

TE KARERE

Wahanga 40

Hanuere, 1945

Nama 1



Maori Agricultural College Memorial Scholarship Fund

The M.A.C. Old Boys' Association by unanimous action has pledged itself to the task of "raising £2,500" as the first step in the establishment of a Scholarship that will benefit any Maori child, who shows interest and promise, to gain University education.

This project was born of the interest and will of Mission President Matthew Cowley to see that some fitting method be worked out to enable the Mission specifically to benefit from the M.A.C., and the Maori people to avail themselves of the benefits higher education promised.

A select-working committee with the special duty of raising the sum of £2,500 has been effected. Sydney Crawford of Korongata, Hastings, is chairman and James Southon of Hastings is secretary.

President Cowley has already launched the campaign for the collection of funds for the "Scholarship." In addition, the M.A.C. Old Boys' Association itself has authorised the collection of contributions by any of its members who can show the official receipt for moneys collected.

The Saints throughout the Mission are asked to give every assistance possible to those people who may receive the appointment of agent for the Association in the collection of funds.

THE FUTURE EDUCATION of M.A.C. Old Boys' children is NOW IN YOUR HANDS.

The School will ALWAYS live in every M.A.C. Old Boy's heart.

Let it do something for your children by SUPPORTING the "Scholarship Fund" NOW!

"THE GLORY OF GOD IS INTELLIGENCE."

—For the Committee.

Te Karere

Established in 1907

Wahanga 40

Hanuere, 1945

Nama 1

Matthew Cowley	..	..	..	..	Tumuaki Mihana
Kelly Harris	..	..	..	..	Etita
Eru T. Kupa	..	..	..	..	Kaiwhakamaori
Waimate Anaru	..	..	..	..	Kaiwhakamaori

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

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FRONT COVER.—The presentation of Sister Elva T. Cowley on this issue's cover is a distinct honour to Te Karere. Te Karere readers are indebted to Sister Cowley for her valued articles of the "Woman's Corner." As "Mission Mother," Sister Cowley has endeared herself to the Saints and friends throughout the Mission.

BACK COVER.—The back cover presentation is another presentation for our "pictorial history," dealing with missionary personnel about 30 years ago.



Editorial . . .

PREPARING FOR THE HUI TAU

It is realized that difficulty is being experienced by the Saints and friends in making the necessary preliminaries for their participation at the coming Hui Tau. No definite date has yet been fixed because President Cowley's decision is dependent on the arrival of President Halversen and his family. As soon as a date can be fixed every effort will be made to notify you immediately.

In following the wishes of President Cowley as to the form of the Hui Tau's activities, every Latter-day Saint who can help is expected to give of their best in the matter of preparing the programme of the entire Hui. As was intimated at the Hui Tau Board meeting in Hastings, every effort was needed to make this the best and biggest Hui Tau yet held. To do this you are required to give of the best talents you possess, because this will be your contribution to the missionary work of the Church. Each Latter-day Saint will be on a mission during Hui Tau. To the Maori Saints, the vindication of Church and Race is in your keeping. To the Pakeha Saints, the opportunity of proselyting by the power of your testimonies and example. Let these thoughts of the responsibility upon you be viewed with soberness and courage.

As a people we have no fear of our capabilities and the discharge of our obligations, but as individuals many of us may think of this coming Hui Tau as an opportunity only for sight-seeing and the satisfying of other pleasures. Never has a Hui Tau been anything but a happy occasion for our people. This is no exception. We want our people to be happy and enjoy themselves at this Hui Tau in full participation of the activities and programmes provided. There is a very full programme provided and we need all of your time and talents to make it the success we want and pray for.

Set out below are some of the things that you can prepare yourselves on.

"A Choir of 200 Voices.—This choir will be under the personal direction of Kelly Harris, who will be assisted by Elder Walter Smith and all choir leaders. There will be sufficient rehearsals to make of the combined choirs a worthy ensemble to sing our anthems in Maori and English. Anthems to be sung are: "Song of the Redeemed," "In Our Redeemer's Name," "Hosannah Anthem," "The Mountain of the Lord's House," "An Easter Song," all of which are by Evan Stephens. "The Lord's Prayer," arranged by Walter Smith; "There'll Always be an England," arranged by Walter Smith; "Silent Night" (Hangu Te Po), arranged by Walter Smith; "Maori Battalion," arranged by Walter Smith; "Onward," arranged by Walter Smith. Learn these numbers as perfectly as you can, even better than for our past competitions. Be sure to learn them word and note perfect, and you yourselves will thrill to your humble contribution.

Action Songs, Haka, Poi and other Maori items should be the best performances you have ever undertaken to do with full regard to costuming appropriately and completely. The M.I.A. authorities will announce the form these items will take in the matter of Branch or District representation.

It is hoped that arrangements can be settled to sponsor a real, live "Amateur Radio Programme," where our young and old people of varied talent and courage can be used.

It is not to be forgotten that this Hui Tau is to benefit Maori Housing as stated previously. In this matter the Saints are also asked to so order themselves that the 1943 Patriotic Hui Tau in Hastings can be looked upon as an inspiration to do better. Devise your own ways and means of providing funds for this important problem. Work with your own Tribal Committees of the Maori War Effort Organization in this thing. Some definite statement will be made in the next issue of Te Karere as to the part Tribal Committees and M.I.A. and other Church auxiliaries can work together to make this "benefit" of considerable importance in the solution of the Maori Housing problem.

—K.H.



The President's Page

HE INOI MO TE TAU HOU

E Ihowa, e to matou Matua Ora Tonu, te Kai-hanga o te rangi me te whenua me nga katoa e hua nei ki roto; kia tapu tou ingoa. Tenei to pononga e tapae ake nei i ana kupu inoi ki a Koe i te timatanga o te Tau Hou kua huri mai ano ki a matou, ki au tamariki e noho marara ana irunga i te mata o te whenua nei. Ahakoa te uaua o te wa kua taka mai ki runga ki te ao i nga tau tawhito kua taha tata ake nei kaore kau he amuamu i roto i te ngakau a tou pononga, he whakahe ranei; no te mea e mohio ana ahau e hara i te mea nau tenei ahuatanga, engari naku ke na te tangata.

No reira, e Pa, e ki tonu ana te ngakau nei i te wairua whakawhetai mo au tini manaakitanga kua homai nei ki to pononga i te tau kua hore nei. Ko te tini o enei manaakitanga e kore e taea te tatau. Mai ra ano i te whanautanga a to pononga kua aroha koe ki a ia. I nga wa o te ngoikoretanga me nga wa o te kaha he rite tonu to aroha ki a ia. E whakawhetai ana ahau ki a Koe moku i whanau mai i enei nga ra o te whakahokinga mai o te raneatanga o te Rongo-Pai pono; moku hoki i whanau mai i nga matua i u nei raua i o raua ra katoa ki nga tikanga a to Hahi tapu. Na to raua tauria ka whawhai tonu to pononga ki te whai-haere i o raua tapuae.

Tera noa ake, e whakamoemiti ana to pononga ki a koe mou i karanga i a ia, i te wa kaore ano kia pakeke noa ana tau, kia whakawhiti mai i te Moana-Nui-A-Kiwa ki te kawe mai i te Rongo-Pai ki tou Iwi Maori. Kaore he manaakitanga nui atu i tera kua homai e koe ki a ia tae mai ki naianei. Nau ano i whakaara ake i aua ra he matua Maori mo to pononga hei manaaki i a ia ki nga manaakitanga katoa e pai ai e koa ai te ngakau a te tangata. Na ratou hoki ia i whakaako ki te reo rangatira he mea e riro i a ia tetahi wahi paku o te matauranga o nga tupuna, ara nga whakatauaki, nga whakapepeha me nga waiata; tae atu ano hoki ki nga kawai o nga waka me nga akoranga o te whare-wananga. Na era hoki i mohio ai to pononga ki te hohonutanga o te Rongo-Pai; a mohio rawa a ia no te Whare o Iharaira tou Iwi Maori. No reira, e Pa, kaua to pononga e tukua kia wareware ki ona matua Maori, tuakana, tuahine, teina hoki; engari mau e mea kia mau tonu te mahara me te aroha i roto i a ia ki a ratou mo ake tonu atu.

Me tenei ano, e whakawhetai ana to pononga ki a Koe mou i homai ki a ia tetahi wahine tapu hei hoa wahine mona. Na tenei wahine hoki i u ai to pononga ki te tika a kihai i taka atu ki nga mahi tinihanga a te tangata. Mehemea kaore tenei wahine kua kore rawa to pononga i whai kaha ki te pupuri i nga mea tapu; kua titaha haere. Kaore ano hoki tenei wahine kia korero i tetahi kupu, mahi

ranei i tetahi mahi e whero ai te kanohi a to pononga i te whakama. No reira e te Matua i te rangi, e heke ana nga roimata i te aroha ki a koe mo maua kua hiiri ano ki a maua i roto i to Whare Tapu. E whakahonore ana hoki maua ki a Koe mo ta maua kotiro i whanau mai ki a maua i ra roto mai i te ture o te kopinga; mo ta maua tamaiti whangai ano tera ka hiiritia ki a maua i roto i te Temepara. Nui atu te whakawhetai ki a Koe mo tenei toto Maori kua uru mai nei ki te ingoa o Kauri.

Na, e Pa, ko te nui o te hari i puta mai ki te ngakau a to pononga mou i karanga tuarua i a kia hoki mai ki Tou Iwi Maori ki te mihana e kore e taea te korero. Ko tenei hokinga mai ona me te mea kua hoki mai te tamaiti ki tona kainga i mahue nei i a ia mo te wa roa. No reira tenei ano a ia te whakamoemiti atu nei ki a Koe mou i mahara ki te whakahoki mai i to pononga ki tona iwi e arohatia nuitia ana e ia, kia tutaki ano ratou me ia hei kanohi hei kanohi: "Ngaro tangata ora ka kite ano, ngaro tangata mate e kore" e ai ta te whakatauaki o nga matua onehe. No reira kua tutuki tenei wahi i to pononga; nau ano i mea kia tutuki.

Tenei ano he whakawhetaitanga na to pononga mo nga Kaumatua i mahi tahi nei me ia i roto i te Mihana tae noa mai ki te wa i karangatia ratou kia hoki ki o ratou wa kainga. Nau ratou i karanga kia haere mai: Nau ano ratou i karanga kia hoki. Nau hoki i mea kia noho to pononga hei morehu o nga Kamatua ki te Mihana nei, he matua ano hoki mo to Iwi Maori. No reira ahakoa ka moke-moke to pononga i te korenga o nga Kaumatua kore rawa a ia i awangawanga, i pehea ranei; he mohio nona tera ka whakaarahia ake e Koe etahi Kaumatua Maori hei whakakapi mo nga Kaumatua i hoki nei. Nawai a, ka peratia ano. No reira, e Pa, e whakawhetai ana to pononga ki a koe mo nga tangata katoa; tane, wahine, kua whiriwhiria e Koe hei hapai i nga mahi katoa o te Mihana i enei tau e whitu e tu ana to pononga hei Tumuaiki Mihana. Kua tino piki haere Au mahi i raro i te whakahaere o enei tangata.

