi me Tawa Tiwai	Waipawa
David Kaumau me Terry a Nona	Te Hauke
Reupena Parahi me Eparaima Kamau	Heretaunga
Wi Takana me Wiremu Harris	Omahu
Waihirere Raihania me Hui Hui Pera	Korongata

WIKI TUAWHA

Mac Whakamoe me Hemi Puriri	Tamaki
Rawiri Kamau me Horomona Erueti	Takapau
Richard Maehe me Cowley Harris	Waipawa
Dan Williams me David McDonald	Te Hauke
Tuhakairiora McIlroy me Watene Maehe	Heretaunga
Hani Tahau me Rebecca Crawford	Omahu
Tiati Meha me Kate Waerea	Korongata

Ko nga kai kauwhau mo te takiwa o Haaki Pei kei runga nei, i te rarangi i te toa.

Ko Nga Kai Kauwhau katoa me noho i roto i te peka i te Ratapu tuatahi o nga marama me te Ratapu tuawha o te marama o Hurae. Me haere ki te kauwhau i te Ratapu tuarima a Hurae.

Ma te Atua koutou e manaaki i roto ta koutou mahi. Kia Ngawari koutou.

NA ELDER ROBERT L. CARDWELL.

KO NGA KAUKAUWHAU MO WAIKATO MO TE MARAMA O HURAE

WIKI TUATAHI

Ru Tarawhiti me Huki Ponga	Aramiro
John Paki me Walter Turinui	Mako Mako
Hemi Paki me Willie Paki	Clevedon
Henry Marshall me Len Marshall	Waikeretu
Haimona Pohutuhutu me Alford Mahu	Gordonton
Toa Kewene me Tom Reti'	Raglan
Tetana Te hira me Davey Ormsby	Parawera
George Maihi me Tami Horotini	Matakowhai
George Stockman me James Heperi	Area
Patara Tarawhiti me Wate Randell	Maukoro
Te Awa Whare Ponga me Te Waka Huriwhenua	Tauranganui
Mack Thompson me Family	Puke Tapu

WIKI TUARUA

Tupana Te Hira me (choose companion)	Area
Kio Tarawhiti me Tommy Berryman	Waikeretu
Mohi Tarawhiti me Dick Clark	Hoe O Tainui
Pita Turinui me Douglas Whatu	Raglan
Rei Tuhua me Hone Wetere	Tauranganui
Hori Awa me Joe Kingi	Glen Murray
Ernest Scott me Arthur Roberts	Kopuku Landing
Tetana Arana me Hori Te Aukai Arana	Maukoro
Mapu Martin me Mau Silbery	Puke Tapu
Davey Ormsby me Family	Whata Whata
Stan Maihi me Papa Maihi	Aramiro

WIKI TUATORU

Ngaha Rotana me Pehe Tarawhiti	Maukoro—Hoe O Tainui
Jim Forbes me Jack Shadrock	Aramiro
Noho Rangi Awha me Kahu Rangi Awha	Matakowhai
Haimora Honetana me Okeroa Honetana	Opoutia, Glen Murray
Tetana Te Hira me Bonnie Whatu	Mako Mako
Ru Tarawhiti me Ted and Bunny Berryman	Raglan
Tirua Tukiri me Charlie Hill	Mahoenui
Te Awa Whare Ponga me Te Waka Huriwhenua	Tauranganui
Ropia Hoete me Anatipa Tunui Hoete	Tauranganui

WIKI TUAWHA

Me noho ki o koutou ake peka i tenei ra.

HE PANUITANGA MO NGA TANE KATOAO O TE TAKIWA O WAIKATO

Whakarongo mai, whakarongo mai, e nga mema o te Tohungatanga, me nga mema tane katoao o tenei takiwa. Ka tu ano he huihuinga, he karakia Tohungatanga ki Puke Tapu (Huntly) a te rua tekau ma iwa o nga ra o te marama o Huraa. (Te Ra Horoi tuarima.) Te putake mo tenei karakia kia ripoata nga ka'kauwhau katoao, me tenei ano kia whakarite ai te mahi a te Tohungatanga o tenei takiwa. Engari, ehara i te mea ko mahi mo nga mema a te Tohungatanga anake, he mea ma tatou, nga mema o tenei katoao o te Hahi. Ka timata te hui i te tahi o nga haora.

Na, e hoa ma, me mahara koutou ki te whakatauki o o koutou tupuna. "Ma tini, ma mano, ka rapa te whai." No reira, haere mai ki te whakarite i tenei whai tapu a to tatou Matua i te Rangi. Haere mai, Haere mai, Haere mai.

Kua e whakama me he mea kihai koutou i whakarite i o koutou karangatanga, kua tana e meinga he take e noho ai koutou i te kainga. Engari, haere mai. Korerotia tenei panuitanga ki nga Hunga Tapu e tata ano ki o koutou. Kia kaha ki te awhina tetahi ki tetahi kia tae mai ki Puke Tapu ki tenei Hui.

Ma te Atua koutou e manaaki e awhina kia tae mai ki te whakarite, i enei mahi.

Na to koutou Tumuaki Takiwa,
Na Elder David M. Evans.

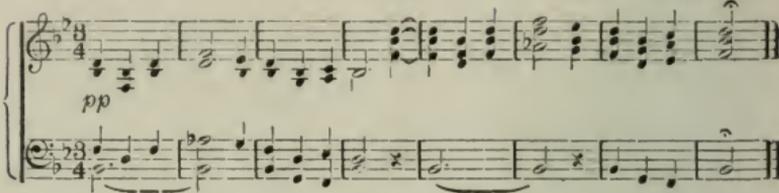
Me tenei ano, ka tu he Hui o te Hui Atawhai ki Puke Tapu i tenei Ra Horoi ano. Haere mai nga mema katoao o te Hui Atawhai o Waikato Haere mai ki te whakarite i tenei mahi tapu ano. No reira, Haere mai, Haere mai, Haere mai.

Na Raiha Te Whiu,
Tumuaki Hui Atawhai.

PRELUDE

Adagio legato.

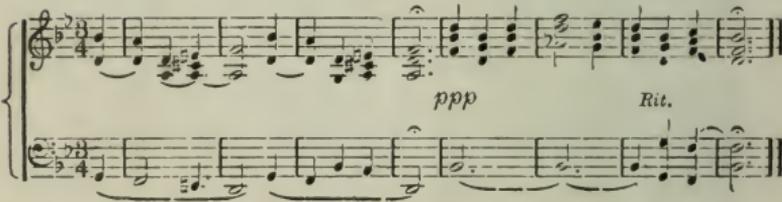
Arr. After SCHUMANN.
by EDW. P. KIMBALL.



SACRAMENT GEM

I come to Thee all penitent,
I feel Thy love for me,
Dear Savior in this Sacrament
I do remember Thee.

POSTLUDE



CONCERT RECITATION

“Alma, Chapter 42, Verse 14.”

“Therefore, my son, see that you are merciful unto your brethren; deal justly, judge righteously, and do good continually; and if ye do all these things then shall ye receive your reward.”

KO TE KORERO O NGAKAU

“Arami, te 42 o nga Upoko, te 14 o nga Rarangi.”

“Na reira, e taku tamaiti, kia puta tou atawhai ki ou teina; kia tika te whakahaere, kia tika tewhakarite whakawa, kia mahi tonu i te pai; na, ki te mahia e koe enei mea katoa, ka riro i a koe tou utu.”

SINGING PRACTICE

“The Joy and the Song” Page 116

KAI WHAKAHAERE O NGA HIMENE

“Kia Tiaho, E Hiona” Page 110

SUNDAY SCHOOL

WEEKLY TALKS

FIRST SUNDAY

A CAMEL AT FIRST SIGHT

A number of people, the first time they ever saw a Camel, ran away from it, for they were much afraid of such a tall and strangely shaped beast.

The second time they saw it, finding that it did them no harm, they ventured to draw near to it and look at it closely.

But by and by they saw what a quiet and patient animal it was; so they caught it, put a bridle upon it, placed heavy burdens on its back, and made it act as their servant. In short, they came at last to look upon it with no more wonder than if it had been a dog or an ass.

Things which at first may seem wonderful or dreadful to us become much less so when we have grown used to them.

SECOND SUNDAY

THE LION, THE ASS, AND THE FOX

A Lion, an Ass, and a Fox, once set out to hunt together, and they all agreed to take equal shares in what they caught. They soon ran down a fine stag and killed it; whereupon the Ass was told to divide the prize. He did so, cutting the stag into three equal parts; and then he called upon the Lion to take his choice.

At this, the Lion flew into a rage, fell upon the Ass, and killed him outright. Then he told the Fox to divide the spoil.

The Fox obeyed, but he made a great heap of the Lion's share, and saved only a very small piece for himself.

"That is a good way of dividing, friend, Reynard," said the Lion, looking pleased. "Who taught you to do it so well?"

"That dead Ass has been my master," replied the Fox, "and by his folly I have learned to be wise."

The Fox was like many wary men, who learn, through other people's mistakes, to behave wisely themselves.

THIRD SUNDAY

THE JACKDAW AND HIS BORROWED FEATHERS

A Jackdaw, who wished to be thought a very fine fellow, once dressed himself up in all the stray feathers, of every colour, that he could borrow, beg or steal.

Decked out in this way, he went among the other birds, and strutted before them as proudly as a peacock. "I am really the most splendid bird in the world!" he said to them.

The other birds were much annoyed at this behaviour; and at last made up their minds to stand his vain ways no longer. So they all fell upon him, and began to strip him of his fine feathers. And when every bird had taken the feather that belonged to him, the Jackdaw was left with nothing at all to cover him.

Folk who try to be what they are not are always, at some time or other, paid out for their foolishness.

FOURTH SUNDAY

THE WOLF AND THE LAMB

A Wolf, who was one day drinking at a fountain-head, saw a Lamb paddling in the water some distance down the stream. He had no sooner spied the little thing, than he longed to devour her; and dashing up to her, he cried:

"You wretch! How dare you make my drinking-water muddy?"

"Indeed, sir," said the Lamb meekly, "I don't see how I can have made it muddy for you, for you were much higher up the stream than I, and the water flows down, not up."

"That's not the point, however," growled the wolf, who was ready to make any sort of plea for the bad deed he meant to do. "You have no business to dispute with me upon any matter. You are just like your father, who, six months ago, gave me any amount of rude and saucy speeches; you know he did; and, what is more, you helped him."

"Oh, sir," said the little lamb in trembling tones, "I was not born six months ago."

"Well, what does that matter, anyway?" went on the Wolf. "Your family have always hated mine, and so, now you are in my power, I am going to make you pay for the wickedness of your relations. You cannot talk *me* out of my supper, whatever you say."

And with that he leaped upon the helpless Lamb, and tore her to pieces.

Bad or quarrelsome folk have always some excuse ready for their ill behaviour.

FIFTH SUNDAY

THE TRAVELLER AND THE SNAKE

As a Traveller was going along a country road one winter's day, he saw a snake lying stiff and frozen and half-dead beneath a hedge. The good-natured man took it up and placed it in his breast, so that the warmth might bring it back to life.

For a time the Snake remained quiet. But by and by, when it grew warm and lively again, it turned and drove its poisonous fangs into the man who had saved it.

"Ah, you cruel viper," thought the Traveller, "you are like many an ungrateful man; and I am like many a simple one who shows kindness to others and only gets harmed for his pains."

MAHI KURA HAPATI

RATAPU TUATAHI.—Akoranga 144

Whakaaturanga: Akoranga me nga Kawenata 127.

1. He reta na Hohepa Mete ki nga Hunga Tapu.

(a) He whakaaro noona i te mea kei te whaia ia e te hunga kino kia tukinotia me haere ia mo tetahi wa.

(b) He whakaatu naana mo te taha ki te rumaki mo te hunga mate me tuhituhi katoa nga mahi i meatia mo ratou.

(c) Me noho he kai-tuhi hei pono mo enei mea katoa.

NGA PATAI:

1. He aha a Hohepa Mete i mea ai kia haere atu ia ki wahi ke mo tetahi wa?

2. He aha i iti noa ki a ia nga mamaetanga me nga pouritanga e pa nei ki a ia?

3. He aha tona whakahau mo nga mahi temepara?
4. He aha te putake ake o tenei reta aana ki nga Hunga Tapu?
5. Me pehea te whakahaere mo nga rumakitanga mo te hunga mate?

RATAPU TUARUA :—Akoranga 145

Whakaaturanga: Akoranga me nga Kawenata 128.

1. He whakaaturanga ano na Hohepa Mete ki nga Hunga Tapu he tohutohu tapiri mai mo te rumaki i te hunga mate.
 - (a) Kia whakaritea etahi atu kai-tuhi, kotahi mo ia peka, kia tino tika tana tuhi.
 - (b) Kia tuhia nga mea e kitea ana e ona kanohi e rangona ana e ona taringa me te ra me nga ingoa me era atu.
2. Me whakatu ano he tino kaituhi mo te katoa.
 - (a) Nga tuhinga katoa o era kai-tuhi o nga peka me haere ki a ia.
 - (b) Nga mea he mahinga ma te tino kai-tuhi.
3. Te take e ahei ai kia tino mahia enei mea.
4. Te whakaaturanga a Hoani Whakakitenga hei tautoko i tenei take. Te mana o te tohungatanga.

NGA PATAI:

1. Enei mahi e whakahautia nei e te poropiti kia meatia ara te tuhi i nga mahi mo te temepara. ara te rumaki mo te hunga mate he mea tauira mai i whea?
2. Kei hea i te karaipiture etahi o nga whakaaturanga e whakaturu ana i te rumaki mo te hunga mate?
3. I whakaritea te rumaki ki te wai ki te aha?
4. Pehea te tikanga o te korero ma Iraia e huri nga ngakau o nga tamariki ki nga matua me nga matua ki nga tamariki?
5. He aha te tikanga o te korero mo te reo o Pita, o Hemi me Hoani i rangona i te koraha?

RATAPU TUATORU :—Akoranga 146

Whakaaturanga: Akoranga me nga Kawenata 129.

1. He whakaaturanga ki a Hohepa Mete te ahua e mohiotia ai nga anahera pono me nga anahera teka tae atu hoki ki nga wairua tika me nga mea teka.
 2. E rua nga ahua tangata kei te rangi.
 3. Me titiro e te karahe Maori enei rarangi karaipiture. (Kenehi 18:8, 19:3.)
- Kai Whakariterite 13:2-29.

NGA PATAI:

1. E hia nga ahua tangata kei te rangi?
2. Whakamaramatia aua ahua tangata?
3. Ina haere mai he tangata no tera ao ki a koe e hia nga kii e mohiotia ai ia e koe he tika he teka ranei?
4. Whakamaramatia aua kii.

RATAPU TUAWHA :—Akoranga 147

Whakaaturanga: Akoranga me nga Kawenata 130.

1. He korero whakamarama mo etahi karaipiture me etahi akoranga a te tangata.
2. Kia kaha te karahe ki te ako i nga rarangi patai me nga whakautu o roto i te akoranga. Me patai hoki e te kai-whakaako ana patai.

NGA PATAI:

1. He aha te mea e hoatu ana i te hunga e whiwhi ana ki te kororia o Tikitiki-o-rangi.

2. He aha nga mea o tenei ao e riro ake i a tatou i te aranga mai?
3. Me pehea tatou e whiwhi ai i nga tu ahua manaakitanga katoa?

RATAPU TUARIMA:—Akoranga 148

Me hoki whakamuri te karahe ki nga Akoranga mo te Ratapu tuatahi, tuarua, tuatoru, ta'e noa ki te tuawha.

MUTUAL NOTES

LATTER-DAY SAINTS have always been taught the value and the necessity of record keeping. The Mission M.I.A. reports are very essential in the carrying out of our work, and we would like to get them each month. The responsibility of seeing that these reports are sent in to us, lies directly upon the secretary of the organisation. The Branch M.I.A. president should see that his organisation is sending in their reports each month.

There would be little difficulty in filling out the reports if the secretary of the Mutual would take the minutes and call the roll each Tuesday night. All the information needed to fill in these reports could then be taken from the minutes.

The branch secretaries should fill out three blanks and send two to the district secretary and file the other one. District secretaries should then make out their report and send it and one of the branch reports to the Mission M.I.A. secretaries, Tapsell Meha and Annie Meha at Box 61, Dannevirke.

Following is a list of the Mutuals from which we have received no reports: Utakura, Waihou, Matauri Bay, Kaikohe, Ngawha, Whangaroa, Punaruku, Tautoro, Mangere, Hoeotainui, Wanganui, Horohoro, Muriwai, Omaha-Ohiti, Heretaunga, Te Hauke, and Dunedin.

The districts which have not reported are: Bay of Islands, Whangarei, Auckland, Waikato, Hauraki, Poverty Bay, Mahia, Hawkes Bay, Taranaki, Wairarapa, Wairau and Dunedin.

Whether it be the fault of the branches or of the districts, we do not know, but please check up on these reports that our work may be carried out in a proper manner.

We still have on hand some lesson manuals for M Men and Gleaners, Junior Girls and Explorers. As some branches are without lesson books and others have only one for each class, we feel that these books should be put to use. The information contained in them is well worth the price and they are very valuable for reference work apart from Mutual lesson work. They can be acquired by writing to the secretary, Box 61, Dannevirke. The price is two and sixpence each.

A change has been made in the Mission Y.W.M.I.A. Sister Lena Waerea has resigned her position as second counsellor to Sister Olive Edwards. Sister Reremoana Kingi has been selected to fill this vacancy. Sister Waerea is to remain a member of the Mission M.I.A. Board. Sister Annie Meha is the secretary of the Y.W.M.I.A.

May God be with all the M.I.A. work that we may all perform our duties in such a way that they will merit His approval.

M.I.A. BOARD.

MAHI WHAKAPAPA MO TE MARAMA O HURÆ

AKORANGA ME NGA KAWENATA KO TE KARAHE MAORI

WIKI TUATAHI

1. Kohia nga pukapuka-Temepara o ia whanau o ia whanau. Tirohia nga ingoa kua oti te mahi, ka tuhi ki roto i te Pukapuka Whakamaharatanga.

Upoko 46—"Immortality and Eternal Life."

WIKI TUARUA

2. Nga ingoa kua oti te iriiri ki roto i te Temepara, me he mea kaore ano kia "Kamanatia" (Endowed), kia Hiiri-tia nga wahine ki nga Tane, nga tamariki ki nga matua, me tuhi katoa.

Upoko 47—"Records yet to be revealed."

WIKI TUATORU

3. Ko nga ingoa o ia Kawai o ia Kawai e tuhono atu ana ki te tipuna kotahi o runga ia waka, me hui-hui kia kitea ai nga ingoa kua oti te mahi, i te Temepara. Kia kore ai e mahia-tuaruatia.

Upoko 48—"And the Books were Opened."

WIKI TUAWHA

4. Whaka-whaititia nga ingoa a whanau kaore ano kia tae ki te Temepara ma nga komiti peka e whaka-tikatika; hei muri ki te Poari Takiwa kia tuhia ai ki roto i te pukapuka takiwa, hei muri iho ki te Hekeretari o te mahi whakapapa o te Mihana.

Upoko 49—"The Celestialised Earth."

PRIMARY LESSONS

FIRST WEEK—ALL GROUPS

LESSON OUTLINE

FIRST WEEK—First Half:—"Forgiveness."

Second Half:—Hui Tau Handwork.

SECOND WEEK—First Half:—"The Laws of the Lor

Second Half:—Hui Tau Handwork.

THIRD WEEK—First Half:—"A Mighty Leader."

Second Half:—Hui Tau Handwork.

FOURTH WEEK—First Half:—"A Sacred Promise."

Second Half:—Hui Tau Handwork.

MEMORY GEM

"I am the way, the truth, and the life; no man cometh unto the Father but by me." John 14:6.

ACTIVITIES

This month, try to plan some little game or activity to close the lesson with. Do not try to only teach the children, by words, but in little games and recreation, give the children an outlet for their gay young spirits, and as they come in contact with each other in play as well as in study, they will more readily learn the lessons that you are trying to impress them with.

OBEDIENCE

Endurance is my second name;
Life tries my soul, still I obey;
For Duty shouts out, "Play the Game!"
And Love repeats the echo, "Play."

—*Merling D. Clyde.*

A WRONG THAT WAS FORGIVEN

"I'm never going to play with James again," said Stephen.

"Why?" asked Daddy, looking up from his evening paper.

"Well, we were getting up a baseball team," explained Stephen, "and the boys said if I'd let them use my ball, I could be captain. But after I gave them my ball, James got the boys to let him be captain; and I don't think that was fair. And I'm not going to forgive him for it, either!"

"Sometimes people do things they are afterwards sorry for," said Daddy. "James may be sorry, too; and if he asks you to excuse him, you ought to do it. Did you ever hear of a boy named Joseph?"

"Mother told me how his brothers sold him as a slave," said Stephen.

"That's exactly what they did," agreed Daddy. "For years, Joseph was a slave in a country called Egypt. But after a while, when the King found out what a smart man Joseph was, he made him a ruler of the land."

"Did Joseph live in a palace?" asked Ruth, who was listening.

"Yes," said Daddy. "Now, in the country where Joseph's family lived, there was a terrible famine. A famine, you know, is a time when there is not enough to eat, no grain, or fruit. So Joseph's father said to his sons, 'Go to Egypt, and ask the ruler to sell us some food.' And the brothers went to Egypt and talked with the ruler, although they did not know that the ruler was their brother Joseph, whom they had sold many years before into slavery."

"If I'd been Joseph, I wouldn't have let them have anything, after the way they'd acted," said Stephen.

"What did he do?" asked Ruth.

"Well, this is what Joseph did," said Daddy. "He gave them all they wanted. And when he told his brothers who he was, and he saw how grieved they were for the wicked things they had done, Joseph forgave them gladly. Then Joseph sent for his father, and all of them lived in Egypt in peace and plenty."

Just as Daddy finished his story, the doorbell rang. It was James.

"I came to beg your pardon," said James to Stephen. "I've been thinking of what I did, this afternoon, and I see it wasn't fair. So after this, you can be captain."

"That's all right," said Stephen, happily. "Let's take turns at being captain!"

—*Alan Gray M. Campbell.*

SECOND WEEK

THE LAWS OF THE LORD

POINT OF CONTACT: What are some of the rules of day school? What are some of the rules of Sunday School? How many try very hard to obey them? Men made these rules. There are some rules, or commandments, made by our Heavenly Father. Which commandments are most important to

obey, the ones made by men or the ones made by the Lord? Would you like to learn of some of the commandments we must try so very hard to obey, because the Lord gave them?

LESSON STATEMENT: I. Three months after the children of Israel had left Egypt they came to a place called Mount Sinai. I want you to remember the name of that mount, and the wonderful things which happened there, which you will hear about to-day.

When the children of Israel had assembled at the foot of Mount Sinai, the Lord spoke to their leader, Moses. He told Moses that if the Children of Israel would serve Him and keep His commandments He would bless them above every other people.

After having talked with the Lord for some time, Moses came down from the mount and told the people all that the Lord desired them to do. He reminded them of the great blessings which they had received from Him, and of the wonderful manner in which He had saved them, when Pharaoh and his army were coming after them to take them back to Egypt. When Moses had finished speaking the people said, "All that the Lord has spoken we will do."

The Lord had instructed Moses to get the people ready for a certain day. On that day the Lord said He would come down on the mount in a thick cloud. He would speak to the people out of the cloud, and they would hear His voice, but Moses only would be permitted to see His face and talk with Him. The reason the people could not see the Lord was because they were not pure enough. We are told in the scriptures that only the pure in heart shall see God. The people were commanded to wash all their clothing, and to cleanse themselves thoroughly. Then on the day appointed they would be permitted to gather at the foot of the mount, to see wonderful things and to hear the voice of God.

On the morning of the third day all the children of Israel got up early and made preparations to go to Mount Sinai, to worship God and to see the wonderful things Moses had told them about. When they had all assembled at the foot of the mount, a terrible peal of thunder almost shook the earth. Then the lightning flashed, and on looking up they saw a thick cloud of smoke coming down from heaven and covering the mountain.

The Lord was in the midst of the cloud but the people were not permitted to see Him. He called to Moses and the people heard the voice of the Lord. He invited Moses and Aaron to come up to the mount, and they went up.

II. When they came down Moses held two large, flat rocks in his hands. They were covered with writing. On them were ten commandments, which the Lord had written for the children of Israel to keep.

When the people kept these commandments, they were greatly blessed of the Lord, but when they failed to keep them, they did not prosper.

The eighth command says, "Thou shalt not steal," which means, "Do not take anything that is not your own."

Another one says that we should always speak the truth. Sometimes it takes a very brave person to speak the truth. Don't you think George Washington was brave when he told his father that he had cut down the cherry tree? He was brave when he fought the English, and he was brave when he spoke the truth.

● We should never tell anything about another that is not true, either.

APPLICATION: Sometimes the Lord gives commandments to his servants in these days. Who is the President of our Church? He is the man who tells us what the Lord wants us to do. What would you do if you learned of other commands the Lord has given?

THIRD WEEK

A MIGHTY LEADER

POINT OF CONTACT: What is the hardest thing you have ever done? Perhaps you just tried and tried to do it. Did you succeed? How did it feel? Baby Moses, when he grew up, had something very hard to do. We shall find how he succeeded.

LESSON STATEMENT: When Moses had grown to be a young man, he left the palace of King Pharaoh and went to live in the land of Midian. There was a priest in Midian by the name of Jethro. He had a number of beautiful daughters. One of them was named Zipporah. Moses fell in love with her and in the course of time married her.

I am now going to tell you of a wonderful thing which happened to Moses. He had been out for a number of days on the desert, tending the sheep of his father-in-law. On one day of which I am going to speak, he was camped at the foot of a mountain, called Mount Horeb.

As he looked around he saw a strange sight, the like of which he had never seen before. A short distance from him was a bush, which seemed as if it had caught fire. Moses arose and went toward the burning bush. You can imagine how surprised he was when he got near it, to see that it was not burning.

As he stood gazing at the strange sight, a voice spoke to him, seemingly from out of the midst of the bush. It was the voice of the Lord. That which Moses thought was fire was the glory of the Lord. The Lord said to Moses, "Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Yes, that place was holy, for the Lord was there. It is the same with our meeting houses. They are holy places, where we meet to worship God, and we should have the greatest respect for them.

Now, what do you think the Lord wanted Moses to do? He wanted him to go back to Egypt and deliver the Hebrew people from the cruel bondage of the Egyptians. You were told in the last lesson how the wicked King of Egypt had ordered that all the baby boys born to the Hebrews should be put to death. That was only one of his cruel acts. The Hebrews were afflicted by the Egyptians in many other ways.

When Moses heard the great mission which the Lord wanted him to perform, he began to feel very nervous and weak. He could not see how he could perform such a great work. He did not seem to realise that the Lord was going to help him. With the Lord helping him, he might have known that he could have done anything. But when he was told to go and gather the Elders of Israel together, and say unto them that the God of their fathers had seen their afflictions, and would bring them out of Egypt into a land flowing with milk and honey, he answered and said, 'But behold, they will not believe me nor hearken unto my voice, for they will say, the Lord hath not appeared unto thee.' And the Lord said unto him, What is that in thine hand? And he said, a rod. And He said, cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. The Lord said unto him, put forth thine hand and take it by the tail. And he put forth his hand and caught it and it became a rod in his hand. Moses was told to perform this miracle before the children of Israel that they might believe that the Lord had appeared unto him, and had called him to be the leader of Israel. Moses still complained that he was slow of speech, and that, perhaps, the Egyptians would not listen to him. The Lord said He knew that Moses was not a great preacher. He had, therefore, selected Aaron, Moses' brother, to go with him, and to speak for him. He said to Moses, "I will go with you, and I will teach you what ye shall do." Moses went to Jethro, his father-in-law, and said unto him, "Let me go, I pray thee, and return unto my brethren which are in Egypt." And Jethro said to Moses, "Go in Peace."

And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt; and Moses took the rod of God in his hand."

Aaron came to meet Moses, and when he had been told all the works of the Lord, they went to Egypt and gathered together the elders of Israel; 'and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed" and "they bowed their heads and worshipped."

APPLICATION: Young men are sent out as missionaries by our Church to-day, and they have great missions to perform. They succeed if they put forth their best efforts. What tasks do you have to do in day school? In Sunday School? At home? In order that you might perform them well what could you do?

FOURTH WEEK

"A SACRED PROMISE"

POINT OF CONTACT: Talk with the children about the joy that comes from giving. Illustrate with an incident or get a child to do so. Also develop the idea of a gift being much stronger an expression of gratitude than the mere verbal thanking.

This principle of giving could be applied to the giving of tithing by the teacher bringing ten flowers into the class which she could give to one child to hold. Then ask the child, "If I should give you these ten beautiful flowers, would you be willing to give me one back again?"

LESSON STATEMENT: I, One day Isaac took his son Jacob out for a walk. They sat down in the shade of a tree. Then the father said, "My son, I want to speak to you about a very important matter. You are now old enough to marry. I want you to get a good wife, a woman who believes in God and keeps His commandments. I know where you can get such a wife." Jacob told his father that he would do just as he desired him to do. That made Isaac feel very happy.

He then told Jacob that he wanted him to go to the place where his mother's brother lived, and that there he would find a good, faithful wife.

A few days later the young man set out for the home of his uncle. I do not know how far it was, but it was quite a long distance. Jacob travelled all day. When evening came he was still on the desert. He was tired, so he decided to camp for the night. He washed the dust from his face and his hands. Then he knelt down and offered up his evening prayer to God.

When he had finished his supper, he selected for himself a place to sleep. His bed was the hard ground and a large stone was his pillow. But, notwithstanding those things, that was the most blessed night in all Jacob's life. Listen while I tell you what happened! During the night, God gave to Jacob a glorious dream. The young man saw, in his dream, a ladder reaching from heaven to earth. On the ladder he saw angels. Some of them were going up to heaven and some of them were coming down.

As Jacob looked up to the top of the ladder, to his great delight he saw God. The Lord spoke to Jacob. He told him He was the God of his fathers, Abraham and Isaac, and that He would give to him all the land in that place. He told Jacob He would bless him with many children, and that they would spread about to the east and the west, the north and the south. The Lord also promised Jacob that He would be with him wherever he went, and that He would bring him again to that land.

When Jacob awoke he felt so happy that he shed tears of joy. Kneeling down upon the ground, he prayed with all his heart and soul unto God, thanking Him for the glorious dream He had given him, and for the precious promises He had made to him.

Then Jacob took the stone he had used for a pillow and made an altar of it. He poured oil upon the stone, and there he made a covenant with the Lord, saying: 'Of all that Thou shalt give me, I will surely give the tenth unto Thee.'

That is the law of tithing all faithful Latter-day Saints observe to-day.

Let us see how our Heavenly Father blessed Jacob because of his faithfulness to this and other laws given by the Lord.

Jacob continued his journey to the land where his uncle Laban lived. There he met his uncle and family who received him with joy. Laban wanted Jacob to assist him with his flocks of sheep and herds of cattle. Jacob did so and served Laban fourteen years, receiving for this service Laban's two daughters, Leah and Rachel, who became his wives. Later he took two other wives, the maids of Leah and Rachel, and served many years, receiving cattle and sheep for his pay. Although Laban changed Jacob's wages many times, yet because Jacob served the Lord, the Lord blessed him, and he had many sheep, cattle, camels and servants. God also blessed him with children, of whom we will tell you some interesting things later.

"And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee." So Jacob started on his return to his old home, where he would meet Esau, his brother, of whom he was afraid, and also his dear old father. His mother had died. He took his wives and his children, his maid-servants and his men-servants, his camels and his flocks of sheep and herds of cattle, but did not tell Laban, who was away from his home at that time.

When Laban learned that Jacob was gone, he was angry, and he took his men with him and followed Jacob for a week intending to make him come back, but God warned Laban in a dream saying: "Take heed that thou speak not to Jacob either good or bad." Laban finally overtook Jacob and chided him for leaving without bidding him goodbye, and without permitting him to kiss asked Jacob what was meant by the sending of the animals ahead of him, and when Jacob told him they were a present for him, Esau said, "I have enough, my brother; keep that thou hast unto thyself," but Jacob insisted and Esau accepted the present.

Jacob continued his journey until he reached his old home, and God had surely been with him and that to bless.

APPLICATION: What did Jacob promise the Lord that he and his children would do? We are related to Jacob a long, long way back. Would you like to do what he promised the Lord he would do? What do we call this giving? If you should earn fifty cents, how much tithing would you pay? Where would you pay it? When you are old enough to earn ten dollars a week how much tithing will you pay?

How can we show our parents that we trust them?

How can we show them that we feel that they know what is best for us?



GEM THOUGHTS . . .

¶ Its good to have money and the things that money can buy, but its good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.—George Horace Lorimer.

¶ Manners—the final and perfect flower of noble character.—William Winter.

¶ A picture is a poem without words.—Horace.

¶ Success lies, not in achieving what you aim at, but in aiming at what you ought to achieve, and pressing forward, sure of achievement here, or if not here, hereafter.—R. F. Horton.

¶ The man who foolishly does me wrong, I will return to him the protection of my most ungrudging love; and the more evil comes from him, the more good shall go from me.—Buddha.

¶ I think that to have known one good, old man—one man, who, through the chances and mischances of a long life, has carried his heart in his hand, like a palm-branch, waving all discords into peace—helps our faith in God, in ourselves, and in each other more than many sermons.—G. W. Curtis.

¶ Search thy own heart; what paineth thee in others in thyself may be.—J. G. Whittier.

¶ There is no moment like the present. The man who will not execute his resolutions when they are fresh upon him can have no hope from them afterwards: they will be dissipated, lost, and perish in the hurry and scurry of the world, or sunk in the slough of indolences.—Maria Edgeworth.

¶ To-day is yesterday's pupil.—Franklin.

¶ Wit consists in knowing the resemblance of things which differ, and the difference of things which are alike.—Madame De Stael.

¶ I don't think much of a man who is not wiser to-day than he was yesterday.—Abraham Lincoln.

CONTEST

SALESMEN ATTENTION.

Another big subscription contest begins July 1, 1939. This contest is something new and different, and we hope you will like it. - If you think you would like to be a "Karere" salesman and earn a chance for a big prize at the end of the contest, read the following rules:—

1. The contest begins July 1 and ends December 10, 1939.
2. Anyone is eligible who has a real desire to work.
3. Give your name to your senior District Elder, who will send it to "Te Karere" office.
4. Begin sales as soon as you receive your instructions from "Te Karere."
5. Points will be awarded as follows:
New subscriptions: 1-year, 20 points; 5-year 150 points.
Renewal subscriptions: 1-year, 10 points; 5-year, 75 points.
Every life subscription will be awarded 500 points.
6. Salesmen are allowed to sell subscriptions only within the confines of their own branches.

Some salesmen have already been appointed, so if you wish to get in on the fun see your District Elder right away. Work hard, and we wish you great success.

Description of prizes will be announced next month. Watch this page each month for contest information.

ELDERS.

Every Elder through his district and tracting activities has the opportunity to contact many people who are not members of a regularly organized branch. It is to these people that we ask you to sell "Te Karere." Your opportunities for missionary work through this medium are practically limitless.

Your contest is entirely separate from the branch salesmen so you will not be running competition to them or they to you.

Every Elder is automatically appointed as a salesman and is urged to begin as soon as possible. Points will be awarded on the same basis as above.

AIM.—"Te Karere" in every Latter-day Saint home.

TE KARERE

Established in 1907.

Whanga 33

Akuhata, 1939

Nama 8

Matthew Cowley	.. .. .	Tumuaki Mihana
Milton Baumgartner	.. .. .	Etita
Warren S. Ottley	.. .. .	Euta Awhina
Eru T. Kupa	.. .. .	Kaiwhakamaori
Waimate Anaru	.. .. .	Kaiwhakamaori

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

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by TE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

Address Correspondence, Box 72, Auckland, C.1, New Zealand.

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COVER PICTURE—

TUKAREAHO is pictured on this month's cover. He will always be remembered for his great leadership. He was the chief of the Rakaipaaka Tribe and he signed the Treaty of Waitangi. An account of his death is printed in this issue.

HE POROPOROAKI

Na Elder Ivor J. Price

TENA ra koutou e te Hunga Tapu o te motu nei. E whakamihia ana ahau ki a koutou katoa. I te mutunga o taku mihana i waenganui i a koutou, ara, i te iwi Maori ka tuhituhi atu ahau etahi kupu ki a koutou.

I te tekau ma waru o nga ra o Hanuere i te tau 1937 i tae mai maua ko Erata Mete me etahi atu kaumatua ki Akarana. Na



Ivor J. Price

Tunuaki Woods i tono ahau ki te mahi i waenganui i te iwi Maori o Ngapuhi. Koia ano te wahi i kite ahau i te iwi Maori. Koia ano te wahi i akona ahau ki te aroha i te Maori. Mo nga marama e waru i mahi ai ahau i reria. Tino koa toku ngakau ki te mehio he iwi pai rawa te iwi o taua takiwa.

I muri i tenei i haere ahau ki te Tai Rawhiti. Koia ano he wahi pai ki a au. I reira i kite ai ahau i nga mahi whakamiharo na te mana a te tohungatanga. Kei te tino mohio ahau na te mana a te Atua i ora ai nga tangata e tino mate ana. Te mea tino nui ki a tatou, kia u tatou ki te whakapono ki nga tikanga o te rongo pai.

I ki atu a Paora ki nga Hunga Tapu o Roma; tetahi o nga upoko, te tekau ma ono me te takau ma whitu o nga rarangi, "Kahore hoki oku whakama ki te rongo pai o te Karaiti; ko te kaha hoki ia o te Atua hei oranga mo nga tangata katoa e whakapono ana; mo te Hurai ki mua mo te Kariki ano hoki. Kei reira hoki e whakapuakina ara ta te whakapono; i tuhituhia nei hoki, ma te whakapono e ora ai te tangata tika." Kati.

Tekau ma wha nga marama i noho ai ahau i te Tai Rawhiti me te haereere ano i waenganui i te iwi o reira.

Ko taku takiwa tuatoru, kei te Mahia. Koia ano he wahi pai ki a au. I tenei marama a Hurai ka hoki atu ahau ki Hiona, ara ki toku kainga. Ka mahue a Niu Tireni i muri i a au. Engari kahore rawa ahau e wareware ki tenei motu me nga Hunga Tapu me oku hoa o waho o te Hahi.

E whakawhetai ana ahau ki toku Matua i te rangi mo tona karanga mai ki a au ki te haere mai ki tenei mihana.

Ko taku kupu ki a koutou i tenei wa, kia kaha koutou, kia u ki te mahi o te Hahi me whakarongo koutou ki nga pononga a te Atua.

Hci konei ra e nga hoa aroha.

HE RETA NA WI NGAKURU I TE TAU 1907

I ahau ano i te kopu ka huaina toku ingoa ko Wiremu Ngakuru. Ano ka whanau; no te taatarakihi te reo e ki nei; e tiki eri; e tiki eri ki nga matua a ia, a ia peepi tangitangi. I reira tonu iho ka iriiria ahau ki roto i te hahi Ingarangi i te tau 1870. Kahore ahau i matau ake erangi na oku matua ahau i tautoko hei whakakapi mo taua tikanga. No te tau 1900 ka uru mai ahau ki te Hahi o Ihu Karaiti o nga ra o muri nei; e toru tekau oku tau e pupuri ana i taua iriiringa whaka-te-ao. E patai tonu ana hoki ahau, he aha te take i iriiria ai nga tamariki nonohi penei me ahau nei? E patai ana hoki tera ranei e mate nga wairua o aua tamariki nonohi i roto i te Rangatiratanga o te Atua i runga i te kore iriiri i te wa he peepe nei ratou? E ki ana hoki te Hunga-tapu o nga ra o muri nei ko te iriinga hei murunga hara: i ki nei hoki a Pita; Nga Mahi 2: 38 "Na ko te meatanga a Pita ki a ratou, ripenata, kia iriiria tena tangata, tena tangata o koutou i runga i te ingoa o Ihu Karaiti hei murunga hara, a ka riro mai i a koutou te homaitanga o te Wairua Tapu." E kore hoki e riro mai te Wairua Tapu no te mea e he ana taua iriiringa i nga tamariki nonohi, engari ano ia e koa ana te Hunga tapu kia mauria atu nga tamariki nonohi ki nga kaumatua o te Hahi kia manaakitia, kia peratia me ta te Karaiti whakaritenga. Maka, 10:14. "Tukua mai nga tamariki nonohi kia haere mai ki a au; kua hoki ratou e araia atu: no nga penei hoki te Rangatiratanga o te Atua." He taonga tuturu tenei na te Hunga o muri nei te manaakitanga i nga tamariki nonohi: he taonga tuturu ano hoki na te Atua i waiho ai nga tamariki hei tauira mo tatou: "ki te kahore e rite te tango a tetahi i te Rangatiratanga o te Atua ki ta te tamaiti nohinohi, e kore ia e tomo ki roto." Na e hoa ma e toru tekau rawa nga tau oku e kumea haeretia ana e te hahi o oku matua, kua mate nei ratou. Kua kite hoki ahau i te moumou taima noa iho ahau.

He poto nei te wa oku i uru mai ai ahau ki tenei Rongopai, kua kite ahau i tona kaha he mea na te Atua. No te 14 o nga ra o Hune i tata tonu taku kotiro ki te mate, na nga kaumatua o te Hahi ne i whakawahi ki te hinu; he mea tiro whakamiharo tona whaka-oranga. Tuarua; kei te wehe rawa atu tenei Hahi i te kohi moni hei awbina i ona minita. E kore hoki te wairua o te Atua e taea te hoko. Kia tupato kei pera tatou me Haimona.—Nga Mahi: 8: 18-23, "A te kitenga o Haimona na te paanga o nga ringa o nga Apotoro i hoatu ai te Wairua Tapu, ka kawea mai he moni ki a ratou; na ko te meatanga a Pita ki a ia, kia pirau ngatahi korua ko tou moni, ina koe ka mea ma te moni ka whiwhi ai ki nga mea e homai ana e te Atua; kua kite hoki ahau i a koe, kei te au kawa, kei te here o te kino." Na e oku whanaunga e noho mai na i waho me ata whakaaro mai koutou mo enei kupu aku; e hara hoki i te rongō na te taringa, engari naku tonu i kite. Kati te moumou taima. Uru mai ki te Hahi o Ihu Karaiti o nga ra o muri nei.

KO TE HAPANGA O TE WHAKAORANGA O TE HUNGA MATE

Na Elder Franklin W. Aldous

TENA ra koutou e te iwi Maori. Tino kaha taku mihi ki a koutou mo o koutou awhina mai ki nga pononga pono a te Atua e haereere ana ki te kauwhau i waenganui i a koutou. He nui te hari o taku ngakau mo taku karangatanga ki te kauwhau haere i waenganui i a koutou te iwi o te Motu nei.



Elder Aldous

He mihi ano hoki tenei no toku akara, no Hapa Arahi (Heber Aldous), ki te iwi Maori. Ka nui koutou e mahara ana ki a ia i te taima o tona mihana ki Niu Tireni. I mahi ia ki kōnei e wha tekau tau kua pahure ake nei. Tino nui tona mohio ki te koutou reo, te reo Maori tae noa mai ki tenei ra. Kua tuhituhi ia ki a au kia hoatu tona aroha nui ki a koutou katoa. No reira e hoa ma, e mihi ana maua ki a koutou. Kia ora koutou katoa. Kaati.

Ko te kaupapa o tenei whai-korero, ko te hapanga o te whakaoranga o te hunga mate.

“A i kite ano ahau i te hunga mate, i te hunga ririki, me te hunga nunui e tu ana i te aroaro o te Atua; na, kua whakatuwheratia nga pukapuka; kua whakatuwheratia ano hoki tetahi atu pukapuka, ara to te oranga; a kei nga mea i tuhituhia ki aua pukapuka he whakaritenga whakawa mo te hunga mate, he mea whakaritētea tonu ki a ratou mahi.” Whakakitenga 20:12.

Ki ta te whakamaramatanga o te Poropiti, he pukapuka e rua enei pukapuka. E whakawakia ana te hunga mate o roto i nga pukapuka rite tonu ki a ratou mahi. No reira, ka tuhituhia enei pukapuka hei mohiotanga ki te ao, me te pukapuka o te oranga, koia ra te pukapuka kei te Matua i te Rangī.

Kua whakahokia mai te tikanga mo te iriiringa o te hunga mate ki runga i te mata o te whenua i enei ra o muri nei. Ko te ahuatanga o tenei tikanga e pa ana ki te mana o te tohungatanga o Merekihēreke mai ki to taou Poropiti, e whai ake nei:

“Ko tau e here ai i te whenua, e herea ana ano i te rangi. Ko tau e wewete ai i te whenua, e wetikia ana i te rangi.” D. & C. 128:8.

Penci me nga mea katoa e tuhituhia ana i runga i te whenua e te tohungatanga, ka tuhituhia ano i te rangi. Ko nga mea katoa kahore e tuhituhia i runga i te whenua, kahore ano hoki i te rangi.

“E whakawakia ano hoki ou hunga mate ki aua tuhituhinga i roto i aua pukapuka, kei te ahua ano o ta ratou i mahi ai, pena ranei

(Continued on Page 268)

KO TE MATENGA TUKAREAHO

Te Tuati Meha

Ko tetahi tenei o nga rangatira o Ngati Rakaipaka, hapu o Ngati Kahungunu, Nuhaka, Hawke's Bay. He tamaiti ia na Tamawheti. I te taenga mai o Ngapuhi, me te pu, i raro i a Pomare, ki te pa i nga iwi o runga nei, e noho ana a Tamawheti me ona hapu i roto i tona pa i Moumoukai. Ko nga taha o te pa he pari, kaore e taea te piki e te tangata i aua ra. Ko runga o te pa ngaro tonu i te kohatu, ano ko nga toka-tu-moana te rarahi. Ko tahi tonu te ara ki te pa. Ka tae mai a Ngapuhi, ka mataki ki te kaha o taua pa. Ka tae ki tona ra, ka piki ake a Ngapuhi. Ka waiho e te tangata whenua kia waenganui katahi ka huria iho te kohatu. Ka patua a Ngapuhi i konei. Ka rua, ka toru nga whakamatauranga kia taea te pa, katahi a Pomare ka whakaaro me awhi te pa, kia riro ma te mate-kai e patu. He roa te wa i awhitia ai, e whia marama. Kaore a Rakaipaka i mate, ka tau te hoha kia Pomare, kei te whakataata mai hoki te hotoke.

I tenei wa ka whanau a Hineikoia-te wahine a Tukareaho. Ka rongō a Pomare, katahi ka karanga ake ki Tamawheti "E mara, kua whanau to hunaonga?" Ka karanga iho te kaumatua ra "Ae." Katahi a Pomare ka karanga ake "Hoatu taku ingoa ki runga ki to mokopuna" Ka mau te rongō i konci, ka hōki a Ngapuhi.

Koia tenei te putake o tenei ingoa o Pomare ki konei kia Rakaipaka nei. Ka tae mai te whakapono, ka riro na Pomare i tiki ki Ngapuhi, ara na Paora Pomare tamaiti a te kaumatua nei a Tukareaho. Ka hōpu a Tukareaho ki te whakapono, ka huaina tona ingoa ko Te Matenga Tukareaho—he mea tapa ki te ingoa o te minita na ana i mau mai te whakapono ki tenei motu—ara kia Te Matenga (Rev. Marsden).

Ka hainatia mai te Tiriti o Waitangi i Ngapuhi, katahi ka mauria haeretia i te motu nei kia haina nga rangatira o te motu. Ko Te Matenga Tukareaho tetahi i haina ki te Tiriti. Kei Nuhaka tonu e tahi o nga mokopuna e noho ana a te kaumatua nei, ko etahi kei Turanga, kei Heretaunga, kei Wairarapa, kei Akarana. Kati nei i konei nga korero mo te kaumatua e titiro ake nei tataui ki tona whakaahua, pongere tonu i te moko.

HE RETA KI TE KARERE 1907

Na Pouaka Paki

TENA to hanga e tenei panui ka hoatu nei ki roto i te peeke o te tarau o Te Karere, mana e panui atu ki te morehu a aitua e noho manene nei i te motu o Aotearoa, me te Waiponamu E hoa ma tena koutou. Kati te mihi.

Tenei ahau to koutou mokai karangarua ka tuhi atu i nga mahara a toku wairua i roto nei i toku tinana.

I te haerenga mai o o tatou tupuna i Hawaiki, i haere mai etahi i runga i nga waka, etahi i nga waka rau rewarewa, ko etahi i haere mai, he Taniwha, ka noho ratou i tenei motu mo etahi tau maha, ka kite ratou, he maha nga awa nunui i te motu katoa. Ka whakaaro me aha ratou e whiti ai ki tetahi taha o te awa. Katahi ka tapahi raupo hei moki; ana! Kua whiti. Ka rawe tau mahi e te Roro. Muri iho ka whiwhi ki te toki kohatu hei tarai waka he mea tahu ki te ahi.

O ratou kakahu he pureke, ara, he harakeke. A ratou kai no te puihi katoa. He para, he hinau, he mamaku, he roi, he pikopiko, he pohue, me era atu tini tu kai a ratou. Ta ratou ahi he kauati he mea konikoni kia raua ano a kua ngiha te ahi, ko a ratou Atua he Atua Maori, ko nga wairua o nga mea kua mate, kua hoki mai hei Atua mo ratou, otira i runga i tenei ahua o ratou, nui atu to ratou ora. E puta ana nga turi ki tua o nga taringa, katahi ka mate a ratou patu, he taiaha, he tewhatewha, he kaikai, he patu miiti ma ratou i etahi ano o ratou. Kati.

I te taenga mai o te pakeha ka kai i te kai pakeha, ka kahu i te kakahu pakeha, ka rereke i konci o ratou toto, koia ta tatou ahua e heke nei ki te po; katahi tena, tuarua kua rite te wa i te Atua me taua take, ara, mo te taha ki te mate. Tirohia nga karaipiture Matiu 24; 3, tae noa ki te 20. Whakakitenga 18; 4, "Putu mai koutou e toku iwi i roto i a ia kei pangia koutou e ona whiu." Na e hoa ma kei taimaha rawa tatou i to tatou whakawhirinaki atu ki nga mea tekateka noa, ara, e kii nei tatou, he makutu te take o te mate, kati Whakarerea iho te takahi i nga ture o te Atua. Kati iho enei korero.

HE PANUITANGA KI NGA IWI O TE MOTU NEI

Whakarongo Mai! Whakarongo Mai! E nga mema o te Hahi nei me nga hoa aroha, Haere Mai! Haere Mai! ki to matou M.I.A. Kanikani ki Huntly i te toru tekau me tahi o nga ra o te marama o Akuhata. Kia kaha e hoa ma kia tae ai ki tenei kanikani pai rawa, kia awhinatia ai matou ki roto i tenei take nui. No reira, Haere Mai! Haere Mai! Haere Mai! Kia ora katoa.

Te Komiti Kanikani.

MO NGA REO KE

Na Teito Tangataiti

KO te korero a te Poropiti a Hohepa Mete penei:—kia kaua e titiro whanui mo tenei mea mo te “reo ke.” Kaua hoki e korero i nga “reo ke” engari me he mea kei reira tetahi hei whakamarama. Ko te tino tikanga o tenei homaitanga hei korero atu ki nga hunga he reo ke to ratou. A me he mea ki te hiahia tetahi ki te whakaako i tona mohiotanga me korero atu i roto i to ratou reo. Ko nga homaitanga a te Atua e pai ana i tona wa e tika ana, engari ki te mahia e tetahi i te wa kaore i pai ki ta te Atua, ka uru mai hei mamaotanga, hei here, hei kanga, kaore hei manaakitanga.