Na i te mea ko te Tau Hou whakamutunga tenei mo to pononga ki Niu Tireni ka tangi te ngakau nei ki a Koe kia whakatahuritia iho ou taringa ki tana inoi. E inoi ake ana a ia ki a Koe kia aroha tonu Koe ki to Mihana me o reira rohe katoa. Kia manaakitia e Koe to pononga kua whiriwhiria hei Tumuaiki hou mo te Mihana; manaakitia raua ko tana hoa wahine me a raua tamariki kia tae mai ratou ki te Mihana nei i runga i te ora; kia kua hoki ratou e tupono ki tetahi aitua, aha ranei, hei whakararuraru i to ratou whakawhitinga mai i te moana. Whakawhiwhia tenei Tumuaiki hou ki te wairua o tana karangatanga i nga ra katoa e tu ana a ia hei matua mo te iwi; he mea hoki e whai-kaha ai i ia ki te whakahaere i nga mahi katoa a te Mihana i runga i Tau e pai ai. Me whakau ano ki roto ki tona tinana te kaha me te ora kia ahei a ia te torotoro haere i au Hunga Tapu i nga motu e rua. Kia manaakitia mai ano e Koe nga Tumua-

kitanga Takiwa, nga Tumukitanga Peka me nga kai-whakahaere i nga ropu katoa i raro i te mana o te Tumukitanga Mihana. Whakawhiwhia katoatia ratou ki te kaha a to Wairua Ora kia ahei ai ratou ki te whakariterite i o ratou karangatanga i runga i te tika me te pono. Mau ano e mea kia mahi ratou katoa i roto i te wairua o te kotahitanga; kia tautoko hoki ratou tetahi i tetahi; kia kaua e uru ki roto ki o ratou ngakau te wairua whakahe. Mau ano e homai ki a ratou te kaha ki te pupuri i nga tikanga katoa o tau Rongo-Pai; i te mea hoki kua whiriwhiria ko ratou he tauira ki mua i te aroaro o Au Hunga Tapu katoa. Tae mai hoki ki Au Hunga Tapu, e Pa. Mau ratou katoa e manaaki e tiaki i enei nga ra o te kino. Ko Koe hoki e mohio ana ki nga wahi kei reira nei ratou e noho ana. No reira e inoi ake ana to pononga kia titiro iho Koe ki Au Hunga Tapu i nga wa katoa i roto i te wairua ngawari. Mehemea ka kite Koe i etahi e ngoikore ana Mau ratou e whakakaha. Me muru hoki i o ratou ngoikoretanga me o ratou hara ina ka puta ake o ratou inoi ripeneta ki mua i to aroaro. Me mahara mai ano Koe ki nga mea kaha; Mau ano ratou e mea kia tupato kei whakakake ratou i a ratou ano. Ko Koe hoki e mohio ana ko te mutunga iho o tenei mea o te whakakake hei taka ki te he.

Otira, e Pa, e inoi ake ana to pononga ki a Koe kia manaakitia Tou Iwi Maori katoa; ahakoa Hunga Tapu, ra-waho ranei. Ahakoa e noho wehe ana ratou i roto i nga hahi Mau ratou e whakakotahi i roto i nga take katoa e pa ana ki te ora o te tinana me te noho tika i roto i te kainga; tae atu hoki ki nga mahi-a-ringaringa me te haere o nga tamariki ki nga kura. Ko tenei hoki te kaupapa, e Pa, e tu honore ai Tou Iwi Maori ki te taha o te Iwi Pakeha.

Tera noa ake, e inoi ana to pononga kia mahara mai ano Koe ki Au tamariki Maori, pakeha hoki, kua haere atu nei ki te pakanga. Mehemea kaore ano kia rite te wa mo ratou Mau ratou e pupuri i roto i Ou ringa kaha kia hoki mai ano ratou ki o ratou kainga i runga i te ora. Mau ano e whakahohoro te ra e mutu ai tenei whakaheke toto i runga i te mata katoa o te whenua, kia hoki mai ano ki nga ngakau o au tamariki te wairua o te rangimarie. Whakatuwheratia ano hoki e Koe nga ngakau me nga hinengaro o nga tangata katoa ki te maramatanga o te Rongo-Pai pono kua whakahokia mai i enei nga ra whakamutunga hei whakaora i nga hapu, i nga reo me nga huihuinga tangata.

Na, e Pa, manaakitia mai ano e Koe to pononga ka hoki atu nei ki ana mahi ki te kainga. Mau a ia e pupuri mai i nga mahi rereke o te ao; kia u tonu a ia ki nga tikanga e whiwhi ai ia ki tetahi kororia whakahari ki te Toi-o-nga-Rangi.

Ko tenei te inoi a to pononga e tapae ake nei ki a Koe, mau e whakamana mai i roto i te ingoa a Tou Tama, a Ihu Karaiti, Amine.

—*Matiu Kauri.*

The Woman's Corner

KNOW YOUR FOODS

By Elva T. Cowley

Do you ever stop to consider of what value to your health are the foods you eat? Or do you eat foods to merely satisfy the appetite, or because you like the flavour?

Give a small child a watch or clock and in less than a half hour he will investigate its inner parts. He will break it down bit by bit and find out just what makes it tick. To-day the scientist is doing just that with foods. So thorough has he been in his research and experiments, that one can know the kind of vitamins and body-building properties contained in each food.

Someone has said, "We are what we eat," and if that is true we should be more mindful of the foods we select and of their preparation.

Nearly everyone eats cabbage at some time or another. Some households serve it almost every day. It is one of our most common vegetables and considered one of the best. However, I venture to say there are few people who know why it is good, how it should best be served, or where it came from.

Some of the varieties of the cabbage family have been known to China for more than 4,000 years. Yet, where the common cabbage, used to-day, was first grown is not exactly known. The name cabbage from the French, *Cabache*, meaning head suggests that it may have been developed in France. However, like other important leafy vegetables of to-day, cabbage had its origin in a common mustard plant which is found growing wild on the shores of North Western Europe.

Hundreds of varieties have been developed by cultivation and selection which are classified as large and small heads, early, mid-season and late; the green and the red variety.

Cauliflower and brussel sprouts, as well as other less familiar vegetables, are developments from the same mustard plant that cabbage came from.

Cabbage is considered an excellent health food. It is said to be "the poor man's health insurance and the rich man's doctor, providing both the builders of health and the necessary food elements for disease correction." The most important of these elements is vitamin C. This vitamin is necessary for the prevention of scurvy, a disease which was so common among sailors, before the present knowledge of foods and their health-building properties were known.

Vitamin C is necessary also to protect the teeth. It helps to keep the gums and supporting structure of the teeth in a healthy condition and thereby prevents much of the loss of teeth which results from gum disorders.

Cabbage is valuable for its cellulose content. This cellulose adds bulk which stimulates normal elimination. It contributes also small amounts of calcium, phosphorus and iron—the three minerals which are most essential to good nutrition. It also contains vitamins A, B, E and G, as well as C. It has a fair amount of protein for tissue repair, considerable carbohydrate and some fat for energy. It is a tissue sustaining food as well as a protective food.

No matter how valuable a food may be, however, it can be spoiled in the cooking. The health of everyone would be improved if more cabbage were eaten raw. It has a distinctive delicious flavour which is lost in cooking. Cut up finely and as a base for salads it can be combined with several vegetables. It is appetizing either with or without a dressing.

The following combinations make excellent varieties for salads:

Cabbage, green peppers, cucumber	Cabbage, parsley
Cabbage, peas, string beans	Cabbage, asparagus
Cabbage, carrots grated and pineapple	Cabbage, radish, onion
Cabbage, salted peanuts	Cabbage, tomato, cucumber
Cabbage, watercress	Cabbage, apple, salted peanuts

Grated cabbage also makes a tasty sandwich combined with cheese, meat or peanut butter. One might try rolling raw or roasted peanut butter, to which has been added grated cabbage and celery in crisp cabbage leaves, and serving it to the family.

A healthy dressing, other than the cream variety, can be made of one-fourth cup of peanut or salad oil, a level tablespoonful of sugar, salt to flavour and the juice from two or three lemons, mixed well and poured over the grated salad.

For those who desire cooked cabbage, the best method is by steaming or cooking in as little water as possible. In this way all the vitamins and mineral properties are retained.

To those whose habit it is to cook cabbage with meat broths or fatty pork, let me say that this is a most unhealthful method. Over cooked, soggy, mushy cabbage combined with meat broths more than often cause stomach gases and indigestion. If the meat flavours are desired to make the vegetable palatable let them be combined after the cabbage or other green vegetable is cooked.

Another highly valuable and nutritious green vegetable is watercress. It is rich in vitamin B and has been found to be an excellent salad for health and growth. This also can be over-cooked with fats and broth, thus reducing its efficiency as a health food.

One prominent nutritionist has said that our first line of defence is not in camps, not in the air, not on ships, not any place but right at our dinner tables, seven days a week. Therefore, if we expect to be one hundred per cent efficient, we must be one hundred per cent healthy. We must eat to live and not live to eat.

It is up to you to know your foods. Know what body-building elements they contain. Cook them scientifically so that they will "tick" to the tune of better health for you.

The Doctor's Digest

By M. N. Paerwai

OBESITY

Not many Maori people become much concerned with making resolutions for the New Year. There are many, however, who have one good reason at least for making a resolution this New Year: the people who carry more than enough body-weight for the good of their health. They are the obese.

Complications in Health caused by Obesity.

- (1) Through degenerative changes set up in the heart and blood vessels and because of the overstrain put on the heart, the *fat* (obese) person is more liable to pain over the chest, high blood pressure, bronchitis, apoplectic stroke, and varicose veins.
- (2) Because of the excessive dead weight obesity causes pain in the joints of the hip and knee, chronic backache, flat feet, and rupture.
- (3) Obese persons, especially women, are prone to gall-gladder trouble, leading to gall-stone formation and its complications.
- (4) Diabetes. An important part in the treatment of diabetes is to cut down the patient's excessive weight.
- (5) Gout.
- (6) Obese patients who develop pneumonia or who have to undergo a surgical operation for specific treatment of some illness, are difficult and risky cases to handle.
- (7) Finally, people with too much body-weight lose their energy, tire easily, are forced to give up many of their active participations in the ordinary events of life and for such people, every effort becomes a burden.

Causative Factors in Obesity.

- (1) Race: Some races of people are made up of fat people. Since the advent of civilization the Maori is fast becoming one of this group.
- (2) Heredity: Obesity runs in families prone to this malady.
- (3) Sex: Females predominate.
- (4) Excessive intake of food: especially heavy consumption of fat, carbohydrate, beer. This factor must be the cause of producing 99 per cent. of our obese neighbours. The 1 per cent. left is due to other factors which do not come under the scope of this article.

How to Reduce Weight.

This is very simple to do. Reduce the amount of food that you take in and you must lose weight. It is simple also to work out the reasoning for this statement. Every particle of food that is taken into the body consists of fat, carbohydrate and protein, and other constituents which do not matter in the production of obesity. The function of absorbed food is to supply raw material necessary for the upkeep of the body-structure, which undergoes wear and tear even when the body is at complete rest. The other important function of ingested food is to supply the body with fuel which, on combustion by the systems of the body, supplies the energy whereby the systematic functions are carried out.

The combustion rate is much slower in a resting body than in a body carrying out active work. It can be speeded up by taking certain drugs. It is sometimes necessary for a doctor to use this method for reducing obesity. Protein, one of the constituents of food, also has the peculiar property of stimulating the combustion rate. An increased combustion rate means an increased output of heat from the body, hence protein (the main food value of lean meat, fish, eggs, cheese, etc.) should be taken only sparingly in the warmer weather. (Note the "Word of Wisdom.")

The body has the habit of utilising no more of the absorbed food than is required for the maintenance of tissue structure and for the working of the various systems. Everybody eats food in excess of our immediate requirements. The food which is taken in excess is not being required for immediate use. Although absorbed by the blood system it is converted to fat and stored in various places (well known to all of us).

Hence, to avoid obesity, the quantity and quality of food taken in must be so judged that this excess will be very small, thus giving the body the smallest opportunity to lay up stores of fat. In other words, in the obese the income exceeds expenditure, and treatment must consist in correcting the balance. Further storage may be prevented by cutting down the intake of food, or by increasing the combustion rate, so that the stores of fat may be depleted. Dieting has long been recognized as a successful method of treatment, but many lay people look upon this method as old fashion and put misdirected faith in "slimming tablets" which are manufactured for the purpose of extracting "easy" money from many gullible people. It is the popular imagination that lack of exercise figures large as a cause of obesity, and that hard exercise is a specific weight reducer. Please note—very severe and sustained muscular work is necessary if any significant increase in the expenditure of food is to be attained. This will be appreciated from reading the following example: a man only consumes about 60 calories while walking a mile on the level, and this exercise often increases his appetite to the extent of adding several hundred calories to his subsequent meal. Further, owing

to the disabling effects of obesity it is rarely possible for a fat person to take really hard physical exercise. Profuse sweating by Turkish baths for a long period, besides having only a momentary effect due to a temporary loss of water from the body, may be exceedingly deleterious to the general health.

Points Concerned in Diet Restriction.

1. Calories is a term of measurement of energy. For example, a certain amount of food when eaten will produce a certain amount of calories. Also, when the body performs a certain amount of work it uses up a certain amount of calories. Hence it is possible to work out accurately the caloric intake and output, and by balancing one against the other know exactly whether weight has been gained or lost (without the use of weighing scales).

2. Fat.—Great restriction is necessary because fat has twice the caloric value of the other food constituents. Hence no butter, ham, bacon, fatty meat, cream, salad oils, etc.

3. Protein.—Not restricted. Take average portions of lean meat, cheese, eggs, fish.

4. Carbohydrate.—Moderate restriction required. Foods consisting mainly of this are: white flour, white bread, steam puddings, cakes, pastry, biscuits, cereals, rice, macaroni, sago, sugar, jellies, dried fruits and dried vegetables.

5. Foods of value in reducing.—Liver, brains, sweetbreads, lean meat, fish, wholemeal bread; green vegetables, especially raw in the form of salads; juicy fruits like oranges, lemons, grapefruit, raspberries, peaches, pineapple, apple, pear, black currants, ripe apricot; tomatoes, beans, asparagus, cauliflower, celery, cucumber, marrow, melon, radish, rhubarb, leeks, turnips; only small helpings of peas, beans, kumara, parsnips.

6. Do not restrict fluids. Note.—beer is not a food in the true sense of the word, but it undergoes combustion in the body, with the result that the food taken with it is not used and it is stored up.

7. Exercise should be regulated, remembering that it makes it stimulate the appetite, with the result that the diet becomes harder to control.

8. Never expect to reduce by more than 2 to 3 pounds a week. After losing 2 to 3 stone and your weight has reached an average level the diet should be continued if you want to avoid a relapse of obesity.

The statistics of Life Assurance Companies all go to show that mortality rates rise steadily in proportion to the extent to which people are overweight. Hence we may come to the conclusion that it is possible for a person to eat his way to the grave, in fact, I think we have all noticed this, haven't you?

Specimen Diet (1,000 Calories)

Early Morning.—Glass of water with juice of $\frac{1}{2}$ lemon, if desired.

Saccharine may be used to sweeten.

Breakfast.—1 orange or 1 apple or average serving of unsweetened stewed fruit. 1 slice lean bacon and 1 egg or average helping steamed fish, fresh or smoked, or grilled chop or steak. Tomatoes, raw or cooked. 1 thin slice wholemeal bread, thinly spread with butter. 1 cup of skimmed milk.

Lunch.—Large serving lean meat or 2 eggs. Large serving green salad and tomatoes. Fresh fruit, orange, apple, peach. 1 thin slice wholemeal bread thinly buttered. Glass of milk with half teaspoonful Marmite.

Dinner.—Large serving lean meat (no thickened gravy). Large serving green vegetables. Small serving root vegetables. 1 medium sized potato. Average helping unsweetened cooked fruit, or raw apple or orange. 1 glass skim milk (made into junket if desired).

Supper.—1 glass skimmed milk. 2 small water crackers, thinly buttered.

Milk Allowance.— $\frac{1}{2}$ pint daily. Set aside for 4 hours and remove cream before using.

TE KARERE OFFICERS APPOINTED

Branches and Districts who have appointed Te Karere officers are listed as follows: Korongata Branch—Wiremu P. Heke; Huria Branch—Roy Matthews; Mangere Branch—Matthew Tarawa; Tamaki Branch (Auckland)—Mahu Otene; Kaikohe Branch—Kate Ngakuru; Auckland District—Louis Lanfear; Waikato District—Tupana Te Hira.

Remember, the initial task before us is "ONE THOUSAND PAYING SUBSCRIPTIONS BEFORE HUI TAU."

The co-operation and interest of all Branch Presidencies and District Presidencies is wanted in the matter of appointing Te Karere officers. All Te Karere officers should begin immediately to work out plans for his or her Branch or District. Bear in mind that these officers work the same way as already existing Auxiliary officers of Branch or District.

Ko "Aotea" Waka

ARA KO TE MAUNUTANGA MAI O TURI I HAWAIKI-RANGIATEA

NA TE WERINGA NAERA

Ko enei korero i tuhia e Te Weringa i runga i te tono me te hiahia o Te Etita kia puta etahi korero Maori i roto i enei wharangī mo matou, nga tai-tamariki, hei ako ano i nga tapu o nga pakeke kua wehe atu nei ia tatou.

E whakawhetai ana Te Etita kia Te Weringa Naera mo ona i kaha ki te whai i enei mahi tapu a o tatou matua.—Na Te Etita.

Ko te tupunga mai o te tangata kei te Paparoa-i-Hawaiki; ka haere mai, ka marara ki nga moutere o te Moana-nui-a-Kiwa noho ai, te tangata ko Ngaruarangi; koia te tangata i heke mai i taua whenua tona waka ko "Takere-o-toitaha." (Tenei ingoa a Te Paparoa-i-Hawaiki he ingoa hou no Hawaiki hei mohiotanga ma tatou e hara i tenei Hawaiki i heke mai nei nga waka, ara a Hawaiki-i-Rangiataea, ko te Hawaiki tenei i te hono ki Wairua; ko tenei ingoa hoki a Ngaruarangi kahore i roto i nga whakapapa Maori, i roto ranei i nga whakapapa a nga Rarotonga.) Ko tenei ingoa a Ngaruarangi he ingoa tenei no Taranga i te wa i aia e noho ana i Te Paparoa-i-Hawaiki. Ko Ngaruarangi ara ko Taranga te tohunga whakahaere i te hanganga i o ratou waka i te hekenga mai i Te Paparoa-i-Hawaiki, a na ana ano hoki i hanga te waka a tana potiki o Maui, a "Tahuarangi":—

Ko Maui te tangata,
Ko Tahuarangi te waka,
Ko Orangi-tukutuku te aho,
Ko Piki-mai-rawea te matau,
Ko Haka-te-whenua te Ika;

koia te ika roa a Maui e takoto nei. No te hutinga a Maui i te ika nei ia Haka-te-whenua, ka tarewa ki runga, ka waiatatia e Taranga tana oriori koia tenei te timatanga:

"Huti ake i to ika e tama e! Ka aranga Taranga ho!

Ko Ngaruarangi e uhi mai ra, I runga o Hikurangi ei!

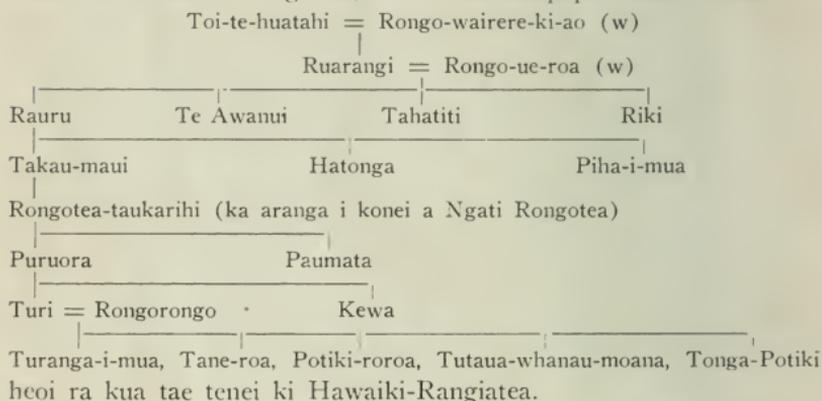
I te Paparoa-i-Hawaiki, Ka ngaro atu nei ki te po e, e, ei!

Ko nga ingoa enei o etahi o nga maunga i Te Paparoa-i-Hawaiki:
Ko Aapa-te-Rangi; Ko Tipua-ote-Rangi! Ko Tawhito-ote-Rangi; Ko Tawhiti-nui; Ko Hikurangi.

Ko Hikurangi te maunga i whakahuatia i roto i nga korero i te wa i ngaro ai te whenua i te waipuke. He nui nga tangata i heke mai i te Paparoa-i-Hawaiki, engari ko te tangata i rangona nuitia koia ko Ngaruarangi, te tuarua nei o ona ingoa ko Taranga.

Ko nga moutere i tae ai ratou i te hoenga haeretanga i te moana nui ko ia enei—ko Whangaparaoa, ko Tutuhira (Tutila), ko Rarohenga (Olosenga), Kuparu (Upolo), Wawau-atea (Porapora), Haiteka (Osnaberg), a i ko mai o Whangaparaoa ko Onetu, Onehunga,

Onerere, Motiwahitiwha (Matietie), ko Motu-tapu me etahi atu. Ko nga motu enei i haere mai ai ratou i runga i o ratou waka. Nga ingoa o etahi o aua waka ko Takere-o-toitaha, Rangi-tako, Haki-rere, Karamu-raunui, Tata-taiore, Te Whakarewarewa, Te Rangi-totohu, Te Rangi-whekero, Pahi-tonoa, koia te waka o Rauru, ko nga waka enei i ahu mai i Te Paparoa-i-Hawaiki, ka tae atu ki Hawaiki-Rangiatea—etahi ara, a Takere-o-toitaha, a Rangi-tako, a Haki-rere, a Pahi-tonoa. Ko etahi o nga waka nei i kotiti atu ki te ra-to; i mate kato ena waka. Na Haki-rere raua ko Pahi-tonoa i hari mai te taro i Te Paparoa-i-Hawaiki ki Hawaiki-Rangiatea. I noho tuturu a Rauru ki Hawaiki-Rangiatea, a ko te whakapapa tenei o Rauru:—



Na te taina o Puruora na Paumata ka puta ko nga hapu o Hawaiki, ara, koia te tipuna o nga Hawaiians.

Na Turi raua ko Kewa te pakanga i Awarua kia Uenuku. He pakanga nui taua pakanga i Awarua, he whenua te take, ko Uenuku e tango ana i te whenua mo ona, katahi ka turia te parekura e Turi, ka mate te tini o Uenuku. Ko Kemo te taina o Uenuku i mate ia Wewa, koia ka aranga i konei te whakawai nei: "Kauaka tumutumu te kura i Awarua." Ka tino mate taua iwi ia Turi, ka tau hoki te pouri kia Uenuku i tona matenga, katahi ka patua e Uenuku te tamaiti a Turi, a Potiki-roroa. I haere taua tamaiti ki te kawē i te mamaoa kia Uenuku, ka hinga ki te roro o Wharekura o te whare o Uenuku, katahi ka whawharua mai e Uenuku ka patu, ka mate. No reira ka rapua e Turi he utu mo taua tamaiti.

Na ka kitea e Turi he whakaaro, me rapu e ia ki a Hawe-potiki, te tamaiti a Uenuku. Na, katahi ka whakahaua e Turi nga tamariki o tona whare ki te takaro, ki te takai taka, ki te mahi porotiti, kore rawa taua tamaiti i minamina mai. A no te taenga ki te Raumati, ka mahana te kiri o te tangata, katahi ka whakahaua e Turi nga tamariki kia haere ki te kaukau i Waimatuhirangi. Katahi ka haere a Hawe-potiki, te tamaiti a Uenuku, ratou ko nga tamariki o te Pa ki te kaukau, na ka mau a Hawe-potiki i a Turi ki ro wai, ka patua, ka mate, ka ea hoki te mate o Potiki-roroa. I te matenga o Hawe-

potiki ki ro wai ka tikarohia te kanohi, ara tetahi o nga whatu, ki etahi ko te manawa, ka taona ki te umu, ki roto ki te pohata, he kumara, he aha noaiho nga kai o roto o taua umu, ka maoa, ka karangatia a Uenuku kia haere mai kia kai tahi raua ko Turi. Ka tae mai a Uenuku, ka takoto te kai, katahi ka totoro atu te ringa o Uenuku ki tetahi pohata mana, na! ko te koheratanga o te uira i roto i te umu, ka kai, ka mutu te kai, katahi ka karanga a Uenuku: "E Hawepotiki e! E ngaro ana koe i te kai i nga kai. Kei hea ra koe i te takanga i nga kai?" Katahi ka whakahokia e Turi, "A! tena pea ka ngaro ki roto i te hopara nui a Toi!" (he tupuna no ona a Toi, tupuna tonu o Rauru) Heoi, ka whakatika a Uenuku ka hoki ki tona whare. Kua mohio tonu ia ko tana tamaiti ake tera i kainga ra e ia i roto i te pohata. I te po ka turia te ahiahi, ka korero a Uenuku mo Ngati-Rongotea (koia hoki te hapu o Turi), mo Turi hoki kia tikina kia patua.