Kaua hei korero i nga “reo ke” me he mea kaore koe e mohio ana, i te mea ranei kaore he “kai whakamaori” i reira. E taea hoki e te rewera te korero i nga “reo ke.” E taea hoki e ia te whakamatautau i nga ahua tangata katoa e matau ana ki nga reo katoa. Kaua e tukua tetahi kia kauwhau i roto i nga reo ke, kia taea ra ano e ia te whakamaori. A me matua whakaaetia e te Tumuaakitanga e noho ana mo te homaitanga o nga reo ke. Heoi ano ta matou e mea atu ai ki a koutou i roto i enei wa, i whiwhi tatou rite tonu ki nga wa o mua. No reira he mea ma matou kia tupato i roto i tenei homaitanga kei tinihangatia koutou. Kia tupato ki nga whakararu e ahui mai ana i nga wahine, i etahi atu mea ranei. Kia tupato i roto i nga mea katoa, kei tupu ake he pakiaka e kawa ana i waenganui i a koutou a he maha e tuoi. Ka whakararuraru tonu a Hatana i a koutou mo tenei homaitanga mo te “reo ke,” me he mea kaore koutou e tupato, e kore hoki koutou e mataara tonu ki te titiro atu ki ana (ki a Hatana) whakararunga, a e kore ano a koutou inoi e nui raua hei kaupare atu i enei mea.

I korero hoki ahau (a Hohepa Mete) i te 13 o nga upoko o Koriniti Tuatahi tae atu hoki ki tetahi waahi o te 14 o nga upoko, e mea ana. Ko te homaitanga o nga reo, he mea tino whai tikanga i roto i te Hahi, engari me he mea kaore a Hatana i mohio ki te korero i roto i nga reo e kore e taea e ia (e Hatana) te whakawai i te (Dutchman) i tetahi atu iwi ranei, engari te Ingarihi (English) e taea e ia te whamatau o te Ingarihi. No te mea i whakamatauria hoki e ia, a he Ingarihi hoki au. Heoi ra. Ko te homaitanga o nga reo i runga i te kaha o te Wairua Tapu i roto i te Hahi i homai mo nga pononga a te Atua hei kauwhau ki te hunga whakapono kore e rite ana hoki ki te ra o te Petekoha. Me he mea ka huihui nga tangata whai whakaaro o ia iwi o ia iwi kia rongo i nga mea a te Atua tuku nga kaumatua ki a kauwhau ki a ratou i roto ke i o ratou reo tupu. Ahakoa he Tiamana, Wiwi, Paniara (Spanish) Airihi (Irish), he aha ranei te ahua iwi i reira e tukua hoki nga tangata e matau ana ki enei reo kia whakamaori ana, kia rite ki o ratou reo tupu, a koia nei hoki ta te apotoro e mea ra i te 14 o nga upoko o Koriniti Tuatahi. (Hitori o te Hahi. Vol. 4, page 485).

Ka whakamarama hoki te Tumuaki a Hohepe Mete mo te homaitanga o nga reo ke. He mea homai hei kauwhau atu i te Rongopai ki era atu iwi he reo ke nei o ratou. Kaore hoki i homai hei whakahaere, ara hei kawana mo te Hahi. I mea ano ia a Hohepa Mete me he mea ki te korero tetahi o nga tuakana i roto i nga reo ke hei whakataunga he tika ranei ki tona teina kaore hoki tenei i taka ki nga tikanga o te Hahi. No te mea ko nga whakataunga katoa me whakawa i roto ake i te reo tupu. I whakahau hoki te Tumuaki a Hohepa Mete kia korero tatou i roto i o tatou ake reo i roto i enei putake kore ai o tatou ngakau e taea te arataki ke e te rewera. (Hitori o te Hahi. Vol. 2, page 162). Ko te putake i homai ai tenei homaitanga te reo ke hei kauwhau atu ki nga hunga kaore nei o ratou reo e mohiotia, pera i te ra o te Petekoha (Pentecost) me era atu mea penei. Kaore hoki he tino whai tikanga kia akona te reo ke i roto i te Hahi. No te mea ko nga tangata kei a ratou te Wairua Tapu e taea e ratou te korero i nga mea o te Atua i roto i o ratou reo ake rite tonu ano ki te korero atu i roto i nga reo ke. Kaore hoki te whakapono i haere mai i roto i nga tohu, engari i na roto mai i te rongonga i te kupu a te Atua.

Ko te Hapanga o Te Whakaoranga o Te Hunga Mate

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i ta ratou i mahi ai i roto i te takiwa taanga manawa o o ratou tinana i roto ranei i nga mahi a te tangata i tu ki te kawae i a ia." D. & C. 128:8.

Otira, kua homai e te Poropiti ki a tatou te tikanga mo te hapanga o te iriiringa o te hunga mate. E ki ana te Poropiti:

'Na, e oku teina aroha, me oku tuahine aroha, kia ki atu ahau ki a koutou, koia nei te tikanga mo te hunga mate, me te hunga ora, kahore nei e tika kia kore e manakohia, hei mea e ora ai tatou. Hei mea e ora ai ratou me pera, a hei mea e ora ai hoki tatou me pera ano, a e ki ra hoki a Paora mo nga Matua—'Kia kahore tatou e kore ratou e tika,' a kia kore ratou e kore ano hoki tatou e tika." D. & C. 128: 15.

Kei a tatou te mana, ara, kei nga mema o te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri nei kia whakaoti tenei mahi mo a tatou hunga mate. I ta tatou kitenga i nga hunga katoa i mate atu nei kahore ano ratou kia rongo noa ki nga tikanga o te Rongopai, he mahi tino nui tenei. I te mea kahore ano ratou kia rongo noa i te Rongopai, he aha te take e whakahakia ai ratou mo ratou kihai i whakarite i nga mahi o te Rongopai. Mo tenei i homai ki te ao te mana ki te here i runga i te whenua, i te rangi ano hoki. Mehemea kahore tenei tikanga, he tini nga tangata e whakahengia ai kahore ano i rongo noa i te ingoa o te Karaiti.

No reira, e oku hoa aroha, ka nui te pai o tenei mana ki a tatou e ahei ai tatou te whakaora i o tatou hunga mate. E kore tatou e whiwhi ki te tino oranga nui i roto i te rangi, ki te kore o tatou hunga mate e whiwhi ki taua oranga ano hoki. Mo tenei take, me whakaoti tatou i te mahi temapara mo te tatou hunga mate.

NOTED MAORI CHIEF DIES

By Elder Don M. Handy

A short time ago in Masterton the death occurred of Mr. Taiawhio Tikawenga Te Tau, a well known and highly respected chief of the Ngati Kahungunu tribe (Wairarapa) and of the Tumupuhia and Hinepare sub-tribes. The late Mr. Te Tau, who was born in Wairarapa in 1860, was the direct descendant of famous chiefs of the tribes.

His father, Tikawenga Te Tau, in 1860 selected a number of Maoris in the Wairarapa and proceeded to Taranaki where, at that time, the Maoris of that district were in a very troubled and war-like state with the Europeans. With his party of chiefs he tried to bring about peace. During his visit war broke out between the Hau Haus and the Europeans. In the same year Tikawenga Te Tau visited, besides Taranaki, the Waikato and Hawke's Bay districts, and it was during these travels that Taiawhio Te Tau was born, his name meaning a long and roundabout journey. In 1878, Taiawhio married Makere Kingi, daughter of Chief Wiremu Kingi Tute-pakihirangi of the Ngati Moretu tribe, lower Wairarapa, who bore him two sons (both now deceased) before she died.

In 1869, when the then Duke of Edinburgh visited the Wairarapa to meet the Maori people, he presented a flag to the Natives. Tikawenga Te Tau and Wi Paraone were appointed by the Maoris to receive the flag in their behalf. The flag was named by the Duke as "Wairarapa No. 1." In making the presentation the Duke expressed the hope that the dark clouds of war would never come over the Maoris of the Wairarapa which was the only part of the North Island that had been free of bloodshed. As the sun shone brightly that day, so he hoped that the sun would never darken in their relationships with the Europeans. Later, during the height of the trouble with the Hau Haus, Tikawenga again toured the North Island and took with him the flag that the Duke had presented and a Bible, preaching to the people and asking them to give up fighting and to embrace Christianity. During this tour he visited Te Kooti in his retreat in the North Waikato. Te Kooti was still fighting, and Tikawenga asked him to lay down his sword. Strange to say, Te Kooti did so. Tikawenga walked up to him and placed on him a beautiful feather cloak and a huia feather on his head. Te Kooti swore that his sword was laid down never more to be raised against the Europeans. Tikawenga died in the Wairarapa in 1885, deeply mourned by his people and beloved by all Europeans.

In 1894, Taiawhio Te Tau was married at the Maori Anglican Church at Puketeraki, Dunedin, to Pani Parata (fourth daughter of the late Hon. Tane Parata, M.L.C.) by whom he is survived, besides two daughters, Mesdames R. C. Parata and Q. Parata

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"THEY DIDN'T GROW"

By Elder Warren S. Ottley

WHAT would you think if you were carried backwards in time and suddenly beheld before your eyes the Tower of Babel, the Colliseum of Rome, Longfellow's Spreading Chestnut Tree, and England's Crystal Palace Exhibition of 1862? A strange combination, and rather a far fetched supposition, you say, and no doubt you would be right. Nevertheless, relics representing these and thousands of others not mentioned, can be seen in one room of the private home of Brother William Mincher in the city of Auckland.



William Mincher

Brother Mincher was born in South Staffordshire, England, way back in the year 1861, and from his infancy he has yielded to his inborn desire to collect things. He is not a collector by profession, who collects and sells for profit, but he is a collector who gathers for the love of gathering and for the beauty he finds in out-of-the-ordinary things. None of his collection is for sale, although much of it is practically priceless.

Brother Mincher is a builder by trade, and although retired now, he still continues with his hobby. During his lifetime he has made literally thousands of walking sticks from every kind of material that the boldest fancies of imagination could conjure. Many of them he has given away to his friends, and many of them he still retains as part of his collection. He has walking sticks made from the house in which the Treaty of Waitangi was signed; from the table of Samuel Marsden, the first man to bring Christianity to New Zealand; from the hide of a rhinoceros; from a shark's vertebrae; from the Orpheus, the English Man O' War which was wrecked on Manukau Bar about ninety years ago; and numerous others. Many of them are filled with intricate inlay work which would drive an ordinary man to distraction in attempting to accomplish anything similar. However, when it comes to work of this kind, Brother Mincher is not an ordinary man. He is possessed with an overwhelming patience and a sense of meticulous attention to details. Things that escape the attention of an ordinary person he can point out with unfailing accuracy.

Small pieces and chips of wood which would have absolutely no significance to the unenlightened, represent mighty mile-posts in history. For example, the collection contains chips from Captain Cook's ship, the "Endeavour," a piece of the anchor of one of the ships of the Spanish Armada, and a bit of copper from Lord

Nelson's "Victory." The origin of every single piece of the collection has been traced and each is vouched for as being authentic as far as it is humanly possible to ascertain.

Brother Mincher collects little things that are dear to the heart of every collector and which would be classed as ordinary by many of us. For instance, he has a lock of hair from the head of a Maori woman who was 111 years of age at the time he procured it. Another time he secured a box of matches which was among the first shipment of matches ever sent to New Zealand. They were sent here from England, but when they arrived it was found they would not ignite, and so they were stored away in the attic of some old mercantile establishment. Years later when the attic was being cleaned out, they were found and Brother Mincher, hearing of them, immediately added them to his collection.

Brother Mincher's "long suit," as he terms it, is his collection of ivories. Workmanship in ivory is practically unknown except in a few Oriental countries, consequently, genuine ivory carvings are comparatively scarce. However, through careful selection and diligent search, he has obtained some of the finest pieces of ivory in the world. They range from chunks of uncut tusks to intricately carved card cases and exquisite little statuettes. The figures are cut in minute detail and the marvel of it all is that every one is made from only one piece.

For instance, one figure is of a Chinese basket weaver in action. He is surrounded by several finished baskets and is in the act of weaving another. He sits on the ground with his legs crossed in typical Oriental fashion.

Another piece of the ivory collection has to be seen to be believed. At first glance it looks as though it were merely a round ball made of a sort of a netted design with a large hole here and there. Upon closer scrutiny it is found that the ball is hollow and inside it is another ball, and inside the second ball is a third, until all in all there are sixteen balls, and each is carved similarly to the outside one. When we remarked in a skeptical tone that it seemed impossible for a human being to create such a thing, Brother Mincher replied, "Well, it didn't grow." The ivory collection in itself is of such magnificence that one has to see it and hear the stories behind every piece in order to truly appreciate it.

To do justice to the description of the full collection would take many volumes. The paramount idea of the whole collection is that these wonderful treasures have not been gathered together merely to satisfy a desire for the worldly things, but rather to give the owner and his friends a greater insight into the beauty of that which is not commonplace. It is truly refreshing to see a man devoting his life to a hobby for the pure joy derived therefrom. That in itself is far from commonplace.

MEN ARE THAT THEY MIGHT HAVE JOY

By Elder Loy W. Watts

THIS bit of eternal truth is given that, "men are that they might have joy." This objective which has been the eternal quest of man is seemingly in the midst of a complicated network of pathways each labelled as the road to the haven of happiness. The selection of the genuine path, merely meaning a correct philosophy of life, is of paramount importance to an individual, for according to one truism, "a false beginning insures, through continued application of coincident principles, an ultimate conclusion of a false nature." How often have such pursuits terminated into a waste of time leaving the heart still craving for the greater happiness that is still uncaptured.



Elder Watts

A riotous living brings returns of pleasure which, like bubbles, burst into nothingness and become as passing fancies in the canyon of life, where the aftermaths of remorse of conscience and regrets overshadow the temporary happiness that might have been received. This treacherous chasm has been bridged by the Church of Jesus Christ of Latter-day Saints.

A well directed leisure will lift the working man out of the rut of monotonous drudgery. A well directed leisure will also add to the education of youthful men and women and prepare them for the onslaughts of the future while the drifter or "man of the crowd" during spare time may entrench himself deeper in the rut of human slavery. He may also tear down all previous erected fortifications that promote stability of character. The leisure time is most dangerous to future peace of mind and self-satisfaction, for when not under vocational and educational jurisdiction, the seeds of future unhappiness are usually planted. As one great thinker expressed it, "An idle mind is the devils' work shop."

This prince of darkness draws from the ranks of men and women who are not disciplinary in leisure time. His earthly institutions are enticing to this unstable group. Some may be found on the street corner, in the pool halls, in gambling dens, and in places made popular by the whisky flask, being continually tutored by Satan's deceiving earthly regime until some finally reach the prisons of curbed liberties.

The recreational programme of the Church, which has been created to assist in wise usage of leisure time, is epochal in nature; it functions efficiently and is successful in bringing added happiness

to its youthful subjects. Its influence also carries over into later life the enhancing effects of which are manifest in the lives of more matured individuals in every walk of this mundane probation, but realising that its proteges cannot always be under direct surveillance, it tries to instill in their hearts an ideal that would help each individual to arrange all spare time in a constructive way which would also motivate the disciplining of all actions whether in work or in play, that each individual destiny might be the gaining of ultimate genuine joy-giving realities; a perpetual goal and heritage for the righteous, an abundant life "through personal service to fellow men." The infusing of this spirit in a group of people, where absolute individual independency exists and where the "survival of the fittest" is the common axiom, will make of it a human merger; a veritable human incorporation. The many units are molded into one living thriving whole with each integral part living and breathing, and the group spirit continually working for the common interest.

Earth history is replete with individual examples of group service, the most outstanding being evident in the life of the Saviour. The Master was foreordained to perform a special service to His fellow men. He realised this mission when but a youth, and emphasised its importance in spoken words to His earthly parents.

There was a customary pilgrimage to Jerusalem to observe the sacred "Feast of the Passover." The boy, Jesus, when twelve years of age as recorded in Scripture, accompanied "Mary and Joseph" to this annual observance. After the "Feast of the Passover" had run its course, the boy evidently remained in the Temple, for after a three-day search he was found within the portals of this holy structure conversing with the learned scholars and wise men. The worried mother said unto him, "Son, why hast thou thus dealt with us?" And he said unto them, "How is it that ye have sought me? Wist ye not that I must be about my Father's business." Can one doubt that such a thought affected His actions whether working at His earthly father's trade or in leisure? This boy's early preparation and matured activity terminated into a voluntary sacrifice and the greatest earthly service ever performed for mankind.

Abraham Lincoln, born in a log cabin in the backwoods of Kentucky of pioneer parents, mimicked by his early associates as Honest Abe, awkward of form and manner, rose from obscurity into the most prominent and honoured position that the United States Government could bestow upon a person. He materialised into the man of the hour. Mastering the critical governmental conditions he rejoined and cemented the bonds of the Union. He perpetuated the life of the newly-formed republic and then met an untimely death at the hands of an assassin, after which many were known to say, "No one really knew the man." The immortalised Lincoln will always be revered by the citizens of the United States,

because of his unselfish and divinely inspired service to his country. Can we accuse this man, when a Statesman in embryo, of wasting his leisure time? This man who studied mathematics by the light of the fireside, who used a wooden shovel for a slate and a piece of charcoal for a pencil. Can we accuse him of neglecting his fellow men when they were in need of help, when the inflicted punishments upon the negro slave touched his heart-strings and caused him to show his sympathetic feelings on many occasions? The secret of Lincoln's ideal life many say was given him by his wonderful mother. She caught the eternal flashes signalling the need of a constructive programme in leisure as well as in work and the importance of a group spirit or personal service to fellow men, which she instilled in the heart of her boy while he was yet a youth and under her influence.

The name of Joseph Smith will always be revered by members of the "Mormon" church. We should be thankful that this man proved to be equal to the task demanded of him, a modern Prophet in Christ's hands. He was willing to die that the cause of Truth might be again established and firmly imbedded again in the earth. And then Brigham Young, the colonizer, another genuine man of God, takes his place in this category of great men which includes all of the leaders of the Church from then down to the present day. Equally sacred is the history of the "Mormon" pioneers, our progenitors, who made possible a future refuge and heritage for future generations in the midst of the Rocky Mountains, many of whom also died as martyrs to the cause of Truth. We as Latter-day Saints owe much to this group of men and women who even made it possible that they might bring up a posterity and eventually send them to the Isles of the Sea that the people in this land might have the true principles of the Gospel.

Have not the lives of all mankind been enriched because of the consecrated lives of these and many other characters to group service that was sensitized through group spirit? Their cup of eternal joy was filled to the brim in mortality which will continue with them throughout eternity, for they fulfilled their responsibility in life by serving their fellow men to the best of their ability. Many people are shirking that responsibility to-day, and that will not bring happiness.

In reference to this subject, the Nephite Prophets have said, "Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you. But before ye seek for riches, seek ye for the Kingdom of God. And after ye have obtained a hope in Christ ye shall obtain riches if ye seek them; and ye will seek them for the intent to do good—to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and to the afflicted. For behold, are we not all beggars? Do we not all depend upon the same being, even

God, for all the substance which we have, for both food and raiment and for gold, and for silver, and for all the riches which we have of every kind?"

The Lord expects us to be merciful, kind, tolerant, and helpful to our fellowmen, even as He is to us. Indeed we may say that to fulfill our obligations to our Maker we must consecrate our lives to the service of mankind to the best of our ability which could only be possible through a constructive leisure program, and living the group spirit day in and day out. Voices out of the past are whispering to us in this modern day, "If you want to enrich your lives, apply these flashes of the Eternal Beacon." You can do it, for others have done it, and their passing into the shadows found their cup full and running over with joy and happiness. We cannot all be an Abraham, a Washington, or a Lincoln, but we can so live that we can have an abundant life through a correct continued application of the Church teachings. We should grasp every opportunity it gives us for our individual advancement and progress.

Noted Maori Chief Dies

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(Dunedin), one son, Mr. Richard John Seddon Te Tau (Otago), and a grandson, Mr. Leslie Taiawhio Te Tau (Hastings).

Taiawhio was one of two chosen to represent the Wairarapa in a party of 25 chiefs and chiefs' descendants which formed the Maori contingent that visited England for Queen Victoria's Diamond Jubilee. On that occasion he was presented with a medal by the then Prince of Wales (the late King Edward VII). On behalf of the Maoris, Taiawhio made several gifts to the Royal Family. He was the founder of the Wairarapa Maori Mounted Rifles, which were in charge of Captains C. J. Drury (Greytown) and Timenc (Te Ore Ore). During the visit to New Zealand of the Duke and Duchess of York (the late King George V and Queen Mary) he was selected as a member of the party that rode overland from the Wairarapa to Rotorua to take part in the Maori welcome there.

The late Mr. Te Tau lived in the South Island, Ratana, Wanganui, and in the Wairarapa.

PUKE TAPU BALL.

Preparations are well under way for the Huntly Gold and Green Ball which will be held in the Huntly Town Hall, August 31, 1939. Four queen candidates have been chosen: Miss Connie Horlock, Miss Betty McDicken, Miss Tui Mason, and Miss Dolly Awa. A spectacular crowning is scheduled and the well-known Regent Ballroom Orchestra will furnish the music.

Puke Tapu Ball Committee.

Editorial

THE HEALTH AND HOME OF THE MAORI.

DURING the deliberations of the Young Maori Conference which was convened recently in Auckland, Dr. H. B. Turbott issued a statement which revealed some facts which should not be passed over lightly by the Maori people if they are at all interested in the vitality of the race. His report stated that the Maori birth rate is three times that of the pakeha, but that the Maori death rate is twice as great. The Maori infant's chance of survival is only one-third of the pakeha infant's. The rate of death from tuberculosis is nine times as great as the pakeha's; from influenza five times as great; from pneumonia, four times; from enteritis, eighteen times; from typhoid fever, forty times.

This astonishing difference in the mortality of the two races is due in a large degree to the home conditions and lack of interest of the Maori in his personal hygiene.

At the conclusion of the Young Maori Conference, Sir Apirana Ngata said: "I am going home to tell my people, that so far as young leaders are concerned, they have nothing to worry about." Although this is a most encouraging assertion, and comes from one who for so many years has been an outstanding example of the inherent and potential greatness of the Maori race, there is still much for the people to worry about other than the leadership of youth. The health and living conditions of the Maori should be matters of utmost concern to all the people. In view of the comparative difference in the death rate as against the birth rate of the two races these young men referred to by Sir Apirana have already confronting them a problem, the solution of which calls for the greatest qualities of leadership.

The "young leaders" of the Maori race should develop qualities of leadership in the homes in which they were born and in which they now live. It is all very well to convene youth conferences and discuss the problems of the Maori, but the only appropriate place to lead out in the attack upon these problems is in the home itself. The conditions of the home are so obvious to the inmates thereof that no Young Maori Conference is necessary to ascertain what is one of the principal causes of the greater death rate among the Maori people. If the young Maori aspires to be a leader let him first be a leader in his home. Let him look first to the conditions of his home and then to the problems of his race.

To the Maori of past generations the home was his first concern. The mother of the home and the land which produced his sustenance were jealously guarded. "He wahine; he oneone"; the woman and the soil; as the old proverb expressed it. The violation of the sanctity of the home and trespass upon the land incurred the unquenchable wrath of the owner. Diseases which decimate the race to-day were unknown in the Maori home. Physical ailments other than those resulting from combat and endurance were looked upon with scorn. Infant mortality was rare and the care of the child's health preceded its birth. The expectant mother was "tapu" until her days were fulfilled. The home was never erected anywhere but in the higher elevations or "pa" where the air was pure and invigorating and the water was uncontaminated. Filth was never permitted to accumulate within the home or its environs. The food was wholesome and was never stored in the domicile of the family. The food store-house or "pataka," was built above the ground where it could not be contaminated by vermin nor by dampness from the earth. War and diseases incident to old age were the causes of death. Indeed before the advent of the pakeha the Maori was a race of "rangatira" and "iohunga."

To-day, however, the neglect of the home contributes more to the infant mortality and death from disease among the Maori people than any other factor. This condition is inexcusable and may be easily remedied. Every Maori has a home. It may be a one-room cottage or a modern house constructed under the Government housing plan—but which ever it may be it is a home and should be a fit place in which to live and rear children. If the home of the Maori is given the same degree of care as the home of the pakeha then the death rate of the one race will be no greater than that of the other. The fatal diseases may be prevented with greater facility in the home—by maintaining sanitary conditions and cleanliness—than the same diseases may be cured in the hospital. The "young leaders" of the Maori race will do well if they will encourage sanitation in the homes of those of their people who refuse to sense the vital importance of the proper care of the home.

The young Maori who maintains a clean home, clean clothes and a clean body is already a leader among his people.

"Cleanliness is next to Godliness."

—Matthew Cowley.

NGAPUHI DISTRICT CONFERENCE

ONE of the best Hui Parihas ever witnessed in the north was held July 15 and 16 in the Eparaima Makapi Hall at Kaikou. There were approximately four hundred persons in attendance. Members and friends from the various northern branches and also a group from Hawke's Bay took part in the conference. An interesting highlight of the conference was the presence of all the High Priests of the Mission, Stuart Meha, Eriata Nopera, Hohepa Heperi, Percy Going, Henare Pera Wihongi and President Cowley.

The activities started with a concert and dance, with Elder Robert L. Simpson acting as Master of Ceremonies. Walter Smith and his musicians provided part of the programme and also furnished the music for the dance.

Saturday morning the Genealogy meeting, under the direction of Stuart Meha and Teao Wilson was held. The members were urged to look up the names of their dead ancestors and get their genealogical work done.

In the afternoon the Primary meeting and programme were held. The members of the various Primaries put on a very fine and well prepared programme, displaying the many things they were learning in their primary classes. Sister Ellen Anderson and Sister Mason were in charge of the meeting.

The Mutual Improvement Association meeting was held in the evening with Hetaraka Anaru taking charge. Here the members displayed their cultivations of their talents in oratory, music, dancing and scout work. The programme was interesting and very well prepared.

A general Priesthood meeting was held Sunday morning, with President Cowley presiding and Elder Rulon N. Smith conducting the exercises. The Sunday School meeting was conducted by Brother Joseph Hay, and it was enjoyed by everyone present. The general session of conference was held in the afternoon. Of outstanding interest in the conference were the speeches given by W. H. Nikera of Hawke's Bay and Te Hau Harris of Taranaki, who are among the finest and most influential friends the Mission enjoys.

The Relief Society meeting was held Sunday evening. The members were instructed in caring for their homes and children. After this meeting the concluding session of conference was held under the direction of Elder Rulon N. Smith.

BOOK OF MORMON SALES

A record of Book of Mormon sales in the various districts during the month of June is listed as follows:—

DISTRICT	SALES	DISTRICT	SALES
Hawke's Bay	19	Mahia	5
Poverty Bay	7	Hauraki	5
Taranaki	6	Ngapuhi	3
Dunedin	6	Auckland	2
Wellington	6	Wairau	1
Total		60	

NEWS FROM THE FIELD

APPOINTMENT

Upon the departure of Elder Clarence S. Johnston last June 26 for his home in Zion, Elder A. Harper

Wallace was installed as the new mission secretary. Elder Wallace has laboured for the past year as under secretary, and through this experience is well fitted for the position. He arrived in New Zealand June 10, 1938, and for the first two months of his mission he was engaged in proselyting activities in the city of Auckland. August 8, 1938, he was appointed to assist Elder Johnston in the mission office.



Elder Wallace

During his past year of residence in Auckland Elder Wallace has made hundreds of friends of both Church members and outsiders throughout the mission. Besides his regular missionary labours he has been active in the promotion of American baseball and basketball. Last season he was made field captain of the Auckland representative baseball team which travelled to Wellington to participate in the contest there.

Elder Wallace requests that the same fine spirit of co-operation be exhibited from the Elders and members throughout the mission as has been heretofore, so that he may maintain the high standard of efficiency which has become an integral part of the mission office.

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DEPARTURES.

The following Elders sailed for their homes in America via the s.s. Mariposa, July 24, 1939:—

Elder Owen W. Owens upon his arrival August 6, 1937, was assigned to the Mahia District to labour among the Maori people. On the 14th of December of the same year, he was made District President and laboured in that capacity until January 1, 1939, when he was transferred to the Manawatu District with Porirua as its headquarters. He served as District President there also. After Hui Tau on April 10, 1939, he was sent to the city of Thames to engage in pakeha work during the remainder of his mission. Elder Owens was well known among the Saints and friends for his speaking ability, and his power of expounding the Gospel in clearly defined

terms. He returns to his wife and home in Brigham City, Utah.

Before leaving for his home in Bloomington, Idaho, Elder Ivor J. Price completed two and one-half years of labour among the Maori people. His first assignment after his arrival on January 18, 1937, was to the Whangarei District. Since that time he has laboured in the Poverty Bay and Mahia Districts acting as District President during his stay in the latter district. Elder Price, through his quiet, though persistent, manner, won a host of friends and accomplished the real aim of every missionary. The call to duty was the uppermost thought in all his activities while engaged here.

Elder Rulon N. Smith returns to his home in Logan, Utah, after two and one-half years' labour among the Maori people. Elder Smith has had the privilege of labouring in four districts in the mission: Hawke's Bay, Taranaki, Bay of Islands and Whangarei. He was the Presiding Elder in the latter district prior to his departure. Through diligent effort he attained an exceptionally fine knowledge of the Maori tongue and is a fluent speaker. He hopes to continue his studies at the Utah State Agricultural College where he studied forestry before leaving for New Zealand.

Elder Loy W. Watts arrived in New Zealand August 6, 1937. His first assignment was to the Waikato District, but September 29, 1937, he was transferred to Taranaki. He laboured there for over a year serving as District President for a portion of that time. On October 4, 1938, he was sent to Wellington to engage in Pakeha work. While in Wellington, he became one of the most consistent and conscientious tracting missionaries that the mission has ever seen. A host of people heard the truths of the Gospel from him that had never heard it before. April 10, 1939, he was sent to the city of Napier to again open the field which has lain dormant for some years. He and his companions have made innumerable friends, and have been the means of accomplishing much good there. Elder Watts returns to his home in Logan, Utah.

* * * *

TRANSFERS.

The following transfers of Elders were effected during the month of July:—
Elder J. Martell Rodell from Dunedin to Wellington.

Elder A. Jarvis Keddington from Auckland to Wanganui.

Elder Barry T. Wride from Manawatu to Waikato.

Elder Walter D. Brown from Waikato to Manawatu.

Elder G. Milton Ramsey from Auckland to Hauraki.

Elder Eugene Newman from Auckland to Thames.

Elder Phillip Peterson from Wanganui to Auckland.

NEWS FROM THE FIELD

AUCKLAND.—In honour of Elders Horace Hollingworth, Clarence S. Johnston and Lamont F. Toronto, who sailed June 26 for America after completing missions in this land, a farewell party was held June 24 in a local reception hall.

Friends of the departing missionaries filled the hall to overflowing and joined in the fine programme arranged under the direction of Walter Smith. As part of the evening's entertainment several hundred feet of motion picture film taken at the recent Hui Tau were shown. Supper was served under the supervision of Mrs. Ida Smith. Elder Don L. Cotterell acted as Master of Ceremonies.

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CHRISTCHURCH.—Sunday morning, July 9, Fredrick Thomas Wright was entered into the Church through the waters of baptism and the laying on of hands for the gift of the Holy Ghost. He is a resident of Christchurch, a young man who has been reached and in a measure converted to the Church through the activities of the Elders in athletics. He is playing a regular position as guard on the Mormon basketball team entered in the city competitions and is interested also in wrestling and boxing. The Elders first contacted him through baseball during the last summer.

Due to the inclemency of the weather during the past month, the outside activities of the Elders have of necessity been rather limited; however, they are looking forward to the return of good weather so that they may resume their regular duties. In the meantime their time is being taken up by visiting and study.

* * * * *

DUNEDIN.—Sister Ruby Thompson, a faithful member who has done much for the progression of the Lord's work in Dunedin, is moving permanently to Christchurch. She will be missed by her many friends in this area, but is wished the best of everything in her new home.

The Dunedin Elders report that their proselyting activities have yielded very encouraging results in the past few months. Elders H. A. Lambert and John B. Grant are carrying on after Elder J. Martell Bodell's transfer to Wellington.

* * * * *

HAURAKI.—The evening of June 21 was devoted to a farewell night in the Huria Branch for Elder Horace Hollingworth who departed from New Zealand June 26. A goodly number of outsiders as well as members of the Church were present, and Elder Hollingworth was given a typical Maori "bon voyage." President Matthew Cowley and Elder David M. Evans of the Waikato District were also present.

Friday, June 30, the Huria M.I.A. held their annual "Harvest Ball" in the Huria Social Hall. The ballroom was decorated to represent a typical harvest setting with a beautiful colour harmony through-

dance bands which furnished the evening's entertainment. The success of the out. Added attractions were the two evening was largely due to the efforts of the M-Men and Gleaner Girls under the direction of Elders C. D. Kirkland and G. Milton Ramsey. The local people also gave very fine support.

The following people have been called on week-end missions for the month of August: To Maketu—George Mikaere and Gordon Kohu; to Katikati—George R. Hall and John Tata; to Putaruru—James Kohu and T. Pearson; to Kiri Kiri—R. Matthews and Joe Kohu.

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MAHIA.—June 19, a Boy Scout organization was effected in Nuhaka. Mr. A. E. West was appointed Scoutmaster with Elder H. W. Kirkham as assistant.

Farewell parties for Elders I. J. Price and O. W. Owens prior to their departure for home were held on June 27 and July 9, respectively.

A new cement floor has recently been put in the dining-room on the Nuhaka Marae. All labour was donated, and the work took about one week to complete.

Brother Sonny Monroe Smith has been released from his missionary duties in the Hauraki District. Brother Tihema Taurima has been called on a three-month mission in the Poverty Bay District to labour with Brother Hirini Campbell.

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NGAPUHI.—Elder Franklin W. Aldous has been appointed District Scoutmaster over all of the Northern Maori troops. Under his direction troops have been organized at Pipiwai, Awarua, Russell, Kiri Kiri and Whangarei. Troops are also being organized at Tautoro and Waimamaku.

Elder Aldous and two Maori scouts are going to attend the Scout Jamboree to be held at Wellington in January. Native school teachers have given their whole-hearted co-operation in the organizing of these troops. Mr. Cumpsty, of Pipiwai, has been especially active in furthering the Scout work at his school.

* * * * *

POVERTY BAY.—Two branches of the Poverty Bay district have been reorganized this month as follows: Kopua—Whakahe Matenga, President; Rangī Ehu, First Councillor; Whakahe Matenga, Secretary. No second councillor has been selected as yet. Tamata o Tapahi—Charlie Ormsby, President; Rupert Wi Hongi, First Councillor; Nehai Campbell, Second Councillor; Miriama Ormsby, Secretary.

In spite of opposition, the radio broadcasts under the direction of the Poverty Bay District in Gisborne are being continued and are bringing numerous favourable results.

NEWS FROM THE FIELD

TARANAKI.—A successful Hui Pariha was held at Manaia July 8 and 9 under the direction of the Taranaki District Presidency. The programme on Saturday evening, July 8, was under the auspices of the combined Mutuals and Primaries of Wanganui and Manaia. They presented several ancient poi dances. A modern campfire scene with cowboy music was of special interest and showed the results of much preparation. The mutuals each sang a song in remembrance of Tangi Huniurirangi, a beloved member of the Manaia M.I.A. who recently passed away.

The Sunday meetings were presided over by President Matthew Cowley. The Genealogical Board was organized under the direction of Brother Te Ao Wilson, mission genealogical secretary. Brother William Katane and Turaki Manu were sustained as members of the Board. Sister Waitokorau Thompson conducted the Relief Society meeting of the conference.

* * * *

WAIKATO.—The recently organized Sunday Schools at Raglan and Arimiro are functioning exceptionally well and deserve a great deal of praise for their

good work. Rangi Tauira has been appointed to the position formerly held by Jack Shadrock of the Raglan Sunday School.

During the month Davey Ormsby was ordained an Elder by President Matthew Cowley. John Robert Ormsby was ordained a Deacon by Elder D. M. Evans.

Elder Barry T. Wride has been appointed Secretary of the Waikato District since his removal here from the Manawatu District.

The week-end missionary system is functioning favourably. Those who have been called are responding admirably and are urged to continue their fine work.

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WELLINGTON.—A farewell party for Elder Lamont F. Toronto was tendered before his departure to Auckland to embark for his voyage home. The party was sponsored by the Wellington Branch members and friends, and a thoroughly enjoyable time was had by all who attended.

Elder L. Garn Dastrup, president of the Mission M.I.A., spent two weeks in Wellington during the month of July making preparations for the Gold and Green Ball to be held here August 3, 1939.

STATISTICS

BIRTHS.—To Turanga Mauhene and Mereana Watai, a daughter was born, June 6, at Rangitukia.

To Rawiri Keriopa and Te Aroha Pirihi, a son was born, June 1, at Whangarei.

To George Shelford and Emi Whakaeke, a son was born, June 12, at Pokotai.

To Brother and Sister Tera Eruera, a daughter was born, May 17, at Waihou Valley, Bay of Islands.

A son was born May 2 to Mr. and Mrs. Taylor Brown at Rangiotu. The child was christened Moroni Taylor Brown after the late President Moroni Woods.

To Charlie and Miriama Ormsby, a son was born, May 12, at Tiki Tiki.

To Mr. and Mrs. Hau Ruwhiu, a son was born, May 3, at Marangairoa.

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BAPTISMS.—Arthur Hill, 42, of Hamilton, was baptized in the month of June by Elder D. M. Evans.

Tapita Ngahuia Te Wai Kauhi Ormsby, 34, of Hamilton, was recently baptized by Elder Horace Hollingworth.

Ivan George Joyce, 21, of the Tamaki Branch, Auckland, was baptized by Elder A. Jarvis Keddington.

Tiaki Himona, 43, of Hiona, was baptized by Lawrence W. Lynn.

Ruahuihi Manihere, 21, Mangakahia,

was baptized by Elder C. Burnett Mason.

Valentine Burns Harvey, 18, Dunedin, was recently baptized by Elder H. A. Lambert.

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MARRIAGES.—Hurihanga Kopara Pohutuhutu was married to Manawarewa Te Ngaro, June 11, at Hoe O Tainui, by Elder D. M. Evans.

James Jack was married to Mary Rawiri, June 17, at Clevedon, by Elder D. M. Evans.

A. Keefe was married to Lillian Webber, June 14, at Wairoa.

George Mete Shilton was married to Osina Ngawaka, July 1, at Auckland, by Elder A. Harper Wallace.

* * * *

DEATHS.—Mary Waikato, 65, of Mangere, Auckland, died June 20, of tuberculosis.

Teaue Eunice Majury, 20 months, died June 24, at Kiri Kiri, of convulsions.

Nellie Davis, of Madsen, died June 5, of tuberculosis.

William M. Heremaia, 12, died June 18, at Kaikohe.

Enoka Rukuata, 92, died May 16, at Rahui.

Hani Kingi, 1, died March 7, at Uawa, of quinsy.

KO NGA KAIKAUWHAU MO WAIKATO MO TE MARAMA O AKUHATA

WIKI TUATAHI

George Stockman me Winiata Kapinga	Taumarunui
Tom Riti me Jim Reti	Parawera
Te Awa Whare Ponga me Te Waka Huriwhenua	Tauranganui
Hemi Paki me Willie Paki	Hoe-O-Tainui
Frank Pearse me Ernest Scott	Clevedon (Jack's)
Tupana Te Hira me Davey Ormsby	Cambridge
Ngaha Rotana me Rori Paki	Glen Murray
Kio Tarawhiti me Pehi Tarawhiti	Raglan
Douglas Whatu me Bonnie Whatu	Whata Whata

WIKI TUARUA

Ru Tarawhiti me Richie Tatana	Pukekohe East
Jim Forbes me Rangi Taura	Mako Mako
Tatana Te Hira me Douglas Whatu	Port Waikato
John Paki me Toa Kewene	Aramiro
Haimona Pohutuhutu me Hori Te Aukai Arana	Maraetahi
Arthur Roberts me Sam Jack	Pukekohe
Tirua Tukiri me Charlie Hill	Paterangi
Ropia Hoete me Anatipa Tunui Hoete	Tauranganui
Len Marshall me Richard Marshall	Waikeretu
Hemi Paki me Family	New Brighton
Mack Tompson me Family	Whata Whata

WIKI TUATORU

William Kawheru me (choose companion)	Aramiro
George Maihi me Niho Rangi Awha	Matakowhai
Tupana Te Hira me (choose companion)	Aria
Tei Tuhua me Tuhua Wetere	Puke Tapu
Hemi Paki me Willie Paki	Tauranganui
Frank Pearse me Te Awa Whare Ponga	Pukekohe
Arthur Hill me (choose companion)	Waingaro
Pita Turinui me (choose companion)	Mako Mako
Henry Marshall me Ben Marshall	Opoutia
Butler Tarawhiti me Tommy and Ted Berryman	Puke Tapu
Kare Martin me Wate Randell	Opoutia
James Heperi me (choose companion)	Owhango
Joe Kiingi me Huki Ponga	Taupiri

WIKI TUAWHA

Ru Tarawhiti me Joseph Berryman	Tauranganui
Tetana Te Hira me Douglas Whatu	Maukoro
Hamiora Honetana me Okeroa Honetana	Gordonton
Winiata Kapinga me Here Tangihaere	Mahoenui
Mohi Tarawhiti me Dick Clark	Glen Murray
Tom Reti me Walter Turinui	Mako Mako
Tatana Arana me Alford Mahu	Kopuku Landing
Norman Scott me George Roberts	Clevedon (Jack's)
Hemi Paki me Family	New Brighton
Davey Ormsby me Family	Huntly

KO NGA KAIKAUWHAU O TE TAKIWA O HAURAKI MO TE MARAMA O AKUHATA

WIKI TUATAHI

George Mikaere me Sam Kohu	Te Puke
Eileen Ormsby me Rachel Whaiapu	Huria
George Mikaere me Gordon Kohu	Maketu
Rongo Ormsby me Clara Ormsby	Huria

WIKI TUARUA

Hori Watene me Bartlett Watene	Paeroa
Cecilia Kohu me Rangi Matthews	Wairoa
William Ormsby me Taylor Ormsby	Te Puke
Tiki Reihana me Hori Watene	Parawai
George Hall me John Tata	Kati Kati
Paki Ormsby me Lambert Ormsby	Te Puna
Bro. and Sister Wharelura me Ted Kiel	Ohaki

WIKI TUATORU

Toke Watene me John Watene	Hikutaia
Te Huaki Tanira me Ira Connor me Whakamura Watene	Kerepeehi
C. Matthews me Augie Kohu	Te Puke
Tom Ormsby me Dick Marsh	Poike
James Kohu me Thomas Pearson	Putaruru
Ngahiraka Hume me Eliza Ormsby	Poike
Bro. and Sister Nuku Kamariere	Horo Horo

WIKI TUAWHA

Hori Tamaki me Sis. Rose me Kahukore Watene.....	Thames
David Matthews me Lil Timoti	Waimapu
Eru Ormsby me George Ormsby	Kaimai
Bro. and Sister John Ormsby	Horo Horo
Rose Watene me Raira Carless	Kiri Kiri
Roy Matthews me Joe Kohu	Huria-Wairoa
William Ormsby me Taylor Ormsby	Tira-Putaruru

WIKI TUARIMA

Bro. and Sister Tanira me Ira Connor	Kiri Kiri
David Matthews me Aggie Tata	Kati Kati
Kapene Rahiri me Hinetu Rahiri	Wairoa

Kia ora koutou nga Kai Kauwhau o te takiwa o Hauraki, me nga mea i haere i te marama o Hune. Ma te Atua koutou katoa e awhina i roto i tenei mahi nui. "Ko te mea he tino utu nui kia koe ko ia ra ko te karanga i te ripenetatanga ki tenei iwi me kore e ahei i a koe te kukume i nga wairua ki a au kia okioki ai koe me ratou i roto i te kingitanga o toku Matua." (Akoranga me nga Kawenata 15:6.)

Na to koutou teina,
Toke Watene
Tumuaki Takiwa

PANUITANGA HUI PARIHA

No te 15 me te 16 o nga ra o Hurae i tu te Hui Pariha o Nga-puhi ki Kaikou ki te whare Eparaima Makapi.

E tata ana ki te wha rau nga tangata i eke mai nei. I tino pai te hui i te taenga mai o te ropu o Haki Pei, ara, Eriata Nopera, Tuati Meha, Teao Wirihana, Maraki Kamau, Hemi Puriri, Whati Mihaere, Wi Duncan, W. H. Nikera, me Te Hau Harris no Taranaki, me etahi wahine ano hoki.

Nui atu nga korero mo te mahi whakapapa, a, ka nui hoki nga mahi ki te ingoa o te whare, ara, Eparaima Makapi.

Na Elder Rulon N. Smith.

PRELUDE

Moderato.
8 ft.

TRACY Y. CANNON.

Musical score for the Prelude, featuring a piano and bass staff. The tempo is *Moderato.* and the length is 8 ft. The score includes dynamic markings: *p*, *cres.*, *mf*, and *dim.*

SACRAMENT GEM

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

POSTLUDE

8 ft. and 4 ft.

off 4 ft.

Musical score for the Postlude, featuring a piano and bass staff. The tempo is *Moderato.* and the length is 8 ft. and 4 ft. The score includes dynamic markings: *mp*, *cres.*, *mf*, and *mp*.

CONCERT RECITATION

"Matthew, Chapter 7, Verse 21."

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

KO TE KORERO O NGAKAU

"Matiu, te 7 o nga Upoko, te 21 o nga Rarangi."

"E kore e tomo ki to rangatiratanga o te rangi nga tangata katoa e mea mai ana ki ahau, E te Ariki, e te Ariki; engari ia e mea ana i ta toku Matua i te rangi i pai ai."

SINGING PRACTICE

"Let Love Abound" Page 206

KAI WHAKAHAERE O NGA HIMENE

"He Tetera Kei Te Tangi" Page 42

SUNDAY SCHOOL

WEEKLY TALKS

FIRST SUNDAY

THE EAGLE AND THE OWL

An eagle, having been made queen of the birds, wished to have around her the most beautiful and agreeable of her subjects, so that she might give them high places at court. She therefore commanded all the birds to bring their children before her, in order that she might choose from among the young ones those which she most admired.

So every bird came before her majesty with her own brood; and every bird loudly sang the praises of her own family, whether they happened to be handsome or ugly.

At last it was the owl's turn to come forward, which she did, sidling and swelling, and rolling her great eyes at the Eagle.

"Oh, your Majesty," cried she, "if a beautiful face and figure, and a graceful, lively manner, and a delightful voice, give any of your subjects a right to be raised above the others, I am sure my dear children will have the first place. Only look at them!" And she turned to the row of solemn little owlets who sat blinking behind her. "Tu-whit! Tu-whoo! Why, they are every one the image of their mother!"

But at her words the whole court burst out laughing; and without waiting to hear more, her Majesty called another case.

SECOND SUNDAY

DIGNITY AND IMPUDENCE

A vain and foolish Ass one day began to bray at a Lion, and to make faces at him in a rude and daring manner. The Lion, of course, was angry at such behaviour towards the king of beasts; and at first he showed his teeth and lashed his tail, as if he meant to spring upon the Ass.

But after a minute or two he turned carelessly away.

"Oh, well," he said, "jeer on, if it pleases you—it does me no harm, after all. I am so powerful and so kingly that I can scorn such as you, whatever you do. But pray, Master Ass, listen to me; it is only because you are so much beneath my notice that I have not taken the trouble to destroy you."

We need not mind the rude conduct of foolish people when we know it cannot hurt us.

THIRD SUNDAY

THE WOMAN AND HER FAT HEN

An old Dame had a hen that laid her a fine egg every day. "This is all very well," said she, "but two eggs a day would be better for me. I'll give my hen more corn, and perhaps, in time, it will lay twice a day."

She did so; but, alas! instead of laying twice a day, as she had hoped, her Hen grew so fat that it stopped laying altogether.

We often spoil what is good by trying to make it better.

FOURTH SUNDAY

THE COUNTRYMAN AND THE FOX

A Fox was running for his life before the hunters; they were pressing close upon him, and he did not know where to turn for safety. As he dashed

through a wood he saw a Countryman at work in the garden of his hut, and he begged him to find him a hiding-place. The man told him to go into the hut, which the Fox thankfully did, though he peeped out, through a little hole in the wall, to see what would happen.

Very soon the hunters came up. "Have you seen a fox anywhere near here, friend?" one of them asked the Countryman.

"No, I have not seen one," replied the fellow. But the Fox saw him point, as he spoke, to the door of the hut.

The Huntsmen, however, took no notice of what he did, and presently they rode away. When they were gone, the Fox slunk out of the hut to get away also, and he passed the Countryman without a word.

"What, you ungrateful rascal!" cried the man, "have you not the good manners even to say good-bye to your host?"

"No," replied the Fox over his shoulder; "but if you had not denied with your fingers the words you spoke with your tongue, I should not have left without bidding you farewell."

It is not honest to say one thing and mean another.

MAHI KURA HAPATI

RATAPU TUATAHI:—Akoranga 149

Whakaaturanga: Akoranga me nga Kawenata 131.

1. Te kororia o Tikitiki-o-rangi.
 - (a) Ona wehewehenga.
 - (b) Te peheatanga e whiwhi ai ki te wehenga o runga rawa.
 - (c) Ina kore e whiwhi ki to runga te tukunga iho.
 - (d) Era atu whakamarama.

NGA PATAI:

1. I roto i Tikitiki-o-rangi e hia nga wehenga?
2. Ko wai ma ka whiwhi ki te wehenga o runga rawa?
3. He pehea te rereketanga o te kororia o runga i o raro iho?
4. Whakamaramatia te korero a Pita ka mohio te tangata kua oti ia te hiiri ki roto i te oranga-tonutanga.

RATAPU TUARUA:—Akoranga 150.

Whakaaturanga: Akoranga me nga Kawenata 132: 1-33.

1. Mo te mau tonu o te marenatanga me te punarua o nga wahine.
2. Te whakamaramatanga o te ture o te rangi.
3. Te panga o taua ture mo te marena.
4. Te tono kia ngohengohe ki taua ture me te ture o te Tohungatanga.

NGA PATAI:

1. He aha te kawenata hou mau tonu? *ma te ture*
2. He aha te tukunga iho ina kore e whakarite i tenei kawenata mau tonu?
3. Ko ehea kawenata e mau tonu ina mate te tangata.
4. Ko wai kua whakaritea mo te whakarite i enei kawenata? Tokohia hoki nga mea e whai mana ana ki te whakarite i tenei tikanga.

RATAPU TUATORU:—Akoranga 151.

Whakaaturanga: Akoranga me nga Kawenata 132: 34-66.

1. Mo te moe punarua.
2. Aperahama me era atu o nga tangata nunui a te Atua i whakarite i tenei ture.

3. Te moe punarua ina whakaritea i runga i te whakahau a te Atua me te tikanga kawenata o te marena ehara i te puremu.

NGA PATAI:

1. No tehea wa i whakawhiwhia ai a Hohepe Mete ki tenei whakakitenga mo te moe punarua.
2. He whakahenga ano ranei i roto i te Paipera mo te moe punarua?
3. He aha i homaingia ai e te Atua tenei tikanga.
4. No tehea wa i pa'hitia e te Paremate o te Unaihi Teiti (United States Congress), te ture whakakore i te moe punarua.
5. No tehea wa hoki i whakaetia ai e te Hahi me mutu te moe punarua. *24.9.1890*
6. Ko wai te Tumuaki i taua wa. *Milford Woodruff.* *6.10.1890*

RATAPU TUAWHA:—Akoranga 152.

Whakaaturanga: Akoranga me nga Kawenata 133: 36.

1. Whakamarama: Ko tenei whakakitenga no te 3 o nga ra o Noema 1831 e kii ana he tapiritanga, ahakoa he maha nga whakakitenga i whiwhi a Hohepa Mete i muri iho, na te pai ona korero tohutohu hoki e ahei ana he tapiritanga ki era atu whakakitenga.
2. He kupu ki nga iwi katoa kei roto i tona Hahi.
 - (a) He poropititanga mo nga mea e tupono.
 - (b) He tohutohu ki tona iwi ki nga kaumatua hoki.
3. Kia takatu i mua i te haerenga mai o te tane marena hou.
4. Nga mea ka tupono i enei ra whakamutunga.

NGA PATAI:

1. I te mea kua whiwhi nei i te rongopai me te rongopai o Ihu Karaiti he aha te mea nui hei whakaritenga ma tatou?
2. Ko wai ma nga kai mau i nga ako o te Ariki? A me pehea hoki ratou?
3. Ki a wai ma te kauwhautanga i te rongopai i mua; ki a wai ma hoki inaianei.
4. I te mea kua tae mai te whakahau kia puta atu i roto i nga iwi, kia puta atu i waho o Papurona me pehea te ahu o te haere atu ki waho o Papurona.