Na, ka puta a Rongorongu te wahine a Turi ki waho o to raua whare i taua po (ko Rangiatea te ingoa o te whare o Turi raua ko Rongorongu, ko te whare tenei i whanau ai a Turanga-i-mua, raua ko Taane-roroa (i Hawaiki Rangiatea); ko Tu-taua i whanau i te hoenga mai, ko ia a Tu-taua-whanau-moana, a ko Tonga-potiki i whanau ki Rangi-tawhi eki roto o Taranaki tenei kainga) heoi ka puta ra a Rongorongu ki waho ki te whakamarie ki te whangai hoki i a Tane-roroa, puta kau ana ki waho ka rongo ia i te karakia makutu ara i te pu maire a Uenuku i roto o Wharekura, koia tenei:—

Whakataka runga nei,
 Whakataka raro nei,
 Whakataka mai ra, e Huna,
 Whakataka Ngati-Ruanui
 Whakataka Ngati-Rongotea
 Kia reka te kai mua.
 Runa mai Rongo e
 Ka runa hae!
 Horuhoru toku manawa
 Ia Hawe-potiki,
 Ka utaina mai ki runga,
 Ki te whata amo a Taane,
 Runa mai Rongo e
 Ka runa hae!
 Tikina atu ra,
 Te tini o Ngati-Rongotea,
 Kumea mai, takina mai,
 Kia huna, kia tineia,
 Ka reka te kai mua
 Runa mai Rongo e,
 Ka runa hae!
 To hope i kotia,
 To hope i tahuna,

To hope i kainga haeretia,
 Ki runga i te whata amo a Taane,
 Runa mai Rongo e,
 KA RUNA HAE!!

I whakarongo marire te wahine ra, a ka hoki ki roto ki to raua whare, ko Turi, ka karanga atu ki a ia, "Kua rongou au i te pu maire a Uenuku mo tatou, kei te waiatatia i roto o Wharekura." Ka mea atu a Turi, "Tena pewhea?" Katahi ka korerotia atu e te wahine e Rongorongo nga kupu i rongou ai ia, katahi ka mea atu a Turi ki a Rongorongo, "E! Ko nga hara i Awarua!" "Moku tena waiata," mohio tonu ia he mate tera mo ona me ana tamariki me tona iwi katoa, ka matau hoki ia ki tana kohurutanga i te tamaiti a Uenuku a ka patua ia hei utu mo taua tamaiti.

Ka whakaaro a Turi kia haere ki tona hungawai ki a Ngatoto mo tetahi waka hei ara mo ratou ko tona iwi. Ka tae a Turi ki tetahi huru-kuri, he awarua, te ingoa o taua huru ko Potaka-tawhiti. E waru nga kiri kuri i whatua ki taua huru, ina ra nga ingoa o auu kuri:—

"Potaka-tawhiti; Kakariki-tawhiti; Pukeko-whatarangi; Miti-mai-te-Rangi; Whakapapa-tuahine; Nuku-te-Apiapi; Matawari-te-huia; Miti-mai-te-Paru."

Katahi ka hoatu e Turi taua huru ki te wahine, ki a Rongorongo me te ki atu, "Haere! Ka kimi mai i tetahi huarahi mo tatou i a Ngatoto." Ka haere te wahine ra ki tona papa ki a Ngatoto, ka ki atu ki a ia, "I haere mai ahau ki tetahi huarahi, ara he waka mo matou." Ka patai te papa, "E haere ana koutou?" Ka whakahokia e te tamahine, "Ae. E haere ana matou, ka whakarere i tenei whenua." Heoi ka homai e Ngatoto ko AOTEA hei waka mo tana tamahine raua ko te tane, a, ka hoatu hoki e te wahine ra te huru a Potaka-tawhiti, ka hoatu ki te matua. (He utu matua.) Ko etahi o nga waka o Ngatoto i hoatu ki era tamahine a ana. Ko Waiharakeke te awa i tupu ai a Aotea, na Ngatoto i hahau, ka hinga ki te whenua, wahia ana, ka pakaru, ko Matatua tetahi para, ko Aotea tetahi, ko Matahorua i tukua atu ki a Kuramarotini, ko Aotea ia Rongorongo, ko Te Arawa ia Whakaotirangi. Ko Matahorua te waka nana i toro te nukuroa. Ko Kupe, ko Ngahue, ko Reti nga rangatira o runga. Ko tenei tamahine a Ngatoto ko Kuramarotini i moe ia Hoturapa, te taina o Kupe.

(Taria te roanga a tera marama)

The Mission Officers of all Auxiliaries ask all District and Branch organizations to appoint special officers in each of their organizations to co-operate with the recently appointed Te Karere Officer in the Branch and District in the effort being made to INCREASE subscriptions to Te Karere. Check up on Officers and Teachers who SHOULD subscribe.

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa—First Assistant Superintendent.

Joseph Hay—Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R.

Tengaio; Kelly Harris (Secretary).

SACRAMENT GEM

Bless us, O Lord, for Jesus' sake,

O may we worthily partake

These emblems of the flesh and blood

Of our Redeemer, Saviour, God.

CONCERT RECITATION

1 Peter 4: 11.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen."

KORERO A NGAKAU

1 Peter 4: 11.

"Ki te korero tetahi, kia rite ki ta nga kupu a te Atua; ki te minita tetahi, hei to te kaha e homai ana e te Atua; kia whai kororia ai te Atua i nga mea katoa i roto i a Ihu Karaiti; kei a ia te kororia me te mana ake ake. Amine."

LESSONS

KINDERGARTEN (4 to 5 years).

"Jesus and the Little Children," Mark 10.

"Mary Anointing the Feet of Jesus," John 12.

"The Triumphant Entry," Matthew 21.

PRIMARY (6 to 9 years).

"The Lord's Care for His Children in the Wilderness," Ex. 15-17.

"The Ten Commandments Given," Exodus 19-20.

"Sedition of Aaron and Miram," Numbers 12.

CHURCH HISTORY & A DEPARTMENT (10 to 11, 12 to 15 years).

"Paul Shipwrecked," Acts 27-28.

"Paul in Rome," Acts 28.

"Death of the Apostles." Find material where you can about this subject.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSPEL DOCTRINE & C DEPARTMENT.

"Apostolic Age." The conversion of Saul; Saul's preparation for his future work; His experiences in Damascus, Judea, Syria and Celicia; Paul and Barnabus; The cruelty of Herod Agrippa; Death of James;

The imprisonment of Peter; His miraculous deliverance; Death of Herod. (Acts 9-12, 22:17-21; 1 Cor. 11; Gal. 1.)

"Paul's First Missionary Journey." (From establishment of the Church in Antioch until the close of Paul's Third Missionary Journey, about 44-58 A.D.) The call of Paul and Barnabas in Antioch; Paul in Salamis, in Paphos, and in Pamphalia; Paul preaches in Antioch, is driven out; Paul's ministry in Lystra and in Iconium. Paul returns to Antioch from Derbe. (Acts 13-14.)

MAORI CLASS.

RATAPU TUATAHI

Te mahi a te Karaiti i waenganui o te hunga mate kua whakaria ke mai. He maha nga rau tau i mua atu o te taenga mai o te Karaiti ki te kikokiko ka koa nga poropiti i to ratou mohio, ma roto i a Ia te whakaoranga ka hurahia ki runga i te hunga mate pera ano me te hunga ora. I a ia e korero ana mo te whiu ka eke ki runga ki te hunga whakahihi, whakahirahira o te whenua, ka mea a Ihaia, "A ka huihuia ratou, ka peratia me nga herehere e huihuia ana ki te rua, ka tutakina hoki ki te whare-herehere, a ka maha nga ra ka tirohia iho ratou."

I whakaatu ano hoki taua poropiti ano mo te mahi a te Kai Hoko kei te haere mai, "E whakatitiro nga kanohi matapo, e whakaputa mai i nga herehere i roto i te whare e tutaki tonu ana, i te hunga e noho ana i te pouri i roto i te whare-herehere." A Rawiri e waiata ana i te koa i pupu ake i roto i tona ngakau mo te hokonga mai i te urupa i mea ra, "Ko ia e koa ai toku ngakau, e whakamanamana ai toku kororia i takoto tumanako ai ano oku kikokiko, no te mea e kore e waiho e Koe toku wairua i te reinga, e kore e tukua tau mea tapu kia kite i te pirau. Ka whakakitea mai e koe ki ahau te huarahi o te ora; kei tou aroaro te hari nui: kei tou matau nga ahua e kore e mutu."

Nga Patai.—(1) He aha tetahi mea nui i koa ai nga poropiti onamata? (2) Pehea ta Ihaia whakaaturanga? (3) Peha hoki ta Rawiri?

RATAPU TUARUA

Te mahi a te hunga ora mo te hunga mate. Te hokonga mai i te hunga mate ka meatia kia pera me ta te Atua ture, he mea tuhi nei ki te tika he mea uhi ki te aroha. E rite ana ano hoki mo nga wairua katoa i te kikokiko, kua puta ranei ki waho o te kikokiko, e whiwhi ai ki te whakawhiwhinga o te kororia mau tonu ma runga ra ano i te tikanga kia ngohengohe ki nga ture me nga tikanga o te Rongopai. A i te mea ma te iriiringa e ahei ai te hunga ora kia whiwhi ki te whakaoranga, heoi ko te hunga mate e ora ai ma te pera ano. Te hunga tapu o mua e mohio ana ano ki tenei, a na reira hoki te whakakoranga i akona ai i waenganui i a ratou, te iriiringa mo te hunga mate. I roto i tetahi pukapuka i tuhia atu ki nga hunga tapu i te hahi i Koriniti, ka whakamarama a Paora i nga tikanga o te aranga mai, e mauria ake ai nga tinana o te hunga mate i roto i o ratou urupa—ko te Karaiti te matamua, muri iho ko te hunga na te Karaiti nei ratou. A hei whakatuturu ko tenei akoranga o te aranga mai i uru ki roto i nga tikanga o te rongopai kua riro mai nei i ratou, ka patai te Apotoro, "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 iriiria ai hei whakakapi mo te hunga mate?" Ko enei kupu e marama tonu, a i te mea he mea hoatu kahore i whakamaramatia kahore hoki he kupu apiti mai e tohe ana ko te tikanga o te iriiringa mo te hanga mate kua mohio ke ratou i tuhia nei te pukapuka kia ratou.

Nga Patai.—(1) Ka pehea te hokonga mai i te hunga mate? (2) E mohiotia ana ranei tenei tikanga e te hunga tapu o mua? (3) Whaka-

takina te tuhituhinga a Paora ki te hunga o Koroniti e pa ana mo te iiriiranga mo te hunga mate?

RATAPU TUATORU

I whakaatu ana i konei e ahei ana te mahi whakakapi mo te hunga mate—te hunga ora e mahi minita ana mo te taha ki te hunga mate; nga tamariki e mahi ana mo o ratou matua nga mahi kaore nei e whai kaha o ratou matua ki te mahi mo ratou ano. He maha, he kaha hoki te rereketanga o te whakamaoritanga a te matauranga poka ke a te tangata ki tenei patai marama noa iho a Paora; ahakoa ra te akonga hanga noa iho, whakaaro nui, horo tonu te kite i tona tikanga. I nga rarangi whakamutunga o te Kawenata Tawhito, kua poropititia e te Poropiti e Maraki te mahi nui hei mahinga mo te hunga mate i nga ra o muri nei. "Nana, ka unga atu 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 tahuri i a ia nga ngakau o nga matua ki nga tamariki, me nga ngakau o nga tamariki ki o ratou matua, kei haere atu Ahau, kei patu i te whenua ki te kanga." Te whakaaro kei te haere tonu i waenganui i te tokomaha o te hunga ako i te Paipera, ko tenei poropititanga e pa ana mo te whanautanga me te mahi minita a Hoani Kai Iiriri, i runga nei hoki i a Ia, i tau iho hoki i mau te wairua me te mana o Iraia i ta te anahera ra i whakaari mai ai; oira kahore he whakaaturanga i puta mai ano a Iraia ki te minita ki a Hoani, a i waho atu o tena, nga hua o nga mahi a Hoani kahore e tautoko ana i roto i a ia i tutuki ai taua poropititanga.

Nga Patai.—(1) E ahei ana ranei kia mahia te mahi whakakapi mo te hunga mate? (2) Whakamaramatia hoki taua mahi? (3) I mahia ranei tenei i te wa o nga hunga tapu o mua? (4) He aha to tautoko mo to whakautu? (5) I tutuki ranei i a Hoani Kai Iiriri te poropititanga a Maraki?

RATAPU TUAWHA

No reira me titiro tatou ki nga ra o muri atu i roto i te hitori o te ao ki te whakatutukitanga o te poropititanga a Maraki. Ia Hepe-tema 21, 1823, ka torotorongia mai a Hohepa Mete e tetahi e kia nei kua whiwhi nei ki te aranga-mai, i mea mai ia ko Moronai ia, i tukua mai ia i te aroaro o te Atua. I ana whakaakoranga ki te tamaiti nei, i whakapuakina e ia te poropititanga a Maraki kua kia ake ra, oira e ahua rereke ake te takoto o nga kupu, a i marama ake hoki i ta te Paipera; i penei ta te anahera. "No te mea nana, kei te haere mai te ra ka rite nei tona wera ki te omu, a te hunga whakakake katoa, ae, te hunga katoa e mahi ana i te kino, ka wera ano he kakau witi no te mea ko ratou e haere mai ana ka tahu i a ratou e ai ta te Ariki o nga Mano, a kahore he pakiaka, he manga e mahue kia ratou. Nana, ka whakakitea atu e ahau ki a koutou te tohungatanga mate ringa o Iraia te poropiti i mua o te taenga mai o te Ra Nui o te Ariki, me te whakamataku. . . . A ka whakatokia ano hoki e ia ki roto ki nga ngakau o nga tamariki te kupu whakaari i meinga ki nga matua a ka tahuri nga ngakau o nga tamariki ki o ratou matua, me i kahore i pera, kua whakangaromia rawatia te whenua a tona taenga mai."

Nga Patia.—(1) I te mea kahore i tutuki kia Hoani te poropititanga a Maraki me pehea tatou? (2) Pehea te whakakitenga kia Hohepa Mete? (3) He aha te maramata nga i whiwhi tatou i runga i ta Moronai whakatakinga mai i nga karaipiture?

CORRESPONDENTS and Contributors are asked to remember that the "deadline" is the FIFTH (5th) of each month. Material arriving after that date will miss an entire month, which by that time will have lost its news value.

—Editor.

PRIMARY

FIRST WEEK

A general get-together of the New Year. Plan to have an opening party, with games and a little refreshment suitable to the season.

Make a plan of your Coming Month's activities, etc.

SECOND WEEK

To the Teacher:

Perseverance is not something which we can expect children to acquire all of a sudden. It is a virtue which does not come ready made. Children should learn to complete a task even if it is no more than picking up their toys.

Speaking recently to a group of young people, a store executive the end. "It's easy to start," he said. "Starters are usually crowds; impressed on them the need to finish, to complete, to stop only at but wait till the going gets harder, the companions fewer, the work heavier, the pathway lonelier. All endeavour calls for the ability to tramp the last mile or the fight-to-the-finish spirit."

Lesson:

Show pictures of children doing things which require a certain amount of skill such as skating, dancing, ski-ing, riding a bicycle, etc. Ask the children if they can do any of these interesting things. Let them tell how they learned to do them. Talk of noted athletes and of the practicing and training they had to do, before they excelled in sports; of great musicians, singers, etc.

"Glenn Cunningham, who has run the fastest mile on record, was crippled in boyhood in a schoolhouse fire.

The doctors said that only a miracle could enable him to walk again; he was out of luck. But Glen didn't think so. He had courage and pluck. He wouldn't give up. He began walking by following a plough across the fields, leaning on it for support; and then went on to tireless experimentation to see what he could do with his legs, until he broke all records for the mile run."

Help the children to see the true significance of the statement, "If at first you don't succeed, try, try again." The following story is a good illustration:—

ROBERT BRUCE AND THE SPIDER

Here is the lesson that Robert Bruce, the fighting Scot, learned from the spider. Defeated in battle by the English, his men had fled for their lives, and he himself had escaped into a cave. While in a discouraged mood, he had observed a spider swinging at one end of a silken thread. It desired to attach the end of this thread to the other side of the cave. It swung itself from side to side, hoping to swing hard enough to force the end to attach where it was desired. It tried a number of times without success—a fourth time, then a fifth, but still the spider was not in any way discouraged. It tried the sixth time and made a failure. Finally, the seventh time, with a mighty swing, the spider's thread was securely fastened to the other side of the cave. Then it tightened the line and commenced its work of web weaving. Robert Bruce pondered. Repeated failures had not seemed to discourage the spider. Time after time when failure came, it tried again, and at last succeeded. "Is this not a rebuke to me," thought Robert. "I have been driven back but once by the English; why should I get discouraged?" He arose, started out with renewed determination, called his men together, fought the English, and was successful.

Explain this thought to the children: "The race is not to the swift nor the battle to the strong, but to him that endureth to the end."

THIRD WEEK

Objective:

To help make the children aware of the beautiful birds that are with us in the summer time and to awaken an appreciation for them.

Lesson:

The teacher might show several pictures of birds, letting the children identify as many as they can. Let them tell of the birds they have seen in their neighbourhood, of their nests, their eggs, and of their babies. What do the birds do to help us? They eat many insects and weed seeds. The birds make us very happy with their beautiful music. I will tell you about the "Little Brown Music Maker."

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 centre of his breast? (Use picture if possible.)

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 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 it with his music, "Sweet, sweet, sweet—lovely the world whatever the weather." He's saying it now. The words just fit his thrills.

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 sleepily 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,—lovely the world whatever the weather."

To the Teacher:

Summer time is free-time, play-time, happy-time. A variety of activities should be used for the next three months. Let the children sing many songs. This is a good time to learn the words to a number of them. Let the boys and girls play games that give joy and at the same time afford opportunities to stress fair play, a square deal, courtesy, and honour. Help the members of your class to be aware of the nearness of Our Father in Heaven and magnify His blessings to us by calling attention to the wonders of His works—all nature. Children love stories if they are well told. They delight in retelling stories and in dramatizing or illustrating them. Different ones in the group may memorize poems and recite them to the group. Plan simple parties and picnics. Have the children learn to use their hands in such activities as clay modelling, cutting, pasting, drawing, etc.

May you all feel to declare in the words of Leslie Reese—

When summer comes, we've pleasant hours

Of sunshine, birds, and bees and flowers.

The pretty sky is blue and clear—

Oh, I'm glad that summer's here!

FOURTH WEEK

HOW DO YOU ACT ?

Objective:

To inspire the child to radiate happiness by seeking to improve his behaviour in the home.

Suggestions for Teaching:

The final and sure test of the value of what we teach is how it finds expression in the lives of the children. Are they stronger to meet temptation, etc.? Do the lessons you teach find expression in the home? This and other lessons in this course should improve the child's behaviour.

The suggestions for the presentation is suggestive only. If you can find a more effective method by all means use it.

Lesson Material:

Here is another beautiful verse. Listen very carefully as a very important question will follow. (Repeat very slowly):

'Twas a brown little, plain little, thin little girl;

Her nose was a failure, her hair wouldn't curl.

But the children all loved her, "Because," they all cried,

She is so kind and so bright and so lovely inside.

—*The Youth Companion.*

" BUT THEN "

Have you ever heard the story of "But Then"? Her real name was Ann, but they called her "But Then," and I will tell you why. Her face was like a sunbeam and she was always looking for every bit of good she could find in everybody and everything. When Freddie came home and told, in a ridiculous way, the story of the new boy's

first day at school, and how odd he looked in his brother's out-grown coat and trousers, little Ann began with her most earnest air, "Yes, but then I didn't hear him say one naughty word all day. And he helped poor little Kelly out of the mud when he fell down."

"That's the way with you, little 'But Then,'" laughed Freddie. He always loved Ann more than ever after such a speech as that; he couldn't help it.

When the day for the picnic which Ann and Fred had planned, dawned grey and cold, Freddie puckered up his mouth, ready to complain, but Ann soon snatched away all the frowns. "I know it's going to rain, Freddie, but then you know we can cut those paper chains and hang them all over the attic and eat our picnic dinner up there. And it will be nearly as nice as the woods."

"All right, little 'But Then,'" said Freddie, cheering up. A play with little "But Then" was almost as good as a picnic, any day. When she fell down and broke her arm and had to have it bandaged for many days, she said over and over again to her friends as they sympathized with her, "Yes, but then, it could have been worse, you know."

All the other children made fun of poor old Mosey Crosby, but not so little "But Then." "Of course I know he's queer," she said, "but then he has no one to love or care for him, and it makes him cross to have the boys tease him so. I took him flowers and you ought to have seen him smile and thank me over and over for them."

And so it was by always trying to see the good and cheerful side of life that Ann came to be called "But Then."

Conversation After the Story:

How would you like Ann to live at your house? Couldn't you act like her? What does it mean to have a glad heart? When is it easy to be glad? When is it difficult? What kind of folk shall we try to be? Happy boys and girls say, "Please" and "Thank you"; have you noticed that?

"BOOKS NOT FOR SALE"

There have been repeated requests for certain books from the Mission Office. The only books on hand for sale are "Books of Mormon" at 2/6; "Whakaatu Tere" at 2/6; "Akoranga me Nga Kawenata, Me Te Peara Utu Nui" at 2/6; Relief Society Minute Books (Pakeha) at 7/6; Blank Minute Books at 7/6.

There are no Song Books of any kind at the moment. There are no Combination Book of Mormon, Doctrine and Covenants, Pearl of Great Price.

As soon as supplies come to hand an announcement will be made in these columns.

—KELLY HARRIS, *Mission Secretary*.

NEWS FROM THE FIELD

MANUNUI BRANCH

By Trevor Hamon

The organizations of the Branch are functioning well. Brother C. E. Billman of Auckland Branch has again helped us with a visit which we welcomed.

A missionary class has been organized to teach the younger members of the Branch how to defend the truth and to prepare them for missions. A fund is being established to assist in the missionary work. Officers appointed for this class are Pres., Trevor Hamon; First Counsellor, Ralph Hamon; Second Counsellor, Leonard Osborne; Secretary, Pearl Hamon, and Teacher is Mildred Hamon.

On the 23rd November, the Relief Society Sisters held a "Bring and Buy" sale in the home of Sister Edith Hamon. Sister Bratton of Te Kuiti was a very welcome visitor on this occasion.

Noel Hamon, youngest son of Elder Nixon Hamon and Sister Hamon, was baptized by Trevor Hamon, and confirmed by Pres. Howard Osborne.

WELLINGTON BRANCH

By Ray Stinson

On December 1st, 1944, Sister Amiria Harfoot was laid away to rest. Sister Harfoot has been ailing for some time. She will be missed by members of the Relief Society, of which she was First Counsellor, as well as by her many friends in clubs, committees, etc.

We express our sympathy and condolences to her family in their loss, as she was indeed a wonderful example of friend as well as being a very good Church member.

Advice that Pte. G. K. Stinson has been wounded, in Italy, has been received by his folks.

Elder H. C. Domney's eldest son has now taken the marital vows. We wish them both joy and happiness. Brother Domney's second son, a boxer of some repute these past years, received his first K.O. just recently.

PORIRUA BRANCH

By Polly Wineera

Greetings!