MAHI WHAKAPAPA MO TE MARAMA O AKUHATA

AKORANGA ME NGA KAWENATA KO TE KARAHE MAORI

WIKI TUATAHI

1. Ki te marena te wahine no Ngapuhi i te taane no Ngatiporou. Ko te tikanga me tuku ma te Poari o Ngapuhi e whaka-tika-tika nga whakapapa. Pera ano ki te taane ma te Poari o Ngatiporou, kia kore ai e tuaruatia te mahinga o nga ingoa o ia takiwa o ai takiwa.

Opoko 1. "The Way to Perfection."

2. "Between Two Curtains."

WIKI TUARUA

2. Ma nga komiti peka nga kainga o nga hunga tapu e toro-toro, kia tika

ai te mahi i nga "Whanau-tahi" (One Family Group Record), me nga Kawai tangata (Pedigree Chart).

- Upoko 3. "The Inheritance of Greatest Worth,"
"Organised Intelligences."

WIKI TUATORU

3. Kia tupato ki nga tamariki mate roto mai, te whanau-tanga mai kaore i ora. Kua e tuhia mo te mahi Temepara, engari me tuhi ki roto i te Pukapuka Whakamaharatanga o te whanau no reira.

- Upoko 5. "The Way of Life."
6. "Prenatal Preparation."

WIKI TUAWHA

4. Te marena mo te hunga mate-ko nga kotiro 13 nga tau, ko nga tamariki tane 15 nga tau te pakeke e ahei ana ki te mahi roto i te Temepara. Ma nga matua e whakarite te mahi mo raua tahi ki te komiti Peka.

- Upoko 7. "Appointment of Lineage."
8. "These I will Make My Rulers."

MUTUAL NOTES

PRACTICE makes perfect! There are about eight months remaining before next Hui Tau. In order that you may begin immediate practice for singing competitions, here is a list of songs which have been selected and passed by the M.I.A. Board as songs for next Hui Tau. You will notice that they are all taken from our own Church hymn books which are obtainable from the Mission Office, Box 72, Auckland.

We also wish to announce that there are still a few M.I.A. lesson books for sale that may be acquired by writing to Tapsell Meha, Box 61, Dannevirke. We hope that you will avail yourselves of the opportunity to make use of these books as we feel that they are very valuable to you in the work. Let us also remind you as the Mutual season draws to a close to send in all membership fees as soon as possible. This applies especially to all those branches who have not returned the money or the receipt books that were sent out at the beginning of the season. Please let us hear from you.

1. Male Quartette—"School Thy Feelings"—No. 32, "Songs of Zion." Also page 22, Maori Hymns. For English Words—page 98, L.D.S. Hymns.
2. Ladies' Trio—"An Angel From on High"—No. 420 L.D.S. Hymns.
3. Ladies' Chorus—"O Ye Mountains High"—No. 338 L.D.S. Hymns.
4. Men's Chorus—"See the Mighty Angel Flying"—No. 94 L.D.S. Hymns.
5. Mixed Quartette—"Redeemer of Israel"—No. 231 L.D.S. Hymns.
6. Explorers' Quartette—"Let the Lower Lights be Burning"—No. 92 M.I.A. Song Book.
7. Junior Girls' Trio—"We Ever Pray for Thee"—No. 170 Deseret Songs.
8. Soprano Solos—"O My Father"—No. 395 L.D.S. Hymns.

M.I.A. BOARD.

PRIMARY LESSONS

FIRST WEEK—ALL GROUPS

LESSON INDEX

- FIRST WEEK: Lessons for all Groups.
Song Practice.
- SECOND WEEK: Lessons for all Groups.
Illustrated Handwork.
- THIRD WEEK: Lessons for all Groups.
Song Practice.
- FOURTH WEEK: Lessons for all Groups.
Illustrated Handwork.

MEMORY GEM.

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matthew 21: 22.

A WORD WITH THE TEACHERS—"JUST TEACHERS."

By Luella Nelson.

As I was waiting at a street crossing, I heard the following conversation between two girls:

"Oh, do come with us, Ann."

"I'd love to, but it is Primary Day, and that lets me out."

"Why, Ann, do you work in the Primary now?"

"Yes, only I don't work very much, you see, I'm just a teacher."

The lights changed, the crowds moved on, but these words said themselves over and over again in my mind, "I'm just a teacher, just a teacher." I felt that I must cry out to that girl and to every Primary teacher throughout the Church, "What sort of a teacher are you? Do you take your teaching seriously? Have you ever felt the thrill that comes when you are in tune with the souls of children? Have you never looked into their eyes, as you talked to them of truths and seen reflected there, your words?"

Adults have learned to hide their reactions, but children's eyes are indeed mirrors of the soul. To me their shining depths are just a glimpse into that Land beyond; something I do not fully understand; something which makes my own eyes shine with tears of joy as I thank God, that I am "Just a teacher."

And so let us take our teaching seriously, let us work and pray and pray and work some more. To come to class unprepared is to lose your day, for the loss is yours as well as the children's. An adult class may sit quietly through a poorly prepared and uninteresting lesson,—not so our children—if the teacher does not make it interesting, usually some member of the class can, and does make it very interesting indeed. Remember you cannot fool the children, they know what kind of a teacher you really are. Please never say "I'm just a teacher."—Jesus Christ was a teacher—too.

SONG PRACTICE

"Beautiful Home." Page 2, Deseret Song Book.

OBJECT.—To show how God protects those who are faithful."

THE BABY WHOM GOD PROTECTED

One of the stories which never grows old is the story of the baby found in a basket. The little ark afloat on the waters of the Nile. It interests us not only because of the charm of the story, but because of the workings

of Divine Providence which it reveals. In telling the story, endeavour to impress the children with the thought that our Heavenly Father blesses and protects His children.

Once there was a little baby who was in very great danger caused by a wicked king.

When Jacob and his family came to live in Egypt there were less than one hundred of them; but, as the years passed, they increased until they became very numerous. Joseph lived to be a very old man; and, when he died he reminded the people of the promise our Heavenly Father had made to bring them out of the land of Egypt and lead them back to Canaan. Joseph said unto his brethren, "God will surely visit you and bring you out of this land unto the land which He swore to Abraham, to Isaac and to Jacob." This promise made to Jacob so long before was a great comfort to them.

After Joseph's death a new king became ruler in Egypt. He was called Pharaoh also. By this time the few people who came with Jacob, or Israel, to Egypt had "multiplied and waxed exceedingly mighty; and the land was filled with them." They were called the children of Israel, because they were the children of Jacob who was also called Israel. The new king said, "The children of Israel are more and mightier than we," and he was afraid that if a war were to arise this people would join the enemy of the Egyptians and fight against them. So this king and the people of Egypt made slaves of the people of Israel and they had to work very hard and were treated cruelly by those placed over them. But our Heavenly Father had promised Jacob that his children should become a great nation and the more the Egyptians "afflicted them the more they multiplied and grew," for our Heavenly Father was watching over His people and He blessed them through their sorrows.

When King Pharaoh saw that the people were becoming greater each year, he sent out a decree that all the baby boys born to the Israelites should be put to death; but the nurses saved the lives of many baby boys, and God blessed them for so doing.

There was a baby born at that time who became one of the greatest men the world has ever known. For three months after his birth his parents kept him hid, lest the wicked king might hear of him and have him put to death.

When they saw it was impossible for them to keep his birth a secret longer, they sat down to think out a plan by which they might be able to save the baby's life. I am sure they prayed to God to help them.

Not far from the home of these good people there flowed a very large river. It was called the Nile. Almost every day the daughter of King Pharaoh came down to the river to bathe. The baby's parents had often seen her go down to the river. They thought that perhaps they could get her to save the baby's life.

The baby's mother went down to the banks of the river and gathered a bundle of bulrushes. Out of these she made a little ark, or boat, which she plastered with pitch to keep out the water. When the ark was finished the baby was tucked snugly in it. The mother, accompanied by her little daughter Miriam, went down to the river and placed the ark in a small pool.

What sublime faith this mother, Jochebed, must have had in our Heavenly Father! All those powerful influences against her, and yet with the Lord's aid she was able to outwit them! She must have had a prayer in her heart continually for guidance while making the ark and while it was on the river. She had implicit trust in our Heavenly Father to protect her babe, not only from those who would take his life, but also from the dangers of the river, winds, sun, crocodiles, etc.

Miriam was told to hide in the bushes and keep watch over her baby brother. The mother placed a kiss on the cheek of her sleeping babe and went back to her home.

Miriam sat in the bushes, her eyes fixed on the little boat in which her baby brother was sleeping peacefully. In a little while she heard foot-steps, and on looking up she beheld the king's daughter and her maids coming to the river for their morning bath.

As they drew near her heart began to beat fast. "I wonder if they will see the ark," she asked herself. The thought had barely come to her when Pharaoh's daughter exclaimed, "Oh, look at the little boat. Go," she said to her maid, "and bring it to me!"

The ark was brought and when the little covering was lifted a sweet baby opened its eyes and began to cry.

That cry was heard in heaven. It sank down into the heart of the princess and made her love him and want to keep him instead of harm him. "You dear little baby," said she, "you shall be my own child."

Just then the baby's sister came out of the bushes. She approached the ladies and bowed politely before them. The king's daughter said to her, "Do you know, little girl, where I could get a good kind woman who could nurse and take care of this baby for me?"

"I am sure my mamma would be pleased to do so," said Miriam, "and, if you desire, I will go and get her for you."

The king's daughter told Miriam to go and bring her mother. When the good woman arrived the king's daughter said to her, "Here is a baby boy we found on the banks of the river. I am going to adopt him as my own child. If you will take him home and raise him for me, I will pay you well for your services."

The woman said she would gladly do so. The king's daughter kissed the baby and placed it in the arms of its mother, who bore it home rejoicing.

Jochebed's faith was surely rewarded when the princess asked her to take him and care for him until he could come to the palace. She certainly rejoiced and thanked the Lord for His goodness. Now she could teach her baby all about the true God, could tell him about Abraham, Isaac, Jacob and Joseph. At night she taught him to kneel down and pray to the Heavenly Father who had cared for him.

The child grew rapidly. Pharaoh's daughter came to see him often and brought him many presents. He was given the name of Moses, because he was taken out of the water.

When he was grown "she brought him unto Pharaoh's daughter, and he became her son."

The palace was very large and beautiful, and Moses had many servants to wait upon him. He rode in a beautiful chariot and people bowed to him as they did to the princess. He sailed with her in a wonderful golden boat while lovely music was played upon harps, flutes or guitars. The princess wanted him to be wise and brave, so learned men taught him to read and write, taught him of the sun, moon and stars, perhaps to play on the harp and build wonderful houses. He never forgot, however, the true God and all the beautiful stories his mother had told him; and when all in the palace were worshipping idols, he always prayed to his Heavenly Father who had protected him.

ACTIVITY.—Song Practice to follow this lesson, as scheduled.

OBJECT.—To help the children to realise that everything created has some use.

Teachers, bring along to class with you, a small piece of sponge, similar to that which you use in your bathroom. Pass it around to the children. Let them feel it and examine it, very minutely and then tell them the following story.

SECOND WEEK

THE SPINELESS SPONGE.

Probably you have never thought that the sponge that you use to wash with is an animal, but it is. It's as much an animal as a mouse or a cat. It's just a different kind of an animal. Or perhaps it would be better to say that it is the skeleton of an animal.

Once this sponge lived in the ocean. It was attached to the bottom of the ocean or to some rocks that lay on the ocean floor. It did not move about, for it did not need to. The food that the sponge ate came right past the sponge's doors, and so there was no need for the animal to go in search of something to eat.

If you look closely at a sponge you will see hundreds of tiny holes in it. Perhaps you may find at one end of the sponge a place that looks flat. This may very likely be the place where the sponge was fastened to the ocean bottom.

A sponge has no real mouth as many animals do. Instead of a mouth it has the hundreds of holes that you see. These holes are the doors through which the animal gets its food. If you observed closely a sponge that was growing in the ocean, you might find water going into some of these holes and coming out some of the others. It carries the food that the sponge needs.

The sponge eats very, very small animals and plants. These tiny animals and plants float about in the ocean water. When they come near a sponge, the water carries them through these openings of the sponge and so the sponge gets its food.

Perhaps you are wondering what keeps the water moving into the sponge's doors and out again. Inside the sponge there are thousands of tiny whips that move to and fro. These tiny whips keep the water moving. They move briskly in one direction. So the water brings food in, and after the food is taken out, the water leaves the sponge and goes on its way.

The sponge that your father uses for washing his car may have been gathered from the sea bottom by a sponge diver. He filled a basket with sponges and brought them to the surface. The sponge animal dies when it is brought out of the water. The sponges are dried and carefully cleaned so that all of the animal flesh is taken out. Only the animal skeleton is left. It is this skeleton that is the sponge used to wash automobiles.

Where do sponges grow and what do they eat?

How do they get their food?

ACTIVITY.—Demonstrate Hui Tau Handwork.

OBJECT.—To help the children to always be happy and sing

THIRD WEEK

LITTLE BROWN MUSIC MAKER.

Listen. A small, brown bird is singing from a bush—"Sweet, sweet, sweet!"

It's the Song Sparrow. See the brown streaks on his sides, and the brown spot on the center of his breast?

He's looking at us. Is he a bird friend of yours? He's an old friend of mine. I've known him all my life. Keep your eyes on him and I'll tell you his story.

Our little Song Sparrow is six and one-half inches from his beak to his tail. He is cheerful, and brave, and the best singer of his kind. He has

a short, thick beak like a little cone. It is just the bill with which to open seeds. This kind of beak makes him a finch, no matter what else he may be called.

He is the singing finch. Do you like his name? Now, in June we hear him singing love songs, but I have also heard him sing on sunny winter days. Most of his comrades go South in the fall, for only a few of the Song Sparrows love ragweed and goosefoot seeds well enough to stay in the North. These brave ones find shelter in the thick evergreens.

Spring is the singing time for little Song Sparrow. Before the other birds come back, he has his whole world to himself. He fills it with his music, "Sweet, sweet, sweet—lovely the world whatever the weather." He's saying it now. The words just fit his trills.

Sometimes he sings when the sun has gone to bed. Once I heard him singing in the night. "Sweet, sweet—" But this song was never finished. I wondered if an owl had picked him from his perch, or if he was too sleepy to finish the song he had begun.

Song Sparrow loves bushes and little trees. He perches as high as he can to sing. The owl cannot bother him by day. If danger comes, he dives into the bush below to hide.

Mother Song Sparrow builds a nest of grass and weeds. She builds it on plants that are close to the ground. She tries to hide her nest, but sometimes an unfriendly bird watches her. When she flies away, this stranger bird comes. It is the cowbird mother. She is the blackbird's cousin, although her feathers are brown. In the Song Sparrow's nest, she lays her spotted egg.

The Song Sparrow hatches it out with her own. But what a greedy orphan is her guest. He is large and strong. He snatches food from the mother's beak, and the little sparrows often go hungry.

May brings the spring rains. The cold water sometimes rises several inches high. Often the baby sparrows drown. Then the Song Sparrow mother builds again. This time she is wiser. Her second nest is several feet above the ground. It is safe from rain, and hidden in a thick bush. The cowbird may not find it. Why does she always build her first nest on the ground? No one really knows. It is well that she brings up a second family, and sometimes a third, each year. Her first brood so often meets with misfortune.

Song Sparrow is always busy singing, or building, or feeding her young. In summer she hunts for seeds and caterpillars. She likes the smooth ones. In winter, if she stays North, she lives upon seeds alone.

Summer or winter, her mate knows no idleness. He is never sad. He sings, and sings: "Sweet, sweet, sweet—lovely the world whatever the weather."

—Cormack and Alexander.

ACTIVITY.—Song Practice as last time.

OBJECT.—To help the children to realise that real beauty is not that of the face or form, but of the heart.

FOURTH WEEK

THE BLIND LADY

One day I met a little old lady. She had a fine woollen shawl of soft blue and rose colour wrapped around her bent shoulders. She was walking slowly, feeling her steps, for she was blind. As soon as I spoke to her she recognised me immediately.

"You are always so cheerful, grandma," I said. "I wish you would tell me the secret. I know now that you can't see to read any more, and well. I just can't figure out why you are not sad and lonely and grouchy."

She smiled and said, "You see, dear, when you are old and blind you have so many memories.

"And the Lord is so good to me. He helps me to remember the beautiful things that I have known, the trees and just how their leaves tremble, and the sun shining through, and how white lilies are, and of course I can still smell. Whenever I smell a flower I can see it—well sometimes I think better than you who have seeing eyes."

She was silent a minute or so, and then with the kind of wistful smile that blind people have, continued: "And then there are people. Since I have become blind I seem to remember most the folks who have left with me lovely memories. I had one friend. She is long since dead. When I think of her now, it is like remembering a lovely poem, or a painting or a sunset—I'm afraid I miss the sunsets most. My friend wasn't very pretty, but she was lovely inside. You know, because she made you feel that way. She was the kind of person who never told a vulgar story, and the kind of person to whom no one else ever told one. I think she must have been quite near to what Jesus meant by the Pure in Heart. She was that kind. I think about her so much more now that I am blind."—G.B.D.

In conclusion ask the boys and girls to choose something about themselves or their home or elsewhere which they can make cleaner, purer, or more beautiful. If the matter they wish to improve in is very personal, have them report to you that they are trying for some improvement. Give them encouragement and trust them for the rest. Remind them that every plan is furthered by sincere prayer.

Someone has said, "Prayer keeps a man from sin, and sin keeps a man from prayer."

Do you believe it? Why?

If prayer is a safeguard against impure thoughts and deeds, is that habit worth cultivating?

ACTIVITY.—Demonstrate and instruct in the Hui Tau Handwork.



E KARERE

Wahanga 33

Hepetema, 1939

Nama 9

NAUMAI



L.D.S. CHAPEL, KORONGATA, HASTINGS.

What Is Life To You

ANONYMOUS

To the soldier life's a battle,
To the teacher life's a school.
Life's a "good thing" for the grafter,
It's a failure to the fool.
To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler;
To the merchant it's a trade.

Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps, is but a burden
To the man beneath the hod.
Life is lovely to the lover,
To the player life's a play;
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work.
Life's an everlasting effort
To the ones who like to shirk.
To the earnest Christian worker
Life's a story ever new.
Life is what we try to make it,
Brother, *What is Life to You?*

TE KARERE

Established in 1907.

Wahanga 33

Hepetema, 1939.

Nama 9

Matthew Cowley	.. .. .	Tumuaki Mihana
Milton Baumgartner	.. .. .	Etita
Warren S. Ottley	.. .. .	Etita Awhina
Eru T. Kupa	.. .. .	Kaiwhakamaori
Waimate Anaru	.. .. .	Kaiwhakamaori

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

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by TE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

Address Correspondence, Box 72, Auckland, C.1, New Zealand.

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COVER PICTURE—

SHOWN on this month's cover is the recently completed chapel at Korongata, Hastings. Patterned to a certain degree in architectural style after the old Nauvoo Temple in Illinois it is one of the finest L.D.S. churches in the mission. See story in this issue.

“... ENEI E TORU, KO TE MEA NUI IA O ENEI KO TE AROHA”

Na Hohepa Meha

TENA koutou e te Hunga Tapu me te aroha o te hunga kua mene ki te kopu o te whenua. Heoi kaati nga mihi i konei. Me tiki atu e au he korero maku ki a tatau i te tekau ma toru o nga upoko o Koriniti Tuatahi, te rarangi whakamutungā: “Na tenei te mau nei te Whakapono, te Tumanako, te Aroha; enei e toru, te mea nui rawa ia o enei ko te Aroha.”



Hohepa Meha

I runga i nga whakarongorongo ki nga pito korero o te ao, ka kite tatau kua matoke haere te aroha o te tangata ki te tangata. Ina tata nei ka mutu te whawhai a nga iwi o Spain ki wae-nganui i a ratau ano. He mano, he mano nga tangata (wahine, tamariki ano hoki) i mate, hemo atu hoki, i roto i tenei pakanga. Titiro atu tatau ki a Haina raua ko Tiapana. Kua tu tenei pakanga i roto i ona tau e rua. Ki ta nga nupepa i ripoata ai, he miriona o nga Ha'namana kua mate, hemo atu, he mano, he mano Tiapani. Titiro atu ki a Tiamani; nga tukinotanga a tenei iwi ki nga Hurae me era

atu iwi. Mehemea ki te tino kore te aroha i runga i te mata o te whenua ka rere te toto i nga waahi katoa. No reira ka tika te korero a Paora, ko te Aroha te mea nui o nga mea katoa.

Titiro takitahi tatau ki nga taumata e toru nei—ki te Whakapono, ki te Tumanako, ki te Aroha.

Te whakapono he whakapumautanga i nga mea e tumanakohia ana. Ko'a te kai akiaki i te tangata kia mahi. Na te whakapono o te tangata ki te mea parau ia i tona maara ka kai ia i te taewa, na reira ia ka parau i te whenua, ka tihara, ka rakaraka, ka tiri i tana taewa. Te hua o tana mahi kua whiwhi ia i te taewa hei kai ma ratou ko tana whanau. Mehemea kaore ona whakapono kihai ia e parau, e kore rawa ia e mahi.

Te kupu a te Ariki ki ana Akonga, “Mehemea he whakapono to koutou pera i te pua nani te rahi, e mea atu koutou ki tenei maunga nuku atu i konei ki tera waahi a ka nuku.” Kei te mea te tangata kua kore tera korero a te Ariki e mana. E ki ana te tangata inaianei kore rawa e nuku te maunga i te whakapono. Whakarongo mai.

I te ru nui o 1931 i pakaru nei a Nepia raua ko Heretaunga ka horo te pari o Hukarere, te wahi e ahu atu ra ki te waapu. Te horonga iho o taua pari tu tonu hei maunga. Keiwha taua maunga inaianei? Kua nuku. Kua watea ano te huarahi ki te Perekiwaata. Na te aha i nuku ai. Na te whakapono o te Borough engineer

mehemea ki te nuku taua maunga ka watea ano te huarahi. I tino whakapono ia ka nuku taua maunga. Ka tahi ia ka whakamahi i nga tangata, kia pikauria te oneone ki wahi ke.

E rua nga mea i taea ai taua merekara—na te whakapono, na te mahi. Ka tika te korero he mea mate te whakapono ki te kahore te mahi. Mehemea ko te whakapono anake o te engineer kaore tapiritia ki te mahi, kua kore e nuku taua maunga. No reira ka tika te korero a te Ariki, ahakoa paku te whakapono me te apiti ki te mahi, ka nuku te maunga. Kua te tangata e mea ma te whakapono anake, katahi ka inoi ki te Atua kia nuku taua maunga. E kore e nuku i tera ahua—i te whakapono, i te inoi, engari ma te whakapono ma te mahi.

Taumata tuarua: Ko te tumanako he hiahia—he pirangi ki tetahi mea. Ma te tumanako kia tae mai ki te tangata ka tae mai ia te whakapono. Ko te tuatahi tera, ara, ko te tumanako i te tuatahi, ko te whakapono i muri iho. Ka tumanako tetahi tangata ki tetahi taonga maana, kua tae mai te whakapono hei whakatinana i taua tumanako. Ka akiaki te whakapono kia mahi ia, kore e roa kua whiwhi ia ki te mea i tumanakohia e ia.

I tera tau i te wa ka korerotia kia haere he tiima whutupooro (League team) ki Ingarangi i tenei tau, he tokomaha nga toa i tumanako kia whiwhi ia ki taua honore. Pau katoa te kaha ki te tereina, ki te purei. Rokohanga iho kua whiriwhiria ratou. Na te aha. Na te tumanako i hoatu te whakapono kia kaha te tereina i uru ai ki te tima ka tata nei te haere ki Ingarangi. Engari kia mohio: i whiwhi ai ki te whakapono na te tumanako.

Te Aroha: Ko te mea nui tenei o nga mea katoa. Ko te aroha ki te Atua te mea nui rawa. Mehemea ki te aroha te tangata ki te Atua ka pupuri katoa ia i nga ture a te Atua. Nga ture kotahi tekau i homai ra ki a Mohi i runga o Maunga Hinai. Te kupu a te Karaiti, "Ki te aroha koutou ki Au, kia man ki aku ture." Ka kite tata, i runga i tenei kupu a te Karaiti ko te pupuri i ana ture, he tohu aroha ki te Atua.

Pera tonu ano te aroha ki te tangata. Mehemea he aroha to te tangata tetahi tangata e mea ana te kupu, "Kia aroha koe ki tou hoa tata ano ko koe." Kaore tetahi tanga'a e pai kia mamae, kia pouri ranei ia. Waihoki, me pera ano ia: Kua ia e mahi i tetahi mahi e pa pouri ai, e mamae ai ranei tona tinana. Koia ra te aroha o tetahi ki tetahi, kia rite ki te aroha o te tangata ki ia ake ano.

Titiro tata ki te korero a te Karaiti mo te tangata o Hamaria, i aroha ra ki te tangata i patua ra e nga kai-pahua. Kihai te tohunga, te Riwaiti, me tetahi atu i aro atu ki te tangata e takoto atu ra. Na te tangata o Hamari i aroha. Waihoki kia pera tata te aroha ki o tataua hoa tata. Ki te peneti tata, e nga hoa aroha, e te Hunga Tapu ano hoki, kihai e rongona tenei mea te pakanga, te rerenga toto ranei i runga i te mata o te whenua.

Kia ora, tata, kia ngawari ano hoki.

HE KUPU WHAKAMARAMA MO TE WAHI I HAERE MAI AI TE IWI MAORI

Na Eru T. Kupa

I RUNGA i te tono a te Etita o Te Karere kia tuhia e au etahi korero mo ta tatou manu mo Te Karere, tenei ka whakaaro iho kia tuhi i enei kupu ruarua nei e pa ana ki a tatou ki te iwi Maori.

Kua kite iho au i te pukapuka a to tatou whanaunga a te Rangi Hiroa (Dr. P. H. Buck) ko te inoga a taua pukapuka "Vikings of the Sunrise." Nga Rangaitira—Heremana o te Whitinga-ra. Ko tenei pukapuka e pa ana mo nga korero tipua, mo nga mahi, mo nga kai, mo nga whakahaere, me era atu ahua e pa ana ki nga Maori o nga moutere o te Moana Nui a Kiwa (Polynesians) ara mo ratou kua kiiia nei ko nga Parenihia. He mea kahi mai hoki ona korero i ana ake i kite ai i kohikohi ai hoki i a ia e noho ana he kaiwhakahaere na te kawanatanga o Niu Tirenī ki nga moutere o te ropu o Kuki (Cook Group) me ana hoki i kohikohi ai i a ia i ūru atu ki te ropu mahi o te Pihopa Miuhiama (staff in the Bishop Museum) Honoruru, he ropu kimi i nga matauranga e pa ana ki Parenihia (Polynesia). I te tau 1936 ka whakaritea ko ia tetahi o nga poroweha (professor) o te Uniwahihī o Iera (Yale University) hei poroweha mo te ahua o te tangata inaianei ki tona ahua i nga wa o nehe. (Professor of Anthropology). I whakaritea ano hoki ia hei kaiwhakahaere mo te Pihopa Miuhiama i Honoruru. Ko tenei pukapuka he mea ta i Niu Iaka e Frederick A. Stokes Company. Kei te hokona inaianei i Niu Tirenī 15/- mo te pukapuka. Kati. E koutou e minamina ana ki nga korero mo nga Maori o nga moutere o te Moana Nui a Kiwa; he pukapuka pai tenei hei hokonga mai; hei pupuri hoki i nga maramara korero i mahue iho i o tatou tupuna.

E te iwi, i kororerero ake ai au mo te pukapuka nei i te tuatahi, kei roto etahi korero e hiahia ana au ki te tango mai hei korero ake maku. He maha nga tangata matauranga kua tuhituhi pukapuka o tatou mo nga Parenihia. Ko etahi e mea no Inia tatou e mea ana ko etahi o a tatou inoga e riterite ana ki nga inoga kei nga takiwa i Inia. Ko etahi e ki ana i haere mai tatou i Ihipa i te mea ko ta tatou kupu "ra" e ri'e ana ki ta nga Ihipiana mo to ratou Atua "Ra" e kiiia nei Amona Ra. Nga hua rakau i te taenga mai o nga Pakaha ki Parenihia he kokonati, pereta whurutu (bread fruit) he panana, he paratema (plantain). Nga kai—he taro, he iama (yam) he aro-rutu, he tumeriki, he kumara, he hue. E ai ta nga tohunga titiro mo enei mea mo te tipu me te hua rakau (botanists). Ko enei tipu katoa ko to ratou whenua tupu ko Indo-Malaya haunga te kumara, no Amerika tena, ko te kokonati etahi o enei tohunga e mea ana no Ahia, ko etahi no Amerika. I haria mai te kumara e ai ta te whakaaro

a te pukapuka i te nota o Peru. I kiia ai i haria mai i reira ki te reo o tetahi o nga hapu o reira (Kechua dialect) te kumara he "kumar." Ka hura ake ahau ki ta te Hahi mai o te timatanga o nga Kaumatua o te Hahi o Ihu Karaiti o te Hunga Tapu o nga ra o muri nei ki te kauwhau i te rongo pai ki a tatou. Ko ta ratou kupu nui tenci no te whare koutou o Iharaira,, he uri hoki koutou no Hohepa i hokona ra ki Ihipa a i ahu mai hoki koutou i Amerika. Tirohia te Pukapuka a Moromona, i a Arami 63:5-9. "A he tino whanoke a Hakota, no reira ka haere atu ia ki nga rohe o te whenua momona te tapa o te whenua Whakangaromanga a hanga ana mona he kaupuke nui whakaharahara, a toia atu ana ki te moana hauauru i te taha o te whenua whaiti e tika atu ana ki te whenua whaka-te-nota; na he tokomaha o nga Niwhai i tomo ki roto, a rere atu ana me nga kai maha, me nga wahine ano hoki, ratou ko nga tamariki, a rere atu ana ratou i runga i te ritenga atu ki te nota. A penei ka mutu te toru tekau ma whitu o nga tau; a i te toru tekau ma waru o nga tau na tenci tangata ano i hanga etahi atu kaupuke. Na, ka hoki mai te kaupuke tuatani a he maha atu tangata i tomo ki roto, he nui ano te kai i mauria e ratou a haere atu ana ano ki te whenua whaka-te-nota. Na, kahore he rongo korero mo ratou i muri atu. A ki ta matou whakaaro i horomia ake ratou ki roto ki te rire o te moana. Nawai a, ka rere atu ano tetahi atu kaupuke a kahore matou i mohio ki tana wahi i rere ai."

Kati, e hoa ma, koia nei ko te kaupuke i ngaro nei e whakaarotia ana i u ki nga moutere o Parenihia. Ko tatou tena ko te iwi Maori o te Moana nui a Kiwa. Tera pea etahi o koutou e mea; "Ha, nga korero a o tatou tupuna o ratou waka i whakamaui tonu ki te whitinga mai o te ra." E hoa ma, me mohio tatou ka hia rau tau o tatou tupuna e noho ana i nga moutere o te moana kaore he tuhituhinga, ko a ratou korero o nehe he mea tuku-a-waha iho mai i tena whakatupuranga ki tena whakatuparanga. No reira, kua hanumi noa a ratou korero ki nga korero o to ratou haeranga atu i Hiruharama, ara o Rihai me ona tamariki me Horama me Ihimaera me ona tamariki. Tirohia 1 Niwhai 4:32-37, 1 Niwhai 7:1-5, ahakoa ra ko Ihimaera i mate i Nahoma (1 Niwhai 17:34) i to ratou huarahi mai i Hiruharama ki te takutai. I to ratou renga atu i runga i to ratou kaupuke i u atu ratou ki Valparaiso, Chili ki Amerika ki te Tonga. (South America). Ka huri ake ahau mo te korero i ahu mai tatou i Ihipa mo te kupu "Ra." Tirohia Ihaia 19:18-19. Ko taua wa e poropititia nei e Ihaia no te wa i a Rihai. No reira, he tangata matau a Rihai tera hoki e mohio ana ano ia ki te reo Ihipiana me titiro hoki tatou ki te korero a Niwhai mo ona tuhituhinga i a ratou mahi. i Niwhai 1:2. "Ae ra, ka tuhituhia e au he tuhituhinga i roto i te reo o toku papa koia te matauranga o nga Hurai me te reo o nga Ihipiana." Tirohia ano Mohia 11:4 me Moromona 9:32. Ka kite tatou e mohio ana a Rihai me Niwhai me era atu o ratou ki te reo Ihipiana.

No reira, i riro mai i a ratou tenei kupu "Ra" na roto i ratou tuhi-tuhinga i te reo Ihipiana. Kati mo tena.

Mo nga kai nga hua rakau, tirohia a Niwhai 18:6. 'Na, i te aonga ake o te ra, i muri i ta matou whakawhaititanga i nga mea katoa, he nui te hua rakau, me nga kikokiko no te koraha, he nui rawa te honi, me nga kai i rite tonu ki ta te Ariki i whakahau ai ki a matou, ka haere matou ki roto ki te kaipuke, me a matou utanga katoa, me a matou purapura, me nga mea katoa i mauria mai e matou, e tenei tangata, e tenei tangata, e rite ana ki ona tau, na, ka haere katoa matou me a matou wahine me a matou tamariki ki roto ki te kaipuke.'

No reira, i haere mai ano i nga takiwa o Ahia etahi o nga hua rakau me nga kai e tupu ana ki Amerika, na Rihai me tona ropu i mau atu. I tino tautokona ai taua te Parenihia no Amerika, na ta taua kai na te kumara. Ko te kainga tuturu hoki o te kumaru ko Amerika tae noa hoki ki te ingoa kumara ano, he "kumar" ki tetahi iwi no Peru. No reira, e hoa ma, i te mea i utaina nga ahua kai katoa nga purapura hua rakau me era atu ki runga ki te kaipuke o Hakota i ngaro ra ki te moana, no reira, i riro mai ai i a taua te kumara, i te tawhiti mai, me te matao i Niu Tirenī kaore etahi o nga hua rakau i tupu ki Niu Tirenī. E ai te whakamarama i roto i te pukapuka a te Rangi Hiroa he mea tiki atu te kumara i Amerika e nga Parenihia; ki taku i haere mai ratou i Amerika, i mauria mai hoki te kumara e ratou i reira.

I te mea ko te nuinga o taua o te Maori, ara nga Parenihia no nga Niwhai, tera pea koe e mea ki ta te Pukapuka a Moromona i patua katoatia nga Niwhai, kore rawa he morehu e ai te whakaturanga a Moronai i a Moromona 8:2-3, "Nawai a, i muri i te wha-whai nui weriweri i Kumora, nana, ka rapua haeretia nga Niwhai i mawhiti atu ai ki nga kainga whaka-te-tonga e nga Ramana, a whakamatea katoatia ana; na, i patua ano hoki toku papa e ratou, a ko au anake i mahue ki te tuhituhi i te korero pouri nei mo te whakangaromanga o toku iwi. Nana, kua riro ratou, a maku e whakerite te whakahaunga a toku papa. Ka patua ranei ahau e ratou, kahore ahau e mohio." Ko tenei wa i whakamatea katoatia nei nga Niwhai kei te 400 nga tau i muri mai i te whanautanga o te Karaiti. Ko te wa i rere ai nga kaipuke o Hakota i te moana nui a Kiwa te 56 ki te 55 nga tau i mua atu i a te Karaiti. No reira, kua u ke enei iwi ki nga moutere o te Moana Nui a Kiwa ka whakamatea mai o ratou whanaunga nga Niwhai i Amerika. Ina hoki tetahi tohu nui ki au no Amerika mai nga Parenihia na te kohatu whakamaharatanga i whakaturia e te Hahi ki te Temepara kei Laie, Oahu, takiwa o Hawaiki, Koutou nga Hunga Tapu kua tae ki te Temepara kua kite koutou i tenei whakamaharatanga, ara, ko Rihai e manaaki ana i ona tamariki Hohepa 2 Niwhai 3:3, "Na, e Hohepa, e taku potiki i mauria mai e ahau ki waho i te koraha i a au e mamae ana, ma te Ariki koe e

manaaki a ake ake tonu atu no te mea, e kore ou uri e whakangaromia katoatia." Na konei tatou i toe ai, na te Atua ano i mea o tatou tupuna kia haere mai ki nga moutere kia ora ai ano he morehu a nga Niwhai; he Niwhai hoki a Hohepa. Kati e nga Hunga Tapu, kia ora mai koutou. Kati nei o ta koutou taima e whakapau ake e atu. Kei te tumanako te ngakau kia horo mai te wa e homaingia i e te Ariki kia whakakitea ki te ao te wahi o nga papa i hiritia ra. Hei reira pea tino marama ai tatou ki nga mea e kapo nei tatou inaianei. Otira, kei te Ariki e mohio ana te wa e rite ai kia tukua mai enei mea ki nga tamariki a te tangata. Kei te titiro whakamaui atu hoki ki te wa e ara ake ai te tangata i korero ra a Rihai ki a Hohepa i a ia e manaaki ana i a Hohepa ara, a ka ara ake tetahi tangata kaha i wae-nganui i a ratou, he nui ana mahi pai i te kupu i te mihi hoki he mea i roto i te ringa o te Atua; kei a ia te whakapono nui hei mahi ia nga mea whakamiharo nui, hei mahi hoki i taua mea kaha i te tirohanga a te Atua no ka whakaputaina mai te whakahoki nui ki te wihare o Ihairaira ki nga uri hoki a ona tuakana. Ma konei anake pea e tahi mai ai o tatou whanaunga e pakeke mai nei ki te Hahi o Ihu Karaiti. Heoi nei ra. Na ta koutou mokai.

TE MATENGA O GILBERT ORMSBY

KI te manu tangi pai, ara ki Te Karere; tena koe me to aroha mau tonu.

Mau e panui atu ki nga Hunga Tapu katoa o te mihana o Niu Tireni kua mate a Gilbert William Ormsby a te Peka a te Wairoa o te Takiwa o Hauraki.

Ko te 10th o Hurae i te ono o nga haora i te po ka haere atu ia ki tua o te arai. He tangata kaha ia i roto i te Hahi, ki te kauwhau i te rongo pai o te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri nei ki nga tangata katoa, ki tona iwi hoki.

He rangatira hoki tenei tangata no Ngati-Maniapoto. Ko ona whanau katoa kei roto i te Hahi. Ko ona tau e iwa tekau. No te tau 1884 ka uru ia ki te Hahi, na Elder Wright ia i iriiri. Ko Elder Slater tona hoa. E 55 ona tau ki roto i te Hahi.

I whakahokia ia ki te urupa o ona matua. No te 13th ka nehua ia. Tino nui nga tangata i ta'e mai ki tona nehunga. Na tona tamaiti ano na Oliver C. Ormsby i whakahaere nga Karakia Kauwhau me te whakatapunga o te urupa.

Heoi ano.

Na William Ormsby.

HE KUPU WHAKAMUTUNGA

Na Elder L. Garn Dastrup

E TE Hunga Tapu me nga hoa aroha o waho o te Hahi e korero nei i Te Karere e tuku nei i nga whakaaro o te Hunga Tapu i roto i ona wharangi. Hei mea e tiaho ai te maramatanga, e tupu ai te matauranga ki nga mea Maori me nga mea wairua.

No reira, ka mihi atu ahau ki a koutou, tena koutou, tena koutou, tena koutou.



Elder Dastrup

I te mea kua tata te wa e hoki ai ahau ki toku kainga ki Amerika, ki oku matua me oku hoa aroha i te kainga, ka tumanako toku ngakau kia whai kupu whakamutunga ahau hei waiho iho maku ki a koutou.

Tera tetahi tangata e toru tekau nga tau e kapo ana. Ohorete tonu ka kite ona whatu. I te tauhou o nga mea katoa ki tona titiro ka ahua raruraru ona whakaaro, no te mea e toru teaku nga tau e noho ana ia i roto i te pouiri; kua taunga ke a ia ki te whakarongo. Ina hoki, me matua rongu ia ki te reo o te tangata ka mohio ai ia ko wai tera. I te mea ko ona taringa ona whatu i mua, tino matau, tino rongu hoki ia ki nga mea katoa.

I te wa kua kite nei ona whatu nui atu te ohooho o tona tinana ina whakawhiti atu ia i te huarahi, kua kite hoki ia i nga motuka, me nga taramaka e rere ana me era mea katoa, te ahua nei e kore rawa e whiti atu te tangata i te tere me te nunui o era mea.

No tetahi wa ka uitia atu a ia, "He aha te rereketanga o nga mea o tenei wa i nga mea o mua e toru tekau nga tau?"

Ko tona whakahoki, "Nui atu te rereke o nga mea o naianei i te ahua o nga mea o mua. Te ahua o nga kakahu rereke, te ahua o nga kanohi rereke, kua kore hoki nga pahau, kua ma ke nga kanohi. Ko nga wahine tata tonu kua haere tahanga. Engari te mea miharo ko te ahua o nga kainga. Kua kore nga whare tu koikoi, kua tapapa katoa te hanga o nga whare. Kua kore nga mea arai atu i nga hihi o te ra, engari kua puareare katoa te hanga, kua uru mai hoki nga hihi o te ra ki roto rawa.

Otira te mea tino miharo ko nga rakau, ko nga putiputi, nga kapua, nga maunga me te toonga o te ra. He mea enei i te ngaro i ahau mo nga tau e toru tekau."

No reira, e hoa ma, e mohio ana ranei koutou tera te mano mano tangata e noho ana i roto i te pouritanga i rite nei ki tenei tangata kapo? E kore ranei te koa me te hari e puare ki a ratou

mehemea ka arahitia mai ratou kia kite i te marama; he marama pai ke atu i te mea i kite ai te kapo ra? Ae, kei te mohio koutou nga mea kua kai i nga hua o te rongopai.

Otira, e hoa ma, he mea nui ke atu hoki te mea e whiwhi ai koutou mehemea ma koutou e arahi mai ratou ki te maramatanga o te rongopai. Me tahuri ki nga kupu o te Karaiti ki a Hohepe Mete, raua ko Oriwa Kautere. (Ko nga Akoranga me nga Kawenata 18:10-16), "Kia mahara, e nui ana te utu o nga wairua ki ta te Atua titiro. No te mea, nana, ko te Ariki, ko to korua Kaihoko i whakamamaetia, i mate i roto i te kikokiko; no reira i mamae ia i te mamae o nga tangata katoa, kia ripeneta ai nga tangata katoa kia haere mai ki a Ia. A kua ara ano Ia i te mate, kia kumea mai ai e Ia nga tangata katoa ki a Ia, i runga i te whakaritenga o te ripeneta-tanga. A, ano te nui o tona hari mo te wairua e ripeneta ana. No riera, kua karangatia korua ki te karanga i te ripenetatanga ki tenei iwi. Na, ki te mea ka mahi korua i roto i o korua ra katoa e karanga ana i te ripeneta ki tenei iwi, a ka haria mai te wairua kotahi ki a au, ina pehea te nui o te hari mo korua me ia i roto i te kingitanga o toku Matua? Na, me he mea he nui to korua hari mo te wairua, pehea te nui o to korua hari me he mea ka haria mai e korua nga wairua maha ki a au?"

No reira, e te Hunga Tapu, e te iwi katoa "kia tiaho to koutou maramatanga ki te aroaro o nga tangata, kia kite ai ratou i a koutou hanga pai; kia whakakororia ai to koutou Matua i te Rangi." (Matiu 5:16).

E mohio ana ahau ko te Hahi o Ihu Karaiti o te Hunga Tapu o Nga Ra o Muri Nei te Hahi tika, te Hahi pono a te Atua. A, ko Hohepa Mete te poropiti pono, nana nei i whakahoki mai te rongopai ki runga ki te whenua i nga ra o muri nei.

I ahau e kauwhau ana i taua rongopai; i ahau hoki e whaki ana i toku hinengaro, ka whakahe nga hunga o waho. No te mea kahore ra ou e marama ana ki nga kupu i korerotia e ahau mo te pono o te Hahi Moromona. Otira, ki aua hunga o waho e whakahe nei ki taku whakaaturanga ko taku kupu tenei ki a ratou. Ko te whakaaturanga i homai ki tenei Hahi e hara i te tangata. Engari, na te Ariki i whakakitea mai ki te poropiti; ki a Hohepa Mete. Ko matou, ko nga Hunga Tapu, kei te ngohengohe matou ki nga ture tikanga i whakakitea mai ki te poropiti. E whakaae ana matou ki enei mea katoa i roto i te ngakau iti rawa.

No reira, e pera ana ahau me Poara, "Kahore hoki whakama ki te rongopai o te Karaiti; ko te kaha hoki ia o te Atua hei whakaora mo nga tangata katoa e whakapono ana."

No reira, e hoa ma, ma te Atua koutou e manaaki e whakakaha ki te pupuri tonu ki nga tikanga o Tona rongopai. Kia tau iho Ona manaakitanga nui ki runga ki a koutou mo o koutou tino manaakitanga me o koutou kaha ki te awhina i a matou, nga kaikauwhau o te rongopai pono. Ko taku inoi tenei i runga i te ingoa o to tatou Ariki, ko Ihu Karaiti. Amine.

RIPOATA HUI WHAKAPAPA

Na Rawiri M. Kamau

HE ripoata hui whakapapa i tu ki Korongata Hune 23, 1939 i raro i te Timuakitanga whakapapa o te mihana katoa, Te Tuati Meha, Waipawa, Hawkes Bay.

Nga mema o nga poari whakapapa i tae mai ki tenei Hui Takiwa, Tokomaru, Gisborne-Wiremu Karaka, Timuaki; Phill Aspinall, kaunihera tuatahi; Tipi Kopua, kaunihera tuarua; hekeretari, Harata. Nuhaka, Mahia—Erena Mataira Haerengarangi, Parae Moraro Teweī Tamahau. Heretaunga, Hawke's Bay—Hemi Puriri, Rawiri Maraki Kamau. Te Hauke—Mihi Harris, Timuaki; Waihirere Poto Panere; Pongi Rangi. Hastings—TeAo Wirihana. Te Tuati Meha.

Take tuatahi—Hei whakatikatika ma nga poari katoa o te mihana i nga ingoa kua oti te mahi ki roto i te Temepara. Kua kitea i roto i tenei hui kua nuku atu i te 100 iriiringa o etahi o o tatou tipuna haere tena ropu ka iriiria ano taua tipuna. No reira te mahi ma te komiti, tonoa nga pukapuka a nga mea o tou takiwa i hoki mai i te Temepara. Kei roto i o ratou Temple Record nga ingoa o nga mea kua oti te mahi, hei kona te poari mohio ai ki nga ingoa kaore ano i mahia-nga matua kua hiritia, nga tamariki kua hiritia; nga mea kua marenatia-mo te haere rawa ake nga mea o tou Takiwa ki te Temepara inaianei ka taea e te poari te whakatikitika tara rarangi ingoa.

Take tuarua—Mo te mahi i o tatou whakapapa i kitea i roto i tenei hui he tikanga e taea ai te rapu nga whakapapa o te tangata me penei te rapu kei Ngapuhi tetahi tangata e noho ana, e moe wahine ranei no Heretaunga nei taua tangata kaore ia a nohio ana ki tona whakapapa o Heretaunga nei me haere taua tangata ki te poari whakapapa o tona takiwa, ma taua poari e tuhi mai ki te poari whakapapa o Heretaunga nei, o te Mahia ranei, o Wairarapa ranei, o Waikato ranei, o Taranaki ranei, o te Waipounamu ranei. E te poari kei konei tetahi tangata kua tae mai ki a matou kia rapangia tona whakapapa i a Kahunguna, i a Pororangi ranei. Ko mea tona ingoa-no Korongata, no Te Hauke ranei. Ko Dick Thomas te ingoa; ma taua poari e haere ki te rapa te Whakapapa o taua tangata. Ki te kitea tona whakapapa ma te poari o konei e tuku atu ki te poari no reira taua tangata. Koia nei nga mahi ma nga poari katoa o te mihana.

Take tuatoru—Kua kitea i roto i tenei hui te nuinga o nga Temple Record. He mea hoatu noa iho nga ra me te tau i whanau ai nga tamariki me nga Hunga Tapu i uru ki te Hahi o te tau 1884 he mea whakaaro noa; no reira e tika ai ma te poari o to takiwa rawa e tiro tiro to rarangi ingoa kia taka rawa nga ra iriiria ai, i mate ai, i, whanau ai, i marena ai. whenei na te ture whenua i rehitia te ra i whanau ai, me tiki i reira, i marena me tiki ano i reira, me titiro nga ra i roto i te pukapuka o te peka o te takiwa ranei. Kei kona nga

ra tika hei tuinga i nga ra o to rangi ko nga ingoa mai o te po e kore tena e taea te whakatika, engari ki te tika to mahi i ou ake tipuna matua tae mai ki a koe ka tika hoki to ara mai i te po ko koe to ratou unga mai. Ko koe te tauranga o te waka.

Take tuawha—Te whakaaro o te Timuakitanga whakapapa o te mihana ina oti te whakatutu nga poari whakapapa mo te mihana katoa kia whakatika tikatia o tatou whakapapa e te Hunga Tapu katoa kia mohiotia tetahi ra i tika e karangatia ai enei ropu ki te wahi kotahi kua akiaki te wairua o Iraia e whakatahuri nei i nga kanohi o nga tamariki ki nga matua me nga matua ki nga tamariki. No reira whenei kua oti etahi rarangi mo te Temepara tukua mai kei te akiaki mai te Temepara i roto mai o te reta a Watapu kia tere kia tere e hoa ma e nga poari o ia takiwa, o ia takiwa. Aro nui ki tenei mahi. E kore te hunga mate e ara ki te kore e mahi mo ratou. Kua oti ke nga Temepara te whakatu e te Atua mo tenei mahi.

Take tuarima—Te ripoata a tenei hui whakapapa koia tenei ko tetahi hui whakamiharo wairua i tu ki te mihana o Niu Tireni i te 23 o nga ra o Hune, 1939. Ka tuhera te hui i te 6:30 P.M. o te 23 o nga ra. I te 24 o nga ra i te 3 P.M. ki te 7 A.M. Monday. Kaore i moe; hoki noa atu nga mema o ia takiwa, o ia taikwa i roto i te hari i te koa. Kaore he hia moe nga mea i mahue iho.

Ko nga whakapapa o roto o te Rui o Ngatiporou me te Rui o Wairarapa, o Heretaunga nei, tae atu ki te Wairoa, Mahia, i whakaheretia tuhonohono enei. Ko te kai tautoko o enei whakapapa i mohiotia ai ko Tepuke-Kihikurangi. Ko tenei nupepa i taangia ki Greytown 1886. Tamahau Mahupuku Hikawera, Mahupuku, Tunuiarangi, Miniwa Whatahoro, Piripi Te Maari, i roto i tenei pepa te kape o nga whakapapa i mauria mai e Te Naere, te mema o te komiti whakapapa o Wairarapa.

PANUI HUI PARIHA

HE panuitanga tenei ka tu te Hui Pariha o te Takiwa o Hauraki ki Huria, Tauranga, a te 23 me te 24 o nga ra o Hepetema, 1939. Na, he powhiri atu tenei ki nga hapu ki nga huihuinga tangata kia tae a tinana mai koutou ki tenei Hui. Ki konci ata whakarongo ai ki nga take katoa e puta i roto i tenei Hui. Haere Mai! Haere Mai! Haere Mai!

Toke Watene,
Tumuaki Takiwa
Roy Mathews,
Tumuaki Peka

ANOTHER MONUMENT TO PROGRESS

By Elder Robert L. Cardwell.

IN the year 1931 after the devastating earthquake had visited the Hawkes Bay area and left in its path the ruins of the Maori Agriculture College, President Rufus K. Hardy suggested that the undamaged materials from that structure be preserved to be used in the construction of an amusement hall. This idea, though commendable, was delayed until 1935 when it was agreed that the materials should be used for a Chapel. The site selected for the Chapel was a plot of ground near the cemetery in the Korongata Pa.



Elder Cardwell

After due consideration in a meeting of the members of the Korongata Branch, it was agreed that all male members should contribute one pound (£1/0/0) and the sisters' donation would be ten shillings (10/-) each toward the commencement of building. On October 19, 1935 Sister Hinu Oriwia Erueti, a faithful mother and Relief Society worker, made the first donation. Sister Kura Pearce followed suit, and a few days later several others gladly gave their donations. As the Chinese proverb says, "The starting place of a thousand mile journey is the first step."

President M. Charles Woods, who presided over the Mission at that time, with the assistance and approval of the Saints drew the plans and estimated the cost of the building. He returned to his home in America shortly after, and was replaced by President Matthew Cowley under whose direction the work was sanctioned and continued. Mr. Joseph J. Powick, a Hawkes Bay contractor, was employed to supervise the building of the Chapel.

On June 2, 1938 the first shovel of soil was removed by Brother Hamiora Kamau, president of the branch, and thereafter the work progressed rapidly. The trenches for the foundation were dug, and a few days later a number of voluntary labourers appeared. Among them were Elders W. E. Smith, C. D. Kirkland, J. R. Blackmore, W. J. Anderson, L. G. Dastrup, and E. B. Bigler. Many of the young Maori boys ranging in age from 11 to 15 years also rendered their assistance. Later, four native carpenters were employed by the New Zealand Government to help supervise construction. The Relief Society sisters, although they could not help in the actual manual labour, were constantly on hand to render any service possible to make the work of the brethren easier. Everyone contributed long hours of labour to keep the work moving.

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A MIRACULOUS ANSWER TO PRAYER

By Elder N. J. Anderson

Editor's Note.—Elder Anderson and his wife, who are labouring in the Hawaiian Mission, are the parents of Elder Willard J. Anderson who is at present in the Poverty Bay district of the New Zealand Mission.

The following incident took place at a funeral held at Hanapepe, Hawaii, March 1, 1939.

SISTER Melapa Makaanue, age sixty, had died leaving five married children. All were members of the L.D.S. Church, but some of them had become inactive in the Church of late years, and had become interested in a Protestant faith of the Calvin order. Their minister was Rev. Waiau. The mother, however, was faithful to the L.D.S. Church as long as she lived.

I was asked by the oldest son, William, to take charge of his mother's funeral in spite of protests from some others of the family who had left the Church. I gladly accepted the duty and all necessary arrangements were made to hold it at the L.D.S. Chapel.

About half an hour before the appointed time of the service I called at the home to see that all was in readiness. As I drew near the home I noticed a large crowd gathered under a bowery in front of the home seated all ready for a service. There was a Minister standing in front of them all ready to speak. I stepped up to him and touched him on the shoulder and explained to him that I would prefer that our service be held inasmuch as two services would not exhibit much co-operation. I told him if he wished to speak at our chapel, he was welcome to do so. This he gladly accepted, so I advised all there to go to the chapel as soon as possible and get seated, so all moved on quickly.

As soon as the body of the deceased arrived at the chapel, we commenced the service. I announced the entire programme at the beginning of the service, and after the preliminary songs and opening prayer Rev. Waiau was the first speaker. All the time I had a prayer in my heart that he would say nothing to detract from the real object of the meeting. He arose and held a book of notes in his hand evidently to be a guide to him in his talk, but suddenly he closed it and said:

"Right behind me sit two men holding the Melchizidek Priesthood who laid their hands upon my head a few years ago, and I am a living testimony of the power of that administration to-day. The Priesthood saved my life, and I bear that testimony to you to-day."

Then he picked up a large Hawaiian Book of Mormon and held it high above his head and continued, "In this book is the fullness of the Gospel of the Lord Jesus Christ." Then as he laid it down

he said, "I declare to you that the Church of Jesus Christ of Latter Day Saints is the only church upon the earth to-day that holds divine authority to act in the name of God in the ordinances of the Gospel. All other churches are without authority, and are but churches of man. The church I preach in is a church of man. I preach for a living, and I hope while I preach for a living I am also doing some good. The sister now lying before us has been through the L.D.S. Temple at Laie and has received some of the higher blessings of the Gospel, and I hope that her children now living may live so they will be worthy to meet her when they pass to the other side." He then closed and sat down.

I consider this an answer to prayer, for I am sure he spoke better than he knew. I believe God is able to guide His own purposes. This was a great testimony to his own congregation who was there. They realised that they were members of only a church of man, that their preacher was preaching for his living, and that their church has no saving principles in it.

I appreciate being a member of a church with power and authority to preach and baptize by divine authority with a plan large enough to save the entire human race if they will but listen and obey.

Another Monument to Progress

Continued from page 312

On the 14th day of October, 1938 the Maori brethren fitted the pulpit to the stand on the interior of the Chapel to complete the heavy work of the beautiful and sturdy structure. A few days later Mr. Hugh McGuire finished the plastering of the verandah, and Brother Whitiara Tipoki with the help of the branch Deacons applied the finishing touches with a coat of paint on the roof.

To-day the Chapel stands completed and in service as a monument to the efforts of a group of stout-hearted people to gain a sanctuary for worship which is worthy of their standard.

BOOK OF MORMON SALES

A record of Book of Mormon sales in the various districts during the month of July is listed as follows:

DISTRICT	SALES	DISTRICT	SALES
Poverty Bay	15	Auckland	1
Dunedin	6	Ngapuhi	1
Hawkes Bay	6	Christchurch	1
Taranaki	5	Wellington	1
Hauraki	3		
Wairarapa	3	Total	42

MY VISIT TO SALT LAKE CITY

BY RAY M. JOHNSTON, PH. D.

(*Of Jackson, Ohio.*)

AS I stood by the Sea Gull Monument hearing the guide tell how the dreams of the early Mormon pioneers had come true, it suddenly occurred to me that some of my own dreams had come to realization in this visit to Salt Lake City and Temple Square. This impression grew as I saw more of the splendid and inclusive work being done by the L. D. S. Church—an impression that many of the things which forward-looking individuals within other churches are talking about and wishing for are actually part of the ongoing programme of the Latter-day Saints. It seems appropriate, therefore, that I, a non-Mormon, should express my deep appreciation of the things I saw in Salt Lake City.

Beginning in lighter vein, let me record my favorable impression of the fact that there was no charge for admission to Temple Square, no tips permitted for guide service, and no offering received in the Tabernacle. This was, of course, a bit confusing! One grows so accustomed to little tributes levied again tourists and to church services where money is central that one is not prepared for such complete absence of commercialization. Particularly that splendid organ music worked me up into a generous frame of mind; and I shall have to return some day and find a way of making the offering I was prepared to give! Meanwhile, record my gratitude for something that was without money and without price.

The thing that stands up in my memory, however, like the Wasatch Mountains rise above the city, is the intimate tie-up between religion and the daily life of the people, the concern of the L. D. S. Church for the problems faced to-day. This is the thing, above others, which some of us talk about but you achieve.

Once in a while, among non-Mormons, a minister who is more concerned with serving people than with the possible security of his job will launch into a social and recreational programme for the young people of his parish. To accomplish this he may co-operate with private or public agencies, or, if he is very daring, he may erect and equip some kind of recreation hall or leisure-time centre, generally it is far enough removed from the church building to avoid too much criticism from those who think that religion has nothing to do with such things. But in Salt Lake I was told—and saw for myself—that each ward has its recreation hall alongside its chapel. My admiration increased when I learned that this arrangement is no accident nor is it a mere expedient to catch the less spiritual, but rests rather upon the basic doctrine of eternal progression.

I was deeply thrilled—there is no other way to say it—to learn how inclusive is this seven-day-a-week leisure-time programme which you carry out: study groups in current events, philosophy, theology, vocational training, etiquette, preparation for home making, first aid; the rich and varied provision for dancing, drama, public speaking, music, story-telling; the training in hand crafts, singing, group dancing and group play provided for the smaller children; the great basketball tournament which was in its final stages during my visit; particularly the splendid co-operation with such non-church agencies as the Boy Scouts and your more recent development of Rural Life Sunday.

This in itself is marvelous; but to have these opportunities provided by the Church pleases me still more. To have them offered on any basis—by public or private agencies, for example, as they are in some communities—is a great boon to youth; but to have them offered by the Church as a vital part of its programme must surely enhance their value and at the same time raise religion in the estimation of the young people. How fortunate are those young people who have the opportunity for personal expansion through skills and appreciations; how doubly fortunate are those who can grow up knowing that these opportunities for abundant living came directly as the gift of their Church and in the name of their religion.

This tie-up of religion and life is even more apparent in the work of the Relief Society. Some of us see, and have been trying to say, that the church which follows Jesus who went about doing good and meeting human need wherever he found it, can do no other than take the most active interest in helping people to-day. All lines drawn between religious problems and economic problems seem false—there are only human problems. We are most divine when we try to solve those human problems, as we approach God most truly when we approach man most helpfully.

In Salt Lake City I saw this as the stated policy and daily practice of the Church. Your Relief Society with its active social welfare programme; the study classes in personal and public health, mental hygiene, unemployment and housing, coupled with the programme of activities in connection with each of these subjects; your system of visitation whereby you keep in monthly touch with every member of every ward, discovering needs and taking immediate steps to meet those needs; your services in behalf of underprivileged and undernourished children; your set-up, strengthened in recent years, to provide the necessities of food, shelter, fuel, and medical care for needy families; and the new provision of storehouses and the exchange of surplus commodities between your people in different localities and states—all these things seem to me the most natural outgrowth of Christianity and the most sincere tribute possible to Him who took upon Himself so fully all our infirmities. Record

my appreciation particularly of your active co-operation with non-church agencies which also work for these same goals—your co-operation, that is, with the State Health Department, the various county health programmes, the Children's Bureau of the U.S. Department of Labour, and various other welfare agencies, public and private.

The enthusiasm of your laymen is delightful. It is easy to understand, however, that men would be enthusiastic for a religion which so actively concerns itself with their daily problems and offers so much help toward the solution of those problems. It is easy also to understand their enthusiasm for a programme which provides so many pieces of useful work for them to do in the name of their Church.

At the Bureau of Information I talked with one man who very courteously answered my questions regarding certain points of history, and who, when he could not immediately give the information, took the trouble to look it up for me. He was well informed on questions of pioneer history and confessed that his hobby is collecting historical documents. About the time I was ready to ask him at what college he teaches, he came out with the information that he is a real estate salesman. And then I had a picture of the way the life of an individual may be enriched quite beyond ordinary imagination when he sets himself, inspired by a religious ideal, to a programme of continuous self-enrichment.

Standing near was an older man. "I have been working here in the Bureau of Information for about thirty years," he said. "My business is coal; but I come here Sundays and give my time to the Church. Some people think I must be either crazy or else very unselfish. What they don't know is that I've been repaid a thousand fold for all the time I've spent here. Why," he continued, and his eyes twinkled, "I've met and talked with people from all over the world right here in this room. They have helped me far more than I have helped them, and I have from them a kind of education that I could never have had in any other way."

Here, it seemed to me, was another demonstration of your insistence that faith without works is dead. For just as the whole social service programme provides an outlet for an active type of Christianity as contrasted with the merely passive, so these voluntary jobs being performed by laymen offer a chance for the expression of their faith.

Another thing to which I responded with a deep feeling of kinship is your belief in a contemporary and a continuous revelation. Here was something I have long believed privately and which I have tried publicly to express, though never without being sharply criticised for it. Always, of course, individual friends would say that I had given expression to things vaguely wished for in their own minds; but here in Salt Lake I found this a basic doctrine

of the Church, openly stated and constantly used as an article of tremendous inspiration.

In the Tabernacle address which I heard, for instance, the speaker again and again quoted from both the Gospels and the writings of Joseph Smith; and he used many variations of a formula to express that idea: "According to the ancient word of Jesus, recorded for us in the Gospels . . . according to a more recent statement of Jesus, given through His Prophet Joseph Smith" or "Jesus said long ago through the New Testament . . . and more recently Jesus has declared through Joseph Smith."

"Good," I thought. "That brings us more up to date—makes Jesus seem more like a contemporary, still in touch with us and still speaking to us through great souls." And then, on top of that I read in the Ninth Article of Faith that God did not stop revealing Himself a hundred years ago even, but that "He will yet reveal many great and important things pertaining to the Kingdom of God."

I had just returned from the Golden Gate Exposition when I visited Salt Lake and could not help thinking of the contrast between your vital concern for all phases of life and the kind of religion which was represented in the hall of Religion at the Fair. For the religion at the Fair, housed at the side of things in its little sequestered shrine, was concerned with old books and old manuscripts and old pictures of ancient folk ways in a distant land. All the real problems people face—adequate housing, constructive use of leisure, education for character, international good will—were dealt with in separate exhibits elsewhere at the Fair, but certainly not in the Hall of Religion.

One who is not content with an escapist religion which runs away from life's problems and mumbles pious words to take men's minds from their difficulties must certainly admire the Salt Lake brand. Again, to be perfectly honest and fair, I must state that many isolated individuals and a few lonely groups among the Protestant churches of to-day have a vital concern for all of life; but the little shrine at the side of things out at the Fair is an accurate symbolic representation of too much current Christianity. It is against such a background that I record my approval of the kind of religion which I saw in action out in Utah.

SPRING BALL

SOMETHING unique under the name of a "Spring Ball" will be staged in the Okaihau Commerce Hall, Friday September 15, 1939. This ball will be held in place of the Waihou Gold and Green Ball which is not to be held this year. A cordial invitation is extended to young and old.

Peter T. Nehua,
Tap Heperi.

"FROM THE LIPS OF OUR LEADERS"

LIVE within your means. Get out of debt. Lay by for a rainy day which has always come and will come again. Practice and increase your habits of thrift, industry, economy, frugality. Remember that the parable of the ten virgins, the five that were wise and the five that were foolish, can be just as applicable to matters of the temporal world as those of the spiritual."
—*President J. Reuben Clark, Jr.*

"Plain food for the stomach, vigorous exercise for the muscles, pure air for the lungs, sound sleep for the nerves, good cheer for the liver, great thoughts for the head, holy aspirations for the heart, kind deeds for neighbours, and pure love for God—these things make life worth living and heaven sure of winning."—*Nephi Jensen.*

"I am convinced without doubt, that a revelation in the book of Doctrine and Covenants, known as the Word of Wisdom, given by the Lord, the Creator of heaven and earth, to the Prophet Joseph Smith over one hundred years ago, would solve the economic problems not only of our country, but of every other country, if it were obeyed by the people of the world."—*President Heber J. Grant.*

"I know by the testimony of thousands and have proven it in my own experience, that there is no life lived on this earth that is so happy, so full of joy and satisfaction, so abundant in health and life, with greater spirituality and greater intelligence, than that enjoyed among the Latter-day Saints who live up to these Gospel standards."—*Melvin J. Ballard.*

"Whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches—yea, they are they whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility, he will not open unto them. But the things of the wise and the prudent shall be hid from them forever—yea, that happiness which is prepared for the saints.—2 *Nephi 9:12, 13.*

"Get into the habit of being happy. You can say to yourself when you are awakened in the morning, 'Everything is all right,' and keep on saying it. You will be surprised to find how nearly all right the mere saying of it at the beginning of the day will really make everything after all."—*Reed Smoot.*

Editorial

SEPTEMBER 23, 1823

"God Himself, through His agents and messengers, is continually striving and working and planning, so as to bring this creation of His through its preparatory labour and pain, and lead it on to an existence higher and better than anything we have ever known."
—Sir Oliver Lodge.

IN the quiet hours of the night of September 23, 1823, there came to a humble rural home in the State of New York, a messenger from God. He entered without disturbing the household and went directly to the room occupied by but one of its members. The host was the youth, Joseph Smith, Jr.—the guest, Moroni, an American who lived in this same neighbourhood in the fifth century

Contrary to the customary etiquette of the home the guest, on this occasion, entertained the host. The youth remained in his bed, to which he had previously retired, and Moroni stood beside him. Joseph beheld in this visitor a glorious personage dressed in a "loose robe of most exquisite whiteness," a whiteness beyond anything he had ever seen.

The visitor did all the talking and the language he used was the language of his host. His message was in the nature of a prologue to the restoration of the Fulness of the Gospel and the keys of the Holy Priesthood. A Book which Moroni himself had deposited in the earth 1400 years before was to be given into the hands of Joseph. This book not only contained an account of the ancient inhabitants of the American continent but also the everlasting Gospel as preached by Christ when He visited His "other sheep" in this western hemisphere. Prophecies of former dispensations were about to be fulfilled. He also prophesied that this same Joseph Smith to whom he spoke would be known for good and evil throughout the world for the part he would play in this divine drama.

This supernatural experience of this youth in his 19th year was not a seance with a clairvoyant. It was not attended by automatic writing nor table tapping. It was not mind communicating with mind in an occult sense. The medium which he used was not the kind which necessitated going into a trance. His medium was prayer. By this medium he got through to God and God sent His messenger. It was man communicating with man—the immortal with the mortal. The date was September 23rd, in the year of our Lord, 1823.
—Matthew Cowley.

"TO LIVE OR NOT TO LIVE"

"It is not a matter of not knowing how to live, but rather a matter of practical usage of the knowledge we have."

How many of us have heard this oft repeated expression from our people and from the peoples of the world? Who of us is not guilty of substituting worldly action for that which we know beyond a shadow of a doubt is for our betterment?

The old proverb which states, "What you are rings so loudly in my ears that I cannot hear what you say" bears, sadly enough, more truth than fiction.

Every man on earth who has ever in his lifetime been exposed to the theories and teachings of Christendom has at his command a recipe for a perfect existence. His only task is to fit his own personality to conform with his knowledge of truth. Some, naturally, find it more difficult than others, and in the process of striking difficulties they are deflected from their intended courses often never to return because of seemingly more attractive by-paths thrown in front of them by the adversary.

The Church of Jesus Christ of Latter-day Saints teaches that man will take with him into his next existence the knowledge he has gained while on earth. Surely, however, this does not include knowledge that is static and rusted from lack of practical application. Most certainly it could not include knowledge that has been hidden away in the cavity of some man's brain cell never to see the light of day and never to be given the opportunity to show its power to improve its possessor's existence. Who among us would be foolish enough to tie his right arm above his head in such a manner that in time it would become useless? Similarly, how many among us are going to allow, knowingly, our knowledge to become a mere dredge on the fountain of happiness of our lives? "Seek the truth, and the truth shall make you free." If truth accomplishes anything other than to make our lives happier through increased freedom, then we can be sure that that truth has not been subjected to the proper kind of test, and it behoves us to give truth and knowledge, coupled with initiative and dynamic effort, an opportunity to prove itself capable of imparting to us increased happiness. —Warren S. Ottley.

NEWS FROM THE FIELD



AUCKLAND.—The highlight of Auckland activities during the month of August was the championship basketball game contested by the Auckland and Wellington teams in the Town Hall August 5. The representative Auckland team included four Elders: Don. L. Cotterell, Milton A. Baumgartner, A. Harper Wallace, and Robert L. Simpson. The Wellington team was captained by Elder John M. Bodell. The game was exciting in its entirety with superb playing on both sides which was evidenced by the final score of 30-29 in favour of the Wellington delegation.

Several parties were given during the month in honour of Elder Don. L. Cotterell who has been transferred to Wellington. Elder Cotterell has spent the past 20 months in Auckland, 16 months of which were spent as editor of "Te Karere," and the remaining four months as Auckland District President. He will supervise the exhibition booth of the Church in the Wellington Centennial.

At a gala "Primary Queen Carnival" held in the German Club room, Auckland James and Dorothy Cameron were crowned king and queen respectively, by Elder James V. Haslam. The carnival was under the direction of the combined Auckland Tamaki, and Mangere Primaries. Sister Margaret Davis, Sister Pitman, and Sister Waima Davies were in charge of the carnival. Sister Marie Jensen was in charge of the programme and the activities. Prizes were given for the best costume, funniest costume, most original costume and many others. The carnival was well attended and everyone engaged in the activities.

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POVERTY BAY.—Elders Williard J. Anderson and Rex E. Hymas have moved their headquarters to Tokomaru Bay. Elders Glen L. Rudd and Wilford W. Goodwill will remain in Gisborne to continue work among the pakehas.

Brother Rangī Smiler has been set apart by Elder C. Theo Fawson as a local missionary and will accompany Brother Tihema Taurima on a three months' mission in the Poverty Bay District.

Two new mutuals have been organised in the District: one at Te Arai and the other at Gisborne. Both are functioning well, and the heads of the organisations are optimistic over plans for great future accomplishments.



Of unusual interest at the Hui Pariha held at Kaikou, July 15 and 16, was the presence of all the High Priests in the mission, six in number. They are from left to right: Percy S. C. Going, Matthew Cowley Henare Pere Wihongi, Tuati Meha, Eriata Nopera, and Hohepa Heperi.

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DUNEDIN.—The Dunedin M.I.A. under the direction of E. Ross, president and B. Dalziel, secretary, sponsored one of the most successful socials this part of the mission has witnessed, August 10, 1939. The programme was arranged by Sister Eileen Ross and Mr. Westlake acted as Master of Ceremonies. Entertainment was supplied by Elder H. Aldous Lambert and Brother Don Ross who each rendered vocal solos. Elder T. Pearce Wheelwright, who has recently been transferred here from Hawke's Bay, gave a piano solo. A group of Gleaner Girls under the direction of Sister Westlake favoured the assemblage with several vocal numbers. The remainder of the evening was spent in dancing and playing games. The American "Virginia Reel" was introduced as a novelty dance and proved to be very popular.

Elders H. Aldous Lambert and John B. Grant report that regular meetings are being held in spite of the unsettled weather and a baptismal service was scheduled for August 13.

* * * * *

MAHIA.—Joe Mataira and Ke ta Kuru were married July 15 in Nuhaka. Following the wedding luncheon was served to some 400 guests representing Hauraki, Poverty Bay and Hawke's Bay Districts.

July 18 the Nuhaka Ladies' Basketball team played a representative Gisborne team at Gisborne. Two games were played each team winning one. On July 31 the Gisborne team returned the visit, and the Nuhaka team was fortunate enough to win both of the games played. Elder J. R. Blackmore is coach to the Nuhaka team.

Plans for the Nuhaka Gold and Green Ball are well under way with its scheduled date of September 1. Queen candidates are Lena Brown, Rongo Walker, Ella Hawea, and Bernice McKenzie. A special feature will be the Queen Coronation in a setting of 'A Night in Honolulu' in which President Matthew Cowley is expected to do the crowning.

NEWS FROM THE FIELD

NGAPUHI—The following reorganisations have been effected recently in the Bay of Islands District: Young Men's Mutual—Elder G. C. Frederickson president; Te Ata Witohira, 1st counselor; Tapua Heperi, 2nd counselor. Young Ladies' Mutual—Keita Ngakuru, president; Rebecca Eruera, 1st counselor; Bella McKenzie, 2nd counselor. Primary—Kura Ngakuru, president; Phyllis Watene, 1st counselor; Keita Ngakuru, 2nd counselor. The presidents will act as secretaries in all of these organisations.

The Ngapuhi Districts report successful steps taken recently in organising the District and Branch genealogy work.

A lovely combination birthday and farewell party was tendered Elder Robert L. Simpson during the month at the home of Sister Hohepa Heperi.

* * * *

HAWKES BAY—July 21, 1939, a Parish Ball was held in Korongata, Hastings, for the purpose of raising funds to pay the remainder of the debt on the Korongata chapel. Competing queens with their many friends were in attendance from Nuhaka, Tahoraiti, Te Hauke, and Hastings. Miss Mary Tabau of Hastings, was selected as Queen, and was crowned in a beautiful Hawaiian setting by Elder Robert L. Cardwell.

The theme of the Hui Pariha held in Korongata on July 22 and 23 was that of the Mormon pioneers. Tribute and respect was paid to those struggling, God-fearing people who in the face of persecution travelled to a lonely outpost of the Western frontier to establish a new empire. The 24th of July marked the 92nd anniversary of the entrance into the Salt Lake Valley.

* * * *

TARANAKI—The four Taranaki Elders were invited to speak before the Wanganui Technical Hostel during the month of August. The talks were informative on different subjects pertaining to America as follows: "Comparison of American School Systems" by Elder Lloyd J. Allen; "The American Indian" by Elder Delbert W. Curtis; "Scenic Wonders" by Elder A. Jarvis Keddington; "Industries of America" by Elder Robert L. Beesley. They also rendered several musical numbers.

A home Sunday School has been opened at Utuawai with James Hemi in charge.

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WAIKATO—During the month of July, Elders D. M. Evans and Ted R. Kündred attended the Hui Pariha held in Taranaki. On their trip they covered the entire south end of the Waikato District visiting with Saints and friends. They report a very fine trip.

Elder Cleve R. Jones and Barry T. Wride spent the greater part of the month of August working with the various committees in preparation for the Gold and Green Ball which was scheduled for August 31 in Huntly Town Hall.

On the 29th of July a district Priesthood and Relief Society meeting was held at

Puketapu. The business of the meeting was largely the reporting of the success of the recently inaugurated week-end missionary system. Tetana Te Hira was set apart as president of the Hamilton Branch and Davey Ormsby was set apart as assistant. James Heperi, George Stockman, and Arawaka Te Hira were set apart as the presidency of the Mahoenui Sunday School. George Stockman was set apart as president of the Aria Branch.

President Matthew Cowley attended the meeting and gave many favourable suggestions for the furtherance of the work.

* * * *

WAIARAPA—During the past three months Elder Don M. Handy and Elder Lawrence W. Lynn have made their headquarters in the city of Masterton where they have done considerable work among the European people. During this period they report the accomplishment of the following: 619 gospel conversations with members and investigators of the Church, visiting of 92 Saints' homes and 36 investigators' homes, attendance at 27 regularly conducted meetings of the Church, 10 cottage meetings held, assistance rendered at 22 recreational meetings. During these activities they have travelled 1220 miles and 1000 miles of which have been by bicycle. These contacts have made numerous friends for the Elders and for the Church all of which is encouraging for the progress of the work of the Lord.

* * * *

WAIRAU—Brother Roma Elkington, youngest son of Brother and Sister John Elkington of D'Urville Island, will leave in December for America in company with Elder D. V. Taylor. He plans to spend six months in Zion most of which will be spent on a cattle ranch belonging to Elder Taylor's father. He hopes, also, to renew many friendships with the Elders with whom he has been associated here.

The Hui Parihas at D'Urville Island have been an outstanding feature of the Christmas season for the past several years. This year, however, the Hui has been changed and will be held at Pietou. Pietou is easily accessible by either water or land. The scenic beauties, lanch accommodations, abundance of sea food, and nearness to city conveniences makes it ideally suited for a gathering of this nature. The Saints of that vicinity are already making extensive preparations, so that they will be able to furnish ample entertainment for all.

* * * *

WELLINGTON—As a climax to a year of achievement in the Wellington and Porirua M.L.A.'s the second annual Gold and Green Ball was held on August 3 in the Assembly Hall, Wellington. Perhaps the most outstanding event of the evening was the gala Hawaiian queen crowning in a tropical setting of Ponga trees and greenery. Miss Ita WiNeera with her two attendants, Miss Dorothy Scott and Miss Ray Stinson, was crowned queen of the ball by Elder L. Garn Dastrup, Mission M.L.A. president. Miss WiNeera was surrounded by a host of M.L.A. members dressed in typical

NEWS FROM THE FIELD

Hawaiian costumes. As special numbers during the crowning ceremony, girls from the Wyn Chown Studios presented a Hawaiian hula dance, and a special hula was performed by a very talented Samoan girl, Miss Jean Croudin. The Porirua girls trio also rendered several selections.

During the evening, Stan WiNeera, president of the Porirua M.I.A., gave an exhibition tap dance. Miss Esther Katene, a talented singer of Wellington, gave a number of selections, accompanied by Parks Melody Makers Orchestra.

Sister Islay McIntyre and Sister Harfoot acted as hostesses of the evening. The assemblage was favoured with the presence of Lady Pomare, president of the Maori Welfare Society, as the guest of honour.

A delicious supper was served by Sister Una Thompson and her co-workers. Committee members of the ball under the chairmanship of Elder Robert E. Crandall, included the officers of the Porirua and Wellington Mutuals and the Elders.

As the basketball season draws to a close in Wellington, the Mormon A team stands out as the first three teams in the tournament, and with Elder John M. Bodell as captain, they have high hopes of taking the cup again this year.

Commencing August 6, the Saints began moving their services in the Nimmos Hall. With the new hall with more room and better facilities, the Elders expect to have a host of investigators and friends attending services.

Elder George R. Biesinger has drawn up the plans for the Church booth to be installed at the Centennial Exhibition, and preparations are under way to begin the construction of the booth. When completed, it will furnish an excellent means of contacting the public and presenting our Gospel to them.

* * * *

OVERSEAS.—Announcement is made of the marriage of Sister Anne Rohner and Alex Burnett June 19, 1939, in the Salt Lake Temple. Both are former residents of New Zealand. Sister Rohner sailed for Zion October 17, 1938. Elder Burnett first went to Zion in 1929, but returned to fulfil a mission in 1936-1937. They are making their home in Inglewood, California.

* * * *

TRANSFERS

The following transfers of Elders were effected during the month of July:

Elder Gerald P. Langton from Hauraki to Bay of Islands.

Elder Delbert W. Curtis from Taranaki to Wairau.

Elder Glen Rudd from Christchurch to Gisborne.

Elder Leslie D. Allen from Hastings to Waunganui.

Elder A. Bonner Fitzgerald from Waitapu to Hauraki.

Elder C. Theo Fawson from Poverty Bay to Hauraki.

Elder Don L. Cotterell from Auckland to Wellington.

Elder Robert E. Crandall from Wellington to Auckland.

Elder T. Pearse Wheelwright from Hawkes Bay to Dunedin.

* * * *

ARRIVAL AND DEPARTURES

Elder Clyde Raymond Jones of Salt Lake City, Utah, arrived in Auckland via the S.S. Monterey, August 4, 1939.

Elder Jones was formerly employed as a gunsmith by one of the large sporting goods firms of that city. He has been assigned to labour in the Hawkes Bay District.

Elder I. Gern Dastrup is scheduled to embark for his return voyage to America from Auckland September 18, 1939, after completing two



Elder Jones

and one half years missionary labour in New Zealand. He has laboured in the Manawatu, Wairarapa, and Hawkes Bay Districts besides travelling over the greater part of the Mission in the capacity of M.I.A. President. He has been prominent in Mutual activities during the greater part of his sojourn here. (See June issue "Te Karere").

Since the 1939 Hui Tau Elder Dastrup has been a "missionary at large" and has travelled from place to place meeting with his colleagues and making plans for the Gold and Green Ball season. Much credit is due him for his outstanding accomplishments in furthering the progress of this important work. His many friends, both Maori and Pakeha, wish him bon voyage and success in his future work at home.

We regret to announce that due to ill health, Elder Vernon Milton Belliston found it necessary to leave for his home in America, July 24, 1939. Elder Belliston arrived in May of this year and was assigned to the Hauraki District. There, in company with Elder Gerald P. Langton, he covered the district by bicycle and made many fine friends. However, due to climatic conditions which did not agree with his health he returned to Auckland and subsequently sailed via the S.S. Mariposa. His home is in Nephi, Utah.

STATISTICS

BIRTHS—To Brother and Sister Eru Ormsby a son was born July 27, at Wairoa, Tauranga.

To Wahihi Tangihaere and Hikirangi Hemara a daughter was born June 19, at Te Kuiti.

To Meo Brown and Tehuihui Brown a son was born July 5, at O Pahi.

To Rangī Pere Wharemate and Heeni Papa, a son was born June 20, at Kawakawa.

To Brother and Sister Turi Elkington a daughter was born at Madsen, French Pass.

To Brother and Sister Tom MacDonald, a son was born March 7, at Blenhe m.

To George Patten and Paul ne Bernesconi Patten, a son was born June 12, at Auckland.

To James Hemi and Louise Elkington a son was born July 8, at Palmerston North.

To Herewini Gates and Maira Maīhi a son was born July 7, at Wairoa, Tauranga.

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BAPTISMS—Helena Maria Johnstone Roberts, 23, of Auckland was baptised by Elder Milton A. Baumgartner.

Rawinia Ngerengere, 11, of Hororea was

baptised by Elder Williard J. Anderson.

Mita Ngarengere, 13, of Horoera, was baptised by Elder Williard J. Anderson.

Ellen Nuiā Makoare 11, of Oputama, was baptised by Thema Taurima.

Frederick Thomas Wright, 21, of Christchurch, was baptised by Elder Glen L. Rudd.

Bertie Cooper, 10 of Ruatangata was baptised by Raniera Rewi.

Herataki Paati, 24, of Tautoro, was baptised by Hone Wabapu.

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MARRIAGES—William MacDonald was married to Annie Huntly, July 31, at Picton, by Elder De Mar V. Taylor.

Joe Mataira was married to Keita Teuwira Kuru July 15, at Nuhaka.

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DEATHS—Tauhua Watson of Madsen, died July 31, of pneumonia.

Whananatane Piripi Te Maari 60, died July 13 at Kohunui.

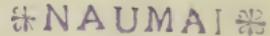
Hori Ngawai Greening died at Nuhaka on July 7.

Sonny Rarere, 12, died July 26, at Nuhaka.

NGA KAUKAUWHAU MO HAAKI PEI MO TE MARAMA O HEPETEMA

WIKI TUATAHI

Me noho katoa i roto i te Peka.



WIKI TUARUA

Hui Pariha o Tamaki.

WIKI TUATORU

Richard Harae me John Meha	Tamaki
Whati Mihaere me Leonard Snee	Takapau
London Kelly me Hemi Kupa	Waipawa
Paki Karepa me Albert Collier	Te Hauke
Pirihira Puriri me Moana Rarere	Heretaunga
Ani L. Kamau me Ani Morgan	Omahu
Tumanako Raihania me Wero Herewini	Korongata

WIKI TUAWHA

Moronai Hapi me Watene Maehe	Tamaki
Tukakaifiora Mellroy me Jim Kingi	Takapau
Toiti McIlroy me Winnie Crueti	Waipawa
Tuati Meha me Kate Waerea	Te Hauke
Ra Puriri me Tawa Tiwai	Hereaunga
Kuini Kingi me Ka Purcell	Omahu
Thomas Karena me Waata Kupa	Korongata

HAWKES BAY HUI

THE Hawkes Bay District Presidency extends an invitation to members of all sects, denominations, Saints and friends to attend a Hui Pariha to be held at the Tamaki Branch, Dannevirke, on September 9th and 10th.

KO NGA KAUKAUWHAU MO WAIKATO MO TE MARAMA O HEPETEMA

WIKI TUATAHI

Te Awa Whare Ponga me Te Waka Huriwhenua.....	Tauranganui
Hemi Paki me Willie Paki.....	Maraetahi..
Len Marshall me Richard Marshall.....	Pukokohe
Tupana Te Hira me Douglas Whatu.....	Te Kuiti
Tirua Tukiri me Koroheke Heketanga.....	Cambridge
Ropia Hoete me Anatipa Tunui Hoete.....	Waikeretu
Kio Tarawhiti me Ru Tarawhiti.....	Hoe-O-Tainui
Tom Reti me Toa Kewene.....	Aramiro
Winiata Kapinga me Mipi Tangihaere.....	Mokau

WIKI TUARUA

Here Tangihaere me Darsey Tangihaere.....	Mahoenui
Arthur Roberts me Sam Jack.....	Maraetahi
Hemi Paki me Family.....	New Brighton
George Stockman me James Heperi.....	O Whango
Jim Forbes me Rangi Taura.....	Whata Whata
Tetana Te Hira me Bonnie Whatu.....	Waikeretu
Davey Ormsby me Harry Marshall..	Te Akau
Bill Kawheru me Arthur Hill.....	Raglan
George Maihi me Papa Maihi.....	Matakowhai
Ngaha Rotana me Pehi Tarawhiti.....	Gordonton
Niho Rangi Awha me Tami Horotini.....	Aramiro
Charlie Hill (choose companion).....	Waingaro

WIKI TUATORU

Alford Mahu me Haimona Pohutuhutu.....	Kopuku Landing
John Paki me Pita Turinui	Raglan
Henry Marshall me Ben Marshall.....	Puke Tapu
Ru Tarawhiti me Joseph Berryman	Parawera
Haniora Honetana me Tatana Arana.....	Tauranganui
Dick Clark me Mohi Tarawhiti.....	Maukoro
Hiro te Aukai me Okeroa Honetana.....	Whata Whata
Butler Tarawhiti me Huki Ponga.....	Taupiri
Mipi Tangihaere me Winiata Kapinga.....	O Whango
Davey Ormsby me Family.....	Whata Whata
Bob Beesley me Family.....	Kopuku Landing
Arawaka Te Huia me Hingarakau Stockman.....	Mokau

WIKI TUAWHA

Walter Turinui me Jim Reti.....	Mako Mako
Richie Tatana me Pehi Tarawhiti.....	Horotiu
Rori Paki me Tom Berryman me Ted Berryman.....	Glen Murray
Te Awa Whare Ponga me Te Waka Huriwhenua.....	Tauranganui
Kare Martin me Joe Kingi.....	Maukoro
George Roberts me Arthur Roberts.....	Whakatiwai (Royal's)
Charlie Rill me Koroheke Heketana.....	Matangi (Puru's)
Darsey Tangihaere me Wanihi Tangihaere.....	Mahoenui
Hemi Paki me Family.....	New Brighton

PANUITANGA KI NGA KAUKAUWHAU

Ka tu he Hui Tohungatanga kia ripoata enei mihana ki Whata Whata a te toru tekau o nga ra o Hepetema i mua i te timatatanga o te Hui Pariha a te rua karaka. Haere mai, kia whakarite enei ripoatatanga.

HE WHAKAMARAMATANGA MO TE IWI O WHANGAREI MO NGA HUI PEKA.

Number	Place	Date
Tuatahi	Whananaki	Sept. 24
Tuarua	Takahiwai	Oct. 1
Tuatoru	Pipiwai	Oct. 8
Tuawha	Kaikou	Oct. 15
Tuarima	Maromaku	Oct. 22
Tuaono	Waiomio	Oct. 29
Tuawhitu	Waikare	Nov. 5
Tuawaru	Whangaruru	Nov. 12
Tuaiwa	Tautoro	Nov. 19
Te Tekau	Awarua	Nov. 26

Kia kaha, kia horo te whakatikatika nga mea katoa e tika ana mo o koutou peka i mua atu i te tuunga o nga Hui Peka.

Na Henare Pera Wihongi,
Tumuaki Takiwa

NGA KAIKAUWHAU MO NGAPUHI

Nga kaikauphau o nga takiwa o Whangarei me te Pei Whairangi mo nga marama o Hepetema me Oketopa.

WIKI TUARUA

Patrick Wihongi me Mutu Wihongi	Te Horo
Johnny Shortland me Pat Peihopa	Awarua
Atawhai Wihongi me Koroniria Tari	Kaikohe
Thursday Pirihī me Ben Armstrong	Waiomio
Wiremu K. Rapata me Mete Reihana	Waikare
Iria Palmer me Fred Beezley	Whangaroa
Wiki Heteraka me Hone Tamihana	Whangaruru
Lemon Heke me Hone Paea	Waimamaku
Matekino Wharemate me Hiri te Rangī	Ruatangata

WIKI TUATORU

Hone T. Pita me Pita Reihana	Maromaku
Hono Wihongi me Wiremu Hore Neho	Mangakahia
Rulon Wihongi me George Anderson	Takahiwai
Raniera Rewi me Tirarau Renata	Waiomio
Wiremu Pere me Ahitapi Wetere	Waikare
Tera Eruera me Pita Nehua	Utakura
Wiremu Peihopa me Morehu Waa	Whananaki
Hare Nehua me Hemi Joyce	Mangamuka
Wiremu Mokaraka me Fene Herewini	Matauri Bay

WIKI TUAWHA

Arena Tuhi me Tamati Te Namu	Ngawha
Hone Hura me Hoani Henare	Punaruera
Hoehoe Taniora me Hepi Haika	Mokau
Heteraka Anaru me Wahangu Neho	Kaikou
Rawiri Mokaraka me Houturangi Witehira	Mataraua
Ririni Wikaera and son	Panguru
Cyril Golng me Joseph Hay	Waihou
Paepae Witehira me Te Haua Witehira	Tautoro

I te mea kua okioki ta'ou i te marama o Akuhata, kia kaha tatou i roto i nga ra mahana e tu mai nei ki te whakarite o tatou karangatanga.
 NA ELDER ROBERT L. SIMPSON.

HUI PARIHA ANNOUNCEMENT

The annual Waikato District Conference will be held at Whata Whata (7 miles west of Hamilton) on the 30th of September and the 1st of October, 1939. Meetings will be held Saturday night and throughout the day Sunday. A Priesthood meeting will be held at two o'clock Saturday afternoon for reports of the week end mission. All are urged to attend.

The semi-monthly Pries'hood meeting of the Waikato District will be held before the commencement of the Hui Pariha at Whata Whata on Saturday, September 30, at two o'clock.

Haere mai! Haere mai! Whakarongo mai! Whakarongo mai! Whakarongo ki nga kupu whakahari. Haere mai nga Hunga Tapu me nga hoa aroha o te Hahi nei ki to matou Hui Pariha ki Whata Whata, Peka o Hamitanga, Takiwa o Waikato i te toru tekau o nga ra o Hepetema me te tahi o nga ra o Oketopa. Nui atu nga manaakitanga e whiwhi ai koutou ki tenei hui. No reira, Haere mai, Haere Mai. Kia ora koutou. Heoi ano.

HUI TAU PHOTOS

ANYONE who has ordered photos taken at the recent Hui Tau in Ngaruawahia and has not received them, please communicate immediately with John D. McIntyre at the Elmar Studios, 38 Mercer Street, Wellington.

PRELUDE

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

p 8ft. *p*

SACRAMENT GEM

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

✻ NAUMAI ✻

POSTLUDE

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

CONCERT RECITATION

"Job, Chapter 5, Verses 17 and 18."

"Behoid, happy is the man whom God correcteth: therefore
despise not thou the chastening of the Almighty:

For he maketh sore, and bindeth up; he woundeth, and his hands
make whole."

KO TE KORERO O NGAKAU

"Hopa, te 5 nga Upoko, to 17 me te 18 o nga Rarangi."

Nana, ka hari te tangata e akona ana e te Atua: na kua e whaka-
haweā ki ta te Kaha-rawa papaki.

He whakamamae hoki tana, he takai ano; e patu ana ia, a ko ona
ringa ano hei whakaora."

SINGING PRACTICE

"To the Giver of All Blessings" Page 168

KAI WHAKAHAERE O NGA HIMENE

"Kia Tiaho, e Hiona." Page 110

SUNDAY SCHOOL

Dear Sunday School Officers, Teachers and Members—

I regret very much my inability to visit the different Sunday Schools throughout the Mission and only wish it were possible for me to do so. I realise a visit from one of the Mission S.S. Superintendency would help immensely to stimulate interest in the work. At present it is utterly impossible for myself or my counsellors to do so, but hope, in the near future, to avail ourselves of this opportunity.

In the meantime, however, let us all put our shoulders to the wheel and push the work along.

Those Sunday Schools who have not, as yet, sent in orders for Sunday School Lesson Books, please do so right away. Remember, without the lesson books it is impossible for you to fill in your Report Forms.

There are yet numbers of the S.S. Secretaries unable to fill out their report forms correctly. Please read the form before you fill in. If you do not understand what is meant please let me know. Some of the reports sent to this office are entirely incorrect and are absolutely useless. Please exercise more care.

Now a word to the Sunday School SUPERINTENDENT and the BRANCH PRESIDENT. Would you two brethren be responsible in submitting to your District S.S. Superintendent the following data:—(1) Name of your Sunday School; (2) Name of the Superintendent; (3) Name of 1st Assistant-Superintendent; (4) Name of 2nd Assistant-Superintendent; (5) Name of the Secretary; (6) The Postal Address of each Officer mentioned above. Please let me know in what District the Sunday School is located, e.g., Rama Rama Branch S.S., Whangarei District.

When the required data is filled out please send it to your District Superintendent for his O.K. and he can send it to this Office. If there is no district officer please send it direct to me. The chief thing to remember is, we need a complete file of all the Sunday Schools in the Mission. Please do this at your earliest convenience. We would like to have this data in before the middle of September—say, about the 10th.

Now about your reports. Do not forget to fill in your Quarterly Forms. These are exceptionally important. It is from these forms that the Annual Report to be sent to Zion is gathered.

Also keep in mind the Annual Sixpenny Fund. The envelopes will shortly be sent to you. We would like to see all the Sunday Schools in the Mission subscribe to this Fund.

In conclusion let me thank you all for your assistance in the past. We certainly appreciate it very much. God bless you all.

Mission S.S. Superintendency,

Per HOHEPA MEHA.

WEEKLY TALKS

FIRST SUNDAY

A LION IN LOVE

A Lion once fell in love with a country maiden, and he went to her father and begged him to let him wed her.

"Certainly not!" said the father at once. "What! Allow my daughter to marry a Lion! I could not think of such a thing!"

At these words, the Lion opened his huge mouth and roared with rage, so that the man trembled with fear; but he bethought himself of a cunning plan.

"Well," said he, "upon second thoughts, I might, after all, consider the matter. But you know, Lion, my daughter is a very timid girl, and she would be terribly afraid of your great teeth and your long claws, if you came to woo her. Still, if you will have these drawn, I really think she will be ready to love you, and, that being so, I will give her to you."

The foolish Lion was so much in love that he agreed to the plan. His claws and teeth were all drawn; and then, once more, he asked for the pretty maiden.

But now the father had armed himself with a stout club, which he flourished in the Lion's face as he drove him away, being no longer afraid of a beast that had neither teeth nor claws. And so the Lion got the worst of the bargain, as simple folk, however strong they may be, always do when they follow the advice of bad and cunning men.

SECOND SUNDAY

THE PEACOCK AND THE CRANE

A Peacock and a Crane once found themselves in company together. "Look here! Can you show such a beautiful fan of feathers as this?" asked the Peacock proudly; and spread his glorious tail and strutted to and fro before his companion, like the vain creature that he was.

The Crane's answer was to spread his strong wings and mount high into the air, where he soared gracefully over the Peacock. "Can you do this?" he called. "Come, follow me if you are able! You brag about your fine feathers, which are certainly beautiful to see; but, as far as I know, they are of no use, either to you or anyone else."

The finest things are generally the least serviceable.

THIRD SUNDAY

THE ASS IN A LION'S SKIN

A foolish Ass once dressed himself up in the skin of a Lion, and strode about the country, frightening every man, woman, child, and beast who happened to meet him. So, for a time, he thought himself lord of everything; until one unlucky day he chanced to bray loudly, and to let his long ears be seen. Thus he was found out, stripped of his Lion's skin, beaten soundly, and heartily laughed at for trying to be that which he was not.

FOURTH SUNDAY

THE WOLF AND THE SHEEP

A Wolf, that had been bitten savagely by a dog, lay licking his wounds at a little distance from a stream. Presently a Sheep passed that way, and the Wolf at once called out to him:

"Good friend, if you would bring me a drink of water from the stream yonder, I think I could manage myself to find something to eat."

"I dare say you could," replied the Sheep without stopping. "But I know very well that if I were to bring you a drink, my body would serve you with meat to eat with it."

MAHI KURA HAPATI

AKORANGA ME NGA KAWENATA KO TE KARAHE MAORI

RATAPU TUATAHI:—Akoranga 153.

Whakaaturanga: Akoranga me nga Kawenata 133:37-74.

1. Mo te Rongopai.

(a) Te ahua o te kauwhautanga mo te Rongopai.

(b) Te ahua o ana pononga hei kauwhau.

2. Te ahua o te haerenga mai o te Karaiti.

3. Te hunga e haere tahi mai me ia me te hunga hei whakahei i a ia.

4. Te tukunga iho mo te hunga kaore e whakarongo ki nga kauwhau o ana pononga, e whakahawe ana hoki ki ana mahi whakamiharo.

Nga patai:

1. Pehea te whanui o te kauwhautanga o te Rongopai? A pehea hoki te ahua o te kauwhau a nga kai kauwhau?

2. Mo tehea wa nga korero o te wahanga tuatahi o ta tatau Akoranga? E pa ana hoki ki tehea wa te wahi tuarua?

3. I te wa e haere mai ai a te Karaiti ka pehea nga hunga tapu i ratou i o ratou urupa?

4. He aha i tukua mai ai te Rongopai?

5. Pehea mo te hunga whakapono, mo te whakapono kore?

RATAPU TUARUA:—Akoranga 154.

Whakaaturanga: Akoranga me nga Kawenata 134.

1. Mo nga kawanatanga me nga ture katoa.

(a) Hei whakaaturanga kia mohiotia ai ta te Hahi whakaaro mo nga kawanatanga katoa me nga ture i hanga.

(b) Kei pohehetia ta te Hahi whakahaere.

2. Te ahua o ia kawanatanga me ona ture; te take hoki i hanga ai ana ture.

Nga Patai:

1. E ai te whakaaturanga i te rarangi tuatahi ko wai te putake o nga kawanatanga katoa?

2. Na te aha i tu ai te tikanga here kore?

3. Pehea te tikanga mo nga apiha o nga kawanatanga?

4. Pehea te ahua mo te taha Karakia?

5. Me pehea te ahua o nga tangata ki o ratou ake kawanatanga?

6. Pehea te whakamarama mo nga ture e pa ana ki te tinana tangata? Me nga mea hoki e pa ana ki te wairua?

RATAPU TUATORU:—Akoranga 155.

Whakaaturanga: Akoranga me nga Kawenata 135.

1. Te kohurutanga i a Hohepa Mete me Hairama.

(a) Hei hiiri i tenei pukapuka me te Pukapuka a Moromona.

(b) He mea kohuru i roto i te whare herehere i Katara i 27 o Hune 1844.

- (c) Te nui o te mapu i haere ki te whakarite i tenei kohurutanga; te ahua hoki o ratou i taua wa.
- (d) O raua hoa i te whare herehere i taua wa; tetahi i tuakiko; ko tetahi kore kau tetahi nawe i pa ki a ia.
2. He whakaatu mo nga mahi nunui i meatia e Hohepa i te wa poto e ora ana ia.
3. Tana tukunga ano i a ia ki te mate me ana korero, me a Hairama hoki.

Nga Patai:

1. He aha te mea nana i hiiri te whakaaturanga o te pukapuka nei, te Akoranga me nga Kawenata me te Pukapuka a Mōromona?
2. Ko wai atu nga hoa o Hohepa raua ko Hairama i te whare herehere, a pehea raua i taua wa?
3. I roto i te rua tekau tau o te oranga o Hohepa Mete he aha nga mea nunui i oti i a ia?
4. Tera atu ano ranei tetahi tangata i oti nga mea nunui penei me Hohepa Mete?
5. He aha te hara o Hohepa Mete raua ko Hairama i kohurutia ai raua?

RATAPU TUAWHA:—Akoranga 156.

Whakaaturanga: Akoranga me nga Kawenata 136.

1. He whakakitenga ki a Pirikamu Ianga, Hanuere 14, 1847.
- (a) Mo te puni e haere ana whaka-te-hauauru.
- (b) Nga tohu tohu mo te Hunga Tapu me nga ropu e haere ana i taua haere.
2. Te whakaroputanga i a ratou.
- (a) Te ahua o te whakaropu.
- (b) Nga kawenata hei pupuritanga.
- (c) Nga pikaunga ma ia ropu.
- (d) Nga mea hei whakaritenga mai ia ropu.
- (e) Ma ia ropu me o ratou kapene e whiriwhiri te hunga tinana pakari kia mau i a ratou karahe, pura pura me era mea hei iwi haere a mua (pioneers).
3. Nga mahi hei meatanga ma nga iwi haere-a-mua (pioneers).
4. Nga hunga i whakaritea hei kapene ropu me nga mahi ma ratou.
5. Te roanga atu o nga tohutohu me nga mea hei pupuritanga ma nga kapene me ona ropu.

NGA PATAI:

1. I a tatou whakakitenga o nga akoranga o mua ake nei na Hohepa Mete katoa, he aha i riro ai na Pirikamu Ianga i tenei wa?
2. Pehea te ahua o te whakahaere mo te puni o Iharaira?
3. He aha te mahi ma te iwi haere-a-mua?
4. Me pehea te whakahaere ma te tangata e haere ana i taua haere?
5. Me pehea te tangata kuare?
6. Kei hea o te Paipera korero ma te heke o nga toto e hiiri nga whakaaturanga?

MAHI WHAKAPAPA MO HEPETEMA

WIKI TUATAHI

1. Ko te kawai tangata kei roto nga ingoa o matua (Pedigree Chart No. 1) me tuhi nga "Ropu-a-whanau" (one family group) o roto i taua kawai tangata kia emi katoa mai. Ma te Poari whakapapa o ia takiwa o ia takiwa e tuku ki te Hekeretari o te mahi whakapapa o te mihana.