Bro. Alex Burnett and wife, Anne Rhoner Burnett, both of Wellington, send greetings for the New Year to all Saints and friends in this Mission. Alex has been in the Inglewood Ward Bishopric for the past two and a half years, while Anne has been equally busy as the Inglewood Ward Era Director and Pres. of the Special Interest Group in the M.I.A. These two Wellingtonians are kept very busy with their Church activities, all other interests taking second place.

It has been with deep interest that they have gathered news of the progress of this Mission from various sources, and the activities of the Branches and the Saints on the whole. Speaking of the Saints, Anne says: "It is always a source of deep inspiration to me to know that despite all the difficulties and obstacles in your path(s) your faith remains strong and firm, your activities and enthusiasm

in Church affairs untiring and your efforts to live lives of example in spreading the Gospel, continuous. God bless you all."

Alex has been designing for Hollywood's most famous dress designer, Adrian, and Anne has followed these lines along with her husband. They are in New York, where they both intend furthering their studies in dress designing at one of the best schools there, as well as attend to their business affairs.

Our District President, Bro. Turi Ruruku of Madsen, has been a patient in the Wellington Hospital for some week now. Our prayers are for his restoration to health and strength in the very near future. Sister Ruruku is the guest of our Branch President, Bro. George Katene, at Porirua.

Elder Ivor J. Price, a former missionary of this field, was among the first U.S. troops to make the beach head landing at Normandy from England, and thanks to our Heavenly Father for the protection and safety he continues to enjoy. Elder Robert L. Simpson is now in Iran.

The Relief Society, under the New Presidency, Sister Hui Tau Elkington and her officers are holding meetings regularly every Tuesday night and are having much success with the young girls attending. In their working classes they learn to make pius pius and taniko work, and the young girls are responding marvelously to this type of work.

To those near and dear to Sister Amiria Harfoot, who passed away on November 30th at her home in Wellington, we wish to extend our sympathy in their hour of sadness.

At Logan, U.S., on 9th Sept., about two hundred returned elders and their families gathered together to bid farewell to Pres. Reed Halversen, who was leaving U.S. for New Zealand. Those responsible for the great success of the haangi were Elders Davis, Rogers and Everton, and the haangi consisted of pork, puha, potatoes and corn which, according to all reports, was cooked in first-class Maori style. The feast was "like a breath of old N.Z." to them, and they concluded the celebration with hakas and speeches—and if that isn't a typical Maori celebration, then what is! Bro. Weston J. Smith ate so much he fell asleep afterwards. Kia Ora."

WAIROA (H.B.) DISTRICT

By Hori Turi

Tenei ra tetahi aitu nui ki nga tangata o te takiwa o te Wairoa. I nga ra timatanga o Noema nei, ka timata te mate-mate o te tangata. Te mea tuatahi ko te tama a Hemi Kara, he Hunga Tapu. He wiki i muri mai ko Whiti Ropata, he Mihingare. He wiki i muri mai ko Raahunga, he Ratana. Kotahi te wiki ka mate a Te Wai Matai Ropata, a i muri mai ka mate atu ko Makuini Te Hata Tipoki.

He parekura ra tenei ki nga tangata o te takiwa o te Wairoa, noeira e nga whanaunga o te hunga kua wehe atu ki

tua o te Arai, ma koutou e tangi mai ki o koutou whanaunga. Tenei hoki te hunga i tae mai ki te tangi ki a ratou whanaunga. I tangihia e matou na tatou katoa.

MAHIA DISTRICT By Gladys Mitchell

Brother and Sister Amadio were welcome visitors to our Branch (Nuhaka).

A "1/- hop" was held in the L.D.S. Hall under the direction of the Relief Society. Funds in aid of contribution to the Huria Branch beautification project.

The Branch (Nuhaka) M.I.A. tennis courts were officially opened for the season on Saturday, November 4th, when an open championship match was the big function of the day.

The men's singles was won by H. A. Mitchell; women's singles by Mrs. J. Toroiwhiti; men's doubles—Messrs. Kahutia Whaanga and Len Butler; women's doubles—Mrs. Shirley McKenzie and Cynthia Godding.

Baptism of Kenneth Graham Mitchell was performed by Elder H. A. Mitchell, who also officiated at the confirmation.

Sister Heeni Tengaio and Molly Tengaio have been in the Wairoa Hospital. They are both home now and improving.

Although Ernie Nye is back from overseas it is to be noted that he or his wife, Merry Nye, have not been seen here yet. They are probably with Mrs. Ata Pedersen somewhere in Wellington.

Miss Polly Whaanga, daughter of the late Tureia Whaanga and Sister Mereaira Whaanga, is now working in the local Nuhaka store.

Mrs. Hannah Tengaio has gone to Tuai to join her husband, Bro. Pera Tengaio, who is stationed there doing essential work for the P.W.D. along with his brother Joe and other Nuhaka boys. It is to be mentioned that President Hirini Christy recently journeyed to Tuai to effect the organization of a Home Sunday School for and with these good people.

Visitors to Auckland have been President Hirini Christy on his way to the Hui Pariha at Kaikohe, and Sister Rangzi Tengaio on a flying trip.

Brother and Sister W. H. (Bill) Christy are the proud parents of another daughter, who has been blessed with the name Jewell Christy by her father, Elder W. H. Christy

Josephine Sunray McKenzie, daughter of Sister Shirley and Mr. Ivan McKenzie, was blessed by Elder W. H. Christy.

Stewart Egypt Cassino Manu, son of Er. and Mrs. Manu, was blessed by Elder Er. Tengaio.

The Nuhaka Gold and Green Ball, the biggest function of the M.I.A. year, was acclaimed the "biggest event" in the entire district. It was a successful financial project to the tune of over £1,100 collected in the Queen Campaign, apart from door takings.

The honoured Queen of the Ball was Miss M. Paul of Wairoa.

WAIKATO DISTRICT By Tupana Te Hira

Changes in the Sunday School Superintendency of the District were made at the recent Hui Pariha at Puke Tapu, when Elder Tupana Te Hira was appointed to the recently created post of Te Karere Officer for the District. This necessitated a change in the Sunday School organization as Brother Te Hira was Superintendent, so he was honourably released from this position which automatically carried the honourable release for his assistants and associates of the District Superintendency for their good work.

The Sunday School work for the District is now in the hands of the District Presidency, who will deal with all matters in their travelling throughout the District. This arrangement is approved by the Mission Superintendent, Kelly Harris.

WANGANUI BRANCH By Betty Stent

Births.—To Mr. W. and Mrs. Katene (former Branch Pres.)—a son, October 27th, 1944, who was blessed with the name Henry Wiremu Herewini Wi Katene by Elder C. A. Stinson on November 12th, 1944.

Baptisms.—Willy Wi Katene, Donald Te Koa McLeod, Leonard McLeod, and Queenie Ropata Katene were baptized by Elder Wi Katene on November 12, 1944, and were confirmed the same day by Elder C. A. Stinson, Branch President.

Members and friends at Wanganui wish President Cowley and Saints throughout New Zealand a very Merry Christmas and a Prosperous and Happy New Year.

EXPIRATIONS WITH THIS ISSUE OF "TE KARERE"

Aroa, Amiria—Featherston
Amaru, Harry—Tologa Bay
Brown, Ene—Tologa Bay
Brown, George Riki—Kati Kati
Chirney, Elsie—Rotorua
Cassidy, Ellen—Takapuna
Cooksley, Mrs. R.—Linton
Cooper, Betty—Auckland
Davies, Mrs. W. T.—Mangapehi
Hooro, Hini—Whangaruru South
Heke, Doreen—Waipawa
Hutt, William—Ngaruwahia
Heke, Wharepouri—Waipawa
Ince, Ellen—Hikurangi
Beazley, Fred—Hikurangi
Jovce, James—Kohukohu
Kauwhata, Huatahi K.—Ngawha
Kara, Mrs. Ray—Huntly
Kewene, Albert—Mangere

Kawhara, William K.—Whatawhata
Martin, Roka—Huntly
Marshall, Henry S.—Rangiriri
Mate, Materoa R.—Waimana
Nikora, Mary—Trentham
Ngakuru, Wiremu—Rawene
Ngakuru, Gael—Rawene
Ormsby, Ada—Tauranga
Parahi, Kate—Korongata
Pepe, Hone—Pipiwai
Ruruku, Huringi—Madsen
Rohner, Mrs. Anna—Wellington
Smith, Robert—Tologa Bay
Te Miha, Rangzi—Tologa Bay
Te Manari, Albert—Tologa Bay
Tau, Rona—Mataraua
Tari, Lena—Hastings
Woodley, Nell—Petone
Wairama, Patu—Te Hauke



TE KARERE

Wahanga 40

Pepuere, 1945

Nama 2



NOPERA TAKANA MEHA (TONI) COWLEY — 1940

NEWS FROM THE FIELD

ROTORUA DISTRICT

By Rangi Davies

Brother and Sister Rangī Greening are the proud parents of a son, born to them, November 10th, 1944. He was blessed with the name Divide Moana-Nui-a-Kiwa by his father, Rangī H. Greening, on November 19, 1944.

Elder Henry M. Davies performed a baptismal ceremony with Raymon Moore as candidate on December 10. Raymon was confirmed the same day by Elder John Ormsby.

Sister Chirney as Relief Society President was in charge of a picnic held on December 17, where many of the Saints and friends thoroughly enjoyed themselves. Typical of the work being done in the Rotorua area about Relief Society activity, is the manner and success with which financial functions are carried on. One night's function netted the Society £11.

While on a visit in Wellington, Sister Rangī Davies was told by the Katene family of Porirua, who were very hospitable hosts, that Sister Wiki Katene, V.A.D., with the Maori Battalion overseas, is expected home some time in February.

Brother James and Joe Kohu of Huria Branch visited us in connection with M.I.A. work.

Brother Henry M. Davies, local Sunday School superintendent, has held Sunday services in Taupo with the family of Bro. George Chase.

Two sons of Bro. Ted Kiel have just returned from service with the Maori Battalion. We welcome them home with a deep sense of appreciation.

We are happy to see Wipere Wharekura home again with his folks after being an inmate of the Rotorua Public hospital for a few weeks.

A lovely Xmas Tree Party was held in the Tamatekapua meeting house at Ohinemutu for our L.D.S. children and their small friends on December 16, under the direction of the Relief Society. Next year's event will be looked forward to with great hopes by all who attended. Good work.

NUHAKA BRANCH

By Gladys Mitchell

Advice has come to hand that Riki Smith of Nuhaka is now a Captain. Kia kaha Riki.

The Tahaenui and Nuhaka Primaries gave their children picnics on December 16, 1944. The Tahaenui group enjoyed themselves with their officers at the "beach." The Nuhaka children went to "Morere," where a wonderful time was had by all.

President Hirini Christy had his family home to Christmas with him.

Visitors from Wellington to Nuhaka were Brother Parata Pirihi and Sister Elsie Loader. They were present on Sunday, the 24th, when the Sunday School put over a very good Christmas programme. Prizes were presented for best

attendances throughout the year to: **Tiny Tots**—Riki Mitchell (1); Sydney Christy (2); Walter Winiana (3). **Kindergarten**—Paul Mitchell; Charlene Greening; Elaine Tengaio. **Primary**—Reg. Solomon; Memory Mitchell, and Huia Matenga (tied); Miriama Dennis. **Church History**—Billy Walker; Roha Beattie; Api Smith. **A Department**—Teddy Nepia; Tommy Parkes; Lola Walker. **Gospel Doctrine**—Eru Tengaio; Millie Tengaio; Rangī Tengaio **Maori Class**—Parae Walker; Runga Tengaio (recently died); Emere Waerea. **Officers**—Sydney Campbell; Tulate Solomon and Molly Toroaiwhiti. **Special Recognition**—Parae Walker, for keeping Chapel clean and full of flowers; Lena Waerea, for faithful service as organist and not depending on others to do her work for her.

Brother Taka Toroaiwhiti and Molly Tengaio were married by Elder Eru Tengaio at Opoutama on December 25th, 1944.

Brother and Sister Dave Smith, Jr., are the proud parents of a daughter.

Robert Lola Walker, daughter of Bobby and Joyce Walker, was blessed by Elder Wm Christy, when Rewi Teatou Greening, son of Charlie and Eva Greening, was blessed by Elder Eru Tengaio.

KORONGATA BRANCH

By Artemesia Heke

Brother Koro Cunningham (now overseas) is the proud father of a boy, born to Mrs. Cunningham on December 26, at Waipukurau, H.B.

Te Karere Officer Wiremu P. Heke was unfortunate to suffer from a bad knee which necessitated his admission to the Waipukurau Hospital. (Hope you are now home and well again.—Ed.)

Major Rangī Logan, just returned from overseas with the Maori Battalion, spent Christmas Day at Korongata with his parents. They were the guests of the day, being especially invited to "tangi" in respect and honour of the Battalion, and especially boys from the Pa.

Many guests attended the 21st birthday party in honour of Adam Puriri, which was held in the Matariki Hall on Xmas Night. The evening was spent in feasting, and an enjoyable programme of dancing, speeches and items given by the Omaha group under the direction of Rumatiki Pineaha.

WAIKATO DISTRICT

By Tupana Te Hira

Elder Wiremu K. Kawharu, formerly of the Wairau District, and since his mission to Ngapuhi during President Wood's time resident of Waikato, where he married Matiri Apiti and lived in and around Hamilton, died December 27, 1944.

It is very sad indeed to know that Bro. Kawharu has passed on. He leaves behind a young widow and four young children. He was preceded in death by two of their little children.

Haere e hoa, haere ki te mau i to karanatanga kauwhau ki o taua whanaunga kei tua na i te arai

Te Karere

Established in 1907

Wahanga 40

Pepuere, 1945

Nama 2

Matthew Cowley	.. .. .	Tumuaki Mihana
Kelly Harris	.. .. .	Etita
Eru T. Kupa	.. .. .	Kaiwhakamaori
Waimate Anaru	.. .. .	Kaiwhakamaori

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

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COVER MOTIF.—This presentation of "Toni" Cowley is intended to provide his many friends here in the Mission and those Elders who knew him and are now in Zion and elsewhere, with a pictorial story that will have its second chapter on the next issue of Te Karere.



Editorial . . .

THE GLORY OF CHASTITY

Excerpt from conference address given Oct. 6, 1944

By President Heber J. Grant

In this critical time I pray for the youth of this generation and for all those who labour for and with them. Their lives are beset by many temptations and evils and designs by those whom the Lord has chosen to refer to as "conspiring men." I pray that those who are at home and those who are away in the armed forces and elsewhere will be kept from evil in all its forms by the prayers and righteous examples of their parents, by remembrance of the teachings in their homes and Church, and by their own faithfulness and prayerfulness, and by the protecting influence of the angels of heaven.

The crying evil of the age is lack of chastity. There is but one standard of morality in the Church of Christ. We have been taught, thousands of us who have been reared in this Church from our childhood that second only to murder is the sin of losing our chastity. I want it understood that the use of liquor and tobacco is one of the chief means in the hands of the adversary whereby he is enabled to lead boys and girls from chastity.

Nearly always those who lose their chastity first partake of those things that excite the passions within them or lower their resistance and becloud their minds. Partaking of tobacco and liquor is calculated to make them a prey to those things which, if indulged in, are worse than death itself. There is no true Latter-day Saint who would not rather bury a son or a daughter than to have him or her lose his or her chastity—realizing that chastity is of more value than anything else in all the world.

The devil is ready to blind our eyes with the things of this world, and he would gladly rob us of eternal life, the greatest of all gifts. But it is not given to the devil, and no power will ever be given to him, to overthrow any Latter-day Saint who is keeping the commandments of God. There is no power given to the adversary of the souls of men to destroy us if we are doing our duty. But if we are not absolutely honest with God, then we let the bars down, then we have destroyed part of the fortifications by which we are protected, and the devil may come in. But no man who was

chaste and who was keeping the commandments of the Lord ever lost the testimony of the gospel; no man who had the knowledge of the truth has ever turned to the right or to the left who was attending to his duties, who was keeping the Word of Wisdom, who was paying his tithing, who was responding to the calls and duties of his office and calling in the Church.

I am praying with all my heart and soul for the end of this war as soon as the Lord can see fit to have it stopped.

POST-WAR PLANNING

*Condensed from the conference address delivered by
President J. Reuben Clark, Jr.*

Satan is wielding a power and influence in the world today which is greater than he has at any previous time in my generation. Although we have advanced greatly materially and scientifically, we are now using all this advanced knowledge to kill. We, the older men, not the youth, are responsible for the condition the world is in. God will expect us, the priesthood of the Church, to act as the leaven of the loaf serving as the ten righteous who would have saved Sodom and Gomorrah if they could have been found.

There is some post-war planning which we must do. Much that is being discussed as post-war planning is not practicable because conditions are so uncertain. But one thing we can and must do. We must plan for the return of our boys. What kind of homes are we going to have them come home to? Will they be homes of discord and contention, or will they be homes of patience, charity, righteousness and love? Many of our boys will come home wounded, in body, mind or spirit. Are we going to bring them back into good Latter-day Saint homes and there nurture and rebuild them until they get back to normal spiritually?

How can we do this? By prayer, by observing the Word of Wisdom, by love, by respecting the rights of others, by companionship in the home between members of the families that will help to make a wounded soul well again.

It is the duty of all to thus conduct themselves. Parents must now prepare for this undertaking by living the gospel better right now, and thus creating in the home an increased measure of spirituality which will form the basis of rebuilding the precious souls of our sons and daughters when this war is over.

—*The Church News, No. 6, L.D.S.
Service Men's Issue.*



The President's Page

REHABILITATION

The road back to civilization will be a long one. The hard trek will challenge the endurance of all men. The mile posts of the freedoms, which were left behind in the mad rush down hill into war, will be regained only by the most difficult climbing. A generation of men has faced death to keep the road back clear and the magnificent effort of these men must be rewarded by all of us who have been the beneficiaries of their heroic and unselfish sacrifices. When war ends and these men return home they must be restored to the positions of security and opportunity which they have fought to preserve. The business of rehabilitating these men is the responsibility of every individual, every family, every community, every industrial organization and every church. Rehabilitation is more than Government assistance.

Not the least of the freedoms our men have fought to save is "economic freedom," and this is a freedom that cannot be handed out, like a dole, through the channels of Government. This is one freedom that comes only from individual effort and self-reliance, and no governmental agency has ever offered a substitute comparable to these qualities of human progress.

The more the family does to rehabilitate the returned soldier the less the community will have to do; the more private industry does for him the less the Government will have to do; and the less the Government has to do in the matter the more permanent will be the rehabilitation. Of course the Government has a responsibility to these men and must not let them down. The fact, however, that the Government will not let them down is the flimsiest of reasons for a let-down on the part of the family, the Church, the community or industrial organizations. If these social units will carry the responsibility to the fullest extent possible, the men who have served us so well will not return home only to become wards of a Government, which must assume a responsibility which has been unnecessarily shifted to it. Surely the post-war lives of the service men should not be regimented in the name of rehabilitation. They, every one of them, deserve better than that.

From destructive warfare to creative work will not be an easy transition for our men. The reaction from the tension and nervous strain of military service will, like a silence which is deafening, bring shocks difficult to sustain. Only a well-directed sense of appreciation on the part of everyone during the period of rehabilitation will help to absorb the shock.

Units of the armed forces which left their homes as care-free and inexperienced boys will return as men trained to perfection in the science and tactics of mechanized warfare. Boys who had

never flown a kite will return as experienced pilots of every kind of aircraft. Boys who got lost in the bush or in the city streets will return as men trained to navigate anywhere on or beneath the seven seas, as well as through the immensity of space. Lads who had difficulty with a horse-drawn plough will return as efficient drivers of mammoth tanks and tractors. Youths who delivered the groceries on a bicycle will return as dare-devil drivers of every type of vehicle from a "Jeep" to a fifty-ton truck; and every kind of craft from a sub-chaser to a battleship. Youngsters who couldn't hit a fence-post with a pea-rifle at a distance of twenty feet will come back as experienced gunners who can discharge a projectile into the stratosphere and bring down a plane going 500 miles an hour, or fire another and hit a munition dump fifty miles away. This is only a bare suggestion of the technical and scientific training the armed forces have had in a thousand and one branches of military service. What to do with all this knowledge, practical ability, mechanical skill and precision thinking, during the process of rehabilitation, is a problem that challenges the best minds the world has to offer. And yet this challenge must be accepted. The war will not have been entirely won if this technical knowledge and skill is not permitted to become a vital force in post-war reconstruction.

Men who desire further education when they return should be encouraged by the family to return to school. No school should be closed to the returned soldier who has the urge to learn. The Church should do everything within its power to induce the returned servicemen to go back to school. Especially should our Maori members be encouraged to become school-minded. The pride of the Maori race lies in the wisdom and courage of its ancestors. This pride can be maintained only by education in the present-day institutions of learning. The returned Maori soldier who is equipped to continue his education should be provided every possible means of doing so. Those who have land to come back to should proceed to cultivate the soil, using modern methods of agriculture. It will be a grave mistake if the returned Maori soldier who has some land to work neglects the farm for a job which will bring only the wage of the labourer. The farm is the surest source of independence, health and economic security.

Opportunities will no doubt be offered to the Maori serviceman to learn the arts and crafts of his race. A spirit of revival along these lines is immanent and should be taken advantage of wherever possible.

The spiritual rehabilitation of our men should not be neglected. In this regard the home and the Church must do the job. The members of the Church who have experienced the horrors of war have in most instances undergone a spiritual regeneration. A few have become uncertain as to spiritual values. The Church must not neglect these men when they return. They are worthy of every consideration we have to offer.

The men who have gone through this war and have held to the faith must be given positions of leadership in the districts, branches and auxiliary organizations of the Mission. If given the opportunity they will become the best leaders the Mission has ever had. Men and women who may be honourably released in order to give our returned servicemen the positions of responsibility in the Mission should not complain. In the early days of the Church the first Quorum of Twelve Apostles was called by revelation to be selected from those who had suffered the hardships and privations of Zion's Camp. Many of our good members have suffered no less hardships in this war, and they have had a closer and more immediate contact with the Almighty than those of us who have remained on the home front. We should seek for ourselves the benefits of that contact through the active service of these men on the Church front when they return.

Our fighting forces should be welcomed back into homes where harmony and peace prevail. The most effective forces for spiritual rehabilitation should be found within the home. Parents who cannot welcome back a son, who has offered to die for them, into a home where love and peace obtain, are not worthy of his return. Above all else he deserves the rehabilitation which only the kind, harmonious and loving influences of the home have to offer. No social unit, no Church, no Government can take the place of the home in that respect.

“BRING-A-FRIEND SUNDAY”

An instruction from Zion asks that all Sunday Schools have a “BRING-A-FRIEND SUNDAY.” Information arrived too late for us to use the nominated Sunday, so with the approval of President Cowley, the BRING-A-FRIEND SUNDAY will be held MARCH 18th, 1945.

All Branch Presidents, Sunday School Superintendents of Branch and Home Sunday Schools are asked to prepare for this effort. It will be noticed that this “Bring-a-Friend Sunday” is TWO WEEKS after your special LATTER-DAY SAINT SUNDAY SCHOOL PROGRAMME that is being put over on MARCH 4th, 1945.

BE A FRIEND — BRING A FRIEND TO SUNDAY SCHOOL

CORRESPONDENTS and Contributors are asked to remember that the “deadline” is the FIFTH (5th) of each month. Material arriving after that date will miss an entire month, which by that time will have lost its news value.

—Editor.

The Woman's Corner

"TAKING STOCK"

By ELVA T. COWLEY

At the commencement of every New Year, it is customary for the merchant to take stock of his goods to ascertain his assets and liabilities. As important as this is to the merchant, so it should be to each individual to take stock of himself. Nearly everyone looks back on the old year with some regrets, and faces the new one with resolutions and determination to improve. So it should be. The individual self is one's greatest problem. To know oneself is one of the greatest achievements in life. As the immortal Shakespeare said, "This above all,—to thine ownself be true; and it must follow, as the night the day, thou canst not then be false to any man."