Upoko 9. First revelation of the Gospel plan.

10. The language of Adam.

WIKI TUARUA

2. Me he mea etahi o nga ingoa kua oti te iriiri, me te kamana (endowed) i roto i te Temepara, me whakaatu i roto i nga Ropu-a-whanau, kia tika ai te tuku ki te Temepara.

Upoko 11. Early day succession in the Priesthood.

12. Ancient Books of Remembrance.

WIKI TUATORU

3. Ko nga ingoa kua oti te iriiri me te kamana i te Temepara ko te mahi o muri iho ko te hiiri i nga wahine ki nga tane. Mo roto nei mahi e uru ai tatau ki roto o Tikitiki-o-rangi (new and everlasting covenant).

Upoko 13. The covenant of the Lord with Abraham.

Thy seed shall be like unto these.

WIKI TUAWHA

4. Ko te mahi whakamutunga i roto i te Temepara, ko te hiiri i nga tamariki ki nga matua ka tubia katoatia ki roto i te Ropu-a-whanau, kia takoto ai i roto i te tari Whakapapa o te Hahi.

Upoko 15. The seed of Cain.

16. The seed of Cain after the flood.

MUTUAL NOTES

A NNOUNCEMENT was made during the month of August of the organisation of a sports committee for the M.I.A. This committee will handle in its entirety the sports functions for the approaching Hui Tau to be held at Nuhaka. Hetaraka Anaru of Awarua has been appointed chairman. The members of the committee are George Anderson of Awarua, and Peter Edwards, George Randell, and Monty Kingi of Korongata. The organisation has already begun to function, and the sports programme for next Hui Tau promises to be unequalled.

PRIMARY LESSONS

FIRST WEEK—ALL GROUPS

LESSON OUTLINE

First Week.—Lessons for all groups—"Two Brothers."

Second Week.—Lessons for all groups—"Most Wonderful City."

Third Week.—Lessons for all groups—"The Rainbow."

Fourth Week.—Lessons for all groups—"God Accomplishes His Purpose."

Activity periods after lessons may be found outlined after each lesson.

MEMORY GEM

This month a special Memory Gem is outlined in connection with each lesson. Each Sunday, or meeting, teach the children the memory gem for the following lesson.

HUI TAU HANDWORK

Teachers.—If you have not already started on the Hui Tau handwork, we suggest that it would be as well to waste no further time. Hui Tau will be here before we realise it, and we do want a good showing of handwork at this year's Hui Tau, and also that the work may be of a good standard. Kia Kaha, and go to it.

LESSON MATERIAL

TWO BROTHERS

AIM.—Those who serve the Lord in little things are safe from great temptation.

MEMORY GEM.—"If thou doest well, shall thou not be accepted?"

POINT OF CONTACT.—A father sent his two young sons out into the field to work for him. They were to hoe in his garden. One went out willingly worked cheerfully all the day and by night had done his share of the rows to be hoed. The other grumbled at having to hoe and played a while before beginning his task, and when he did work he did it in a slow, lazy, careless manner, which said plainly, "I'm doing this only because I have to do it."

At night their father went out to see how much each had done. How do you think he felt toward the first boy? Toward the second boy? Which would get the more love? How would the other boy be likely to feel? Would he have any right to feel angry toward his father? Toward his brother? Why? How could he get his father's love and respect if he wanted them?

LESSON STATEMENT: Adam and Eve were now very happy because they knew that if they served the Lord, they would go back to live with Him.

Sometime after they left the Garden of Eden a great blessing came to them. A dear little baby boy was born. Adam and Eve loved this baby and tried to teach him to do right. Other sons and daughters were born to our first parents. When the boys grew up they began to till the land, and to tend flocks. They had sons and daughters also, so that now there were quite a number of people upon the earth.

"Adam and Eve blessed the name of God, and they made all things known unto their sons and daughters." They showed them how to offer sacrifice; they told them to be baptised and serve the Lord in all things. But the evil spirit tempted many of them, and they loved "Satan more than God."

So when another baby boy was born to them, Adam and Eve rejoiced, and Eve said, "Surely he will serve the Lord." This baby boy was named Cain. Some time afterwards, Cain's baby brother, Abel, was born. How happy the father and mother were as they watched these little boys growing up, how hopeful, too, that both of them would serve God. Abel was obedient to his parents. He prayed to the Lord, and tried to do what was right. This

made Adam and Eve very happy, but Cain brought only sorrow to them. He would not pray to God. He disobeyed his father and mother, and followed evil companions.

When these two boys, Cain and Abel, grew to be men "Abel was a keeper of sheep, but Cain was a tiller of the ground."

Abel being a shepherd, went out on the hillside and took care of his flocks of sheep. During the day he found good pasture for them. He led them where they could find water to drink; he protected them from wolves and other wild animals. At night he brought them safe within the fold. And as he worked he "hearkened unto the Lord." His thoughts were pure and he lived a good life.

Cain was a farmer. He went out into the field and ploughed the ground. Then he planted the seed. He watched the crop and took care of it until it was ripe, when he cut it down.

But Cain loved Satan more than God. And Satan commanded him, saying: "Make an offering unto the Lord." And "Cain brought of the fruit of the ground an offering unto the Lord."

Abel also brought an offering unto the Lord. He brought a little lamb as his offering, and he brought it with love and respect, to show honour to the Lord. But Cain brought his offering because Satan had told him to. Whose offering do you think was accepted by the Lord? Yes, Abel's; and when Cain saw that Abel's offering was accepted and his was not, he became very angry. The Lord said unto him, "Why are you angry? If thou doest well, shall thou not be accepted, and if thou doest not well, sin lieth at the door." The Lord then told Cain that if he did not repent, Satan should have power over him. But Cain paid no heed to this warning. Abel tried to help Cain to do right, but this only made him more angry and jealous. Abel had worked hard and owned large flocks. The evil spirit tempted Cain by suggesting that if he were to kill his brother, he could get the flocks. "And Cain went into the field, and Cain talked with his brother Abel, And while they were in the field, Cain rose up against Abel his brother, and slew him." This was not the impulse of an evil moment, but the result of yielding to the power of Satan many times before. Cain was punished very severely for what he had done. He became a wanderer upon the earth. The ground that he tilled was cursed, and would not yield unto him its strength. Cain cried out, "My punishment is greater than I can bear, and he that findeth me will slay me." But the Lord claims the right to take vengeance. He has said, "To me belongeth vengeance and recompense." So the Lord caused Cain's skin to become dark, "lest any one finding him should slay him." "And Cain was shut out from the presence of the Lord, and with his wife and many of his brethren dwelt in the land of Nod, on the east of Eden.

APPLICATION: Every time we get angry it becomes harder for us to control ourselves. Why is it dangerous for us to get angry? How can we help bad tempers? Besides hurting someone else, how can we hurt ourselves? The more we think ugly, bad thoughts about other people, the more disagreeable and ugly we become ourselves. And sometimes a child's temper will grow so strong, if he does not check it, that he may do something while angry or jealous, that he will be sorry for all his life. Illustrate.

ACTIVITY.—Hui Tau handwork.

SECOND WEEK

MOST WONDERFUL CITY

AIM AND MEMORY GEM: "Blessed are the pure in heart; for they shall see God."

TEXT: Genesis 5: 18-24; Pearl of Great Price, Moses 6: 21-68; 7.

POINT OF CONTACT: What do we mean by pure water? By pure food? By pure air? Sometimes we speak of people as having pure minds and hearts. What do we mean by that? To-day we are going to hear about a wonderful thing which happened to some people because they were pure.

LESSON STATEMENT: We have told you of two sons of Adam and Eve, one of whom loved the Lord, the other being a very wicked man. Other children were born to Adam, among them a boy named Seth, who, like Abel, loved and served the Lord.

Now we shall tell you of one of his descendants, the seventh from Adam. His name was Enoch. He loved the Lord and served him so well that God blessed him in many wonderful ways—as He will bless us if we serve Him as Enoch did.

By this time there were hosts of men on the earth, most of them very wicked, and oh, how the earth had changed from the beauty and peace of the Garden of Eden, and all because of sin!

While Enoch was on a journey the Lord spoke to him saying: "My son, prophesy unto this people, and say unto them, repent, for thus saith the Lord: my fierce anger is kindled against this people because of their sins." Enoch bowed to the earth and said: "Why is it that I have found favour in Thy sight? I am but a lad. Besides I am slow of speech?" God can qualify for missionary work all who love Him and are pure in heart, so He said: "Go forth, and do as I have commanded thee." "Behold my Spirit is upon thee." "The mountains shall flee before thee, and the rivers shall turn from their course."

The Lord told him to do a strange thing: to anoint his eyes with clay and wash them. Enoch had faith and did so and then beheld a most wonderful vision. He saw the spirits of all men and all things not visible to our eyes. God thus made him a Seer.

Enoch went forth calling upon the people to repent and be baptised in the name of Jesus Christ, promising those who did so the gift of the Holy Ghost. He told them that God would send His Son, Jesus, to the earth who would die for them.

These things made the wicked angry, and they led the armies against Enoch, whom the good people had chosen as their leader.

So great was Enoch's faith that when he spoke the word of the Lord the earth trembled, mountains moved, rivers turned out of their course, and the roar of lions was heard out of the wilderness. The wicked, terrified, fled afar off.

The people who accepted Enoch's teachings found favour before the Lord, and He blessed them and the land for their sakes. The people became united, each "loved his neighbour as himself"; there were no poor among them, and all became pure in heart. They built a city, which was called the "City of Holiness, even Zion," because all its people dwelt in righteousness.

The Lord showed Enoch one of the most wonderful visions ever seen—all that was to happen to the end of the world: The coming of the flood because of wickedness; the destruction of all but Noah and his family; the coming of Jesus in the meridian of time, when multitudes of people were again upon the earth, and again in sin; Jesus' ministry and crucifixion; and the wicked in prison waiting for deliverance. At one time when Enoch beheld the suffering and misery of the wicked, he saw that God wept, and Enoch said: "How is it that Thou canst weep, seeing Thou art holy?" And the Lord answered: "Behold these thy brethren; they are the workmanship of my own hands." They have been given "commandment that they should love one another, and that they should choose me, their Father; but behold, they are without affection." Because of their wickedness they would have to suffer punishment and "for this shall the heavens weep." Enoch also wept, but the Lord said, "Lift up your heart and be glad; and look." Then the Lord showed him how Jesus would come to save the people by dying on the cross. Our Heavenly Father gave Enoch a promise that after Noah the earth should never again be destroyed by a flood: that in the last days the Lord would come again, bring about the resurrection from the dead, and gather the righteous to a place He would prepare, even a Holy City, which should also be "called Zion, a New Jerusalem." The Lord said to Enoch: "Then

shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and we will kiss each other." "And for the space of a thousand years, the earth shall rest."

Enoch and all his people walked with God and He dwelt in the midst of Zion and it came to pass that Zion was not, for God received it up unto His bosom. Thus through right living, loving one another, being pure in heart, and obeying the Lord in all things, the people and their city were taken to heaven.

APPLICATION: Shall we belong to that later Zion and be among those who shall "meet the Lord and Enoch's band triumphant." How must we live then? Tell something of Enoch's life, which shows that he was obedient to the Lord. What promise has our Heavenly Father given to the pure in heart? Can you think of any little thing that you can do now to keep your mind pure? What is one of the best ways to crowd out bad thoughts? What is one of the best ways to crowd out angry or jealous feelings towards our friends?

ACTIVITY.—Song practice. Let the children choose, and have them sing in parts or in unison as they are able.

THIRD WEEK

THE RAINBOW

AIM: Our Heavenly Father guides and protects those who obey Him and seek His counsel.

MEMORY GEM: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth."

POINT OF CONTACT: A certain man planned to make a most beautiful garden. He spaded the ground and raked it. Then he put in some fertiliser, that is some extra food for the plants to feed on beside that which they could get from the soil. After getting the ground in the very best condition, he planted his seeds and roots and bulbs, hoping they would grow up to be strong plants and shrubs, bearing the most beautiful flowers. The first which grew were strong, healthy and blooming, but after a while some ugly weeds began to peep above the ground. They grew and grew until they became larger and stronger than the beautiful plants.

Imagine how surprised and sorry the gardener must have felt when he saw these ugly things crowding out and killing his exquisite flowers, instead of the plants growing stronger and healthier and more beautiful and crowding out the weeds. Soon there were only a few of the flower-bearing shrubs left. He was so disappointed with his garden that he decided to clear the ground all out, and start a new one. He wanted to dig up and destroy everything in it—all except those few beautiful plants, that had been strong enough to hold their own against the weeds. He was proud of them and loved them. So he took them up, and set them safely in boxes of good soil, until he had prepared the ground again for a new one, he hoped, a much more beautiful one than he had previously had. Then he took these plants from their boxes, and placed them the first ones in his new garden.

The Bible lesson we have to-day is very much like this little story, only it is about people instead of flowers. See if you can find the garden and the few sturdy plants which grew till the last.

LESSON STATEMENT: Hundreds of years had passed since the Lord showed Enoch that there should be one of his descendants who should perform a very remarkable work, and it was now to be fulfilled. Noah was born. At this time there were many people living on the earth. They were all wicked except a few. These wicked people would not do as the Lord told them. They did not pray, nor go to meeting to worship Him upon the Sabbath day. They thought evil thoughts and did wicked things all the time.

Their children were following their bad example. The Lord was very much displeased with them, and saw that He would have to punish them, in order to teach them to be good. So He decided, if they would not repent, to destroy them by sending a flood of water upon the earth.

There were eight good people on the earth at that time. They were Noah, his wife, their three sons—Shem, Ham and Japheth—and their wives. Noah loved the Lord and kept His commandments. He taught his children to speak the truth, to be always kind and loving, and to serve the Lord in all things. This pleased the Lord. He loved Noah and said He would remember his family.

One day the Lord told Noah He was going to destroy the world by a flood. He told Noah to build an ark, or large boat, in which he and his family could live while the earth was covered with water. Noah felt very sad when he heard that the people were going to be destroyed. He preached to them for many years, and pleaded with them to turn from their evil ways and to do as their Heavenly Father wished them. Noah continued his preaching unto the people, saying, "Believe and repent of your sins and be baptised in the name of Jesus Christ, the Son of God, even as your fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this the floods will come upon you." But not one of them would obey him. They did not believe that a flood would come. No doubt some of them made fun of Noah, and thought him very foolish.

But Noah believed what the Lord had told him, and he and his sons, set to work building the ark. They built one storey, then another, and then a third, and they put on a flat roof to carry off the rain. They put windows in the upper storey to give light, and a door in the side. Then they covered the ark with tar to keep out the water.

At last the ark was finished. It was as large as some of the steamers that are built these days. Noah and his sons then gathered food for themselves and their families, also for the birds and animals, and stored it in the ark.

Then the Lord told Noah to gather the animals and to go into the ark.

A week later the sky became dark, then there were terrible peals of thunder, and soon after the rain began to fall. It fell gently at first, then faster and faster. When it had rained for several days the people became frightened. They felt that Noah had told them the truth, and that the flood was upon them. They wished they had repented, but now it was too late. For the Lord had shut the door of the ark and they could not get in. It kept on raining until all the houses were covered, then the hills, and at last the high mountains. It rained for forty days and forty nights, until nothing could be seen but water all over the earth.

At length the rain ceased. Then the Lord sent a wind to dry up the water. Some time after the ark stopped floating. It had rested upon the top of a high mountain, called Ararat. Soon after that Noah sent forth a raven, but the bird did not come back. A week later he sent forth a dove, but the dove could not find a bush or tree to rest upon, so it returned to the ark. At the end of another week Noah sent out the dove again. This time it came back with a green leaf in its bill. That was a sign that the green leaves were growing again.

At last Noah heard the voice of God say, "Go forth from the ark, thou and thy wife, and thy sons and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, both birds and cattle and every creeping thing that creepeth upon the earth, that they may be fruitful and multiply upon the earth." How happy Noah and his family felt! How good it was to be on land again! The first thing that Noah did after coming out of the ark, was to kneel down with his family, and thank the Heavenly Father for taking care of them, while all the rest of the people perished. He also offered sacrifice to the Lord.

The Lord was pleased with Noah for this, and He promised that He would never again destroy the world by a flood. He placed the rainbow in

the sky as the sign that He would keep His promise. He said to Noah: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

APPLICATION: How many of you have seen a rainbow? Name some of the colours of the rainbow. For what purpose did the Heavenly Father place the rainbow in the sky? Why were Noah and his family saved? In what ways can children obey the Lord? By obeying mother in little things we learn to obey the Heavenly Father in greater ones.

ACTIVITY.: Hui Tau handwork.

FOURTH WEEK

"GOD ACCOMPLISHES HIS PURPOSES"

AIM: Man cannot thwart the purposes of God.

MEMORY GEM: "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

POINT OF CONTACT: A man who had a large family of boys, owned a very big farm. It covered many miles and within it were lowlands, and highlands, pretty valleys, level plains, deep canyons, and high mountains.

He told his boys that he would give them this great farm, and he wanted them to cultivate the whole of it that could be cultivated; to make it as beautiful as they could, and use all of it for some good purpose, so their children, when the Lord should give them some, would have room to grow and build homes for themselves.

There was one particular spot which some of the boys thought would be the best place to build a house upon and live in, and they wanted all of the boys to join them in it, notwithstanding their father had advised them differently.

The site was a beautiful one on a high plateau, overlooking a valley, with a great river rushing part way around its base, and with a background of grand mountains, while a deep canyon opened directly upon the place for the building.

They did not stop to consider that dreadful winds sometimes came down from the mountains through this canyon, against which it would be hard to construct a building that would stand. Nor did they see that the river was cutting away its banks, and that in time the site chosen for the building, would be washed away by its mad waters.

The father warned them, and advised them to scatter out over the whole of the farm, but the boys commenced to build, confident of their own strength, believing themselves wiser than their father; and blind to the dangers he had pointed out or the advantages he had shown them in each getting a home of his own with plenty of land adjoining it. Perhaps they thought themselves so strong that they could prevent the wind from damaging their house, or the water from undermining it.

Gradually the waters came nearer and nearer until the foundations of the house were weakened, and then one day there came a heavy wind and the house fell. Their labour was wasted.

Some of them then recognised that their father was wiser than they, and they sorrowfully went forth, some to one and some to another part of the great farm, where, after much toil they built for themselves beautiful homes, and in after years were glad, for when their children grew up there was room for the children to live near their parents. These felt grateful to their father for the counsel he had given them, and thanked their Heavenly Father for permitting the winds to blow, and the river to run, and thus prove to them they were not so strong and independent as they thought, and to enable them to realise that "the earth is the Lord's and the fullness thereof; the world and they that dwell therein." Others left the place unwillingly, and never got over their disappointment, but blamed their father for it, ungrateful even for the gift of that portion of the farm to which they moved.

How much better that the house fell before it was finished and they had moved into it—at least their lives were saved, which might not have been the case had they been in the house when it fell.

LESSON STATEMENT: After the flood the people had to begin life anew as it were. Their homes and their cities were destroyed, so all had to be rebuilt. They journeyed to the east until they came to a plain in the land of Shinar, where they decided to make their new home.

The Lord, desirous that a great part of the earth should be cultivated, wanted them to send colonies abroad, but, conscious of their own strength, and being of a disobedient nature, they would not.

In their unity they were mighty, a unity that would have accomplished wonderful and wonderfully good things, had it not been used in so foolish a purpose, for, they said, "Let us build a city and a tower whose top may reach unto Heaven, and let us make a name, lest we be scattered abroad upon the face of the earth." It may be, too, that they thought the tower might prove a place of refuge from possible future floods. They appear already to have forgotten the Lord and the promise He gave in the rainbow. They may have thought it would aid them in military defence.

Their city was soon builded, and their tower began to rear its head to a great height. Although we have no record of the dimensions and shape of this tower, it was probably like some other smaller ones in the same locality. One of these, Birsh Nimrod, was an oblique pyramid, built in several receding stages. Its base was two hundred seventy-two feet square, and total height one hundred fifty-six feet.

Now the Lord saw their disobedience and was much displeased. He desired the people to scatter over the face of the earth, build cities, till the soil and carry on His work as He had directed them. But they found it much easier to remain together and combine their efforts.

At this time the world was of one language and of one speech. Now the Lord confounded their speech, giving each a language understood only by himself. This of course forced them to stop building and in time they scattered over the earth, according to the Lord's plan.

APPLICATION: Do you sometimes want to go out doors when the weather is very cold, or a storm is raging? Do you not often think you know better than Mother, when she tells you to put on your coat or your rubbers? How much older is your Mother than you? Do you not think she has been in more storms than you have, and would therefore know better what things should be worn? Is it not worth while to listen to and obey our parents, who love us and know so much more than we? Who is wiser than all of us? Who loves us more than tongue can tell. Who sends the sun to warm us, the rains to cause our food to grow? Who is the Giver of all good? How can we show that we love Him, and want to prove our love?

ACTIVITY: Arrange some new games for the children to-day, some that they have not played before, and join with them in their fun.



WORDS OF WISDOM

¶ "That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father . . . and, again, strong drinks are not for the belly, but for the washing of your bodies." (*Doctrine and Covenants, Section 89.*)

¶ Dr. Haven Emerson, of Columbia University, states: "Personally, I believe there is so much more to be given to and taken out of life by body and mind, by thought, actions, and emotions unaffected by any drug (Dr. Emerson was speaking of alcohol, tobacco, tea and coffee) that I advise abstinence from all such and believe their use should be discouraged by an educated public opinion."

¶ C. C. Weeks, in *Alcohol and Human Life*, compares the nutritive values of beer and milk: "Milk contains a valuable nutritive fat (cream), beer none. Milk contains a large amount of useful and nutritive sugar; beer contains only a small amount of sugar, the rest of the carbohydrate being useless for purposes of nutrition. Beer contains about one-fourteenth of the protein found in milk, and even much of this is, to say the least, of very doubtful nutritive value. Milk, unless it has been contaminated through neglect and carelessness, contains no poison; beer contains a powerful poison, alcohol. Then again, milk contains valuable vitamins; beer contains none, or practically so."

¶ "Self-narcotization and self-alcoholization are rather ignoble substitutes for undisturbed self."—Oliver Wendell Holmes.

¶ Parker, a noted authority, writing in *Hygeia Magazine*, tells us: "Self-control is lost and with the loss of self-control, self-respect vanishes. . . . Drunkenness is temporary insanity. Indeed, continued excessive drinking often leads to definite insanity. Investigation in England, Wales, and Ireland, shows that 20 per cent of permanent insanity is caused by alcohol. . . . Tests prove that even moderate drinking impairs mental efficiency. The person who drinks can never hope to maintain his full mental efficiency."

CONTEST

September 1 begins the third month of "Te Karere's" drive for more and bigger subscriptions. To date the results are encouraging, but still we are a long distance from our ultimate goal. Three more months remain in which to reach the top. If you have been lax thus far in your contacts, please remember that your success or failure determines the success or failure of "Te Karere."

Following is a comparative list of the standing in points of the various districts since the beginning of the contest. This list includes the combined sales of both salesmen and Elders and has no direct effect on the standing of individuals.

<i>District.</i>	<i>Points.</i>
Auckland	260
Ngapuhi	240
Hawke's Bay	195
Hauraki	115
Waikato	90
Mahia	60
Manawatu	50
Poverty Bay	20
Wairarapa	20

For the basis upon which these points are awarded, see the back cover of the July issue of "Te Karere."

If any of you desire to know your individual standing in points in the contest, all you need do is write to the office of "Te Karere," Box 72, Auckland.

It is still not too late to enter the contest and be eligible for prizes next December. All you need do is send your name and address and the name of the branch to which you belong to "Te Karere." You will receive your instructions by return mail.

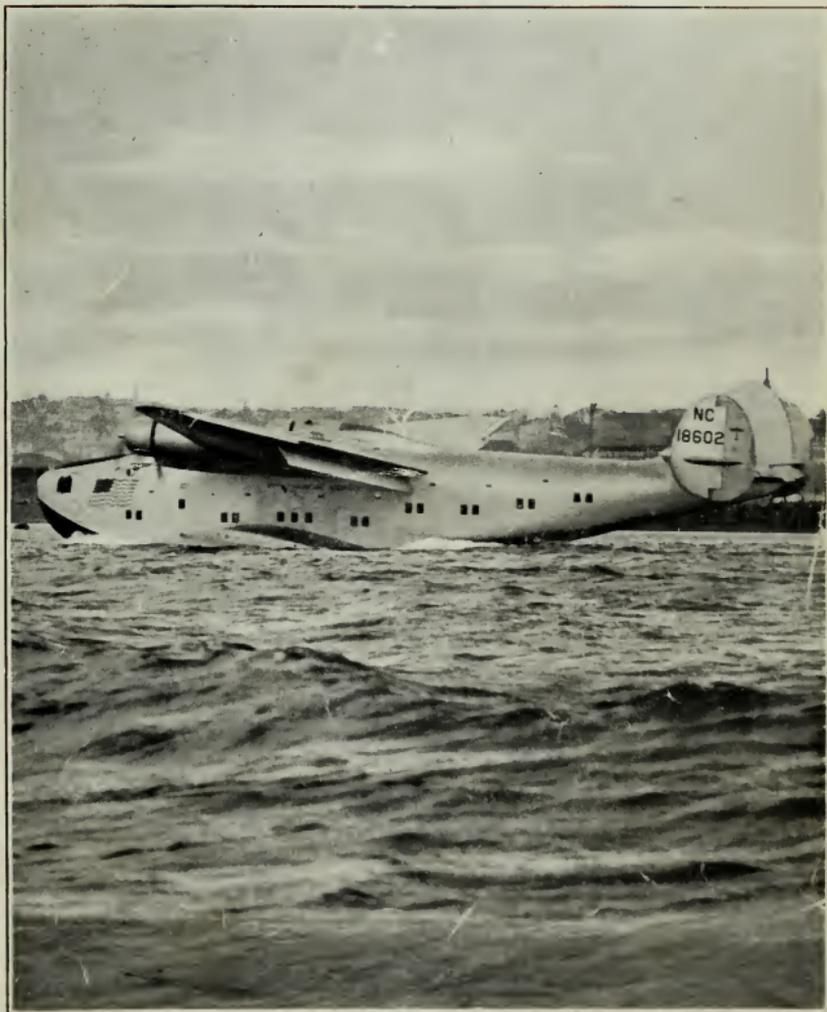
Remember—"Te Karere" is *Your Mission Paper*, and to each and every one of you we look for support. Get behind and push, and we wish you the best of success.

TE KARERE

Wahanga 33

Oketopa, 1939

Nama 10



CALIFORNIA CLIPPER AT AUCKLAND

The Echo

By C. A. Lufburrow

I shouted aloud and louder,
While out on the plain one day;
The sound grew faint and fainter
Until it had died away.

My words had gone forever—
They left no trace or track—
But the hills nearby caught up the cry
And sent an echo back.

I spoke a word in anger
To one who was my friend.
Like a knife it cut him deeply—
A wound that was hard to mend.

That word, so thoughtlessly uttered
I would we could both forget.
But its echo lives and memory gives
The recollection yet.

How many hearts are broken,
How many friends are lost
By some unkind word spoken
Before we count the cost!

But a word or deed of kindness
Will repay a hundredfold,
For it echoes again in the hearts of men
And carries a joy untold.

TE KARERE

Established in 1907.

Wahanga 33

Oketopa, 1939.

Nama 10

Matthew Cowley	Tunuaki Mihana
Milton Baumgartner	Etita
Warren S. Ottley	Etita Awhina
Eru T. Kupa	Kaiwhakamaori
Waimate Anaru	Kaiwhakamaori

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

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by TE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

Address Correspondence, Box 72, Auckland, C.1, New Zealand.

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COVER PICTURE—

WE digress this month from our regular type of cover picture, and present one of current interest. The 41½ ton California Clipper is shown after its arrival in Auckland from San Francisco. She made the trip in approximately 50 hours' flying time.

She was preceded a few days by the British flying boat, Aotearoa, from England. The two of them were moored side by side in the Waitemata Harbour for several days.

KO NOA ME ONA URI ME TE WAIPUKE NA WAIMATE ANARU

KO METUHAERE tama a te kupu whakaari. I te mea kua whakaaturia e te Atua ki a Enoka te tino whakangaromanga o te hunga kino e noho ana i runga i te mata o te whenua. I kawenata ia ki taua Enoka nona nei te pa tapu ko ona uri hei kai noho i te whenua e tupono ai tenei kupu whakaari. Ko Metuhaere tama a Enoka kahore i riro ki te rangi i te wa i tangohia atu ai a Enoka me tonā pa tapu me Hiona. Ko Metuahera te tangata maha ona tau i o nga tangata katoa i noho ki runga o te whenua; he matua hoki ia no Rameka, he tipuna ano hoki no Noa.

Ko te runakanga i te whenua

Ko te waipuke he iriiringa i te whenua te iriiringa he tohu whanautanga, hanganga ranei; i tetahi ahua korero ko to tatou ao i whanau i te wai me te wairua i te timatanga. (Kenchi 1:2-9.) I te wa i a Noa he whakamaharatanga mo taua hanganga ka uru te whenua ki te whanau ano, ara he horoinga mo te whanautanga hou. He whai tohu hoki mo te iriiringa wairua me te kapura kei te akoto mai.

He pera ano me Arama i tau iho ki a Noa i muri iho o te waipuke, i timata i te mahi i timatanga ra e te Matua o nga iwi katoa; i raro hoki i te whakahaere tuatahi a te Atua te whakahau kia hua, kia tini kia kapi te whenua. No reira ko te wa i a Noa he ahua no te wa o te hanganga o te ao pera ano hoki i te wa i a Arama. Ko ia te matua o te hunga katoa e ora ana i ona wa a i hoatu ano hoki ko ia hei rangatira.

Te poropititanga mo te waipuke

I manaakitia hoki, i whakaturia i runga i te whakapanga o nga ringaringa o Metuhaere. A ko Noa i a ia ano tekau ona tau rite tonu hoki ki ona Matua i mua i a ia, he poropiti, he kaikauwhau hoki i te tika; i puta mai hoki te kupu a Ihowa ki a ia i mea, "E kore toku Wairua e tohe tonu ki te tangata." (No te mea e mohio ana ia ka mate nga kikokiko katoa.) Ahakoa ka kotahi rau e rua tekau ona tau a ki te kahore nga tangata e ripeneta ka tukua e au nga waipuke ki runga i a ratou. Kua tae mai te mutunga o nga kikokiko katoa ki toku aroaro, no te mea e ki ana te whenua i te tutu i a ratou. No reira ka whakangaromia e au nga kikokiko katoa i runga i te whenua. (Mohi 8:17-30.)

Ko Hema me Iapeta

E toru nga tama a Noa. Ko Hema, ko Hama, ko Iapeta e ai te whakatangitangi mai a te Paipera. Otira ko Iapeta ke te matamua; ko Hema ke to muri o ratou. (Kenchi 10:21, Mohi 12.) Ko enei tamariki etahi o te toko-waru i ora mai i roto i te waipuke. (1 Pita 3:20.) A na enei i kapi ai te whenua katoa. (Kenchi 9:19.) Ko Iapeta i whakanohoia ki Oropi. Ko Hema ki Ahia, me Hama ki Awherika. Ko te manaakitanga a Noa ki a Hema raua ko Iapeta

me tona kanga hoki ki a Kanana tamaiti a Hama ko ia tenei. Ka kanga a Kanana ka waiho ia he tino pononga ma ona tuakana. Kia whakapainga a Ihowa te Atua o Hama a ka waiho a Kanana hei pononga mana. Ka meinga a Iapeta e te Atua kia tohatoha noa atu. Ka noho ano hoki ia ki nga teneti o Hema a hei pononga a Kanana mana. (Kenehi 9:25-27.)

Te kanga i runga i a Kanaana

Tetahi wahi o te kanga i runga i a Kanana ko te kanga o te kiri pera me tera i whakataua ra ki runga i nga uri o Kaina. (Kenehi 4:15, Mohi 7:8-22.) Na tenei kanga hoki i kore ai nga uri o Kanana e whiwhi ki te Tohungatanga.

Ahakoia ra i manaakitia ratou ki nga manaakitanga o te whenua me nga manaakitanga o te matauranga. (Aperahama 11:26:) Ko te hara o Hama i tau ai te kanga ki a Kanana.

He wahi iti te whakamarama i roto i nga tuhituhi tapu e kore hoki pea e tino mohiotia a mehemea ano i tino mohiotia ka awangawanga ano tatou ki te whiui i tau ki te iwi nui mo te hara o te tangata kotahi o ratou. No reira e tika ana kia whakaaro tatou tera atu ano te take nui rawa ake i tenei i tau ai tenei kanga nui ki tenei iwi.

Ko nga kupu tuku iho e penei ana te aronga; otira kahore he tino whakamarama mo tenei take i roto i nga mahi a te Hahi.

Ko tenei ano hei mohiotanga mo tatou kahore rawa i te he te kanga o Kanana. Ko nga wairua hoki i tukua mai ki tenei ao na roto i tona iwi e tika ana kia haere mai ma reira. Ko ta te tangata e whakato ai ko tana tena e kokoti ai ina hurihia tenei whakatauki. Ko ta te tangata a kokoti ai koia ano tana e whakato ai. E tau ana hoki tenei ture ki nga wairua pera ano me te oranga kikokiko.

A Iharaira me nga Tauirui

I roto i a Hema ka puta a Aperahama me te whare o Iharaira i roto i a Iapeta. Ko nga tauirui te putake mai o te tino iwi mohio no roto nei te Ingarihi te Wiwi me nga Teita o Amerika. Tino miharo te tohatoha a te Atua i a Iapeta; ko te putake tauirui tuturu tenei. Ko Iharaira te kai pupuri o nga mana o te tohungatanga me te whakahaere i nga ture me nga tikanga o te Rongopai, ko ona mana enei. Otira nga tamariki a Iapeta he mihana ano ta ratou, te mihana whakatu kawanatanga, o te matauranga hoki ki nga mea nunui o te ao ki nga kitenga me era atu ahua matauranga o te ao.

Na nga tauirui i kite Amerika na ratou ano hoki i whakanoho ki te tangata. Na ratou ano hoki i whawhai kia tu here kore tenei tuawhenua o te kupu whakaari. Ko ratou hei whakapai i te huarahi hei whakaputanga mo te mahi a te Karaiti. Kei takatakahia kei rukea e te hunga kino. Otira kahore ratou i te mohio i a ratou e mahi ana i tenei mahi kei te whakatutuki ratou i nga mahi a te Atua. Ko te Atua o Iharaira koia ano te Atua o Koramopahi (Columbus) i a Wahingitana (Washington) i nga matua ano hoki o te iwi pakcha o Amerika.

Pilgrim Fathers

Me nga tangata tuturu na ratou i whakatu tenei kawanatanga

(Niwhai 13: 12-19) he tau iwi katoa ratou, otira e hanuminumi ana nga toto o Ihairaira ki a ratou. (Hohea 7: 8.) Kei nga iwi e mahi ana i te pai, kei nga tangata nunui o ratou nei whakaaro mo te mahi tika me te hapai i nga iwi ki runga ahakoa e mohio ana ratou ki a ia, pehea ranei. A ko ratou he kai mahi Nana ki Tana e pai ai hei whakautuki i Ona mahi nunui.

Nga uri o Hama

Na nga uri o Hama i tipu hei iwi nui whai-taonga, matauranga, hei iwi kaha hoki i roto o Ihipa, te popotanga i te punga o te tangata i whiwhi nei ki nga manaakitanga o te whenua me nga manaakitanga o te matauranga, i tino momona te whakatutukitanga o nga kupu whakaari i whakaaria mai nei ko o ratou tupuna me to ratou tupu nui ano hoki i era atu whenua o Awherika. Otira i Urupi me Amerika, me era atu whenua i tino roa te ponongatanga ki enei iwi. Kei te pononga tonu hoki ratou i etahi wahi o Awherika me etahi wahi o Ahia. Kua ponongatia Etiopia ki nga tauwi me nga Hemito (Semite), ara nga Hurac nga Arapa, me era atu i etahi atu wahi rite tonu ki ta Noa i whakaatu ai.

Ko Iapeta me nga teneti o Hema

He aha nga teneti o Hema i roto o te karaipiture; te teneti e whakahuatia ana hei kupu whakarite te poropitanga o te rangi i runga, e whakaritea ana ki te tenei pera ano me te Hahi o te Karaiti me te pa hoki o Hiruharama. (Ihaia 40: 22. 54: 2-7. 33: 20.) No reira ka taéa tenei kupu ki te whakarite, he whenua, he wahi ranei e haeretia ana, he pehea te nohoanga o Iapeta i roto i nga teneti o Hema e whakaturia mai ano tetahi wahi e te hitori o Paehitiona te whenua tuturu o Ihairaira. I raro nei i te mana o nga Harahena me nga Take: enei iwi e rua he tauwi anake. A ina tata ake nei i makere atu ai te Ioka Mohirema (Moslem) na te mana o te Ingirihi. E honohono nei ko nga toto o Iapeta raua ko Hema. Kua tutuki ano hoki te manaakitanga o Iapeta i Amerika te whenua o Hohepa. Kei nga tauwi nei inaianei a ko ratou hoki e ai ta te Pukapuka o Moromona he awhina ki te kohikohi mai i a Ihairaira, hei hanga hoki i te Hiruharama hou, he mea hoatu hoki tenei ki a ratou kia whiwhi iahi ki nga manaakitanga o te iwi whiriwhiri a te Atua, a kia noho ano hoki hei uri mo Aperahama.

Ko nga whenua o Ahia tera noa ake hoki ko nga whenua o te iwi o Ihairaira me Amerika ki te tonga me to nota he whenua enei na nga iwi o te Atua no mua iho tae noa mai ki tenei wa. Kei te nohongia inaianei e nga tamariki a Iapeta; ki taku whakaaro e tino tika ana kia karangatia kei te noho ki nga teneti o Hema.

I tupono i era wa ka pera ano inaianei

E rua nga ahua o te iwi i te wa i a Noa, kei te tuhi whakamura kei te tuhi whakamuri. Hei whai tohu no te timatanga me te whakamutunga, ona ahuatanga kua oti te whakamarama ko te poropitanga. Ko ta te Karaiti i mea ra i a ia e tangi ana mo Hiru-

Continued on page 350

HE RIPOATA NO TE ROPU TAMARIKI O TE M.A.C.

NA JAMES ELKINGTON

I TE Hui Tau i tu ai ki Ngaruawahia i tenei tau ka huihui nga mema o te M.A.C. Old Boys' Association i runga i te whakahaau a Tumuki Kauri. I roto i taua huihuinga e rua nga take i tatu. Tuatahi: Me kohi nga mema o tenei ropu e 5/- i te tau a ko taua mōni me tuku hei awhina i nga tamariki tane, tamariki wahine a nga Old Boys o te M.A.C. i etahi atu taitamariki ranei a nga Hunga Tapu, ina karangatia ki te kauwhau i te Rongopai e te Tumukai o te Mihana. I whakaaroia hoki kia inoi atu ki nga Hunga Tapu katoa me kore ratou e ngawari mai ki etahi paku hereni hei awhina i tenei take nui.

Tuarua: Me tuku he pitihana ki Hiona ki te Tumuaakitanga o te Hahi me kore ratou e aroha mai ki te iwi Maori ki tenei morehu o te whare o Rihai, ka whakatu ano i tetahi kura mo tatou pera me te M.A.C. i pakaru ra i te ru i te tau 1931.

I mua atu i te pakarutanga o te Hui Tau ka tukua te pitihana ki te Tumuaakitanga o te Hahi Hiona. Kei te whanga atu inaianei ki te whakaaro o nga pononga a te Atua.

He maha nga Hunga Tapu e whakarongo ana ki nga take i whakahaeretia i roto i taua huihuinga a, no muri iho ka haere mai etahi ki au no Ngapuhi, no Akarana, no Tauranga, no Nuhaka me Heretaunga ki te mihi mai mo nga take i whakahaeretia me te korero mai, "Ka awhina matou i a koe me to ropu. Ki mai he aha te mahi ma tatou ka mahia e matou."

E te iwi e te Hunga Tapu katoa kua rite te wa hei awhinatanga ma tatou katoa. Kua whiriwhiria e matou ko te Tumuaiki o te Mihana, ko Matiu Kauri, hei kai-tiaki aonga mo te M.A.C. Old Boys' Association, hei kaiwhakahaere hoki mo te Missionary System o tenei ropu. Ko a tatou tamariki e karangatia ana e te Tumuaiki ki te kauwhau kahore i nui nga moni hei whakatutuki i a ratou mihana ka awhinatia e te M.A.C. Old Boys' Association. Ma te Tumuaiki e hoatu nga awhina e tika ana mo tena tangata, mo tena tangata. He paika ranei hei haere i nga hurahi me moni tonu ranei. No reira, he inoi atu tenei me kore koutou e aroha mai, ka awhina mai i tenei take nui. Tukua a koutou hereni awhina ki te Tumuaiki.

Kia ora koutou e te Hunga Tapu. E mohio ana au kei roto i te ngakau i te manawa o tena tangata o tena tangata te aroha me te tangi ki to tatou kura, ki te M.A.C. ano ko tetahi tonu o tatou kua wehe atu ki te po. Heoi, kei te inoi kei te tumanako te ngakau tera pea a nga ra e heke mai nei ka aroha mai ano te Atua ki a tatou ka homai ano i tetahi kura mo a tatou tamariki.

HE MATENGA

Ki te Etita o te Karere.

E hoa tena koe.

Mau e panui atu, no te 20 a nga ra o Akuhata nei ka mate a Ani Ngahooro Pouaka Paki ki te Waikato Hohipera i Hamitana. Ko tona tinana i whakahokia ano ki Matakowhai, i whakatakotoria hoki ki te taha o Pouake Paki i reira. Ko ona tau e 79. I whanau ia ki Aotea i te 28 o Hurae 1860. No te 28 o nga ra o Pepuere 1886 ka iriiria ia ki roto i te Hahi e Erata J. H. Manning, no taua ra ano i whakaungia ai e Erata A. W. Harper. He kuia rangatira tenei no roto i nga hapu o Waikato. Ko tona matua no nga Eruera i heke iho i nga Whare-rangaranga o Ingarangi. Kei nga mokopuna ano e tiaki ana te parani o to ratou mama.



Ani Paki

Ko tenei kuia i roto i enei tau maha i muri mai o te matenga atu o tona hoa tane, ka karangatia ia ki te Mihana. Mai o te marama o Mei, i te Peka ia o Mangere nei e mahi ana, i matakītaki hoki te iti raua ko te rahi ki a ia e penei ana me te whetu te marama i roto i a matou karakia, he mea hoki tena e kore e ware-ware i a matou te mohio o tena kuia ki te karaipiture, tae noa ki nga korero papai e tino kaha ai te ngakau nui o nga tangata ki nga rehana.

I pangia hoki ia e tona mate ki Mangere nei, mauria ai ia ki te Hohipera, mate nei ia. He mea ata tuku marire ia na te Tumuaki Mihana. "E Sister Ani Paki, kua mutu to mihana inaianei." E toru nga ra i muri iho ka mate. Heoi i mate ia, ko ana mahi, oti pai.

Heoi, mihi mai ki to tatou whaea, ki to kou'ou tupuna, kua haere ki te Matua-nui-i-te-rangi.

Heoi ano,

Tema P. Kawene.

KO NOA ME ONA URI ME TE WAIPUKE

Continued from page 348

harama ara mo te hinganga o Hiruharama hei tohu ano hoki mo te hinganga o te hunga kino e rite ano i nga ra i a Noa ka pera ano i te haerenga mai o te tama a te tangata. I nga ra i a Noa he karepe (arai) pouri kerekere i tau ki runga i te whenua ka pera ano te ahua i te ra whakamutunga te mate i pa nei ki nga tangata i te wa o te waipuke i whakamatea nei nga iwi kikino katoa. Ka pera ano a te ra whakamutunga, engari kahore ma te wai: ka riro ke ma te ahi taka iho i te rangi ki te whenua, na reira te hunga kino e whakamate. I te mea i puta whakarere mai te waipuke ka pera ano te putanga mai o te mura ahi hei tahi atu i te poke o te whenua hei whakarite hoki kia whiwhi ki tona kororia mau tonu.

HE KUPU WHAKAHAUHAU KI TE HUNGA TAPU.

NA HEMI WHAUTERE

HE panui atu enei korero e whai ake nei ki nga wahi katoa a tae ai koe, i nga marae o Niu Tirenī, tae atu ki era atu wahi o te ao. Te mea tuatahi he mihi ki nga mate o nga marae o te iwi Maori o te motu, e kiia nei ko te Ika a Maui.

Waiho iho tenei Ika hei papa oneone mo ana uri ki te ao. Haere nga mate i nga marae o te motu. Haere nga rangatiratanga o te motu. Haere kia Hinenui Te Po. He nui nga mihi mo te Hunga mate, ka whakarapopoto te kupu, haere ki te iwi, haere ki te kainga tuturu, haere ki te okiokinga tuturu. Kati tena.

He whakaatu ki te motu katoa. Tenei kua timata te mahi o te whare whakairo mo te Tiriti o Waitangi. Hei whakamaharatanga ki te iwi Maori me te rau tau o te Tiriti o Waitangi e heke mai nei a PePURE 6th, 1940.

He mea nui tenei ki te motu. Ko nga rakau kei Motatau e whakairongia ana, i te kainga o Tau Henare. Ko nga tukutuku kei Kaikohe e mahi ana. He mahi whakamiharo, ataahua hoki; he tohunga rawa nga kai mahi no Ngatipourou i raro i a Apirana Ngata. Tera pea ka oti a nga ra o Akuwhata. Kei te nui tonu nga tangata o Ngapuhi kei taua mahi me nga wahine me te komiti whakahaere i etahi oranga mo aua kai mahi. I te nui o enei mahi ki Ngapuhi tera e tokoiti rawa a Ngapuhi e tae ki te Hui Tau ka tu nei ki Nuhaka a te tau 1940. No reira e te Hunga Tapu, ahakoa tenei take nui o te motu ko te mea nui ano ko te rongo pai o te Atua i tukua mai nei ki a Hohepa Mete te maramatanga ki te ao. No reira e te Hunga Tapu kia tiaho to tatou marama ki te ao katoa. Me mutu te kai waipiro, tupēka, tii, me era atu kai hua kore e patu nei i te tinana. E kore e noho te Atua ki te temepara poke. Ko o tatou tinana nei hoki taua temepara. No reira e kore te Atua e noho ki te tangata e mahi ana i enei mea. Whakaritea nga whakatekau. He ture nui na te Atua hei painga mo te hunga e whakarite ana i tenei ture a te Atua. Te Hunga e whakarite ana i nga ture o te rongo pai me te whakatekau e kore e rawakore, ka whiwhi tonu ia ki nga mea hei painga mona. Whakaitia te haere ki nga ahuaireka o te ao—te pikitia, te nuinga ona ahua he kukume i te hinengaro o te tangata ki te he. No reira pai atu te mutu te haere ki te pikitia ki taku titiro me oku whakaaro, Mehemea e taea me mahi te tangata kia tika te kainga, kia whai kai, kia whai kakahu, pāraikete kia pai ai te moe; me te whakaaro ki nga mahi mo te aonga ake. Kati ra.

Kia kaha e te Hunga Tapu, tautokona nga tohutohu a nga pononga a te Atua i haere mai nei i Hiona; i haere mai nei ki te kawo mai te aroha o te Atua ki te iwi Maori. Kati nei mo tenei wa. Ma te Atua nga Hunga Tapu e manaki i nga wa katoa, me nga iwi katoa o te whenua.

AKU HAERE

NA W. H. NIKERA

NO te 8 o nga ra o Hurae ka pahemo ake nei ka hurahia te kohatu whakamahara ki a Tuwhakaririka Potatau tetahi o nga tino rangatira o roto i a Waikato-Maniapoto i Te Kuiti. Ko nga iwi i eke ki te marae ko Kahungunu, Taranaki, Wanganui, Raukawa, Te Arawa, Tuwharetoa me Ngaiterangi. Ko Kingi Koroki ratou ko te kahui ariki kua pae whenua rawa atu ki te marae. I taua ata ano ka tae mai te kuptu a Kingi Koroki ki a Whenuakura H. Nikera maana e hura te kohatu. No te haora o te hurahanga ka karangatia e Nikera ona mokopuna a Tiaki Kura Kaanga Rangihuakia me tona hoa wahine he tamahine na Tuwhakaririka Potatau; ko Ponga Te Rangihuakia te ingoa, a na raua i takiri te tau o nga kakaku huhi o te kohatu. I muri i tena ka whaikorero a Whenuakura H. Nikera, "Taku mokopunu Kingi Koroki tena kouiou ko te kahui ariki me Waikato Maniapoto katoa.

He nui te hari me koa mo tenei honore nui whakaharahara i tukua mai nei e koe ma to pononga e hura te kohatu o tenei tangata rangatira o roto i a Waikato-Maniapoto. E hara i te mea kei te pohehe to tapae mai maku ma Kahungunu e hura, ko te wa kei te mohio ki nga tatai korero o roto i tena ra, i tena wiki, i tena marama, a tau noa. No reira, ko tenei take e haere tonu ana i runga i nga tatai tupuna, he mea e heke iho i o koutou tupuna tae iho ki te hunga nana nei i takiri te taura o te kohatu kei runga tonu i taua taura tupuna ra ano. He pai tonu te whakamarama i taua taura tupuna

Ko Kahungunu—Rongomaiwahine

Kahukuranui—Ruatapuwhine

Rakaikikuroa—Ruarauhanga

Rupurupuru—Hinemoa

Te Rangituehu—Rakaitekura

Hineiao—Te Rangitaumaha

1—Te Huhuti

2—Taraia

3—Hinchore

4—Hikateko

Tuwaka

Mahinaarangi-Turongo

Kingi Koroki or

The Royal Family

No reira e nga iwi ka marama i konei te whakaaro o Kingi Koroki ki a riro ma nga uri o Hineiao, te tuakana o Tuwaka e hura te kohatu whakamaharatanga ki a Tuwhakaririka Potatau.

Hoki mai au i te hurahanga i te kohatu nei e tatari tonu ake ana a Eriata Nopera ki au i Hehitingi mo ta maua haere ki Ngapuhi, ara ki Kaikou; he tomokanga whare whakamaharatanga ki a Eparaima Maakapi. E hara i te whare whakamahara penei na kua mate a Eparaima Maakapi, kahore, engari he whakamahara ki tenei kaumatua no te Hahi Hunga Tapu koia tetahi o taua Hunga Tapu naratou i para haere nga huarahi o tenei waka o tatou i te wa e toi'u

ana te tangata, te whenua, te wehi, ona pai, me ona kino katoa. I haere mai tenei tangata i tawhiti nui, i tawhiti roa, i tawhiti pama-mao, i te hono-i-wairua ki te mau mai i te Rongopai. Ko nga kakahu o tenei tangata koia tenei: (1) Ko te Tumanako; (2) Ko te Whakaponu; (3) Ko te Aroha. Enei kupu e toru i kakahuria katoatia e tenei pononga o te Hahi Hunga Tapu o nga Ra o Muri Nei a tae noa ki te ra i wehe atu tona tinana i waenganui i te iwi Maori. Na Tumuaki Matiu Kauri me tona hoa wahine i whakatuhera te whare whakamahara ki a Eparaima. I mua atu o te kauwhau a Matiu Kauri ka panuitia mai e ia te reta mihi mai a Eparaima Maakapi ki nga iwi. Koia enei a te kai tuhi i hopu ai, "E hoa Kauri, panuitia atu aku mihi ki taku iwi Maori, ahakoa ra kua kurupopopatia te tinana a ko te anga anake o te tinana e takoto atu nei, hei aha tonu i te hanga e pupu ake ana te wairua ora i roto i au hei whakapuaki atu i aku mihi me aku tangi tuarangi atu ki taku iwi aroha nui ki te iwi Maori e noho mai na i kona. Heoi ano hei kona koutou noho mai ai, tena koutou katoa." I muri mai o te reta a Eparaima Maakapi ka timata te tohutohu ara te kauwhau a Matiu Kauri. Koia tenei aku i pupuri ai.

E hoa ma ta koutou taonga e tu nei he taonga whakamiharo he taonga ataahua hoki ki te kanohi he taonga hei tohu i te nui o to koutou aroha ki to koutou maua ki a Eparaima Maakapi, engari e hoa ma, kei te pouri au mo Eparaima kihai i kite i ta koutou taonga; he ahakoa me ki noa ake e au enei korero ki a koutou katoa te whare nei whakatapua rawatia. Te waipiro, te kai paipa, te haurangi kei uru ki roto. Ki te manaaki koutou i enei kupu aku ka mohio au e aroha ana koutou ki a Eparaima Maakapi me tona Rongopai i mau mai nei ki a koutou e te Hunga Tapu.

Me huri ake inaianei ki nga mahi o te marae. E mihi ana te kai tuhi ki te tangata whenua mo te kaha ki te manaaki i nga iwi whakaeke. Nga tamariki wahine, taane **Kia** nui nga ora ki a koutou katoa mo to koutou kaha ki te pupuri i te reo Maori me te pai hoki ki te haka me te waiata. Nga kaumatua o te Hunga Tapu (pakeha) kia nui nga manaakitanga mo koutou mo to koutou kaha ki te whakahaere i to tatou hui ataahua me to koutou pai ano hoki ki te tunu kuri-wera (hot dogs) ma te hui. Na koutou ka mohio au ki tena kai ki te kuri-wera.

No te ra i hoki mai ai te ope o Heretaunga nei i Kaikou ka pa he aitua ki te waka a tae po atu ana ki Akarana. Ko Hohepa Meha i tonoa mai e te Tumuaki Kauri hei whakahei ake i to matou ope. No te 11.30 p.m. ka u mai ki te Headquarters o te Haahi Hunga Tapu i Akarana. I moe matou i reira ko nga wahine i haria ki te Peoples Palace. Oho ake i te ata e takoto ana te kai a te wahine a Kauri ma tona manuhiri. E hoa ma he pono taku korero: E kore rawa e wareware ia au te kai a tana wahine i mahia mai nei mo ta matou parakuihi. Ko ana kai e kai nei ano tatou, engari i tana

Continued on page 364

KO HOROUTA

NA TE AO WIRIHANA

KO tenei waka i u tuatahi mai ki Whakatane. Ko te pa i noho ai etahi o nga tangata o te waka nei, ko Omeheu, kei te taha o te awa, Rangitaiki. I waenganui o Matata me Te Teko. Te rangatira o tenei waka, ko Paoa. Te korero a nga tohunga o Ngatiawa o Whakatane ko etahi o nga tangata o runga ko: Te Poutama, Iriarangi, Te Kahu-takiri, Tama-whiro, Tamakiterangi, Te Hekenga, Oipiria, Te Rakupango, me te Kotoreohua.

Ko etahi o nga iwi nei, he mea patu e Ngatiawa. Ko te titiro o moana, ko Kahukura, tiwhana tonu ai i mua o te ihu o te waka. He maha nga tohunga o Ngatiawa e korero ana i roto i o ratou whare-wananga. "Te haerenga mai o te waka nei o Horouta i riro mai nga herehere i runga, ara he kiri mangu-mangu o reira hei hoe mai i te waka nei." Te korero a Matutaera Hatua: "Te kiri o tenei iwi, kaore i hapa i te mangu-mangu, he kiri pango. Te reo o tena iwi, i rereke i te reo o te iwi Maori."

Ko tahi o nga iwi nei, he mea patu e Ngatiawa. Ko te titiro o Colonel St. John i te tau 1876, i kite ia i etahi o nga iwi mangu-mangu i roto o Tuhoe. Te kaha o te parauri o nga kiri, te puhitihuti o nga makawe, te kaha parehe me te nunui o nga ponganga o te ihu, me te matotoru o nga ngutu. He tohu enei o te mangu-mangu. Ko etahi o nga iwi o Horouta i noho i runga o te awa Wanganui, nuku atu i te 300 tau te taenga ki reira. I heke mai i te pa nei i a Tawhiti Nui i Kawerau e patata ana ki Te Teko. He patunga i te iwi nei, ko te hekenga mai o Tumokai raua ko tona tuahine ko Hinekawau, me etahi atu. Ko te heke tenci, mai i a Hinekawau; Hinekawau-Tupari, Tumatakokiri, Patiki, Karana, Te Roukakahi, Te Ketekiri, Tikei, Kura-whanga-kai, Te-awhe, Te-akaurangi, Te-whakahoro, Huhana, Wikitoria, Haru Iingi (o Ngatiawa).

Ko etahi o Ngaiti-Kahungunu e mea ana, he ingoa tuarua a Horouta no Takitimu, he tere ki te haere i te motu nei, na reira ka tapaina ko Horouta. Te korero a Kereoma Tuwhawhakia, he rangatira o Nga-Paerangi i poho ki Kaiwhaiki, Wanganui: "Ko nga uri o Tumokai, Mirukino me Hinekawau, i heke mai i Kawerau, te pa ko Tawhiti nui, e patata ana ki Te Teko."

He uri enei no runga o Horouta i u mai ki Ao-tea-roa i mua atu i te taenga mai o nga waka ara o Tainui, Te Arawa me Matatua. Ko nga kai hoe o tenei waka, 70. Te korero a etahi o nga tohunga, ko te ingoa tuatahi o Horouta, ko te Aratawhao. I runga i te mea kua tae ke mai nga uri o te Aratawhao ki Aotea-roa nei, i te hokinga tuaruatanga mai o te waka nei, ka huaina te ingoa ko Horouta. Ko etahi o nga tangata o te Aratawhao i haere mai i runga i a Matatua.

Ko etahi o nga iwi nei, he mea patu e Ngatiawa. Ko te titiro o

WORDS OF WISDOM

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." (Doctrine and Covenants, Section 89.)

"Smoking has become a fashion. People old days, why is it that God favours his fellows do—because many in business, professi- favours the people or is it a fact." life do it. Others smoke because of some feeli- of which have been desirable—a delusion fostered and promoted by die- If one were to ganda with which we are deluded night and day. Avenants, one would saken Truth and gone back to the old days of 'let- hecy is brought out of the same book. Damaging untruths, so long as they paint an a United States. A whelming picture of how desirable it is to follow he pages of history sidered clever and acceptable 'publicity.'"—L. Vreak, Joseph Smith art—in the State of

In the *Journal of The American Medical Association* a personal letter June of 1937, appeared a paper by two New York York paper, N. E. with Bueger's Disease and arteriosclerosis, from which the following is quoted:—

"Tobacco—Those who continued to smoke or chew tobacco against advice failed to improve. While the discontinuance of tobacco, without other measures was sufficient to bring about improvement in symptoms, we have found no lasting improvements in either disease without it.

"It was not sufficient simply to tell the patient not to smoke or chew tobacco. Most of them had used it excessively for years. Many had been advised by physicians previously to stop its use, but only two had done so. It was necessary to warn them clearly and repeatedly that unless they gave up tobacco completely and for good they could not improve and might even lose their limbs."

A leading newspaper writer sums up his attitude on the smoking habit by saying:

"The tremendous sum spent in tobacco is nothing but a monument of man's folly. Smoking would be stupid enough if smoking materials cost nothing. . . . Tobacco, like 'money-making machines,' patent medicines and gold bricks gives nothing in return except illusion."

PROPHECY

BY ELDER A. HARPER WALLACE

LATTER-DAY SAINTS have revolted from the modern idea that prophecies and revelations are no longer needed, and joined a church whose founder was reputed to be a prophet, seer and revelator; a church whose doctrines openly contradict the popular religious opinions of the day; a church whose members repeat an almost fantastic story of the visions of

God the Father and His only Begotten Son, Jesus Christ, seen by their leader Joseph Smith. The world may hate and detest this church, they may ridicule it and hold it in contempt, but they cannot laugh at its organisation and they cannot laugh at the fact that it is growing and increasing in membership daily. Nor can they mock at the story of the golden plates and the visions received by Joseph Smith, for they cannot deny the existence of the "Book of Mormon," and if they would read and study it with an unbiased mind, they could not truthfully deny the divinity of that book.

People wonder at our claim that Joseph Smith was a prophet of God but they do not wonder at the prophets of old, whose stories are related in the Bible. Let us consider one or two of those old prophets. Quoting from the book of Genesis 6:17, "And behold I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath of life, from under heaven; and everything that is in the earth shall die." In the verses that follow, the Lord commanded Noah to take two of every kind of living creature along with his entire family and enter the Ark. Noah obeyed the commandment and, as had been prophesied, the flood came and covered the earth and every living thing, save those in the ark, were destroyed. Luckily Noah had never heard of the theory of the modern people. He had never been taught that prophecy was not fulfilled literally, but scripturally. He was simple enough to obey the commandment literally and as a result of it he and his family and two of every living creature were saved.

Reading further in the book of Genesis, we are told of another prophecy in which Lot is warned to flee from the city of Sodom because it is to be destroyed by reason of the iniquity of its inhabitants. Lot, like Noah, knew that prophecy was fulfilled literally, therefore he fled from the city with his family. The city was actually destroyed along with all of the inhabitants. If Lot had thought the prophecy would not be fulfilled literally, his life would have been lost.

Reading further in the book of Genesis, we are told of another prophecy in which Lot is warned to flee from the city of Sodom because it is to be destroyed by reason of the iniquity of its inhabitants. Lot, like Noah, knew that prophecy was fulfilled literally, therefore he fled from the city with his family. The city was actually destroyed along with all of the inhabitants. If Lot had thought the prophecy would not be fulfilled literally, his life would have been lost.

We can find hundreds of similar prophecies that were given and later fulfilled, both in the Book of Mormon and the Bible. Let us ponder for a moment on the story of the Lamanite prophet, Samuel, who was stoned and chased from the Nephite city. He uttered a prophecy and within four hundred years, as he had said, the whole Nephite nation, a once great and powerful people, were completely destroyed.

If it is possible to have had prophecy in the old days, why is it not possible to-day? Is it consistent to believe that God favours his children of a few generations ago more than he favours the people of to-day? "No," we say, "it is not consistent nor is it a fact."

Joseph Smith gave many prophecies, some of which have been fulfilled and some of which are yet to be fulfilled. If one were to turn to the 38th section of the Doctrine and Covenants, one would find there a prophecy concerning war, which prophecy is brought out even more strongly in section 48, verses 62-63 of the same book. This prophecy concerned the Civil War of the United States. A more sanguinary battle had never raged in all the pages of history up to that time and thirty years before its outbreak, Joseph Smith predicted it and even told of the place it would start—in the State of South Carolina.

A reiteration of this prophecy was given in a personal letter written by Joseph Smith to the Editor of a New York paper, N. E. Seaton. It was dated January 4, 1833.

"And now I am prepared to say, by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation." This war came to pass in the year 1861.

Among other prophetic utterances of Joseph Smith, one of the most interesting concerns Stephen A. Douglas, a man who is remembered in history as one of the most powerful speakers and debaters in American history. At the age of 33 he had occupied seats in both houses of the United States Congress. This man was a good friend to Joseph Smith, probably because he realised that the support of the Mormon people would help him a great deal in his crusades for election to public office. At one time he and the prophet had a long talk together which had a rather dramatic ending by the following prediction: "Judge, you will aspire to the presidency of the United States; and if you turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the almighty God upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."

It is interesting to note that at the time that this prophecy was given, Stephen A. Douglas was not known outside of the State of Illinois, hence there was no particular reason to believe that he, more than any young politician, would aspire to the presidency of the United States.

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TO THE PROMISED LAND

BY DORRIE FEIL

GREETINGS to all the Saints, both Maori and Pakeha, and to all my friends in New Zealand. Greetings from the land of Zion.

It was on October 17, 1938, that I said farewell to my native land and set sail for the promised land of Zion in the United States of America.

The first day out, all I wanted was for the ship to go to the bottom of the ocean and take me with it—anything, in fact, just as long as it would stop swaying gently from side to side with my stomach swaying with it. The next day, however, the sky was blue, the sea was bluer, the sun was warm, I was going to Zion, and all was right with the world.



Dorrie Feil

Suva, in the Fijian Islands, was our first port of call. At first we were glad to see land, but after awhile the intense muggy heat, the mosquitoes, the overpowering smell of copra, and later, a tropical downpour made us even more happy to go on board again. That was Thursday, October 20.

According to the ship's paper, we would reach Pago Pago in American Samoa on Friday, October 21. "To-morrow," we thought joyfully as we left Fiji that evening, "to-morrow we will be in Pago Pago." But that night we crossed the International Date Line, and the next day was still Thursday, October 20.

Pago Pago is a lovely tropical isle in true Hollywood fashion. The typical South Sea Isle of all movies comes to life in Pago Pago. A gem set in the blue of the sea with verdure covered mountains reaching to the sea, with a sparkling land-locked harbour, with all the rich green vegetation of the tropics, with the thin row of white houses and grass huts stretching the whole length of the bay. The Samoans, of course, are of the same blood as the Maoris and are charming, gracious and very friendly. It was with regret that we said goodbye to Pago Pago.

Five days later we arrived at Honolulu, Hawaii, the Paradise of the Pacific—that cosmopolitan, fascinating, lovely, busy, ultra-modern American city set on a tropic isle in the midst of the world's greatest ocean. We didn't have the time to go out to Laie to see the Temple. We also caught a tram to Waikiki Beach and watched society go by. We also ate a surprising amount of American ice cream, and wandered happily through the city admiring, open eyed and almost open mouthed, the charming American-born Japanese and Chinese girls;

the bright, noisy, cute, very American high school boys and girls of all nationalities; the vast and lovely stores; the life of that great and fascinating city. When the *Mariposa* sailed that night, we took with us something of the warmth, the fragrance, the exotic charm of Hawaii and it will remain with us until that day when we go back again and spend a year or more in that enchanted island of Hawaii.

At Los Angeles Sister Anne Rohner, with whom I had been travelling, disembarked, and I continued alone my journey to Utah, via San Francisco. However, we spent a delightful day together in that great city of two and a half million people. All the places that had been just so many names before, we saw Wilshire Boulevard, the Brown Derby, Beverly Hills, the lovely Hollywood Stake Tabernacle, the equally lovely and famous (in the Auckland Branch) Inglewood Ward, and many other places.

The ship was very empty that evening, and pitched heavily from bow to stern. Even the deck chairs had been folded away the next morning, and everyone stood around feeling very sorry for themselves. But soon there came into view two red towers far away in the distance, and a faint white blur on the hills. San Francisco and the famous Golden Gate Bridge! An engineering triumph of man as well as wonder of nature makes one hold one's breath, and I held mine as we passed that miracle of man's inventive genius. As we approached the prison island of Alcatraz, made famous in many a movie, I caught a distant glimpse of the mighty San Francisco, Oakland Bridge, and the top of the Tower of the Sun on Treasure Island in San Francisco Bay, the site of the World's Fair. But we all had quarantine and immigration inspection then, and when that was over, we had berthed, and I saw no more of the bridge and the fair. Four hours I spent wandering around that great city, then I caught the ferry to Oakland and the "Challenger" to Utah. The lady who shared my seat as far as Ogden was Mrs. Richards, the wife of a former president of the New Zealand Mission.

California, we passed through at night. Before dawn, I woke up and we were in Reno, Nevada. All that day we passed through the dusty, barren country that is the State of Nevada. At dusk, we reached the causeway over the Great Salt Lake, and through the darkness we travelled over it, eventually reaching Ogden. From there, a local train took me to Salt Lake City. That day of November 2 had seen the first snowfall of the season—a light fall that immediately melted to slush. The Union Pacific Railroad station in Salt Lake City is on the west and least populated side of the city, and as we came in to the depot all I could see were slushy sidewalks and a surprisingly small number of lights. I began to have a horrible suspicion that maybe I caught the wrong train. However, the conductor seemed to think that it was Salt Lake City, so I got off, caught a bus that seemed to be going townward, and hoped for the

best. I was let off at the centre of town. I looked up—and there was the Temple! Yes, this was indeed Zion; this was truly the Promised Land.

In eight short months I have learned to love this land and these people as dearly as though I was American born with a family tree going back to the "Mayflower." I have so far found only one thing I don't like about this country, and that is that mean little insect known as a wood-tick. I love this fair and lovely city, the mountains and canyons, the barren hills and valleys that blossom as the rose under the magic touch of water, the vastness of this great continent, the diversity of its peoples. I love the fine and faithful Saints here, their noble ideals, their mighty works, their clean lives, the love they have for this glorious Gospel. I love the organization of the Church, the wards and stakes, the association of the great leaders in all departments of the Church, the opportunities for service, the privilege of a patriarchal blessing, and so many other things. In short, I like the country, the people, the everything about America. I deem it an honour and a privilege to be able, in six and a half more years, to become a naturalized citizen of this great democracy.

Always, however, there will be a corner of my heart for the fair green land where I was born and where I first heard of the everlasting Gospel. Always I will love and cherish and remember the dear Saints of the land of my birth, their faithfulness, their kindness; and hospitality, the wonderful associations and friendships with both Maori and Pakeha.

May our Father in Heaven pour out His choicest blessings on you all and bless you all with every righteous desire of your hearts.

PROPHECY

Continued from page 357.

As the years passed, Mr. Douglas gained in popularity and power, and as Joseph Smith had said, he was chosen as a nominee for the presidency. Throughout his campaign, his "silver tongued oratory" carried him far, and it seemed that his election was a certainty. But in his seeming greed for power, he unthinkingly began to preach against the Mormons telling outlandish lies about the lives and practices of the Saints. Needless to say, Douglas was badly defeated in the election, and less than a year later, he died a miserable heart-broken man.

We can conclude from this and from hosts of similar evidences that Joseph Smith was a true prophet of God, and just as he had prophetic powers and the right to divine revelation, so had all the other presidents of this Church even down to President Heber J. Grant to-day. We sustain him as our prophet, seer, and revelator, and we must remember that the advice he gives us is inspired of God. We must study the scriptures, and any prophecies we find that are yet to be fulfilled, we know will be fulfilled literally and not scripturally.

PASSING OF CHURCH LEADER

ELDER MELVIN J. BALLARD passed away July 30, 1939, in a Salt Lake City hospital. His passing was sudden and unexpected inasmuch as his condition was not considered serious until shortly before his death.

With his passing the Church lost one of its greatest and most inspirational leaders. Anyone who has had the privilege of listening to his voice has never been anything but thrilled and inspired from the force and power that emanated from him. He was frequently termed the "silver-tongued orator" of the Church.



Melvin J. Ballard

His greatness came not alone from his oratorical powers, but from his natural leadership among his fellow-men. As an apostle of the Church he has travelled the world over, spreading the Gospel and words of cheer and encouragement to every nation. He was by nature of cheerful disposition, therefore his character alone shone forth to brighten the lives of thousands. He also found his way into the hearts of thousands of boys through his activities as an executive of the Boy Scouts of America.

President J. Reuben Clark in reviewing the character of Elder Ballard said:

"His was a mighty spirit in its work and service to his Church and family. He walked in holy humility before God.

"His was a spirit of love. His was a mighty spirit in testimony. Thousands have thrilled and been inspired by the power and might of his testimony.

"His was a spirit mighty in knowledge. He knew God lived, that Jesus was the Christ and Joseph Smith was a prophet of God. He knew that those who have followed the Prophet Joseph Smith were prophets of God.

"He was mighty in his service. Early and late, year in and year out, his sole thought was truly, 'How can I serve the Lord?'"

The body of the Church feels sorely the loss of this beloved leader, but is comforted in the knowledge that he has graduated to a higher sphere of existence for a nobler work.

NOTICE TO WAIKATO WEEK-END MISSIONARIES

Due to the restriction on benzine, there will be no assignments made for the month of October. If possible, you are urged to fulfill at least one week-end mission during the month. If there is any change in this notice, the announcement will be made at the district conference at Whata Whata on October 1, 1939.

ELDER D. M. EVANS.

Editorial

W A R

*"For I dipt into the future, far as human eye could see;
Saw the vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales.
Heard the heavens fill with shouting, and there rained a ghastly dew
From the nations' airy navies grappling in the central blue.
Far along the world-wide whisper of the south wind rushing warm,
And the standards of the peoples plunging through the thunderstorm;
'Till the war drum throbbed no longer, and the battle-flags were furled
In the parliament of man, the federation of the world."*

This prophetic verse of Tennyson depicts with remarkable clarity a vision that was projected into, and beyond, the sad and depressing days that have fallen upon the peace-loving nations of the world.

With all its ensuing peace treaties, disarmament conferences, international trade agreements and League of Nations, the objective of the "Great War," a war to end all wars, was not to be attained. That devastating conflict which destroyed ten million lives and mutilated beyond repair several million human bodies—to say nothing of the financial cost—was but a dress rehearsal of a greater tragedy to follow.

Blood sacrificed to make the "world safe for democracy" has nourished the soil upon which flowering democracies have withered and died and noxious totalitarian states have thrived. The German people have emerged in a few years from an industrial depression and demoralised national spirit by submitting blindly to dictatorship that has moulded them into a juggernaut of militarism. Under this truculent leadership the clock has been turned suddenly back to 1914 and the world has once more been precipitated into war.

The belligerent nations are placing the blame for the conflict at each others' doors. All sides claim that they have been forced against their wills into this mad business of slaughtering innocent men, women and children. All claim to be peace-loving nations and that all possible means of settling differences and averting a catastrophe have been resorted to.

Since 1918, in violation of the spirit and letter of the League of Nations Covenant and international agreements,

the powers of the earth have engaged in a mad race for military supremacy on land, sea and in the air. Billions in money have been spent in the manufacture of implements of destruction which will be a debt to be paid by generations not yet born. As Elbert Hubbard once said: "Just as long as men will make their living by manufacturing implements of war there will be war." Some of these armaments may be for defence and some for aggression, but whenever and wherever used there will be war.

The philosophy of Christ is the cradle of peace. This philosophy loses its efficacy when men are denied the free exercise of their rights of "life, liberty and the pursuit of happiness," freedom of worship and freedom of speech. Although nations professing Christian affiliation have in times past been at war with each other this paradox has been in spite of and not because of the example of the Prince of Peace.

History has too often proven the opposite; nevertheless it should not be unreasonable to expect peaceful relationships to exist between Christian nations. In nations, however, where "religion is the opiate of state," as in Russia; and where the influences of Christianity are suppressed, as in Germany, it is not unreasonable to expect, not only internal programs and purges, but also external aggression. In Russia, where Christianity has been entirely rejected, 10,000 men were ruthlessly executed in 1934 for the murder of one man, "and hundreds of thousands more were dismissed from their jobs, exiled or imprisoned"; and in Germany, where Christianity exists in name only, a whole race of law-abiding citizens has been plundered, murdered and driven away to wander homeless over the face of the earth.

Nations which still reverence the name of Christ and which have not abrogated the rights of free man have been forced to prepare themselves against the day when armies commanded by "supermen" would run amuck. That day has come.

May that other, which Tennyson beheld speedily, follow:

*"Till the war-drum throbbed no longer, and the battle-flags were furled
In the parliament of man, the federation of the world."*

Matthew Cowley

S P E E D

AB Jenkins, the ideal of every Mormon boy, has done it again! Again, over seemingly insurmountable odds, he has broken 17 world land speed records in his racing car, the Mormon Meteor, on the salt flats near Salt Lake City.

Ab, as he is affectionately known by nearly everyone, has raced for new records on the salt flats every summer for several years past. Each summer he puts his car through 24 hours of gruelling speed, and each time he goes faster than the previous year.

In his first attempt this year his car caught fire after he had been on the track several hours. Ab sustained serious burns and was confined to the hospital for two weeks. In the meantime his car was repaired and as soon as the time became propitious he was back behind the driver's wheel roaring around the ten mile track on wings of lightning. When he was finished, he had broken every land speed record in the world except the straight mile which is held by Britisher John Cobb.

Ab attributes his nerve and stamina to his lifelong strict observance of the Word of Wisdom, and he advises every young Latter-day Saint boy to take advantage of the teachings contained in that revelation.

Surely, in view of the achievements of Ab Jenkins, no young man could ask for a finer testimonial.

A REMINDER

Have you paid your tithing? The fiscal year of the church ends in November and we have selected the 15th day of that month for the tithing settlement. If you want the records to give your name as a full tithe payer, all arrears must be paid up by that date. Any tithing received after that day will be included in the 1940 summary.

A. HARPER WALLACE,

Mission Secretary.

AKU HAERE

Continued from page 353.

whakahanunitanga i nga kinaki ki nga paraoa ka rereke i kona, engari no te kainga atu hoki e hoa ma, tino hou ra nga korokoro, a, kei aku hoa momona rawa te pahika. Kati ano au, kia haere e kite ai koutou i ena kai. No reira, e hoa Kauri korua ko to hoa wahine me nga kaumatua katoa i roto i to whare, kia tau iho nga manaakitanga a te Runga Rawa ki a korua; kia tautokona ano hoki nga mahi e whakahaerea nei a koe e te Tumuaki o te Hahi hei painga ki taku iwi Maori kia tu rangatira ai matou katoa i nua i to tatou Ariki i a Ihu Karaiti, Amine.

HUI PARIHA ANNOUNCEMENTS

AUCKLAND

The annual Auck. and Dis. trict Conference will be held in Auckland on October 14th and 15th. Elder Robert E. Crandall, district president, urges all district members to be present, and extends an invitation to all Saints and friends throughout the mission to attend. Meetings will be held Saturday night and throughout the day Sunday. Preparations are under way to make this an outstanding conference.

WAIRARAPA

The Wairarapa District Presidency invites one and all, sects, denominations, Saints and friends to attend a District Conference to be held at Kohunui (Pirinoa) on October 7th and 8th.

Commencing at 10 a.m. Saturday morning and 1 p.m. in the afternoon a Genealogical Convention will be held by the District Society. Brother Te Ao Wilson will be on hand to give valuable information to those who are interested in seeking out their ancestors. Those who are interested in Maori whakapapa (genealogy) are especially invited to attend this conference.

JUDEA GOLD AND GREEN BALL

The Judea M.I.A. announces the date of their scheduled Gold and Green Ball to be October 12, 1939. The queen candidates have not yet been finalized, but some tentative selections have been made as follows: Miss Charlotte Napier, Judea; and Miss Clara Ormsby, Wairoa. Candidates for the Town and Country Queens have not yet been nominated. An outstanding event of the evening will be the demonstration of four dance numbers used by the M.I.A. in past years.

BOOK OF MORMON SALES

A record of Book of Mormon sales in the various districts during the month of August is listed as follows:—

District	Sales	DISTRICT	SALES
Ngapuhi	6	Taranaki	1
Auckland	3	Napier	1
Mahia	2	Gisborne	1
Wanganui	2		—
Dunedin	2	Total	20
Waikato	2		

TRANSFERS

The following transfers of Elders were effected during the month of September:

Elder Glenn M. Acomb from Thames to Whangarei.
Elder Mark J. Udy from Christchurch to Wanganui.

Elder A. Jarvis Keddington from Wanganui to Wellington.

Elder C. Hardy Felt from Wellington to Christchurch.

Elder Eugene Newman from the city of Thames to the Hauraki District.

NEWS FROM THE FIELD

APPOINTMENT



Elder Simpson

Announcement is made this month by President Matthew Cowley of the appointment of Elder Robert L. Simpson as Mission M.I.A. president to fill the vacancy left by Elder Dastrup.

Elder Simpson has laboured in the capacity of first counsellor in this organisation since the Hui Tau held last April. His main activities have been concerned with the Gold and Green Balls which have proved to be so successful during the past season. He has travelled most of the North Island in this work.

Elder Simpson's missionary activities have been confined to the Hauraki and Ngapuhi Districts since his arrival here May 14, 1937. His constant contact with the Maori people and his diligence in study have brought him an exceptionally fine knowledge of the Maori tongue in which he speaks fluently.

Elder Simpson will be commissioned a "missionary at large" until next Hui Tau. He has chosen as his counsellors Elder George R. Biesinger and Brother Wi Pere Anaru. Brother Tapsell Meha will be retained as secretary.

AUCKLAND.—The reorganisation of the Auckland branch has been effected during the month of September, with William R. Perrott as president, Charles E. Billman, first counsellor, and William A. Carr as second counsellor. Elder James V. Haslam has been appointed president of the Y.M.M.I.A., with Harold R. Stokes and Hohepa Meha as counsellors. Elder Milton A. Baumgartner was appointed superintendent of the Sunday School with Ngaro Hooro and A. W. Cameron as counsellors.

A "Prize giving Sunday" was held in August. The pupils with the best attendance and those showing the greatest activity and interest in their lessons were presented with prizes in the form of books by Brother William R. Perrott and Brother Charles E. Billman. Those receiving books were Sister Mabel Fitz, Lorna Hay,

Matteen Jensen, Rosser Perrott, Ethel Page, Joan Bush, Ngaire Ridgeway, Bruce Douglas and Elder M. A. Baumgartner. At the end of each quarter, Brother Billman and Brother Perrott presented the pupils with these books in order that instructive and educational literature may be placed in the homes of the members of the church and also as an incentive to the students to attend and take part in the Sunday School classes.

The members of the Aaronic Priesthood of the Auckland branch held a banquet for the members of the Melchizedek Priesthood in the Auckland chapel. The banquet was under the supervision of Brother William R. Perrott and the members of the Aaronic Priesthood prepared and presented the banquet and programme. Over thirty members were present.

The Auckland Branch Relief Society held their annual Bazaar in August, under the direction of Sister Billman, president. The evening's programme included a play, several musical items and recitations, besides the sale of the Relief Society's work.

The Mormon basketball team, composed of Jack Molloy, Joe Hapi, Ernest Montague, Hohepa Meha, and Elders A. H. Wallace, Don L. Cotterell, J. V. Haslam, Robert L. Simpson and M. A. Baumgartner, won the Auckland City championship for the 1939 season. Under the captaincy of Elder Wallace, the team was very successful, losing only one game during the season.

On the evening of September 14, a reorganization meeting of the Auckland Branch choir was held. Election of the following officers was made unanimous: Rona Attenborough, conductor; Margaret Cooper, president; Harold Stokes, first counsellor; Leila Billman, second counsellor; Sybil Duckworth, secretary and treasurer. The choir under the new organization has resolved to begin their work for next Hui Tau, and in the meantime they will sing regularly in Sunday evening services.

HAURAKI.—Two Girls' basketball teams have been organised to play in local competitions, and so far they are faring exceptionally well. The Judea football team is also well in the play in games played in the surrounding vicinity and has already won the "Green's Cup."

A successful social evening was held Tuesday, August 22, 1939, in the L.D.S. Chapel in Thames under the direction of Elder Glenn M. Acomb and Eugene Newman assisted by the Hauraki District Elders. Entertainment was furnished by Elder Claude

NEWS FROM THE FIELD

D. Kirkland and friends of the church in Thames. The evening was spent mainly in playing games and dancing. Brother Frank Osborne acted as Master of Ceremonies. The evening's entertainment was climaxed by a supper furnished and prepared by Saints and friends.

Elder G. Milton Ramsay of the Hauraki District underwent a major operation in the Mater Hospital in Auckland, September 7. He is recovering rapidly, and hopes to be back among his friends in the near future.

* * * * *

WAIKATO—During the month E. ders D. M. Evans and Ted R. Kindred attended and conducted the funeral of Sister Ani Paki at Kawhia. John Apiti, grandson of Sister Paki and a missionary in the Waikato district, was attending to his missionary duties in the district and his relatives were therefore unable to reach him with word of his grandmother's passing. He was therefore unable to attend the funeral.

The fifth annual Gold and Green Ball was held at Huntly on August 31, 1939. The ball was held in the Huntly Town Hall with a capacity crowd. The hall was beautifully decorated in a gold and green combination, set in with king ferns and lounge trees. In this elaborate setting the winning queen, Miss Betty McDicken, of Renown, was crowned by his Worship the Mayor of Huntly. She was attended by a specially prepared group of Maori artists. The Huntly M.I.A. takes this opportunity to extend a hearty vote of thanks to Sister Una Thompson for her invaluable support in preparing and serving the supper at the ball. Gratitude is also extended to Davy Ormsby, Ru Tarawhiti, and Wilson Shaw, Ltd., for transportation facilities furnished by them in preparation for the ball.

Mrs. Liza Whatu of Frankton Junction announces the engagement of her daughter, Ann Ngarui Whatu, to Joseph Young, of Palmerston North.

* * * * *

POVERTY BAY—Sunday, September 3, a district officers' meeting was held in Gisborne. Among other business transacted at the meeting, a resolution was passed to hold a Hui Peka the last Sunday of each month until all the Branches of the district have been visited by all the District Officers. The Hui Peka for the last Sunday in September was scheduled to be held at Murwai, and the one for the last Sunday in October will be held in Tiki Tiki.

It has been decided that hereafter the week-end missionaries will be assigned definite subjects for their preaching texts during their visits.

The subjects will be announced in the next group of Poverty Bay, Kaitauwhau's that appear in "Te Karere."

* * * * *

WAIRARAPA — The Kohunui M.I.A. held their annual Gold and Green Ball on August 16th. Once again it was a huge success for which the local committee is to be complimented highly. Again the Gold and Green Ball supper was the talk of the community. The ingenuity and ability of Sister Una Thompson of the Mission M.I.A. presidency are certainly to be complimented, and the committee wishes to thank her.



Betty Sutton

The local queen candidate, Miss Betty Sutton, received the popular vote by a large majority and was crowned queen of the Ball under a beautiful English coronation ceremony by the Honourable F. Thompson, a noted Wairarapa lawyer.

* * * * *

DUNEDIN—Those particularly interested in the welfare of the work of the Lord in the South Island will be happy to learn of the organisation of the Dunedin Branch recently as follows: Elder John B. Grant, president; Brother Henry Murry, first counsellor, Brother Nitama Paewai, second counsellor, and Brother Don Ross, secretary. The new presidency is looking forward to increased success under this organisation.

The Dunedin Saints and friends enjoyed a very pleasant but short visit from President and Sister Cowley during their recent tour of the South Island. They arrived on Wednesday, August 23, and departed Friday, August 25. They both spoke in Mutual on Thursday night at which there was an unusually large attendance.

On August 28, a social was held in honour of Elder H. Aldous Lambert sponsored by Sister Grace Westlake and a group of her pupils. The St. John Ambulance Hall, the scene of the occasion, was well filled with Saints and friends of Elder Lambert. The evening was spent in dancing and games.



Typical of the Gold and Green Ball season is the above picture showing Elder L. Garn Dastrup crowning the queen of the Wellington Ball, Miss ~~Ilta Wineera~~ Ilta Wineera.

HAWKE'S BAY—Three Gold and Green Balls sponsored by the Hastings, Tamaki, and Te Hauke, M.I.A.'s respectively, were held during the month of August in the Hawkes Bay District. Each of them was attended by capacity crowds of both Maori and European people. Their success was well merited inasmuch as a great deal of time and effort was expended by Branch, District and Mission Officers in their preparation. The Gold and Green Balls in the District have been marked with such a high

standard during the past years that they have become well known through-out the country.

The Huia Club of Omaha has presented to the Omaha-Ohiti M.I.A. a beautiful loving cup in recognition of their outstanding achievements in action songs and hakas. In turn the Omaha Branch has presented the cup to the Mission M.I.A. It is to be kept and awarded each year at Hui Tau to the winners of the combined action song. It is inscribed the "Huia Challenge Cup."

STATISTICS

BIRTHS

To Brother and Sister Reuben Parahi, a daughter was born, August 10, 1939, at Korongata, Hastings.

To Brother and Sister Paki Karipa, a daughter was born, July 13, 1939, at Korongata, Hastings.

To Jack Tibble and Wheti Paea, a daughter was born, June 19, 1939, at Whangara.

To Brother and Sister Reti, a daughter was born, August 25, 1939, at Matakowhai.

* * *

BAPTISMS

Richard George Long, 19, of Dunedin, was baptised recently by Elder John B. Grant.

Leonard Frank Scott, 33, of Clevedon, was baptised at Auckland during the month by Elder A. Harper Wallace.

Isabella Himalaya Pentecost, 23, of Auckland, was baptised by Elder A. Harper Wallace.

MARRIAGES

Thomas Ashley Halbert was married to Hannah Parae Karena, July 5, 1939, at Korongata, Hastings, by Elder Robert L. Cardwell.

Charles Tohara Mohi was married to Laie Hui Tau Wilson, August 8, 1939, at Hastings, by Elder Robert L. Cardwell.

DEATHS

Louis Paiaka, age 2½, died at Tau-marunui, of burns sustained from scalding.

Te Whare Harihona, age 3, died at Te Awamutu, of burns sustained from scalding.

George Tuhua Morrell, age 3 years 10 months, died at Tamaki, Dannevirke, July 12, 1939, of tuberculosis.

Arihi Rawinia Morrell, age 1 year 3 months, died at Tamaki, Dannevirke, August 5, 1939, of tuberculosis.

Te Irirangi Karena Maihi, 39, died at Mako Mako, Kawhia, of tuberculosis.

NGA KAUKAUWHAU MO TE TAKIWA O HAAKI PEI MO TE MARAMA O OKETOPA

WIKI TUARUA

Hui Hui Pera, Waihirere Raihania, Tumanako Raihania, me Tuheni Pohatu	Tamaki
Hemi Morgan me Tawa Tiwai	Takapau
Reuben Parahi me Kate Parahi	Waipawa
Eparaima Kamau me Kingi Newton	Te Hauke
Richard Harae me Kate Waerea	Heretaunga
James Southon me David McDonald	Omahu
Te Ao Wirihana me Dan Williams	Korongata

WIKI TUATORU

Tuati Meha me John Meha	Tamaki
Tapsell Meha me Moku Takerei	Takapau
Hine Poto Pancre me Poni Wirangirangi	Waipawa
John Ormsby me Isaac Kingi	Te Hauke
Toriana Reid me Hariata Reid	Heretaunga
Pecti Onekawa me Rangi Hapi, Sr	Omahu
George Chase me Lester Harris	Korongata

WIKI TUAWHA

Maraki Kamau, Jack Edwards, Paki Karipa, me Albert Collier	Tamaki
Hemi Puriri me Rangi Hapi, Jr.	Takapau
Ka Tipoki me Teiti McIlroy	Waipawa
Wiremu Thompson me Cowley Harris	Te Hauke
Richard Mache me Wiremu Harris	Heretaunga
Keremoana Kingi me Pare Mache	Omahu
Melila Purcell me Wireme Mataira	Korongata

WIKI TUARIMA

Hami Kani me Patuare Wairama	Tamaki
London Kelly me Hemi Kupa	Takapau
Wero Herewini me tona wahine	Waipawa
Pare me Ngete Reweti Mihaere	Te Hauke
Merchana Baker me Ruiha Wirangirangi	Heretaunga
Ivy Tahau me Lydia Te Ua	Omahu
Wi Duncan me Wiremu Mihaere	Korongata

NA ELDER ROBERT L. CARDWELL.

KO NGA KAUKAUWHAU O TE TAKIWA O POVERTY BAY MO TE MARAMA O OKETOPA

WIKI TUATAHI

Bro. and Sis. W. Matenga	Te Arai
Bro. and Sis. L. Morris	Te Arai
Bro. and Sis. C. Ormsby	Horoera

WIKI TUARUA

Bro. and Sis. E. Tawiri	Waituhi
T. Dennis me M. Smith	Muriwai
Bro. and Sis. Kahuroa	Whangara
Tipi Kopua me Phil Aspinall	Tiki Tiki

WIKI TUATORU

Bro. and Sis. T. Ihimaere.....	Muriwai
Bro. and Sis. W. Waitohi.....	Te Hapara
Bro. Karaitiana me Ted Poki.....	Tologa Bay
Bro. Richards.....	Tiki Tiki

WIKI TUAWHA

Bro. and Sis. Wiremu Karaka.....	Tokomaru Bay
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Kuo whakaritea e matou e te tumuakitanga o tenei takiwa kia whakaarotia tetahi tikanga (subject) hei kauwhautanga ma nga kaikauwhau ina haere ratou ki te whakatutuki i o ratou karangatanga. No reira ko te tikanga hei korero ma koutou ko te whakatekau me te utu i nga kohi whakahere (fast offerings).

Henare Hamon,

Tumuaki Takiwa.

KO NGA KAIKAUWHAU O TE TAKIWA O HAURAKI MO TE MARAMA O OKETOPA

WIKI TUATAHI

Matariki Kohu me Amy Kohu	Maketu
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WIKI TUARUA

Hemi Watene, Annie Watene, me Whakamura Watene	Kerepeehi
Kapene Rahiri me Eru Ormsby.....	Kati Kati
Matiu Kohu me Wiilliam Tawa.....	Te Puke
Hoani Ormsby, Thomas McKinnon, me Whare Beaty.....	Mokai

WIKI TUATORU

Tiki Reihana me Hori Watene.....	Farawai
Hinctu Rahiri me Rachael Whaiapu.....	Huria
Tommy Pearson me Joe Kohu	Kati Kati
Edward Kiel me Rangi Greening.....	Tauranga

WIKI TUAWHA

Toke Watene me Bartlett Watene.....	Paeroa
Taylor Ormsby me William Ormsby.....	Waihi
Nellie Kohu me Annie W. Tawa.....	Wairoa
Hohepa Wharekura me Reihana Nuku.. ..	Rototiti

WIKI TUARIMA

Rose Watene me June Reihana.....	Omahu
Rongo Ormsby me Jane Ormsby.....	Poike
John Kohu me Timoti	Waimapu
Rawiri Ormsby me David Moore.....	Ohaki
Te Huaki Tanira me Ira Connor.....	Kiri Kiri

"Nana, ka tonoa koutou e ahau ki te whakaatu ki te whakatupato i te iwi, a e tika ana ma tena tangata, ma tena tangata kua oti te whakatupato, e whakatupato tonu hoi.

No reira kahore he whakaoraora mo ratou, a ko o ratou hara ka tau ki runga i o ratou matenga." (Akoranga me Nga Kawenata 88:81,82).

Toke Watene,

Tumuaki Takiwa.

PRELUDE

Adapted from HANDEL,
by EDW. P. KIMBALL.

Slowly.

mf *p*

SACRAMENT GEM

His precious blood He freely spilt
 His life he freely gave;
 A sinless sacrifice for guilt,
 A dying world to save.

POSTLUDE

p *cres.* *f*

2 2 1 2 1 2-1 1

4 5 4 5 4 2

CONCERT RECITATION

1st Corinthians, Chapter 15, Verse 19.

“If in this life only we have hope in Christ, we are of all men most miserable.”

KO TE KORERO O NGAKAU

1 Koroniti, te 15 o nga Upoko, te 19 o nga Rarangi.

Ki te mea kei tenei ao anake he tumanako ma tatou ki a te Karaiti, nui atu te pouiri mo tatou i o nga tangata katoa.

SINGING PRACTICE

“Hymn of Praise” Page 186

KAI WHAKAHAERE O NGA HIMENE

“Kua Heke Mai te Rangi” Page 4

SUNDAY SCHOOL

WEEKLY TALKS

FIRST SUNDAY

THE LION AND THE BEAR

A Lion and a Bear, having caught a little fawn between them, were fighting furiously for the prize. Both fought so long and hard that at last they were forced to lie down to get their breath, though neither had beaten the other.

As they lay thus, too worn-out to move, a Fox came along. Very quick to see what the matter was, he snatched up the fawn at once, and galloped away with it. The Lion and the Bear saw this, but they were not able to get up and stop him; and, when he had gone, they could only look at one another foolishly, and say:

"We two have half worried one another for the prey; but it would have been better if we had settled peaceably which of us was to have it; for now that rogue of a Fox has robbed us both."

Crafty men often find profit from the quarrels of their enemies.

SECOND SUNDAY

THE FARMER AND THE STORK

A poor Stork once found herself caught fast in a net which a Farmer had laid to catch wild geese and cranes.

"Oh, sir!" she cried to the Farmer, "pray let me out! You can see that I am neither a goose nor a crane. I am a Stork, a simple, good bird that harms nobody, steals nothing, and is really a great deal of use in the world; for Storks eat the creatures that harm the farmers' crops. Cannot you see that I am speaking the truth?"

"Yes, to be sure," replied the Farmer. "I know very well that you are a Stork. But you have been taken with the others; and those that are found with bad company must expect to suffer with bad company."

The fable shows us that it is best not to join in company with evil companions, lest, like them, we are punished in the end.

THIRD SUNDAY

THE STAG WITH ONE EYE

There once lived a Stag who had only one eye. He was very much afraid that some time the huntsmen would catch him before he had time to see them; so he fed always with his one eye towards the side from which they were likely to draw near him—that is to say, towards the land. His blind eye he kept all the time towards the sea. "I am surely safe upon that side," he said.

But one day he was struck by an arrow from a boat out at sea. And as the poor beast lay dying he thought to himself: "Here I am destroyed, from the very quarter where I fancied myself to be safe; and from that part where I always expected danger, no harm has come to me."

The story shows us that it is well to be prepared upon all sides; for danger often comes from quarters where safety was most counted upon.

FOURTH SUNDAY

CERES AND THE FARMER

A Farmer was once disturbed because the beards of his corn pricked the fingers of his servants who reaped and threshed it. So he went to Ceres, the Earth-Mother, and begged that his corn might from that time grow without beards.

Ceres granted his request; but alas! from that time the birds, finding nothing to prevent them, ate up all his corn.

"How foolish I was!" cried the Farmer then, "to care more about my servants' fingers than about the grain which was to be the support of us all!"

Everything has a use; and if we destroy that which has been given to us to serve us, we harm ourselves, for Heaven is wiser than we are.

FIFTH SUNDAY

THE PEACOCK AND THE MAGPIE

Long, long ago, the birds lived without any law or order, for they had no king to rule over them. In time, however, they grew tired of this freedom, and they decided to have a governor. Many of them were willing to take the office of ruler; but the Peacock put himself before them all, because of his fine looks and gay plumage. So at last, after the matter had been talked over for some time, the choice fell upon Master Peacock.

He had no sooner been voted king, however, than a Magpie hopped forward in front of the company.

"If you please, your Majesty," he said to the Peacock, "we should all like to know, in case the great Eagle swoops down upon us some day, as she has done more than once before, how will you defend us?"

Wisdom and courage are of more use in the world than a handsome face and figure.

MAHI KURA HAPATI

AKORANGA ME NGA KAWENATA KO TE KARAHE MAORI

RATAPU TUATAHI:—Akoranga 157

Whakaaturanga: Wahanga whakamutunga Akoranga me Kawenata.

1. He whakamarama mo te whakapae mo te marena punarua.
 - (a) He whakahe mo te ki kei te marena punarua tonu nga Hunga Tapu a e wha tekau nga marena punarua i whakahaeretia e te Hahi.
2. He tautoko i te ture a te kawanatanga whakahore i te moe punarua na Wiriwha Wuruwha.
3. He tautoko na Roreno No mo enei kupu he tono hoki kia tautokona e nga Hunga Tapu.

NGA PATAI:

1. Mo te aha te putake o tenei wahanga?
2. He aha i aranga ake ai tenei take?
3. Pehea te whakautu a Wiriwha Wuruwha?
4. Pehea te whakahau a Roreno No?
5. He aha nga turanga o enei tangata i roto i te Hahi?

RATAPU TUARUA:—Akoranga 158

Whakaaturanga: He whakamarama mo te putake mai o te Peara Utu Nui.

1. Te Peara Utu Nui—He mea kohikohi mai no roto i nga whakakitenga, whakamaoritanga me nga korerotanga a Hohepa Mete.
 - (a) E toru nga wehenga.
1. Ko te pukapuka a Mohi he mea whakakite mai enei tuhitinga ki a Hohepa Mete mo te wa i a Mohi i runga i te maunga.
2. Ko nga tuhitinga a Hohepa Mete—He whakaatu mo te whakamaoritanga o te 24 o nga Upoko o Matiu. He whakaatu mo te oranga o Hohepa mete me te whakaakitenga mai o Ihu Karaiti me te Atua ki a ia ki a Hohepa Mete tae atu hoki ki te anahera ki a Moronai.
3. Ko nga tuhitinga a Aperahama ara ko te pukapuka a Aperahama he tuhitinga na ana mo ana mahi ake me nga mahi hoki o nga peteriaka o nehe. Ko enei tuhitinga i taka mai ki roto i nga ringaringa o Hohepa Mete i nga ra o te whakamaoritanga o te pukapuka a Moromona. He mea kite hoki enei tuhinga i roto i nga kawhena Ihipiana ara mummies na Heporo i mau mai i Ihipa e mau ana ki Parihi (Paris) he Wiwi hoki ia, otira kihai ia i tae, ka hemo ka tuku iho enei tupapaku ki tona iramutu ki a Hanara (Chandler) i Amerika e noho ana i taua wa. I muri atu ka whiwhi a Hohepa Mete ki etahi tuhinga no roto i nga tupapaku nei (mummies) a whakamaoritanga ana e ia ko ia tenei ko te pukapuka a Aperahama.

NGA PATAI:

1. E hia nga wehewehenga o te pukapuka e kiia nei ko te Peara Utu Nui?
2. Whakamaramatia i ia wehenga?
3. He aha i whiwhi ai a Hohepa Mete ki te pukapuka a Aperahama? Me te pukapuka a Mohi?

RATAPU TUATORU:—Akoranga 159

Whakaaturanga: Peara Utu Nui—Mohi 1:1-42.

1. Nga whakakitenga ki a Mohi.
 - (a) I kite ia i te Atua he kanohi he kanohi.
 - (b) Nga mahi a te Atua i whakakitia mai ki a ia.
 - (c) Te ahua e ahei ai a Mohi te kite enei mea.
 - (d) Te mohiotanga o Mohi he kahore noa iho te tangata.
2. Te whakaputanga o Hatana ki a Mohi.
 - (a) Te meatanga a Hatana kia koropiko a Mohi ki a ia.
 - (b) Te take i mohio ai a Mohi chara i te Atua ko te Rewera ke.
 - (c) Te mana i taea ai e Mohi te pei i a Hatana.
3. Te whiriwhiringa i a Mohi hei kai-arahi i te whanau a Iharaira.
4. Era atu whakakitenga ki a Mohi.
 - (a) Mo tenei whenua mo nga rangi me era atu.

NGA PATAI:

1. He aha i ahei ai a Mohi te kite i te Atua he kanohi he kanohi i te mea kahore ano he tangata kia kite i te Atua i roto i te kikokiko?
2. He aha a Mohi i mohio ai he kahore noa iho te tangata?
3. He aha te rereketanga i kitea e mohi i waenganui i a Hatana me te Atua?
4. Na te aha i taea ai e Mohi te pei a Hatana?
5. He aha tetahi whakaaringa mai a te Atua ki a Mohi mo ana tuhitinga e puta ana ki nga tamariki a te tangata?
Me ako-a-ngakau e te karahe Mohi 1-39.

RATAPU TUAWHA:—Akoranga 160

Whakaaturanga: Mohi 2:1-31.

1. He whakakitenga ki a Mohi mo tenei rangi me tenei whenua.
 - (a) Te ahua i hanga ai te rangi me te whenua.
 - (b) Te ahua o te whenua i mua atu.

MAHI WHAKAPAPA MO OKETOPIA

WIKI TUATAHI

1. Nga-kai whakaako mahi whakapapa, o ia peka, o ia peka, whakaitikaina nga pukapuka whakamaharatanga o ia whanau, o ia whanau. Kia marama ai mo te ako i nga tamariki 12 nga tau ki te 17. (Junior class).

Upoko 17. The law of Primogeniture.

18. Ephraim and his blessings.

WIKI TUARUA

2. Me ako ia mema ia mema tai-tamariki (Junior Class) e nga matua tona Hitori mai o te whanau-tanga mai, tae noa ki te 12 ona tau i a ia ka timata ki te mahi whakapapa.

Upoko 19. Ephraim in the Latter Days.

30. The scattered sheep of the field.

WIKI TUATORU

3. Akona te mahi whaka-whaiti whakapapa, ara te tuhi i te Kawai tangata (Pedigree Chart), ona tikanga katoa ki nga taitamariki (Junior Class). Tae atu ki te waka i ahu mai ai ona tupuna.

Upoko 21. The Gospel promised to the Gentiles.

22. The Gentiles on the land of Zion.

WIKI TUAWHA

4. Kia marama te whakaako i te mahi whakaropu a whanau (One Family Group Record), ki nga taitamariki (Junior Class), me te whaka-nohonoho i nga ra whanautanga, iriiritanga, matenga.

Upoko 23. Our individual responsibility.

24. The hearts of the children.

PRIMARY LESSONS

FIRST WEEK—ALL GROUPS

First Week—Lessons all groups—"The Beautiful World."

Second Week—Lessons all groups—"Mother."

Third Week—Lessons all groups—"Our Bodies."

Fourth Week—Lessons all groups—"A Shepherd-boy King."

Fifth Week—Activity for all groups.

Teaching

"Little Lord Jesus, who played like me,

On the shore by the lake in Galilee,

Take care of a little child, I pray,

And help me remember you every day."

Teach your child to enjoy good books

Teach him to enjoy what he reads.

Teach him the joy of planting things

Yellow corn and melon seeds.

Teach him the knowledge you have of God

As a loving parent you should.

If you will teach him these things you need never fear,

Your son will want to be good!

By Delsa Davis McBride.

SONG.—One the children may know, or the teacher may sing one they will enjoy.

PRAYER.—By the teacher.

"Everything depends upon a right beginning. The children will want to come often if they have an interesting time the first day. They will let you truly teach them if you show yourself to be an understanding friend."—Elizabeth Colson.

Each teacher will know the ways she can best give her lesson. The important thing is for her to know exactly what she is going to do before she goes to Primary.

Because this is the first Primary class this season you may have some new members. The first thing we must do is for us all to get acquainted.

This song may also be found on page 10 of the New Primary Song Book.

The teacher will sing the first verse through singing "Friends" instead of "Friend," to her class. She will then sing the second verse filling in the blanks with her own name. She may ask the children to all repeat her name. All the children may then sing the first verse as the teacher has sung it. They will sing the second verse singing, "Her name is" instead of "my name is." After they are acquainted with the music the teacher shakes the hand of the child next her while she sings the first verse, he responds singing the second verse and supplying his own name. The child then sings the first verse to the one next him while shaking hands. That child responds with his name, and so on, until all the children have sung the verse telling his own name. The teacher may have to assist the children in the singing for a time or two.

As the children sing their names the teacher writes them down for her roll card.

The Beautiful World

If the children are sitting close to the window let each tell something he can see through the window; if not the children may be allowed to walk quietly to the window and look out or march by the window. They may see the sky, and the clouds, or the mountains and trees, the ground and flowers. Then ask the children who made all these beautiful things they see about them.

The story of the creation may be told in very simple language so the children can understand.

When you tell of each of the things the Heavenly Father created show pictures: The sun, moon, stars, ocean, dry land, flowers, trees, mountains, birds, animals, and people, etc.

The Heavenly Father made people so there would be mothers and fathers, sisters and brothers. We are told in a good book called the "Bible" that "He made man in his own image"; He made man to look like Him.

Our Heavenly Father was very good and kind to us to make the beautiful world and all the wonderful things in it for us. And we must remember when we pray to always thank Him for these things.

Remind the children to see all the wonderful things that Our Heavenly Father made for them when they are on their way home.

Perhaps you can hand each child some small coloured picture of the beauties of nature. The magazines are full of them and the child will remember the lesson longer if you give him a picture and tell him to tell his mother what he learned in his Primary class.

SECOND WEEK

SONG.—One the children may know or one by the teacher.

PRAYER.—Concert, led by the teacher. Remember to thank our Heavenly Father for our Mothers.

Mother

My mother is so good to me
She loves me very dearly;
And I must be so good to her
She'll know I love her, truly.

Spend a few minutes repeating this verse so the children can memorize it. After the children can repeat it in concert see if each cannot say it by

himself. Have each child name some of the things mother does for him. If the teacher makes suggestions by showing a few pictures of mother at work the children will be able to tell many things mother does each day.

How can children show mother how much they love her? What are some of the things they can do for mother? The teacher may have some pictures showing children at work.

Children enjoy cutting, painting and pasting pictures. The teacher can easily furnish a scrapbook for each member of her class. These books may be made of ordinary wrapping paper or other inexpensive paper. About twelve pages are all that will be needed. A heavier paper may be used for the back. The pages may be sewed or stapled to hold it together. This little scrapbook is going to be, MY FAMILY SCRAPBOOK. Each month the children will paste a picture in the book. If the majority of the children are very small the teacher may copy a verse to paste under each picture. If the children can write they may write the word MOTHER, FATHER, BABY, etc., under the picture.

We are anxious that children do as much of the work in their books as possible. The teacher may have to cut out the pictures for the very tiny tots but as soon as they are able to cut out pictures themselves let them do it.

Our first picture will be a picture of mother. The teacher may bring a number of magazines to class and let the children choose their picture. Assist the children to cut carefully to make the picture look as nice as possible. The teacher may put a very little paste on the pictures for the tiny tots and have the larger children do their own pasting, giving suggestions and help when necessary.

The teacher may have printed on the outside of each book, MY FAMILY or MY FAMILY SCRAPBOOK and write the name of each child in his book. These are to be left with the teacher until they are finished. From time to time parents and friends may be invited to attend programmes prepared by the Primary. At such times these books may be displayed.

After the picture has been cut and pasted and the scrapbooks stacked neatly have the children all help to clear the room. Some scraps of paper may have fallen on the floor. One child may gather the scissors, another may gather the magazines and stack them carefully on the teacher's desk. Remind the children to be careful with their scraps as they are cutting the pictures. Suggest that they remember to be careful in their homes when mother lets them cut out pictures. If they keep all scraps of paper from the floor and then put things away when they are through it will help mother.

Teach "Jesus Friend of Little Children" in this issue and also on page 39 of the new Primary Song Book.

Ask the children to do all they can for mother during the week and report next week some of the things they have done.

The children may want to repeat the verse about Mother before they go home or sing a verse of a little song they know.

Let one child pray with the teacher's help and remember to thank our Heavenly Father for His gift of Mother, Primary or anything else that has been brought to the attention of the children. Also they may remember to ask Him to help them be good and kind to their mother and help them in the home.

THIRD WEEK

A Shepherd Boy Who Became King.

LESSON APPROACH.—We have very wonderful Fathers and Mothers. They watch over us and help us. They know about a lot of things we do even if we don't tell them, for it shows on our faces. Our parents are very kind to us, but we have a Heavenly Father who is also good and kind. He helps us and watches us all the time. He knows all the things that we do and he even knows the thoughts we have—the things we think in our hearts. He wants us to be good and kind to our playmates and to our parents. When we are good we are happy and when we are happy our eyes sparkle until we look very pretty to those who know us and love us.

LESSON STORY.—Samuel was a very good man and the people loved him, but they wanted a king, so finally the Lord told Samuel to make Saul the king. Saul was a good, kind man and very strong and tall. He was a good king for a while but he started to do things that were not right and our Heavenly Father was not pleased with him. Neither was Samuel. Because he was not good the spirit of the Lord was not with him and so King Saul was not very happy.

The Lord told Samuel to choose another king. Now Samuel was afraid to choose another king because he knew Saul would be very angry with him. Samuel went to Saul and tried to get him to be good and kind but he would not. So the Lord told Samuel to go to Bethlehem and choose the new king. He was told that the new king was to be a son of a man named Jesse.

Samuel travelled to Bethlehem and went to see Jesse. Jesse was very happy to know that the Lord wanted one of his sons to be king, so he called seven of his sons to him. They were all strong and tall. Samuel looked at the oldest one who was taller and the finest looking of all the sons, and Samuel thought that surely this must be the one; but the Lord spoke to Samuel and told him that this one was not to be the king. The next oldest son was brought. He was strong and tall also and Samuel again thought that this must be the one, but the Lord told him that this was not the one. Another son was called and then another until they all had passed before him but none of them were chosen.

Samuel wondered what he should do for he knew one of Jesse's sons was to be king. Then he said to Jesse, "The Lord has chosen none of these. Are these all the sons you have?"

"No," answered Jesse. "There is David. He is the youngest. He is keeping the sheep. He is only a boy."

Samuel said, "Send for David and bring him to me."

So Jesse sent one of his servants out on the hillside where David was watching the sheep.

David was a very good shepherd. For a long time he had kept the sheep for his father. He had watched them carefully and had kept wild animals from getting them. One time a bear came close to his sheep just before dark. David put a sharp rock in his sling and let it fly straight at the head of the bear, and the lambs were saved.

Do you know why he was not afraid to stay alone with the sheep? Because he knew that the Heavenly Father was watching over him. In the evening he would find a safe place for his sheep and then he would play beautiful music on his harp and sing songs of joy to thank Heavenly Father for his kind, watchful care.

The lambs loved David and knew he would take care of them.

When David came before Samuel he knew that David was to be chosen king. Even though he was just a boy, he was very strong. His cheeks were red and his eyes were bright. When he smiled—and he smiled almost all the time—he looked very good and kind. Samuel knew that when he grew to be a man he would be very wise and good.

The Lord did not want David to be the king for a long time. Samuel did not tell the people about him. The Lord sent His Holy Spirit into David's heart to help make him good and wise.

Saul, the king who was not very good, was more unhappy than ever. He was almost sick. Some of the people thought he might get better if he had someone to play beautiful music to him. One of the servants remembered the shepherd-boy who played his harp and sang so beautifully. When they told Saul that the evil spirits would leave and he would be well if he heard this beautiful music he sent for them to bring David to him.

Jesse was proud of his son David and was very happy to let him help the king. He sent some gifts to the king with David.

David stayed with Saul for a long time. Saul loved him very much. He did not know that some day David would be king.

When the king was troubled by the evil spirits David would play on his harp and the sweet music would make him feel better.

APPLICATION.—Why was Saul chosen king? Why was the Lord not pleased with him when He told Samuel he should choose a new king? Why wasn't the oldest son of Jesse's chosen? Why was David chosen? Which is better, to have a beautiful face and beautiful clothes or to be good and kind and have beautiful thoughts. Does the Lord watch over us like David watched over his sheep? David was a good shepherd. Is the Lord our Shepherd? Explain to the children and have them memorize: "The Lord is my Shepherd, I shall not want."

Tell the children that this story was taken from the Bible. We have many, many stories that we can read in the Bible. Perhaps your mother will read you a story from the Bible some time.

SONG.—"I'm Not Too Young For God To See." In the December issue of the Children's Friend, also in Primary Song Book, page 8.

PRAYER.—By one of the children.

FOURTH WEEK

PRAYER.—In concert led by the teacher. Ask the children to tell some of the special things they have done to help mother during the week.

SONG.—Children's choice.

Our Bodies.

Our Heavenly Father has given us so many wonderful gifts. He has given us our bodies and we should do all we can to keep them strong and healthy and clean. That is one way we can show our Heavenly Father that we thank Him for these bodies.

Let the children tell of the uses of the arms and hands, feet, eyes, ears, and mouth. Have the children tell when and how often they should wash their faces and hands—how often they should bathe their bodies. Explain to the children what would happen if they didn't bathe often. Why should hands be clean before eating?

Talk with the children about exercising. What would happen if we just sat around all day, or if we would stay in bed all day? Is it important that we breathe plenty of fresh air? Do children need sunshine? Tell the children what happens to plants if they never see the sunlight. If the children have seen a plant that has grown in a cellar or some dark place let them tell about its colour. After the plant is brought out into the sunlight it changes from a pale yellow to a beautiful green. What happens to children when they play in the sun every day? Do they look pale and sick?

Let the children tell how they can keep strong and healthy. Children should be very careful in their play. Sometimes a little fall may cause an arm to be broken. Remind the children that if they fall or get cut or bruised they should have mother bandage where the skin is broken and take care of bruises so they will soon get well.

Sometimes children have accidents and it makes them crippled for a long time. Tell this little story about a lame boy, impressing the children with the thought that they should be thankful for strong, healthy bodies.

The Lame Boy.

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

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

But the street was more interesting than the sky. There were people down there. In the early morning men and women were hurrying to their work. Later the children came out and played on the sidewalk. Sometimes they danced and sang, but often they were quarrelsome. In the spring the

hand organ man came, and then everybody seemed happy.

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

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

"Oh, but you do!" she cried quickly. "It helps me to see your face smiling down at me from the window. It helps me when you wave your hand. It makes my work lighter all day to think you will be waving to me when I come home."

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

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

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

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

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

And you may be sure she did."

—Selected.

After the story the children may be tired. Suggest to them that we play we are all going to the park. If they were going to the park they would all be happy and smiling. They wouldn't be walking slow, but they would be running and skipping. Have them run and skip around the room. Play they come to a path that is wet from sprinkling the lawn. Have them tip-toe across the wet place so they will not get wet. Then they come to a narrow stream of water. Let them all stand still and then jump on both feet. Maybe the children can suggest other things they would do in a park. They may climb the ladder and go down the slide. Have them take high steps in place and reach their arms up as if they were climbing a ladder. When they reach the top they hold their arms out while they go down the slide. All at once they see the animal cages and they run to them and stand on tip-toe to see them better. Let the children talk about what they see and it will give ideas for more action. They may imitate different animals they have seen at the park. After they have returned from the park (to their places) have them stand still and stretch their arms high to the ceiling and rise on their toes while they breathe deeply, lowering their arms and heels as they exhale.

Spend a few minutes talking about the children and their strong bodies; then teach the following verse:

All things bright and beautiful,
 All creatures great and small,
 All things wise and wonderful,
 The Lord God made them all.

FIFTH WEEK

TEACHERS, as there is a fifth lesson week in this month, we suggest that you plan an outing for the children. Have them each bring lunch and then all eat together. Plan games for them, races, and sports that you know they will enjoy. Anyway, this is only a suggestion, and you will know best what your own particular group of children like doing most, so plan well, and give them a really enjoyable time.

TE KARERE

Established in 1907.

Wahanga 33

Noema, 1939

Nama 11

Matthew Cowley	.. .. .	Tumuaki Mihana
Milton Baumgartner	.. .. .	Etita
Warren S. Ottley	.. .. .	Euta Awlhina
Eru T. Kupa	.. .. .	Kaiwhakamaori
Waimate Anaru	.. .. .	Kaiwhakamaori

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

"Te Karere" is published monthly by the New Zealand Mission of the Church of Jesus Christ of Latter-day Saints, and is printed by TE KARERE PRESS, No. 2 Scotia Place, Upper Queen Street, Auckland, C.1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years.

Address Correspondence, Box 72, Auckland, C.1, New Zealand.

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COVER PICTURE—

On this month's cover is pictured "Tamaikoha," a fighting chief of the Ngati-tama Tribe. It is printed through the courtesy of Whitcombe & Tombs, publishers.

KOTAHITANGA I ROTO I TE HAHĪ

NA ELDER C. BURNETT MASON

TENA koutou e te iwi whiriwhiri a te Atua e noho ana ki runga ki te Ika-a-Maui. He nui toku whakawhetaitanga ki toku Matua i te rangi mo toku karangatanga ki konei, kia awhina, kia arahi ano hoki i a koutou, te iwi Maori; kia hoki atu koutou ki te Hahi o o koutou tupuna, ara te Hahi o Ihu Karaiti o nga Hunga Tapu o nga Ra o Muri nei. He nui toku aroha ki te iwi ngawari atu i era atu iwi katoa.

Na, e oku tuakana me oku tuahine, oku teina hoki, kua mahi ahau i waenganui i a koutou mo nga marama tekau me waru i roto i tenei mahi nui, mahi whakamiharo rawa ano hoki na te Atua, e kauwhau ana nga tikanga papai o te Rongopai o Ihu Karaiti ki a koutou, te iwi Maori. Na kua haereere ahau i waenganui i a koutou, kua kite ahau ko te mea nui rawa atu o era atu mea katoa kua mutu te piki o te Hahi i tenei mihana, i te kotahitanga-kore i waenganui i nga mema katoa i roto i tenei Hahi, a chara i te mea na nga tukinotanga o nga hunga o waho.



Elder Mason

He maha nga tangata o Niu Tireni kei waho o tenei Hahi e titiro ana ki roto, a e hiahia ana ratou kia hono ki tenei Hahi; no te mea ko te Ringa Tapu hei kai tiaki, kai arahi ano hoki i te Hahi o te Atua; otira e tino wehi ana ratou e titiro ana ki roto ki tenei Hahi no te mea he nui nga whakapelapeha, nga whawhai ano hoki i waenganui i nga hunga i roto i te Hahi nei.

E hiahia ana ahau kia awhina i a koutou, i toku iwi, i te iwi Maori, ki te whakatika i te kouou huarahi, maka atu ano hoki o koutou tutukitanga i roto i taua huarahi, kia hoki atu ai koutou ki o koutou tupuna, kia whiwhi ano hoki te oranga o te Atua mo o koutou wairua.

Ko tenei te take e hiahia ana ahau kia korero ki a koutou e rua o nga mea kino e meinga ai tenei kotahitanga-kore i waenganui i a koutou.

Ko te mea tuatahi, te mea nui atu o aua mea kino ka korero ahau ki a koutou, ko te mahi kino o te tangata ki te whakawa, whakahahe ano hoki i ana hoa katoa, me nga mea katoa e tata ana ki a ia. Kahore ahau e mea ana nga tangata katoa, nga mea katoa ano hoki ki runga ki te mata o te ao e tika ana. Kahore ahau e mohio ana ki tetahi mea o te Hahi nei e tino tika ana, haunga ra te whakaritenga tapu kua homai e te Ariki ki a tatou. E kore te tangata e tika pera me te Karaiti ki te pupuri nga ture me nga whakahaunga kua homai e te Ariki ki a tatou.

E tino mohio ana ahau kua rongo koutou i tenei whakahaunga nui o te Atua, i mea ai ia: "Kaua e whakahe, kei whakahokia koutou. Na, ko te whakahenga e whakahe ai koutou, he whakahenga ano tena ki a koutou."

Na te kore o nga tangata e ngohengohe ki taua ture, hore kau te koa i waenganui i te ao inaianei.

Ae ra, e mohio ana ahau ka whakamahara ia nga tangata e tatou, i etahi taima, ki o ratou ake he, otira kahore koutou e rongo ki tenei korero pai a te Karaiti? "Kaua e waiho te whakawa i runga i ta te kanohi, engari kia tika ta koutou whakarite."

Ara, kaua e tirohia nga mahi he o o koutou hoa, engari awhinatia tonutia e koe ana mahi pai kia whakaitia ai e ia ana mahi kino.

Ma te Atua tatou e manaaki ki te maramatanga o te korero a te Karaiti i a ia i mea ai: "E tika ana kia murua e koutou e tetahi, na hoatu to koutou aroha ki o koutou hoa riri."

Ko te mea tuarua, ko te whakamaoritanga o ia tangata, o ia tangata, i nga karaipiture tapu.

Ka mea tetahi tangata e penei ana te whakamaoritanga o tetahi karaipiture a ki ta te ahi atu tangata e penei ana te whakamaoritanga o taua karaipiture.

Me te "Kupu A Te Matauranga"; ka mea etahi tangata o tenei Hahi, "Kahore enei kai, ko te tii, te kawhi, te hikareti, te pia, me era atu mea kino e tuhituhia ana ki roto i nga 'Kupu A Te Matauranga' e kino ana mo te tinana." Ka mea ano ratou, "Mehemea kahore enei kupu i tuhituhia ka kai matou i aua kai kino."

Ka penei ano hoki mo te whakatapu i te Ratapu, ara te Ra Okioki a te Atua. He maha nga Hunga Tapu e kororerero ana tetahi ki tetahi, e mea ana "Kahore enei mea, ara te haere ki nga pikiia, te whutupaoro, golf, me era atu takaro e he ana i te Ratapu."

Otira, ko wai o nga tangata katoa o tenei Hahi, ara o te ao katoa, kei a ia te mana pono ki te whakamaori i nga karaipiture katoa, haunga ra te Tumuaki o te Hahi o Ihu Karaiti, te poropiti pono a te Atua, me ana kaunihara, me te Tekau-ma-rua?

Na te Atua te mana, te matauranga nui ano hoki ki te korero i nga korero nunui, ki te whakahaere i tona Hahi. Na, ko tatou, nga mema o tona Hahi, me tautoko i aua tangata i roto i o ratou karangatanga tapu, me whakarongo, ngohengohe hoki ki a ratou korero nunui, tohu tohu ano hoki.

Ko te kingitanga a te Atua he kingitanga a te ture me te oota (tikanga). Ko te Atua te kai hoatu me te kai whakawa nui o te ao; otira kua homai e Ia ki aua tangata, kua whiriwhiria e ia, nga kii me te mana o tona kingitanga, ki te whakahaere, mahi ano hoki i nga tikanga o tona kingitanga ki runga ki te mata o te ao nei mona.

E tino whakawhetai atu ana ahau ki te Ariki no te mea he maha atu o tatou e tautoko ana ki a ratou. Kaati.

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HE KUPU WHAKI-HINENGARO

NA RAWIRI KAMAU

KI te etita o Te Karere. E hoa, tena koe. Kia ora rawa atu nei koe e whakatu nei i nga rongo korero o te motu nei me nga kupu poroporoaki iho a nga kaumatua katoa o te mihana e hoki hoki atu ana ki o ratou kainga me nga mahi hoki e tipu ai nga mahi a te Atua i roto i Tana Hahi. Ka nui te mihi ki nga kai tukutuku panui me nga whakaaro ki nga take i korerotia i nga ra kua hori me nga korero kei te haere mai era e puta i nga ra tonu o tenei Hahi te aroha o nga iwi o te ao. Kua matoke, kua kore e mohio ake he kino te mahi patu tangata. No reira e te Hunga Tapu, kia mau ki nga kupu a Hohepa Meha—te tumanako, te whakapona, te aroha, enei e toru te mea nui ko te aroha. E te Hunga Tapu, kua tae ki nga ra i korero ai a te Karaiti kei ohorete kou, ou ki nga whakapawera, ki nga mate uruta, ki nga ma e whawhati tata, ki nga ruu, ki nga ra mate-kai, ki nga whawhai e puta mai a taua ra. Ko nga tohu ena e puta mai kei muri tata atu ko te Tama a te tangata kua tae mai ki te ao. E mohio ana ahau kei runga tonu te Hunga Tapu e noho ana i runga i enei whakakoranga. Kaore i te ohorete ki tenei whawhai nui o te ao.

Ka whakamarama ano ahau i konci e te Hunga Tapu e nga hoa aroha e korero ana i tenei reta aku.

Ko rongo a te Wiremu kua tae mai nga Kaumatua pakeha Moromona kei Korongata nei e kauwhau ana i te Hahi Moromona. Ka tonoa mai te Reimana Karakia a Hotereni Rahi (Paki-Paki), e ta, haere ki Korongata ki a Nikera Tekoro, ki atu: "Kaua e tukua nga minita Moromona kia karakia i kona; naku ena hipi, ko ta ratou mahi he pinono kai, he tangata pahua. Kaua hei whakarongo ki ena Moromona patipati wahine, e rua e toru wahine. Ki te kore ia e pana atu i ena pakeha ka tukua ia ki raro i tona turanga Reimana Karakia Mihingare." Ka tae mai te korero a te Wiremu ki a Nikera Tekoro. Anei tona whakahoki: "E hoa, ka rua nga ra, kotahi te po inaianei kaore ano matou i ata moe e whakamarama ana nga minita Moromona nei i nga tikanga o to ratou hahi ki a matou katoa. Ko eahi o matou nga mea i te ata titiro i nga take kei te haere katoa ki Pakohai iriiri ai. Ko matou kei tera wiki ka iriiri tonu ki konci. Korero atu ko to tatou matua ki a te Wiremu kei te pai mana e tango atu taku Reimanatanga; kaore kau ana he take. Ki atu, kei te iriiri taua tahi ki tenei Hahi kua mohio nei ahau ko te Hahi tika tenei o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri nei." Te kaiwhakamaori o nga korero a nga pakeha nei ko te Tepou Manihera no Papawai, Wairarapa. I haere tahi mai ratou ko nga kaumatua, he tangata mohio ki te korero pakeha, no reira ra i taka ai te marama o tenei koroua ki nga tikanga o tenei Rongopai me to ratou uru i uru mohio. Kati tena whakamarama.

No te tau i a Mei 18, 1834, ka uru o matou matua ki roto i te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri nei. Ko nga ingoa o nga kaumatua nana nei i iriiri o matou matua, ko Elder Alma Greenwood, Elder I. N. Hinckley, Elder Edward Cliff, President W. L. Stewart, Elder Edward Newby. No reira, e hoa ma, kei te mohio nga mea kei te mohio. No reira kua matemate katoa o matou matua; kotahi e ora nei i te taima o tenei reta i tuhia ai, me enei kaumatua kua mate katoa. No reira ko ta matou mihi ki a ratou mo ratou i tae mai ki te kawae mai i te pono o te Hahi a te Atua i uru ai o matou matua tae mai hoki ki a matou e noho atu nei i Korongata. Kati ena kupu.

He whakamarama ano enei e tika ana kia mohio nga tangata ki o matou whakaaro me a matou korero ki te Hunga Tapu. E hoa ma, kua hei puta ki waho o te Hahi pono a te Atua. No konei ahau e tuhi ai i enei rarangi hei titiro iho ko o matou matua he kai karakia no roto i era atu hahi. No te taenga mai o tenei Hahi ka mahue i a ratou era o o tatou Hahi; i kitea e ratou etahi take kaore i marama ki a ratou; no reira i mahue atu ai. Ma nga mea e mohio ana he tika kei te pai tonu maku e korero nga hua kua kitea e au. Kua homai tinanatia e te Atua ki Tona Hunga Tapu rokohanga mai e tenei Hahi tenei iwi e noho nei i Korongata he iwi kore orange, taonga, whenua; he rawakore, kaore he pamu hipi, pikaokao, kau miraka, kaore he whare, kaore o ratou marae, kaore he whenua reti, whare karakia ranei. I te taima i uru ai tenei iwi ki tenei Hahi te korero a nga kaumatua katoa kia u koutou ki te pupuri i o koutou karanga; pupuri i te kupu o te matauranga me te u u i a koutou whakatekau ka heke iho nga manaakitanga ki runga i a koutou. Ka hoki he kaumatua ka manaakitia e ia to matou pa ka hoki tena ka waihotia iho nga inoi manaakitanga mo tenei kainga. Kati.

Tena wahi nga whare karakia o te Hunga Tapu i aua ra ko raro i tetahi whiro ataahua mo nga tau nuku au i te toru tau. No te tunga o tetahi Hui Pariha i a Mache ka mahia tetahi tawhorau ko nga witi me nga oti he mea huli ki runga i te frame, nga toroa; ko roto he mea raranga koaka ki roto, e pau ana te 150 tangata ki roto. Koia nei ano o matou kaumatua ko William Paxman te Timuaki Mihana me William Gardner. O roto i tenei Hui Pariha na President Paxman me President Gardner i riringi iho nga manaakitanga ki tenei kainga, i roto tonu i te mana o o raua tohungatanga, pera ano a Taare Pataretia me Eparaima Makapi; pera ano Angiha Raiti; pera ano Apotoro Mackay, a Ruwhara Hari me Tingini; pera a Moronai Wood—i tonu katoa kia manaakitia nga kainga katoa o te Hunga Tapu.

No naianei kua u he marae mo tenei kainga; kua u tetahi whare karakia ataahua rawa kei tenei kainga; kua tahuri mai te kawanatanga kei te awhina i nga whare o tenei iwi ka tekau ma rua nga whare hou. Kua homai e te Hahi he whenua tekau nga eka hei nohoanga mo te hunga kore kainga. No roto tonu i nga ra o tenei Hahi ka hoki mai etahi whenua i riro he i te pakeha, e 200 eka. No

roto ano i te whakahaere ka homai etahi wahine aroha te ahi whenua nuku atu i te 60 eka. Ka pai te nohoanga o nga tangata o tenei kainga. Ka kitea he hipi ta tenei, he kuaou kau ta tenei, he poaka ta tenei, he pikaokao ta tenei, he kuaou parera a enei. Ko te whenua i homaitia e te Hahi e toru nga whare nunui ataahua kei runga. Na o ratou werawera tonu i hanga o ratou whare. Nuku atu i te toru rau pauma o te whare kotahi. He kai mahi katoa nga tangata. Te family o nga Edwards papai katoa o ratou kainga, nga mea katoa; nga Puriri kua oti o ratou whare, nga Parahi, nga Rarere, kei te mahi tonu o etahi tenei iwi; he radio kei roto i o ratou whare, he motor car, he motor lorry o ratou katoa, he hall to ratou 100 by 30, whare kai 60 by 50, bakers' oven tunu paraoa 200 rohi; wai wera e haere ana ki nga wahi katoa o te whare he mapu hiko te kai mapu wai mo ratou, haere katoa i roto i te whare; te nuinga o ratou he kamura katoa, ko ratou tonu kei te hanga i o ratou whare.

No reira ahau i tuhi i nga mahi a te Hahi, i whakaako ai ki te pupuri hoki i te kupu o te matauranga. Te ropu o te Hui Atawhai, he turanga mahi no te Hahi; te Miutara, he turanga mahi ano no te Hahi; te Koiaia, he turanga mahi ano no te Hahi; te Paraimeri, he turanga mahi ano no te Hahi; nga Scout boys, he turanga mahi ano no te Hahi; Kura Hapati, he turanga ano no te Hahi; Mahi Whakapapa, he turanga ano no te Hahi; Timuakitanga Peka, ko te upoko ia o enei wawahanga i roto i te Hahi Tohungatanga o Arona; he turanga ano tenei no te Hahi; te Hakarameta he turanga ano tenei no te Hahi; ko te iriiringa, he turanga ano tenei no te Hahi; te whakapakanga ringaringa mo te hoatutanga o te Wairua Tapu he wahanga ano tena no te Hahi; te whakawahi i te turoro, he wahi ano tena no te Hahi. Te ropu Gleaner Girls he wahanga ano no te Hahi; nga poari o te Hui Atawhai he wahanga ano ena no te Hahi; poari o te Miutara; poari o te Kura Hapati he wahanga ano tena no te Hahi; ko te whakatekau he wahanga ano; moni oha oha noho puku, he wahanga no tenei. Kei raro katoa i te Timuaki Pariha; he wahi ano tena no te Hahi. Timuaki Mihana koia te upoko katoa o nga mahi me nga tikanga o tenei Mihana.

Nga kaumatua pakeha kei raro ratou i te mana o nga Apotoro, ma ratou e tono kia haere ki te ao, me nga whitu tekau hoki.

No reira e aku hoa aroha, tiro ki nga ringaringa, ki nga wae-wae, ki nga kanohi, ki nga taringa, ki te mahunga ara nga wahi katoa o te tinana Karaiti-oti katoa. No reira ko te taurira tena o te Hahi pono a te Atua; nga wawahanga katoa; tona ropu me tona hekere-tari me nga ripoata me nga miniti, ka tuhia katoatia ia toru marama. Ka haere nga ripoata ki Akarana.

E hara tenei ripoata i te korero whakamanamana i te pono o tenei Hahi; he korero tika tonu. Ko te tangata e u ana taea noatia te mutunga ka whiwhi ia ki nga hua; engari e ripoata ana ahau, ae, kua mana nga inoi. Ana pononga kua riro mai kei a matou; no reira kei a matou aua manaakitanga inaianei.

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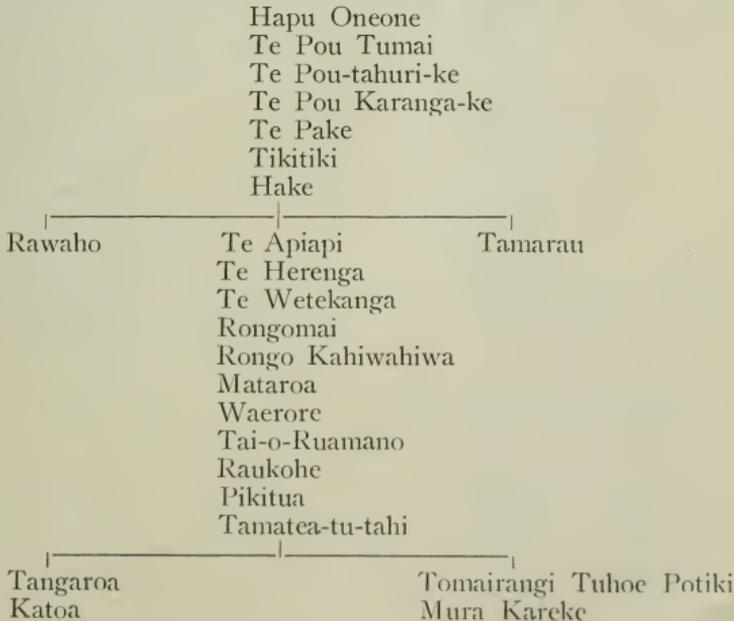
KO ERU TAMAIKOHA TE ARIARI

NA WAIMATE ANARU

HE tangata toa tenei i roto i nga pakanga i ona ra i roto i nga wa o te kai tangata. A ko ia ano hoki te rangatira i roto i tenei ingoa hapu i kiia nei ko Ngati-tama me Ngati-awa i roto i a te Urewera. Ko tona kainga kei Waimana; he awa tenei e rere atu ana ki roto o Whakatane. I whanau ia i te tau 1835 or 1836. Ko ia ano hoki te kai arahi o tetahi ope nui i whawhai atu ai a te Urewera ki te kawanatanga me nga Maori hoki kua uru ki te kawanatanga i roto o Maketu, me Kaokao-roa i te tau 1864. Ka mutu nga pakanga i Whakatane me Opotiki tae atu ki te taha hauauru o te whenua o te Urewera, i a Pepuere 1866. Ka haere a Tamai-koha me tona hapu ki te taha uta o Opotiki, ki te awa o Kaponi tae atu ki Waiioeka. Nui atu te parekura i hinga i a ia i enei pakanga. Ko tenei tangata ki te mate i a ratou he tangata ka kainga tetahi wahi o te upoko; ka hoatu tetahi wahi ma nga Atua o te pakanga o te riri, me whangai-hau, me whangai-atua; tae atu ki a Hukita raua ko te Rehu-o-tae-nui. Kati.

Ko tenei tangata i pakanga tonu ia ki te kawanatanga. Tae noa ki te tau 1870 ka mau tana rongo ki a Meiha Keepa te Rangihiwini me te kawanatanga. Kati. He tangata tenei i mau tonu te maharatia o tona ingoa i roto i ona hapu katoa. A i heke mai hoki ia i nga tupuna rangatira i heke mai ki Aotearoa nei i roto o Tuhoe.

I heke mai ia i a te—



Rakei Tauhara	Mura Kehu
Kautuareke	Te Anuanu
Tuwhanu Ora	Te Whataroa
Moenga	Rohi Pare
Tamawhai	Kopai
Te Whare Tapu	Te Mauri
Nga Powherua	Te Ra Mahaki
Tuku	Urunga Rangipa
Kaituhanga	Te Ariari o Tu-Tiramate
Ngatua-Tamaikoha	Tamaikoha
Hakeke-Motu	Hakeke
Ronoro-Turohu	
Hinehori (9 years old in 1898)	

Ko te heke tenei ki te whaea o Tamaikoha ara ki a Tira-mate.

Toi Kai Rakau
 Hotonga Tana
 Hine Ruarangi
 Te Maunga
 Potiki
 Tuhohi
 Tane te Kahurangi
 Te Rangi Titiao
 Puhou
 Pou te Aniwaniwa
 Tama Urupa
 Tonga Rau Nui
 Tawhaki
 Tutonga
 Tu Manawa Pohatu
 Taokaki
 Rangi Tuke
 Uwenuku
 Tiramate te Ariari o Tu
 Tamaikoha
 Hakeke

I tuhia ai enei whakapapa e ahau tera pea kei etahi o nga Hunga Tapu e pa ana ki enei heke. Kia ora nga kai-korero o "Te Karere."

HE KUPU WHAKI-HINENGARO.

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Ki te he te pupuri i nga ture o te Hahi nei ka tangohia, ka mohiotia tonutia te Hunga Tapu kua tangohia aua manaakitanga i a ia ka kitea nga he katoa e piripiri ana mai i runga i a ia; he whare herehere te mutunga. Te hunga pupuri tika ana ka kitea atu e mau mai ana nga hua o te tika.

NGA MATENGA

Ki te Etita o *Te Kerere*.

Tena koe i raro i te taumarumarutanga o te Kaha Rawa. Panuitia atu ki nga iwi, ki nga rco, me nga huihuinga tangata, i te 7 o nga ra o Hepetema nei ka mate a Wiremu Tu Tangi, he tamaiti. Ona matua ko Ihi Maere Erueti Kerehama raua ko Rangi Kamaea Pita. E ono marama ona i takoto ai ka mate nei. E wha ona tau.

Whaihoki i te 13 o nga ra ka mate atu a "My Only Daughter" he tamahine na Wiremu Hawca raua ko Rehuwairua Tuhiwai Wharemate. I tae tenei kotiro ki te hohipere o te Kawakawa. I te putanga o te ripoata a nga rata e kore e ora ka whakahokia mai ki te kainga e tana tupuna. Ona tau e rua. Whakatuarea ano te matenga o enei tamariki i te iti o raua ra ki te ao nei ka hoki nei ki te takapau o nga tupuna.

I te 30 o nga ra ano o te marama nei ka mate a Keita Erueti Kerehama. Tenei kuia he rangatira i roto i nga heke o Ngapuhi nei. E 21 tau ona i noho pouaru ai. He tupuna mutunga tenei no matou e pae atu nei i te Onekuru ko te Waahi i toro ai te tau o te korowai o to tatou tupuna o Rahiri i huaina ai ko Tautoro. Ko ona tau e 94. He kuia rangimarie rawa atu tenei. Kahore he tangata i mamae i ana hanga katoa. I runga i te ngawari o tenei whaea, tupuna hoki o tatou, he nui nga manakitanga i whiwhi ia.

He kuia tenei i kite ona kanohi i te ihi, i te mana, i te tapu ki te mea ratou kia mate he tangata ina takahi i a ratou kupu, ka mate; ki te kore, ka patua rawatia kia mate, kiatika ai a ratou korero ki a Io Matua-kore, ki to ratou Atua. He nui no te pono o a ratou korero i mana ai a ratou kupu me te tapu i o ratou arero i te korero teka ka whiwhi ki te ihi. Ahakoa enei mea i kite ia tapa. tahi atu ona whakaaro ki nga mahi o te Hahi i te wa i a ia e ora ana. I te humarie hoki o tenei kuia ka manaakitia e to tatou Atua i a ia e takoto ana i tona mate i mate nei ia ka whakarerea e ia tana paipa. Kei te mohio tatou he mea uaua rawa atu tenei. Otira i te mea he mea manaaki ia na te Runga Rawa oti pai i a ia nga ture me nga tikanga o te Rongopai i mua atu i tana hokinga ki te kainga tuturu mo tatou mo te tangata. I kii ra nga kupu whakaari he puehu te tinana; ka hoki ki te whenua ko te wairua ki te Atua i runga.

No reira mihi mai ki to koutou tuahine i roto i a Karaiti Ihu, me ana mokopuna hoki i runga ake nei. Mihi mai e nga hau e wha o Aotearoa kua hoki ratou ki te kereme i te rangatiratanga o to tatou Atua Matua. Tena koutou, tena koutou, tena koutou.

Heoi nei.

—*Matekino Pere Wharemate.*

HE MATENGA

Ki te Etita o *Te Karere*.

E hoa utaina atu ra enei kupu ki runga ki to tatou taonga ki a *Te Karere*, hei titiro ma nga Iwi o Aotearoa me te Waipounamu; ara, i te matenga o Rangaranga Taurau i mate ki Kohunui i te 1st October, 1939. Kaati, he nui te pouri me te manae o nga ngakau o ona hapu katoa mo te matenga o tenei wahine. I runga i nga painga o tenei wahine i waiho ake ki te ao nei, ara, te manaaki, te atawhai, te rangimarie, me te ngakau mahaki ki te tangata. He wahine i mate i runga i te whakapono.

He wahine rangatira tenei no runga i nga Tahu Rangatira o Kahungunu. Kaati, mate rawa ake tenei wahine kua whai uri ki te ao hei hapai i ana tikanga papai katoa e mau ake i runga ake nei.

Heoi ra e nga iwi, mihi mai i kona ki to tatou whanauuga, tenei te rere ronaki atu nei i roto i nga pukohu o te ata-tu, te nunumi atu na i tua o nga kokinga o te anu matao, te taea te whakahoki mai ki te wa kainga, he matua iwi kua takoto i a Ihu Karaiti e inoitia nei e tatou, e whai atu ana kia moe ngatahi i te moenga o nga rangatira-tanga maha o te ao, kua haupu atu nei ki te kainga tuturu mo te tinana, me te wairua, te taea te whakakore mo ake tonu atu.

He wahine hoki ia e hapai ana i nga tikanga o te whakapono, i a ia e takatu ana i waenganui i te iwi. I mahue pani iho nei i a ia kia tangi tikapa ana i te Aotearoa. Kaore he taanga manawa, kotahi tonu maana e homai he ngakau tatu hei whakamarie i nga whakaaro e pokaikaha nei i roto i te tinana, ko te Kai Hanga anake maana e homai he okiokinga mo te ngakau pouri, mona kua ngaro atu nei i waenganui i te hono tangata.

Tahumui-Potiki

Ira

Ueroa

Tahitotarere

Rakainui

Te Aomatarahi

Rakaiwhakairi

Rakaiteiwi

Pirauiti

Rakaiwerohia

Te Rangitawhanga

Ngatangaroa

Tarahakapiti

Te Kurarangatai

Tutua

Te Hiki

Korara

Roka

Ketia ia Arapata te Maari

Rangaranga Taurau

Tamatea

Kahungunu

Kahukuranui

Rongomaitara

Te Aonui

Hine-te-Kawa

Hine-te-Ata

Kotore-moumou-taonga

Tamahikawai

Te Ruaapapa

Te Ruaaranui

Te Ranginohopuku

Taotu-o-waiariki

Hineiwhakanehuakiterangi

Ngaruekiterangi

Piripi te Maari

Arapata te Maari

Rangaranga Taurau

NA TE WERINGA NAERA.

HE RIPOATA HUI PARIHA

I TU te Hui Pariha o Waikato ki Whata Whata nei i te toru tekau o Hepetema me te tahi o nga ra o Oketopa i raro i te powhiritanga o te Tumuakitanga o te Peka o Hamutana, Tetana Te Hira, kia tu ki reira.

I te rua o nga haora o te Ra Horoi i te toru tekau o nga ra o Hepetema ka tu te karakia Tohungatanga. I ripoata nga mema o te Tohungatanga i o ratou wahi i tae ai ratou i nga marama e rua kua pahuri ake nei. Tino pai hoki a ratou ripoata ara, te hunga i haere ki te whakarite i o ratou karangatanga.

I te whitu o nga haora i te po o taua ra ano ka tu te Paraimere me te Miutara. Ko te Paraimere na Sister Tetana Te Hira, Tumuaki Takiwa o te Paraimere, i whakahaere. Tino pai nga mahi a nga tamariki o tenei Paraimere o te Peka o Hamutana. Ahakoa he ruarua ratou tino kaha ratou ki te mahi i nga whakaritenga me era atu whakahaunga i roto i te Hahi nei.

I muri ka tuku atu te taima ki te tumuaki o te Paraimere ki te tumuaki o te Miutara, Elder Jones. Tino pai hoki te whakahaeretanga o te Miutara.

I te waru o nga haora o te Ra Tapu ka tu ano te Karakia Tohungatanga. I reira ka whakariterite etahi ki roto ki te Tohungatanga nui i raro i te whakahaeretanga o te Tumuaki Takiwa me te Tumuaki Mihana. No tenei wa ano hoki ka tuku honoretia nga mihinari Maori a Hone Whatu Apiti me Hirini Heke kia hoki ki o raua kainga.

Ko nga korero nunui na te Tumuaki Mihana, na Matiu Kauri, mo tatou mo te iwi Maori. Ka nui hoki nga hoa aroha i reira e whakarongo ana; tino whakamihhi hoki ratou mo nga korero o te tumuaki mo te iwi Maori.

Kei te whakamoemiti ahau te tumuaki o te Takiwa o Waikato ki nga upoko o te Peka o Hamutana mo a ratou mahi nunui.

Kaati. Heoi ano.

Na Elder D. M. Evans,

Tumuaki Takiwa.

HE RETA KI TE KARERE

Ki te Etita o *Te Kerere*.

Mau hei whakamaori atu tenei reo.

Ki nga Hunga Tapu o te Hahi:—Nui atu te mihi me te hari o te ngakau, ina rongo atu i te Hunga Tapu e ki ana ko te Hahi pono tenei o te Atua. No konei; i te mea kei te marama tatou ki tenei maramatanga kua e waiho hei kauwhau noa iho, engari me whakatapu tonu tatou i o tatou tinana me te kauwhau ano i taua maramatanga ano ki te hunga kei waho o te Hahi.

No konei; i tenei wa me mihi atu ahau ko o tatou Kaumatua pakeha ana ratou i hari mai enei matauranga nunui ki a tatou: E mohio ana hoki taku ngakau na te nui o to ratou whakapono me to ratou aroha i whiti mai ai ratou i nga waīmaha ki te hari mai i te kupu pono me te mana tapu o te Atua ki a tatou, me era atu iwi ano o era atu moutere. No konei; i te mea kua taea e ratou te whakawhiti mai i te moana nui e tika ana kia kaha hoki tatou ki te whakamarama ki nga iwi o tenei moutere ano; kia marama ai ratou ki te whakahokinga mai o te mana tapu me te Hahi pono o te Atua; Me kauwhau ano tatou i te ahua o te iriiringa ara i ta nga karaipiture. I ki ra i a Epeha, te wha o nga upoko, te rima o nga rarangi, "Kotahi Ariki, kotahi whakapono, kotahi iriiri." Me te ako ano i a ratou ki te ahua o te whakahokinga mai o te mana iriiri o te huinga mate, kia kite ai ratou ma konei anake ka ora ai o tatou tupuna kua heke nei ki te po.

Heoi nei. Ma te taiou Matua i te rangi tatou e manaaki ki te kaha ki te whakarite I ana mahi. Na Tupana Tehira.

KOTAHITANGA I ROTO I TE HAHĪ

Continued from Page 387.

He nui te kaha o enei mea kino e rua i roto i nga hahi katoa, otira e mohio ana ahau kei te tino kaha i waenganui i a tatou, ara te Tohungatanga nui a te Atua, tino kaha rawa atu i te kaha o aua mea kino.

A ko te radio e rite ana ki te peka. He nui nga radio i waenganui i a tatou. Mehemea e pakaru ana tetahi o nga valve o te radio, te battery ranei, kei te mohio tatou katoa tino hohoro te mahi ki te whakatika nga he kia rongu ai koutou i nga korero pai, nga waiata ranei, a tera noa ake nga takaro o Lofty Blomfield, me era atu tangata kaha.

Mehemea e tino hiahia ana koutou ki te whakatika nga he i waenganui i a koutou, me haere tatou katoa ki nga karakia katoa o te Hahi nei, me inoi ano hoki tatou ki te Atua kaha rawa mo tona wairua tapu kia noho ki runga ki a tatou hei kai arahi mo tatou.

Kia kaha tatou ki te korero i nga tikanga o te Hahi nei ki nga tangata katoa ka tutaki ai i nga ra kei te haere mai nei.

A, ko te Wairua Ora a te Atua te kai arahi anake mo nga tangata o te ao, engari te Wairua Ora me te Tohungatanga nui nga kai arahi mo tatou. Tino kaha tenei Tohungatanga inaianei pera ano me te taima o o koutou tupuna onamata.

Me hoatu tonu to koutou kaha katoa ki nga mahi o te Hahi nei. Ki te mahia e koutou tenei mea ka maka atu i a koutou nga he o te ao, a ka hoki ano ki te huarahi tika o o koutou tupuna nui.

Ko tenei he whakatauki o o koutou tupuna: "Ma tini, ma mano, ka rapa te whai." Kia kotahi tatou katoa i nga wa katoa kia whiwhi ai tatou i te aroha nui a te Atua.

"Ko to tatou kotahitanga, ko to tatou tuunga mo ake, ake, ake. A, ko to tatou wehewhenga, ko to tatou haerenga ki raro ki te reinga." Huihui tatou ka tu, wehewehe tatou ka hinga.

"PRAYER IS THE SOUL'S SINCERE DESIRE"

BY ELDER DON M. HANDY

Prayer is the soul's sincere desire,
Unuttered or expressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watch-word at the gates of death;
He enters heav'n with prayer.

Prayer is the contrite sinner's voice,
Returning from his ways,
While angels in their songs rejoice,
And cry, "Behold he prays!"

The Saints in prayer appear as one
In word and deed and mind,
While with the Father and the Son
Their fellowship they find.

Nor prayer on earth is made alone;
The holy Spirit pleads,
And Jesus on the Father's throne,
For sinners intercedes.

O Thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer Thyself hast trod:
Lord, teach us how to pray.

—*Montgomery.*

These words ring true in every detail the thoughts of one's prayer. Similar to the Lord's prayer every word portrays a picture.

When our Lord was preaching to His disciples and teaching them the value of prayer, His sermon ran like this: "Pray not as the hypocrites do in the synagogues and on the streets that you may be

seen of men, but when thou prayest, pray in secret in your closets. For when thy Father seeth in secret, He will reward thee openly. Do not use vain repetitions, for your Father in Heaven knows what is in your hearts before the asking."

Then His disciples asked, "Lord, teach us how to pray."

His reply was: "After this manner therefore pray ye. Our Father which art in Heaven, hallowed be thy name. Thy kingdom come, Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever."



Elder Handy

Now, in modern revelation it is shown that the phrase "lead us not into temptation" is a mis-translation and should read thus: "And leave us not into temptation." Is it not much more reasonable to think that God would leave us not into temptation rather than to lead us as the Bible states? For this very reason many people make vain excuses that they cannot overcome sin and are children of evil because God leads them to sin whenever He desires. But our

Father in Heaven is an all-merciful and all-righteous God. He loves us as our own parents love us. And if he loves us as He says He does all through the Bible and in modern revelation to the Prophet Joseph Smith, then it would be contrary to scripture to "lead us into temptation."

If we are slow to ask for our daily bread, then God is going to be slow to give. Are not we dependent upon Him for our food and our ability to earn? Who controls the wind, the rain, the sun, and the humus in the soil that makes the plants grow if not God? If He does not, then science is completely baffled. If he is the governing power over all, it is our duty to ask for the blessings and the intelligence of that power.

"Forgive ye one another." It follows naturally that if we are slow to forgive those who trespass against us, then the Lord is going to be slow in forgiving us of our sins. For it is true that we are judged through our own standards and under the wisdom of God.

For a strong testimony of prayer we can read in the Book of Mormon, III Nephi, Chapter 13, in which Jesus Christ used the very same sermon for the people of Nephi on the American continent as He did to the Jews.

God knows what is in our hearts and what we need before the asking, but it is to show our humility and our willingness to come to Him with a contrite spirit that He requires that we pray to Him. For centuries puny man has repeated history too many times for us to try and live without the guidance of our Supreme Being.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

I firmly believe that no knowledge, small or great, comes into this world for man's benefit unless he himself asks for it.

The great Prophets of old likewise did not receive anything for their benefit unless they humbly prayed for it. Moses, when up on Mt. Sinai, prayed for wisdom to lead the children of Israel, and the Ten Commandments were given to him. Abraham, Isaac, and Jacob continually offered their sacrifices before the Lord. Even Jesus Christ, the perfect one, fasted and prayed to His Father in Heaven.

I would like to retell a story told by Elder George Albert Smith at the 1938 Hui Tau:

"There was a little boy going under a very serious operation in one of the large hospitals in Salt Lake City. The boy, before the doctors commenced operating and while all the attendants were in the operating room, asked one of the doctors if he would offer a word of prayer for him. The doctor's reply was, 'I can't pray.' The boy turned to another who was assisting with the operation, and the same answer was given. Then he asked one of the nurses standing near him and she, too, could not pray. The little boy then said, 'I will pray, then, for myself. Dear Father in Heaven, please bless and guide these wonderful men during this operation that I will be made well again. Bless me that I will be a little man and be made strong. In Jesus name, Amen.' There was perfect silence in the room, and it seemed to those present that God was actually near while the boy was praying. When the boy had finished, he said, 'I am ready now.' The operation was the most perfect ever performed in the hospital and he recovered in excellent time."

I fondly remember when I knelt beside my mother's knee, and she taught me the simple but beautiful words of a child's prayer. Now that I am in the service of God doing the best I can to teach the Gospel, the testimony of prayer and the teachings of my dear mother come back strongly to me. The spirit of God is essential to every missionary in the performance of his duties, and there is no other way to obtain it than by honest humility and prayer to God.

WAR AND THE GOSPEL

BY ELDER DEMAR V. TAYLOR

THE condition of the world to-day presents a spectacle that is most perilous and deplorable. It has only been within the last few months that the civil war in Spain has fortunately ceased. It was only a short time ago that Italy and Ethiopia were at war. In both of these countries less than two thousand years ago the true Gospel of Peace was taught. Worse still, in Palestine there has also been a considerable amount of war and bloodshed among the Jews and Arabs. The very spot where our Lord Jesus Christ, in company with the twelve Apostles and many others, so zealously strove to teach the Gospel that would instil in the souls of men the desire to be peaceful, to love truth and right, and to be obedient to both the laws of God and the land.



Elder Taylor

Instead of these nations accepting the Gospel, which would be the means of establishing peace and happiness both in this life and the next, they have rejected it. Instead of loving their enemies, they have hated them. They have sought worldly riches and pride and have become slaves to the vices of the devil.

Several years ago the Church of Jesus Christ of Latter-day Saints established a mission in Japan in which President Heber J. Grant, with other Elders, laboured diligently to teach the Gospel, but time proved their work in vain. The people of Japan rejected the Gospel message presented by the servants of God and as a result the mission was withdrawn from their land. The Japanese continue to worship idols, false gods, and adhere to principles that esteem war a pleasure and the shedding of blood an honour.

For months we have been hoping and praying that England, our mother country, would be able to negotiate peace with Germany. She has been patient and long suffering, trying in every way possible to keep from instigating the horrors of war upon her people. As a result, Hitler, the dictator of Germany, who so unscrupulously drove the innocent Jews from their homes and occupations to an unknown destination, and disposed of Christianity to the best of his ability, has arrogated himself the God of the German people. With his superfluous power he has gradually been overcome by the spirit of greed, self-exaltation, and the desire to conquer. Now he has unjustly forced war upon some of the nations who so zealously tried to keep peace in Europe.

Here we have a picture of nations arrayed against nations and

yet in every one of these nations are so-called Christian people professing to worship the same God, many of them professing to be teachers of God's word, and yet these nations are divided one against the other, and each is praying to his God for wrath upon and victory over his enemies and for his own preservation. Would it be possible for this condition to exist if the people of the world possessed really the true knowledge of the Gospel of Jesus Christ? I think it could not. As a matter of fact, in all probability war would cease and contention and strife would be at an end. We know that these conditions exist to an alarming extent among the people of the world to-day. Why? Because they have not, as yet, been inspired by the light of the Gospel. If such was the cause, they would have the spirit of the Lord with them sufficiently to govern and control their acts in the ways of peace and righteousness. God does not desire nations to war one with another. War and contention is a disgrace to humanity and the only way we can overcome such a condition is by obedience to the principles of the Gospel.

Every night and morning when I pray to my Heavenly Father, I sincerely thank Him for my goodly parents who taught me the principles of the Gospel from childhood, and for the privilege I have of being one of the very few who have accepted the Gospel of peace and brotherhood. The Gospel will not only prevent nations from strife and contention, but it will encourage peace and love in the home and among individuals. If it fails, it is because it is not sufficiently understood and applied when necessary.

Although it is a sin to force war upon anyone, President Joseph F. Smith once said that it is both righteous and just to defend our lives, liberties, and homes with the last drop of our blood. It was also his belief that the Lord would justify us in such.

The brethren in this mission who are called to service in the war will be complying with the teachings of the Gospel in every respect by going. To substantiate such a statement I will quote the following (Doctrine and Covenants, Section 58: 21-23):—

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land:

"Wherefore, be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet.

"Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth. Behold, here is wisdom."

Furthermore (Doctrine and Covenants, Section 98: 4-6):—

"And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them;

"And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me;

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BELOVED SISTER DIES

SISTER Matilda Hanson, loved and widely-known resident of Gisborne, was called by death the latter part of September at the ripe age of 75 years. Sister Hanson was born in Ireland, but early migrated to New Zealand with her parents. They settled first in Auckland. In the year 1879 she and her brother were contacted by the missionaries and were the first pakehas to join the Church in Auckland. Two years later they moved to Gisborne, where she met and later married John F. A. Hanson, who is still living and is in his 86th year.

Sister Hanson has 12 children, 45 grandchildren, and 5 great-grandchildren. Four of her sons served their country during the last war and two of them gave their lives.

During the sixty years that she was a member of the Church she never once doubted its divinity and was continually prepared and willing to defend it when necessary. Zion Elders have been performing missionary work in Poverty Bay for the past 54 years, and since they first came Sister Hanson's home has been constantly open to them. She was truly a Mother to all the missionaries and her presence will be deeply missed by the mission.

—Contributed by Elder Glen L. Rudd.

RELIEF SOCIETY WORKERS—ATTENTION !

THE Mission Relief Society Presidency announces the formation of plans for Singing Mothers' organizations throughout the Mission in preparation for the coming Hui Tau. Each Branch Relief Society is asked to form its own Singing Mothers' organization and to begin practicing the numbers for Hui Tau. The two numbers chosen are "My God, the Spring of All My Joys," and "Hark, Ten Thousand Voices."

The Singing Mothers' organisation is not to be considered in any way competitive. All will be combined at Hui Tau to sing for the edification of the entire assemblage.

The Presidency requests that the Singing Mothers become a continual functioning organization, and that they furnish regular entertainment in Branch and District activities between now and Hui Tau.

TITHING SETTLEMENT

IT becomes our duty as each year comes to a close, to send a full financial and statistical report of the mission, to the First Presidency of the Church, in Zion. In as much as the tithing of the mission is an essential part of that report, we must send a complete list of every penny received during the past year in tithing, the names of everyone who has paid tithing, and exactly how much each person has paid.

We are setting the deadline for the tithing settlement for the year 1939, to be the 15th day of November, which is the same date as that used last year. Everyone who has paid tithing during the past year, should get in touch with his district secretary before the date above mentioned, and tell the secretary whether he has paid a full tithe (i.e., a full tenth of his total income for the year) or a part tithe. Anyone who has paid no tithing throughout the year, and desires that his name should be among those who have paid, must make his donation before the deadline. All tithes received after that date will, of course, be included on the 1940 summary.

All saints throughout the mission are requested to comply with the above instructions, as we must have the complete report of all the affairs of the mission in the church offices in Salt Lake City, Utah, before 1st January, 1940. Let us all co-operate, that the New Zealand mission might be among the first to report.

A personal letter of acknowledgment, giving the exact amount of tithing each individual has paid during the year, will be sent out during the month of December.

ELDER A. HARPER WALLACE,
Mission Secretary.

IN response to a number of inquiries from Elders and Saints throughout the Mission regarding contributions of articles, poems, stories, etc., to *Te Karere*, we offer the following:—

At various times the editors write to certain people requesting that they write special articles for *Te Karere*, however, this does not mean that anyone is not eligible to contribute at any time they so desire. Every article is given due consideration and if it is suitable, it is published at the earliest possible time that space is available.

Preparations are now in progress for the Christmas issue, and we urge any of you that have or can write something especially fine for that issue to mail your contributions immediately.

Yours for a bigger and better *Te Karere*.
The Editors.

Editorial

TALE BEARING

BY PRESIDENT HUGH B. BROWN

(Of the British Mission)

THE sin of evil speaking is apparently as old as the race. The Lord told Job he would deliver him from great troubles, and he listed war, famine, wild beasts, etc., and also said, "Thou shalt be hid from the scourge of the tongue." (Job 5:21.) "A wholesome tongue is a tree of life; but perverseness therein is a breach of the spirit." (Prov. 15:4.) "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26.) "But the tongue can no man tame; it is an unruly evil, full of deadly poison." (James 3:8.)

From an early volume of the *Millennial Star* we quote the following, which was published under the caption, "Backbiting."

"This is a very expressive and common term applied to a practice that has in it many of the disagreeable elements of slander, but is of too paltry a nature to be designated by that name. It is one of the most offensive and least excusable of the petty vices, and the general contempt in which it is held is proven by the earnestness with which everyone denies being guilty of it. Self-confessed sinners of almost every class and degree may be met with but a frank and unqualified confession of the offence of backbiting is a phenomenon of such rare occurrence that probably few of our readers can call one to mind.

"We are often surprised at the persistence with which the backbiter will hunt for the little flaw upon which to direct his sting, and also at the skill with which he secures himself from punishment. Such care and industry in a good cause would not fail to bring about the most satisfactory results.

"There are some people conscientious enough to refrain from backbiting, who nevertheless, enjoy the conversation of those given to this weakness. They do not prepare the feast, but they swallow the viands with a relish. They are good listeners, and by their encouragement in this way they are partially responsible for the mischief done. Depend upon it, if there were no listeners there would be fewer tattlers. We once knew a man who had hung up in his

sitting-room a card on which was prettily worked the quaint old motto, commonly known as the Mormon creed, 'Mind your own business.' When any of his family, friends or neighbours ventured to indulge in unkind reflections upon others, and started upon a backbiting discussion, he would gently and pleasantly call their attention to the card, making some remark as to its colour, design, etc. The effect, sometimes, would be curious. To have those homely and emphatic words suddenly stare one in the eyes just as he or she was commencing a pleasant little story of petty scandal, would be too much for the equanimity of the most confirmed backbiter, and blushes and a sudden ominous silence would plainly tell that the gentle hint was taken.

"The power of backbiters for evil would be materially lessened if those subject to their attacks would attach less importance to them, and treat them with the contemptuous silence they deserve. The best defence we can offer against calumny is to live beyond its reproach. Some people feel continually called upon to defend their characters and waste a great portion of their time in seeking to meet and refute every aspersion that is made upon them. Now life is too short and valuable to be spent in such an unprofitable and foolish manner. The character that takes one's whole time to defend is seldom worth the trouble of defending. A good character is its own best defence, and it is wonderful, even in this wicked world, how much more a man is judged by what he does than by what is said of him.

"We can afford to let time vindicate us. Time is an impartial leveller. It gradually strips us of every adventitious aid with which we may have unjustly propped ourselves up, and removes from us every incubus that prejudice, malice and scandal may have used to weight us down, and leaves us fairly standing upon that foundation we have builded for ourselves. There is a day awaiting humanity when we will be as little affected by the evil that has been unjustly spoken of us by enemies, as by the good that has been unduly placed to our credit by the partiality of friends."

An editorial in the May number of the *Improvement Era* this year condemns the practice as follows:—

"We have paid our respects to many varieties of human ills, but there is one brand of cankering practice, not peculiar to any time or place, that causes our thoughts to rise in eloquent protest, if not our words. We have reference to

that brand of whispering which travels like a windswept fire from ear to ear, and destroys, without conscience, the good name of a man, the reputation of an institution, the integrity of a nation, or whatever it chooses to blight and wither. To shout base things in the market-place, to print a libellous statement, or to bear false witness in violation of the commandments of God and men, are crimes traceable to their source and for which there is due punishment; but he who carries his unholy wares on the breath of a whisper which sweeps from lip to lip, and which, by its innuendo, suggests more than it says, is of all men most despicable."

We hope that all Church members will rise above this evil practice—will see that to yield to the temptation to blacken another's reputation is to become an active agent of the adversary.

WAR AND THE GOSPEL.

Continued from Page 401.

"Therefore, I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land."

From these quotations it is quite reasonable to believe that we will be justified by God if the cause is just. If not, the leaders of the nation in which we live will be condemned for forcing us to act unjustly. Therefore, in either case we will be justified.

If I were to go to war, I would feel more fortunate than the majority of my fellow-comrades. Why? Because from my boyhood I have been taught the principles of the Gospel. I have been taught to pray, to be honorable, virtuous, and truthful. If I could only live up to these edifying principles while in war service, I am sure that I would be able to remain pure and unspotted from the world. I feel that in such a condition I would be in the hands of the Lord and that he would protect me. Even if my life were taken, I could proudly lay it down in the service of humanity and know I was doing the right thing by myself and my God.

May the Saints in this mission or anywhere else present themselves in warfare as the pure young men in Helaman's army did in the Book of Mormon times. They were innocent and free from the contaminating thought of strife, or anger, or wickedness in their hearts; but when necessity required, and they were called to go out to defend their lives and the lives of their parents and their homes, they went—not to kill, but to defend—not to shed blood, but rather to save the blood of the innocent and of the unoffending and the peace lovers of mankind.

FAITH.

"Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, yet shall not only do this which is done to the fig tree, but, also if ye shall say unto this mountain. Be thou removed, and be thou cast into the sea; it shall be done." Matt. 21: 21.

Mental health, powerful character and desirable personality are sought by every individual. Faith creates a healthy emotional attitude and is a source of true greatness in attaining these. One must have faith in his own ability, faith in the value of his task, faith in the fellow-men and faith in a supreme power. The perfect personality has these faiths.

Faith as Jesus taught it can be applied to the production of healthy personalities. He taught an intelligent faith in self which is aware of danger and adjusts to it, but without fear. He taught a faith in fellow-men which does not close its eyes to faults, but recognizes the highest potentialities. He taught a faith in God, the eternal Father.

Peter desired to do the things the Master did. During the time that he had faith in the Master and was confident, he possessed the power to do the things which the master did, even to overcoming the law of gravity and walking on the water. When doubt entered his mind, faith departed and with it that power which ever accompanies faith was lost, and Peter sank.

While we have confidence in self and faith in the Master we ^{HAWKE} ^{restrictions} ^{addition} never to rise above the sea of earthly troubles; our characters are strong, our personalities healthy.

Each person has within himself the possibility of developing this power of faith. It is a plant of slow growth. The seed must be planted consciously and nurtured carefully if we are to expect the tree to attain maturity and bear fruit.

FAITH.

Talk faith. If you have faith in
God, in man, in self, say so, if not,
Push back upon the shelf of silence
All your thoughts till faith shall come
No one shall grieve because your lips are dumb.

NEWS FROM THE FIELD

NGAPUHI.—Complete reorganization of the Kaikohe Branch has been effected as follows: Te



Molly Nehua

Wiremu Heremaia, secretary. Hui Atawhai—Keita Ngakuru, president; Mihi Erueti, first counsellor; Mata Heremaia, second counsellor; Kura Ngakuru, secretary.

The evening of October 15 saw the staging of a brilliant Gold and Green Lall at Okaihau. The hall was decorated with greenery and flowers typical of the spirit of spring, which added infinitely to the theme of the occasion. Miss Molly Nehua was the successful queen candidate, and was crowned in royal splendour befitting the honour bestowed upon her.

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HAURAKI—The Boy Scout movement has been instituted in the Huria Branch under the direction of Elder Eugene Newman with assistance from Mr. F. W. Christian, district commissioner for the Bay of Plenty. A great deal of enthusiasm is being aroused among the locals, and the size of the organization is already taking on large proportions. Roy Matthews has been appointed Scoutmaster for the movement.

The Huria Relief Society is co-operating with the mayor of Tauranga, Mr. Wilkinson, in a campaign to collect funds for the needy. Mr. Wilkinson himself has already donated five pounds toward the common funds for the needs of the people in Huria Pa.

The Hauraki Hui Pariha held at Huria on the 23rd and 24th of September again proved to be an outstanding event and a spiritual feast for all those fortunate enough to attend. All meetings and activities showed definite signs of splendid preparation and thorough training. The Primary and Mutual programmes on Saturday evening were particularly interesting inasmuch as the major portion of the entertainment was provided by children. Meetings throughout the day on

Sunday were presided over by President Matthew Cowley, who delivered several addresses in his usual excellent style. Others heard from included members of the Church from Hawke's Bay, Taupo, Te Puke, Katikati, Rotorua, Horo Horo, Kiri Kiri, Wairoa, and Te Puna. All of the Waikato Elders were in attendance, and also Elder Robert L. Simpson, Mission M.I.A. president who formerly laboured in Hauraki District.

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WAIKATO.—Elders Cleve R. Jones and T. R. Kindred were members of the team that won the Waikato District basketball tournament. They have been playing with the team throughout the past season, which has been the means of making many fine friends all over the entire district.

On October 1, Brother James Woodward was baptized at Whatawhata by Elder Barry T. Wride. Brother Woodward came to this country less than a year ago from England and has since been associated with the Elders in several sections of the North Island. His many friends welcome him into the Church and wish him joy and happiness in his labours.

Sid Heke and John Whatu, local missionaries of the Waikato District for the past several months, have been given honourable releases from their labours by President Matthew Cowley.

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GISBORNE.—Commencing October 15, a new series of programmes was instituted over Gisborne's 2ZM. They are being presented every Sunday evening at 9.15, under the direction of the Elders with assistance from members in the surrounding vicinity. Elder Glen L. Rudd is giving a 15-minute doctrinal speech on each programme followed by a 30-minute musical recital under the direction of Hixon Hammon. The series will be indefinitely, depending upon the response received.

Brother Rangi Smiler, who has been serving in the Poverty Bay District for the past several months, have been honourably released from their labours and have returned to their homes.

Probably the outstanding event of the season in the Church work in Gisborne and particularly in the M.I.A. work was the first annual Gold and Green Ball held in the City Hall on the evening of October 5. There were in attendance between four and five hundred merrymakers, who thoroughly enjoyed the evening's entertainment.

The queen contest was won by Miss Tepora Paerata of Gisborne. She was crowned by President Matthew Cowley in a spectacular Hawaiian setting.

The committee responsible for the successful organisation of the function comprised Elder W. W. Goodwill, W. Smiler, L. Morris, H. McGee, E. Loder and Miss J. Green.

NEWS FROM THE FIELD

AUCKLAND.—A capacity crowd again attended the Auckland Gold and Green Ball on Wednesday, September 27th, for the second consecutive time in the Symondsville Studio, Symonds Street. The lilting rhythm of Epi Shalfoon and his orchestra furnished the motive for an exceptionally good time by all who attended. The popularity contest which had been running during the week preceding the Ball was won by Miss Pat Billman. Elder Robert L. Simpson, Mission M.I.A. President, acted as master of ceremonies. Much credit is due the Gold and Green committee for their tireless efforts in making the Ball an outstanding event of the year. The committee consisted of Rona Attenborough, Harold Stokes, and Hohepa Meha, and was under the direction of Elder J. V. Haslam, Auckland Branch M.I.A. President.

Elders Robert E. Crandall and Phillip Peterson delivered a lecture on "Forgotten Empires" to the Thames Old Girls Society in the Druids Hall, Auckland, September 12. The lecture was well received and the Elders have been invited for a return engagement.

The recipient of much acclaim during the past few months has been the Maori Choir, under the direction of Walter Smith, which has been singing on Sunday nights at 8.45 over Station 1ZB. The choir consists of many L.D.S. members along with several of the Auckland Elders. Presentation of several L.D.S. anthems in Maori has been an outstanding feature of the broadcasts.

Elder A. Harper Wallace spent two days in Wellington during the month assisting with preparations for the Church booth to be displayed in the forthcoming Centennial Exhibition.

Elder Kelly Harris, former "Te Karere" editor, spent a week in Auckland visiting Saints and friends and renewing old acquaintances.

HAWKE'S BAY.—In spite of benzene restrictions and unfavourable weather conditions, a successful Hui Pariha was sponsored on September 9 and 10 by the Hawke's Bay District in the Tamaki, Dannevirke Branch. President Matthew Cowley presided over all sessions and delivered several inspirational addresses to the gathering. Sunday evening the congregation was favoured by the presence of Mr. Walsh, Hawke's Bay Health Inspector, who delivered an interesting and instructive lecture.

POVERTY BAY.—The Hui Peka held in Muriwai during the past month was a success in all details. All who attended are encouraged in the progress shown in the various Branch activities. On the first Sunday of December a combined Hui Peka and District Officers' meeting will be held at Tokomaru Bay.

Elders Willard J. Anderson and Rex E. Hymas have just completed a tour through the district on bicycles. They

covered approximately 1500 miles, during which time they visited numerous outlying sections that have not been contacted for some time.

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DUNEDIN.—Baptismal services held on September 10 and October 8 brought into the Church the entire family of Sister Kathleen Mouritsen. We welcome this fine family, and pray for them much joy and happiness in their labours in their newly-found activities. Elders H. Aldous Lambert and T. P. Wheelwright conducted the services.

Stimulation of added interest in the Dunedin M.I.A. has removed the necessity for closing during the summer months. Mutual activities will be carried right through to merge with the re-opening of other Mutuals throughout the Mission next fall.

Although the call to training camps has broken up the baseball league to a certain extent, the Elders are still making contacts through this medium through coaching two teams at the training college each week.

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CHRISTCHURCH.—Two young men, Charles Wright and Roy Marshall, were baptized into the Church on the morning of September 24. These men along with Brother Frederick Wright, brother of Charles Wright, will leave for their posts at the army training camp in the near future.

The long-awaited Relief Society has been organised in Christchurch as follows: Sister H. Cameron, president; Sister Watson, first counsellor; Sister R. Thompson, second counsellor; and Sister Mona McCammon, secretary and treasurer. Meetings will be held each Wednesday evening.

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NGAPUHI.—The Elders have returned to the city of Whangarei to resume proselyting activities after an absence of several years. Elders Robert L. Simpson and C. Burnett Mason began the work there and were later assisted by Elder Gerald P. Langton. Through coaching and playing baseball they have succeeded in making numerous fine friends. Because of their fine service in assisting with the game in that section of the country, they were elected honorary members of an organized baseball club. Elders Frank W. Aldous and Glenn M. Acomb are continuing the work in Whangarei at the present time.

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NAPIER.—Elder Garn S. Henderson recently delivered an address to each of the Rotary Clubs of Napier and Hastings on "The Construction of Boulder Dam." The response he received indicated marked interest in the subject itself and in the activities of the Elders.

Elder Henderson and Elder Haven R. Burningham are tracing part of the city of Napier for the third time, making numerous encouraging contacts with gratifying results.

NEWS FROM THE FIELD

WELLINGTON—The principal activity of the Elders at Wellington is the construction of the Church Exhibition Booth at the Centennial grounds. Elders Don L. Cotterell, George R. Biesinger, John M. Bodell and A. Jarvis Keddington are doing all the construction work with Elder Biesinger acting as architect. The booth will house the models of the Salt Lake Temple and Tabernacle which are arriving from Utah. It is planned to have two Elders in attendance at the exhibit during the Centennial.

Cottage meetings are being held weekly at the homes of Saints and friends with very good results.

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MAHIA.—The Gold and Green Ball held at Nuhaka September 1 proved to be one of the most successful ever held. A capacity crowd witnessed the crowning of Miss Lena Brown as queen of the Ball by Mr. R. Steed.

On October 5, the Hawaiian Coronation group of the Nuhaka Gold and Green Ball journeyed to Gisborne to assist the Gisborne M.I.A. in their queen crowning.

Work is rapidly advancing on the Nuhaka marae in preparation for the coming Hui Tau. New lawns have been planted

and cement paths have been laid out. Everything possible is being done to prepare a marae that will leave a pleasing impression on visitors fortunate enough to attend.

Mary Smiler and Lucy Porou have been released from the missionary duties in which they have been engaged for the past three months. Their main accomplishments in the Mahia District have had to do with the forwarding of the Primary work. They have been instrumental, along with the district Primary officers, in creating renewed interest and activity in this very important work.

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TRANSFERS

The following transfers of Elders were effected during the month of October:—
Elder Lawrence W. Lynn from Wairarapa to Manawatu.

Elder Walter D. Brown from Manawatu to Wairarapa.

Elder Lloyd J. Allen from Taranaki to Waikato.

Elder Wilford W. Goodwill from Gisborne to Auckland.

Elder Warren S. Ottley has been granted a short leave of absence from the staff of "Te Karere" to labour in the Ngapuhi District.

STATISTICS

BIRTHS.—To Bro. and Sister Charlie Te Hira, a son was born, September 6, 1939, at Parawera.

To Bro. and Sister Edwin H. McKinnon, a son was born, August 26, 1939, at Hamilton.

To Bro. and Sister Lambert Ormsby, a son was born, August 17, 1939, at Pahoia, Tauranga.

A son was born to Bro. and Sister Hannah Matenga, August 14, 1939, at Greytown.

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DEATHS.—Francis T. Davies, age 4½ months, of Maroa, died September 24, 1939, of pneumonia.

Hamumu Rei, 36, of Porirua, died September 24, 1939, of consumption.

Mrs. John F. A. Hanson (Matilda), 75, of Te Hapara, Gisborne, died September 28, 1939, of causes incident to old age.

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BAPTISMS.—Charles McAuley Wright and Roy Dennis Marshall were recently baptized at Christchurch by Elder William Grange.

Angus W. F. Macleod, 31, of the Tamaki Branch, was baptized in Auckland by Elder Robert E. Crandall.

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MARRIAGES.—Michael Bartlett was married to Patricia Elers, September 18, 1939, at Te Hauke, by Robert L. Cardwell.

Ratima Eria Pakai was married to Pahemate Hirini, September 30, 1939, at Korongata, by Elder Robert L. Cardwell.

BOOK OF MORMON SALES

A record of Book of Mormon sales in the various districts during the month of September is listed as follows:—

DISTRICT	SALES	DISTRICT	SALES
Ngapuhi	3	Hauraki	1
Wairau	2	Waikato	1
Auckland	2	Christchurch	1
Taranaki	1	Total	11

KO NGA KAUKAUWHAU MO WAIKATO MO TE MARAMA O NOEMA

WIKI TUATAHI

Te Awa Whare Ponga me Te Waka Huriwhenua	Tauranganui
Hemi Paki me Willie Paki	Maraetahi
Len Marshall me Richard Marshall	Pukekohe
Tupana Te Hira me Jacob Te Hira	Waingaro
Tirau Tukiri me Koroheke Heketanga	Paterangi
Ropia Hoete me Anatipa Tunui Hoete	Pt. Waikato
Kio Tarawhiti me Ru Tarawhiti	Waikeretu
Tom Reti me Toa Kewene	Mako Mako
Norman Scott and Leonard Scott	New Brighton

WIKI TUARUA

Here Tangihaere me Darsey Tangihaere	Mahoenui
Arthur Roberts me Sam Jack	Maraetahi
Hemi Paki me Family	New Brighton
George Stockman me (Choose Companion)	Owhango
Jim Forbes me Rangi Tauira	Whata Whata
Tetana Te Hira me Bonnie Whatu	Puke Tapu
Davey Ormsby me Harry Marshall	Te Akau
Bill Kawheru me Arthur Hill	Raglan
George Maihi me Papa Maihi	Matakowhai
Ngaha Rotana me Pehi Tarawhiti	Gordonton
Niho Rangi Awha me Tami Horotini	Aramiro
Charlie Hill me (Choose Companion)	Pirongia
Ernest Scott and Frank Pearce	Pukekohe

WIKI TUATORU

Alford Mahu me Haimona Pohutuhutu	Kopuku Landing
John Paki me Pita Turinui	Raglan
Henry Marshall me Ben Marshall	Puke Tapu
Dick Clark me Mohi Tarawhiti	Maukoro
Hiro te Aukai me Okeroa Honetana	Whata Whata
Butler Tarawhiti me Huki Ponga	Taupiri
Mipi Tangihaere me Winiata Kapinga	Owhango
Davey Ormsby me Family	(Parsens)
Bob Beesley me Family	Kopuku Landing
Arawaka Te Huia me Hingarakau Stockman	Mokau
Joseph Berryman me Kio Tarawhiti	Waikeretu

WIKI TUAWHA

Walter Turinui me Douglas Whatu	Mako Mako
Pehi Tarawhiti me Ted Berryman	Horotiu
Rori Paki me Tom Berryman	Glen Murray
Te Awa Whare Ponga me Te Waka Huriwhenua	Tauranganui
Kare Martin me Joe Kingi	Maukoro
George Roberts me Arthur Roberts	Whakatiwai
Charlie Hill me Koroheke Heketana	Raglan
Darsey Tangihaere me Wanihi Tangihaere	Mahoenui
Hemi Paki me Family	New Brighton
John Whatu Apiti me Whatu Apiti	Matakowhai

E hoa ma, e tino mohio ana ahau he uaua enei karangatanga no reira e rite ana ki te whakatauki o o koutou tupuna "E kore e timata, e kore e tupu ake." Kia kaha kite whakarite enei karangatanga.

NA TE TUMUAKI TAKIWA O WAIKATO
RAWIRI MAIRO EWENE

KO NGA KAIKAUWHAU MO NGAPUHI

Nga kaikauwhau o nga takiwa o Whangarei me Pei Whairangi mo nga marama o Noema, Hanuere, me Pepuere.

WIKI TUARUA

Hare Nehu me Pita Nehua	Utakura
Waimate Wihongi me Duncan Wihongi	Te Horo
Hohepa Ngere me Dave Harema	Mokau
Ray Going me Stan Hay	Waiomio
Morore Piripi me Son	Waikare
Te Rau Ihaia me Pencha Maru	Ruatangata
Te Ahu Wihongi me Kawe Erueti	Mataraua
James Joyce me Pat Ngakuru	Mangamuka
George Shelford me Ngaro Tiatoa	Awarua

WIKI TUATORU

Wiremu Te Whatu me Aperahama Wharemate	Mangakahia
Hohepa Tanu me Wiremu Pita	Whangaruru
Hare Reihana me Hone Hura	Maromaku
Raniera Rewi me Eru Matini	Takahiwai
Paikaraihi Otene me Hohepa Tiwini	Takahue
George Anderson me Hetaraka Anaru	Kaikou
Wiremu Ngakuru me Hone Ngakuru	Whirinaki
James Heperi me Charlie Griffin	Matauri Bay
Manihera Kauwhata me Son	Kaikohe

WIKI TUAWHA

Haehae Taniora me Hone Pita	Punaruka
Paraire Pirihi me Teira Pirihi	Whangarei
Hare Pita me Warena Taniora	Waikare
Waipu Pita me Waaka Hepi	Whangaroa
Henare Hoterene me Hemi Nai Tairua	Ruatangata
Eru Kupa me Hirini Wikaira	Waimamaku
Hemi Whautere me Wiremu Mocaraka	Ngawha
Taite Rewi me Tirarau Renata	Whananaki
Rangi Wharemate me Hone Kanuta	Waihou
Atawhai Wihongi me Ianga Wihongi	Tautoro

I te mea he nui te utu mo te benzine inaianci ka haere tatou ki nga peka e tata ana.

Ka tu to tatou Hui Tohungatanga nui kia ripoata te whakaritenga o nga mihana o nga marama o Hepetema, Oketopa, me Noema ki Utakura a te ahi tu a te tekau ma wha o nga ra o Tihema. Kia kaha koutou ki te haere mai ki tenei hui nui, ki te noho ano hoki ki reira mo te Hui Pariha a nga ra tekau ma wha me te tekau ma rima o nga ra o Tihema.

NA ELDER C. BURNETT MASON.

PRELUDE*Slowly with expression.*
8 ft

TRACY Y. CANNON.

SACRAMENT GEM

"Purify our hearts our Saviour,
Let us go not far astray,
That we may be counted worthy
Of Thy Spirit, day by day."

POSTLUDE*Soft 8ft.*
CONCERT RECITATION*"Doctrine and Covenants Section 6, Verse 7."*

"Seek not for riches but for wisdom, and behold the mysteries of God shall be unfolded unto you and then shall you be rich. Behold, he that hath eternal life is rich."

KO TE KORERO O NGAKAU*"Akoranga me nga Karwenata, Wahanga 6: 7."*

Engari te matauranga kia rapua, kua te taonga, a nana, ka hurahia nga mea ngaro o te Atua ki a korua, a ko reira korua whai taonga ai. Ina ko ia he oranga-ionutanga tona e whai taonga ana ia.

SINGING PRACTICE

"Jesus, I My Cross Havè Taken Page 268

KAI WHAKAHAERE O NGA HIMENE

"E Ihu, Tenci ka Amo Au" Page 117

3. He aha nga mea i oti i te Atua i te ra tuatahi, he aha i te ra tuarua tae noa ki te ono o nga ra?
4. Pehea te hanganga i te tangata i te tuatahi?
5. I whakanohongia raua hei aha i runga i te whenua?
6. I te otinga o nga mea a te Atua i hanga ai he aha te wahi nui i kitea e ia i roto?

RATAPU TUATAHI:—Akoranga 161

Whakaaturanga: Mohi 3: 1-25.

1. Te otinga o te hanganga o te rangi me te whenua.
2. Te okiokinga.
3. Te whakanui me te whakatapunga i te ra whitu.
4. Te hanganga wairua i mua atu i te tukunga mai ki te ao.
5. Te kaari o Erene me nga rakau i whakatokia ki waengantui.
6. Te awa i hanga ki Erene me te wehewehenga i nga matapuna e wha.
 - (a) Nga ingoa o nga awa e wha.
7. Te rahuitanga i etahi i nga hua rakau kia kaua e kainga e te tangata.
8. Te hanganga i te wahine hei hoa mo Arama.

NGA PATAI:

1. He aha te mea nui i meatia e te Atua i te otinga o Ana mahi?
2. I whakanohoia te tangata e te Atua ki hea? Pehea te ahua o taua wahi?
3. He aha nga mea i rahuitia e te Ariki kia kaua e pa a Arama?
4. He aha i tangohia o te tangata hei hanga i te wahine?
5. He aha i mahue ai i te tangata ona matua i piri ai ki tana wahine?
6. Pehea te ahua o Arama raua ko Iwi i roto i te kaari?

RATAPU TUARUA:—Akoranga 162

Whakaaturanga: Mohi 4: 1-32.

1. Te whakaaturanga a te Atua ki a Mohi mo Hatana i te oranga i mua atu o tenei.
 - (a) Te mahi i hiahia a Hatana me te utu mo tana mahi.
2. Te Tama aroha me Tana i hiahia ai.
3. Te whakawainga i a Iwi me to raua takanga atu ko Arama.
4. To raua whakama ki to raua tu tahanga ka huna i te Atua.
5. Nga whiu ki a raua mo te takahanga i te kupu a te Atua.
6. Te peinga i te kaari o Erene me te whakanohonga he heteri mo te rakau o te oranga tonutanga.

NGA PATAI:

1. He pehea te ahua o Hatana i te oranga o mua atu o tenei?
2. He aha te mea i tono ia ki te Matua?
3. Pehea ta te Tama aroha tana tono?
4. I te whakanohoanga i a Arama raua ko Iwi ki te kaari o Erene he aha nga tohutohu ki a raua?
5. Na wai i taka ai raua?
6. He aha i whakama ai raua?

RATAPU TUATORU:—Akoranga 163

Whakaaturanga: Mohi 5: 1-59.

1. Ka timata a Arama ki te ngoki i te whenua. Ka tupu hoki he tamariki i a raua.
2. Te wehewehenga o nga tamariki.
 - (a) He tane he wahine.
 - (b) Nga mahi.
 - (c) Ka tokomaha haere.
3. Ka whakawhirinaki tonu a Arama raua ko Iwi ki te Atua.
 - (a) Ka manakohia mai a raua inoi whakawhietai.

4. Te whakamoeniti a Arama raua ko Iwi te maramatanga i puta ki a raua mo te takanga atu.
5. A Kaina raua ko Aperā.
 - (a) Te rereketanga o tetahi i tetahi.
 - (b) Te kohurutanga i Aperā me te tapanga i a Kaina Ko Mahita Mahona.
 - (c) Nga whakatupuranga o Kaina.
6. Rameka me ana tamariki.
 - (a) Ona wahine e rua.
 - (b) Tona ahua.

NGA PATAI:

1. I pehea a Arama i te wa i peia atu ai raua i te aroaro o te Ariki i te Kaari hoki o Erene.
2. I te mea ka nui haere tona whanau i pehea ratou?
3. Pehea te ahua o Kaina raua ko Aperā?
4. I te mea kua kohuru nei a Kaina he aha te ingoa i eke ki runga ki a ia.
5. I pehea te ahua o te whakaunga o ōrā mea katoa ki a Arama?

RATAPU TUAWHA:—Akoranga 164

Whakaaturanga: Mohi 6.

1. Te whakahau a te Atua ki a Arama.
2. Te whiwhinga ano he tamariki maana.
 - (a) Ka huaina ko Heta.
 - (b) Te ahua o Heta me tona whanau.
3. Te pukapuka whakamaharatanga.
 - (a) Te reo i tuhia ai tana pukapuka.
 - (b) Te ahua i tuhia ai nga mea mo roto.
 - (c) Te tupunga ake i roto i tana mahi me te Tohungatanga.
4. Te oranga o Heta me te whanautanga he tamariki.
5. Nga whakatupuranga mai i a Arama ki a Iarere.

NGA PATAI:

1. I te mea ka tupu haere nga tamariki a Arama me ona mokopuna, he aha te mea nui i mahia e ratou i runga i te akiakinga a te Wairua?
2. He aha te mea i te timatanga a tae noa hoki ki te mutunga o te ao?
3. He aha nga mea nui i meatia e Heta raua ko tona tama ko Enoha?

MAHI WHAKAPAPA MO NOEMA

WIKI TUATAHI

1. Akona ki nga tamariki (Junior Class) te whakawhaiti i nga whakaahua mai atu i a ia ki ona tupuna.

Upoko 23: Our individual responsibility.

24: The coming of Elijah.

WIKI TUARUA

2. Me whakanohonoho nga whakaahua kia rite ki te "kawai tangata" (a portrait pedigree chart) te whaihanga. Nga whakaahua e taea te mahi.

Upoko 25: The hearts of the children.

26: The promise of the fathers.

WIKI TUATORU

3. Ma nga matua e awhina nga taitamariki (Junior class) ki te whakanohonoho i nga whakaahua me te whakaatuatu i nga "Iitiori" o ia ahua o ia ahua.

Upoko 27: The right to choose.

28: The new birth.

WIKI TUAWHA

4. Me tuhi ki te wharangi o te "Hitori" a whanau (Family History) nga korero o ia whakaahua o ia whakaahua tona hapu i heke mai ai ia, me he mea he pakeha me tuhi tona iwi.

Upoko 29: For of such is the kingdom of heaven.

20: Preparation for eternal life.

NA TE AO WIRIHANA

PRIMARY LESSONS**LESSON OUTLINE.**

First Week—Lesson: "The Sun—God's Gift to Us."

Second Week—Lesson: "Brothers and Sisters."

Third Week—Lesson: "True Friendship."

Fourth Week—Dramatization as suggested.

MEMORY GEM.

"Thanks to our Father we will bring,
For He gives us, everything."

HUI TAU HANDWORK.

Officers and teachers everywhere, this is the month of November, and it is but four or five months to next Hui Tau. How much of the handwork has your primary completed? If you have not started, yet, now is the time, so set to and see just how lovely a showing of work you can put in for your primary. However, please remember, again, we want all the work submitted to be the work of the children, and not of the teachers. After all, what is the object of the handwork—to teach the little ones how to sew and to create from scraps, articles of use, so if the work is done by the officers or teachers, what good is the child going to gain? None at all. So, please, do not deprive the children of the opportunity of learning to do these things for themselves.

MISSION PRIMARY BOARD.

FIRST WEEK—ALL GROUPS**LESSON MATERIAL.**

The Sun is God's Gift to Us

OBJECTIVE:

Let us be grateful for the sun—God's gift to give us light and life.

SONG:**PRAYER:**

One of the older children of the group may now be able to say the prayer without help.

SONG:**APPROACH:**

Talk with the children about the beautiful gardens they have seen during the summer, about trees, flowers, and birds. Let them repeat their gem:

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord, God, made them all.

STORY:

Long, long ago Heavenly Father made this beautiful world we live in. The very first story in this book, the Bible, tells how the world was made. The first thing Heavenly Father made was light and darkness so that we would have daytime and night-time. What makes it light in the daytime? What makes it light at night? Can we see the sun all the time? Where does it go at night-time? (Illustrate with a ball to represent the earth and a small ball as the sun to show how the sun gives daytime to some while others have night-time.) Tell me some of the things the sun does for us. It gives us light to see the beautiful things around us, doesn't it?

Do you know that it does even more than that? Everything that grows gets its colour from the sun. Have you ever lifted a board and found the grass under it pale yellow and sickly looking? Ask your mother to let you plant a bean and put it in a dark closet. If you give it water it will grow, but the leaves and stalk will be almost white and look sickly. Then if you put it in the sunlight, the stalk and leaves will turn green and the plant will grow strong and beautiful. So you see the sun sends his colour fairies to make the trees and grass green. What colour do the sunshine fairies make the roses, the buttercups and violets? Isn't it nice that the great, round sun makes the earth so beautiful for us to enjoy? It not only gives lovely colours to the flowers and trees, but it helps them to grow. Whom else do you think it helps? It keeps the animals strong and well, the horses, cows, dogs and cats and all other animals.

It helps people, too—grown people and little children. Doesn't it make you happy to play out in the bright sunshine and wouldn't it be hard if the sun could not be seen and we had rainy days all the time?

What else does the sun do besides giving us light and helping us to grow? Some days it is cold in the morning, but after you play in the sunshine for a little while you get warm. Isn't that true? So we can say the sun keeps us warm too.

On whom does the sun shine? Does it shine on just a few people and leave everyone else in the dark and cold? Does it say, "Here is a little girl who has been naughty to-day, I will not shine on her?" or, "I don't like this farmer, I will not shine and make his wheat grow?" The sun tries to make the whole world bright, and warm and beautiful.

Whom shall we say "thank you" to for the sun? Let us tell Heavenly Father in our prayers how much we like the sun and the sunshine.

Teacher may use the following. It is an old song. If you know the tune sing it two or three times slowly and the children will join in with you. Actions may be suited to the words:

"Good morning, merry sunshine,
 Why did you wake so soon?
 You scare away the little stars,
 And shine away the moon.
 I saw you go to sleep last night,
 Before I ceased my playing.
 How did you get way over there,
 And where have you been staying?
 I never go to sleep, dear child,
 I just go round to see
 The little children in the east,
 Who rise and watch for me."

STORY:

Ruth was going on an errand for her mother.

"It looks like rain," said mother. "Don't you think you had better take an umbrella, Ruth?"

"Yes," said Ruth, and when it rained she was glad she had taken one.

"How does God make it rain?" Ruth asked her father when she returned to the house.

"He does not do it alone," father answered. "God has made many helpers. The sun is one of His helpers. The sun warms the water and it goes up in the sky and forms clouds."

"Wind helps make rain, too," said father. "It blows the clouds in the same way that it blows your sailboat. The wind drives it along the sky until it strikes some cold air. Then the little drops of water in the clouds get so heavy that they fall."

"They fall on the flowers and the grass," said Ruth, "and that is why they are so fresh and beautiful."

"Yes," said father, "and that is why we say, 'Praise ye the Lord, who covereth the heavens with clouds, who prepareth rain for the earth.'"

"Oh, look!" said Ruth, "the sun is shining again. I love the bright sunshine. I love to play outdoors when the sun is shining. It seems to shine brighter after a rain."

"Yes," said father, "the sunshine brings us daylight. It makes us glad and happy. Mother says sunshine is like God's love, because it is everywhere and it makes everyone happy."

—Adapted.

GAME:

The children may dramatize games they play in the sunshine. Let one child act and others guess. This game may be played to the music of "The Farmer in the Dell."

SECOND WEEK

Brothers and Sisters

OBJECTIVE:

To help the children to love and to be kind to their brothers and sisters.

SONG:

"I Think When I Read That Sweet Story," *Primary Song Book*, p. 18. *The Children's Friend*, October, 1939.

PRAYER:

In concert, led by the teacher.

APPROACH:

I read a story one day that made me very happy. It said: A little girl was walking down the street. She was carrying her little brother who was really much too heavy for her. A lady met her. She felt sorry for her and wanted very much to help her. "Let me carry the baby," she said, "he is too heavy for you to carry."

"No, thank you," replied the little girl, "he isn't too heavy, he is my brother."

Why do you think she thought he wasn't heavy? Do you love your little brother? Do you love your sister? Do you tell her so sometimes?

Here is a poem about a girl who had a very little brother. It says:

"I am a sister of him
And he is my brother,
He is too little for us
To talk to each other.
So every morning I show him
My doll and my book,
But every morning he still is
Too little to look."

(The teacher may here tell any experience of seeing children kind and helpful to each other.)

STORY:

Two Sisters

Janet and Margie were two sisters who helped each other and played together every day. Janet was eight but Margie was just five and was a rolly-polly little girl. She was a good sister and liked to help Janet. One

night Janet was taking her dolls to bed. She had five in her arms and couldn't turn the light on.

"Wait a minute," said Margie. "I'll turn it on for you." She couldn't reach the switch so she pushed a chair to the wall, climbed up and on went the light.

One day when Janet and Margie went to school, the sun was shining, but when they started home the wind was blowing. "Woo-oo," went the wind and both little girls buttoned their coats up tight. Soon Mr. Wind came harder. "Woo-oo, woo-oo," he said, blowing right into their faces.

"That hurts my cheeks and nose," said Margie.

"It goes right through my coat," said Janet. "Let's try walking backwards."

They tried that a little way but Margie stumbled.

"Oh dear!" she cried, "we can't get home."

"Yes we can," said Janet. "Come, I'll take your hand."

Then Mr. Wind became fierce. "Woo-oo, woo-oo, woo-oo," he shrieked. He pushed so hard that Margie's little feet just couldn't go, and she began to cry. Janet felt like crying too, but she thought, "I mustn't. I must get Margie home." So she said "Now just duck your head like this so the wind won't hit your face so hard. See we are nearly to the corner. When we turn up the next street maybe the wind won't be so strong."

So they went on, one step, then another, then another, until they reached the corner. The wind wasn't nearly so bad on that block, and then, they were home.

Mother had them sit by a nice warm fire and gave them warm milk to drink. Soon they were feeling fine again.

"I wonder," said Margie, "what the other children did, the ones that don't have a sister like Janet to help them home?"—*N.R.*

(Show pictures of children helping each other and direct the children's attention to what should be said when help is given them.)

Here is another story of how a big sister helped:

Gladys lived in a big house in a big city. She had a little brother and sister. She loved them very much and was very kind to them.

One day when Gladys had been on an errand for her mother she heard sounds coming from the play-room. She ran to the door and there were her brother and sister, each pulling on the arm of a doll.

"I want it!" cried little Brother.

"It's mine, and I want it," cried little Sister.

Just then little Brother gave a hard jerk and the poor doll's arm came right off. Both Brother and Sister fell to the floor.

Gladys said, "Oh, dear me, what is the matter?" Then both Brother and Sister tried to talk at once.

"Let's see if we can find something else for little Brother to play with," said Gladys. So they hunted about until little Brother found a ball. Then Gladys sat down and sewed the arm on the doll, just as it had been before, and the two children played together again and were as happy as could be. Have you a big sister or a big brother? Tell how they help you. What do you say to them when they help you?

GAME:

Let the children dramatize being big brother or sister. Help the children to remember to say "thank you."

Cut pictures of brothers and sisters and paste them in their scrap books. Do not expect perfect work but encourage the children to do their best.

SONG:

Let the children choose the song.

PRAYER:

By one of the children.

THIRD WEEK

True Friendship

OBJECTIVE:

To help the boys and girls appreciate their friends and be loyal to them.

SUGGESTIONS FOR STUDYING THE OBJECTIVE:

Jesus said, "Thou shalt love thy neighbour as thyself."

"Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of oneself, and appreciating whatever is noble and loving in another."

—*Thomas Hughes.*

"Your friend is the man who knows all about you and still likes you."

SONG:

Let a child choose the song.

PRAYER:

By one of the children.

APPROACH:

Discuss the following quotation with the children:

"We can never hope to enjoy a friendship unless we are willing to be a friend."

A Modern Jonathan

Read 1 Samuel 18:1-4; 19:1-7; 20; 19:1-7; 20.

"Where is John?" asked Mrs. Brown. "Hasn't he come home from school yet?"

"Not yet," answered Mary, as she went busily about the task of setting the table. "The principal sent for him just as school was over. Guess it was about that Robert Smith affair."

Mrs. Brown looked anxiously out the window to see John coming up the walk, with a dejected slant to his shoulders and wearing a perplexed worried expression. Her heart missed a beat as she looked at him and she hurried to the door. "What is wrong son?" she asked. John pushed hurriedly by her. "Can't talk now, mother, see you later," and went into his room and locked the door.

"Will," Mrs. Brown called to her husband who was looking over the evening paper, "something's wrong with that boy, do you think he is mixed up in this money affair?"

"Now, mother don't worry, I am sure he is not and he will tell us all about it just as soon as he gets his mind settled. He's a bit upset just now."

John failed to put in an appearance at dinner so his mother fixed up a nice tray and sent John's father up with it. Mr. Brown tapped at his door, "Get something for you, Son. Can I come in a moment?" John opened the door and gulped, "Come on in, father, and shut the door. Don't want any dinner though."

Mr. Brown set down the tray; "don't take it so hard, Son. You're not the one that's expelled."

"How did you know Bob's expelled?" questioned John.

"Directors of school boards soon hear about things," he answered.

"Well I want to tell you right now that Bob didn't take that money; he knows who did, but he is too grand a fellow to tell on them. I don't care if every one turns against him, I won't."

"I like your attitude John, you stick to Bob and in the morning I'll see what I can do. It's times like this that it means a lot to have some one believe in you, in spite of everything." As he spoke he lifted the napkin from the tray, "I think it would please your mother, John, if you could manage to eat just a little bit. You know how women are, old timer. While you try to swallow a mouthful or two, I'll tell you a story about a wonderful friendship."

"David was the shepherd lad who was anointed by the prophet Samuel to become the future king of Israel and the spirit of the Lord came mightily

upon David from that time. It was by this power that he killed the giant Goliath.

"Now David was a sweet singer and a skilful player of the harp. He became a brave soldier as well, and was made a commander in the army and wherever he went he led his army to victory. He was very popular with everyone but King Saul, and he became very jealous of him. He had heard about Samuel anointing David to succeed him, and of his popularity.

"Saul had a splendid son named Jonathan and naturally he wanted the throne for him, but Jonathan loved David as his own soul and was glad that David was to have the throne and rule over Israel. These two young men had much in common. They were both strong and brave and loved God and His ways. Jonathan gave David his own cloak, his armour, sword and bow, as this was the way to show the greatest honour possible to him. David came to the palace to live with Jonathan.

"Saul became so jealous of David that he tried to kill him. Once when David was trying to soothe him with song and music, Saul hurled a javelin at him, but David managed to dodge it. So then Saul sent him out to battle hoping he would be slain, but instead he won the battle. Saul became so desperate in his hatred of David that he tried to get Jonathan to kill him. But he pled with Saul for the life of his friend and reminded his father of the many brave deeds that David had done for the glory of Saul and Israel.

"For awhile the king was kinder to David but again his jealousy got the best of him and David fled to the wilderness to live in a cave with a few loyal friends. Jonathan came to visit David and comforted him saying, 'Fear not: for Saul my father shall not find thee and thou shall be king over Israel and I shall be next to thee.' He would rather have his friend king than be king himself. But Jonathan never stood next to David in the palace, for he with Saul died on the battlefield."

As his father finished speaking, John ate the last crumb from the tray. "You know, Dad, that's the way I feel about Bob. I would rather people knew the truth about this affair than, than," words failed him, "Dad, Bob's a grand old pal," he breathed. "Let's go over and see him now instead of in the morning."

CONVERSATION:

Let the children tell of loyal friends they have or have heard of.

What is one of the very best ways to be loyal to our friends?

"If you are tempted to reveal a tale to you someone told
About another, make it pass before you speak, three gates of gold,
Three narrow gates—first, 'Is it true?'

Then 'Is it needful?' in your mind

Give truthful answer, and the next is last and narrowest, 'Is it kind?'

And if to reach your lips at last it passes through these gateways three,

Then you may tell, nor fear what the results of speech may be."

—Selected.

SONG:

"Dare to Do Right," *Primary Song Book*, No. 146.

FOURTH WEEK

Dramatization

The following dramatization may help the children to remember the objectives of November lessons. Have the children play.

1. Home. Waking up, dressing, washing, combing hair, hanging up their clothes, and tidying their room, eating breakfast, put on wraps, kissing mother goodbye, walk to school. (Stop at corners look for cars, and cross quickly.)

2. School. (If stormy, clean shoes.) Hang up wraps and walk quietly to their seat.

3. Primary Home. Leaving school, putting on wraps, crossing streets carefully to our Primary Home, going quietly to seats, and repeat:

"This is our Heavenly Father's House.

And He is here to-day.

He hears us when we sing

And listens when we pray."