How can a person get better acquainted with himself you might ask? Surely a man knows himself better than he knows anything else. Robert Burdette in a talk to young men gives a suggestion. He said, "Get away from the crowd for a while, and think. Stand on one side and let the world run by, while you get acquainted with yourself and see what kind of a fellow you are. Ask yourself hard questions about yourself. Ascertain, from original sources, if you are really the manner of man you say you are; and if you are always honest; if you always tell the square, perfect truth in business details; if your life is as good and upright at eleven o'clock at night as it is at noon; if you are as good a temperance man on a fishing excursion as you are on a Sunday School picnic; if you are as good when you go to the city as you are at home; if, in short, you are really the sort of man your father hopes you are and your sweetheart believes you are. Get on intimate terms with yourself, and believe me, every time you come out of one of those private interviews you will be a stronger, better, purer man."

Such advice as this, if put into practice, would be a boon to humanity and help to bring about a better world. Every one is born with certain instincts and emotions. How one disciplines and controls them determines one's true worth. In every minute of our lives we have to make decisions, surmount obstacles, encounter disappointments, check our emotions, curb our appetites, etc. So day by day one gets through a process of discipline, of self mastery, and character building.

Character building is the most important job we have. There is no greater task nor profitable undertaking than the improvement of our own lives. Our value to our community, our Church; our God and to ourselves must be measured in terms of character.

We should not wait for the old year to pass and a new year to begin before we stop to analyse ourselves. Self analysis should be

a daily habit with us. At the close of each day we should ask ourselves a few questions. For instance we might ask ourselves if we have done one good deed without a selfish motive behind it. It has been said "there is no vanity so damaging to a man's character as pride over his good deeds." We might ask whether we have become angry, lost our tempers, done and said unkind and hurtful things without any attempt of restraint. If so, turn to the book of Proverbs and absorb this bit of advice: "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

We might also question whether or not we have been willing to admit our mistakes. Or have we tried to hide our weaknesses behind the weaknesses of others, or to cover them by depreciating others. Or perhaps we have tried to persuade others to make the same mistakes as we have, like the fox who got his tail cut off in a trap and then went among his friends pointing out the advantages of having no tail.

If you are a smoker or a drinker do you persist in trying to coax others to indulge with you? If so, is it because you are over-generous, or is it because you feel better about your little sins when you have company? Ask yourself if you can say "no" to temptation. Or do you "run with the hare and hunt with the hound?"

Are you the sort of person who says "a drink now and again won't hurt me, or a smoke once in a while will help my asthma, or why not have a little fling, I can repent at leisure? If so, recall to mind the words of the Saviour in His parable of the rich food whose ground produced so plentifully that he pulled down his barns and built greater ones and stored his fruits and his goods. Then he said to himself, "Soul thou hast much goods laid up for many years: take thine ease, eat, drink and be merry. But God said unto him, "Thou fool, this night *thy soul* shall be required of thee; then whose shall those things be which thou hast provided."

Don't think you can be a good Saint today, and discard your principles tomorrow, and then get back the day after on the same footing. While you have been adrift, you have not only destroyed a part of that person you once were, but you have destroyed the faith and the confidence your friends had in you, and you have brought criticism upon yourself and your Church.

Be a companion to your conscience. Let it guide you and you will never go far astray. Beware when the time comes that the still small voice ceases to prompt you. It is a bad sign. Therefore, in this the New Year resolve to KNOW THYSELF and to become **THY BETTER SELF.**

The poet Robert Burns was inspired when he wrote these words:

Oh would some power the "giftie" gie us, (gift to give us)
 To see ourselves as "ithers" see us,
 And how much better, if by spells,
 Others saw us as we see ourselves.

The Doctor's Digest

By M. N. Paewai

GASTRO-ENTERITIS

Gastro-enteritis is a general term covering various forms of acute stomach and intestinal disorders affecting infants and young children. In past years such disorders have caused more deaths among infants than any other type of disease.

Causes of gastro-enteritis are:—

(1) Infants are much more likely to develop diarrhoea than are older individuals, because, in the infant the gastric (stomach) juice contains very much less hydrochloric acid and less pepsin and rennin. This makes the infant's gastric juice have less digestive power and also it has weaker protective capacity against bacteria than in the older child and adult. Furthermore the gastric and intestinal secretions of the infant are likely to be diminished by such conditions as teething, a simple cold, any infection such as earache, kidney infection, etc. Exposure to high temperatures also brings this about; one of the reasons why gastro-enteritis is more common in the summer.

(2) When fermentable carbohydrates, especially sugar and fatty foods, are given in excess, certain acids are produced by bacterial action in the stomach. These acids are not normal contents of the stomach and cause vomiting, due to their irritant nature, and when they are passed on to the intestines cause diarrhoea. Contamination of food is commoner in summer when flies are more prevalent.

(3) Artificially-fed babies are in general more susceptible to diarrhoea than the breast-fed baby. This is thought to be due to the cow's milk or artificial milk having a greater neutralising effect on the bacteria-killing capacity of the gastric juice.

(4) The main factor in producing diarrhoea in some cases is allergy. Space cannot be spared to explain this phenomenon. Be it sufficient to say here that protein of cow's milk or of eggs are likely causes, but the protein of cereals, vegetables or other additions to the diet may be the offending substance.

(5) Underfeeding, for a considerable time, until the infant becomes undernourished causes diarrhoea. Under-nutrition is brought about by two ways: poor quality and insufficient quantity of diet and, secondly, inadequate intake of water.

Symptoms (two groups):—

(a) *In Mild and Moderate Cases*—Due mostly to dietetic causes and to the less acute infections, a simple cold, etc.

(1) The onset is often sudden in an apparently healthy infant.

(2) Diarrhoea. At first just frequent but otherwise normal

- bowel motions, later on becoming more frequent and watery.
- (3) Vomiting is a frequent symptom but tends to disappear after a time.
 - (4) The abdomen is distended due to the accumulation of gas in the intestines, and there may be spasms of pain.
 - (5) The child becomes fretful and pale, and sleep is broken and restless.
- (b) *In Severe Cases*—Mostly due to bacterial infection and known as "Summer Diarrhoea." Also can be due to the more acute infections, acute earache, kidney infection, etc.
- (1) Onset is usually sudden, with vomiting, frequent passing of loose, foul-smelling motion.
 - (2) Severe pains, the abdomen much distended.
 - (3) Fever is often the first important symptom and it may quickly become very high.
 - (4) Loss of weight becomes very marked, one or two lbs. in a few days; the skin becomes redundant and inelastic.
 - (5) Signs of collapse may appear with sunken eyes. The features have a pinched look and the arms and legs are cold and blue.
 - (6) At first the child is restless, but soon becomes drowsy with a distant staring expression.
 - (7) The breathing is rapid, deep and often irregular.

Treatment:

The early recognition of gastro-enteritis is the first important step. Every case of diarrhoea should be regarded as being serious until it has been stopped. The primary step towards treatment is to rest the stomach and intestines by giving plain boiled water, nothing else, and if no improvement occurs in twenty-four hours then the next important step is urgently called for—get the infant to a hospital. There is no place for home treatment in gastro-enteritis. Repeated vomiting and diarrhoea soon deplete the body fluids to such an extent that it becomes very difficult to restore. This can only be done by placing fluids directly into the veins. (Carried out only in a hospital.)

Prevention is easier than cure. Prevent gastro-enteritis by giving an adequate diet, in quality as well as quantity. Provide adequate fluid intake. Give a lighter diet during the hot months of the year. Remember that overfeeding is as bad as underfeeding. Avoid giving unsuitable and undigestible foods. Guard against the sore throats, colds, running ears, etc. Take care in sterilising all vessels used in cooking and feeding and provide adequate protection of all food substances. The need for strict hygienic precautions at all times cannot be stressed too strongly.

These precautions are well worth the trouble you may have to take, so if you have no children of your own, insist that your neighbours take good care of theirs.

Ko "Aotea" Waka

ARA KO TE MAUNUTANGA MAI O TURI I HAWAIKI-RANGIATEA

Na TE WERINGA NAERA

(*He Roanga mai wharangi 16*)

I tetahi wa ka haere a Kupe raua ko te taina ko Hoturapa ki te moana ki te hi ika. Ka tau te waka o nga tokorua nei, kei te tuku i a raua aho, tu kau ki raro ka mea a Kupe ki te taina, "E Hotu! Kua mau taku aho, tikina," a ka mea atu a Hoturapa, "Homai ki au!" Ka mea atu ano a Kupe, "E kore e taea, engari me ruku e koe." Kaore, he mea na Kupe kia a Hoturapa, kia riro ai a Kuramarotini i a ia. Na, katahi ka rere a Hoturapa ki te wai, ki te ruku i te aho a Kupe, ka tae ki raro, katahi ka tapahia e Kupe te taura o te waka, ka haere ki te kahaki i a Kuramarotini, te wahine a Hoturapa. I te pueatanga ake o Hoturapa ki runga, ana kua mamao noa atu te waka, katahi ka karanga ki te tuakana, "E Kupe e! Whakahokia mai ra te waka ki au e —!" Whakaturi tonu a Kupe i ona taringa, me te hoe tonu, a ka mate a Hoturapa, ka haere mai a Kupe, ka riro i a ia a Kuramarotini. Ka hoe mai nei, a ka tae mai ki tenei motu, kahore i kite tangata, na katahi ka whakawhiti a Kupe i te moana o Raukawa (Cook Strait) a ka whiti, katahi ka whakatapoko ki roto i te Awa-iti, na ka rokohanga atu e ia te au o Kura-te-au, hoe ana ki waho, a ka whakapiki ano i tona waka, na kua eke, uru atu ana ki te ripo kei reira te Wheke-a-Muturangi e noho ana, katahi te wheke ra ka maranga ake ki runga, kua kite atu a Kupe me te whakaaro me pehea ra e mate ai i a ia te taniwha ra. Ka kitea e ia he tikanga e mate ai taua taniwha. E haere mai ana hoki nga kawekawe hei peehi i te waka o Kupe ki raro, otira, kei te ngana a Kupe ki te tapatapani i nga kawekawe, hei aha ma taua taniwha, ka nui tona toa. Katahi ano ka ata whakaaro a Kupe, a ka kitea he tikanga e mate rawa atu ai taua taniwha. Na katahi a Kupe ka nanao iho ki tana taha, ka whiua atu ki te wai, tau kau ana ki roto ki te wai, mau ana i te taniwha ra, hua noa, ko te waka o Kupe, e hara kua eke te tinana katoa ki runga i te taha ra peehi ai, na kua tika te tu a Kupe i runga i tona waka, kua tika hoki te hapai i tona toki i a Mairurangi, katahi ka whiua atu e ia tana toki ki te taniwha ra, motu rawa i waenganui, ka mate hoki.

Ko tana mahi, ko ia tenei ko te kotikotinga i te whenua, ka kite ia i nga tangata tokorua ko Kokako raua ko Tiwaiwaka. Otira, kaore a Kupe i noho. I hoki tonu ia ki Hawaiki-Rangiatea. Ko nga tohu i waiho i konei ko tona tinana.

I te hokinga o Kupe ki Hawaiki-Rangiatea rokohanga atu e ia ko te matenga o Hawepotiki, tama a Uenuku, a ko te maunutanga mai hoki o Turi i Hawaiki-Rangiatea.

Heoi, katahi ka whakarite a Turi mo te hoenga mai ki Aotearoa nei, ka toia mai a Aotea ki te taha o te moana, ka rongu a Kupe, ka

haere atu ki te titiro. Ka tae atu ki tatahi, ka mea atu ki a Turi, "E Turi, ka haere na koe, ka titiro atu ki te putanga mai o te ra, me waiho tonu te ihu o te waka ki reira." Ka mea atu a Turi, "Haere mai ra, ka haere tahi taua!" Ka mea atu a Kupe, "Kaore, ko koe e whiti no te mea katahi tonu ahau ka hoki mai i reira. E whiti! Haere ki rawahi. Me haere tonu atu koe, a ka kite i te wai i kite nei ahau, kei te anga te kuwaha ki te auru, kei kona nga tangata i kite ai ahau, tokorua, a Kokako raua ko Tiwaiwaka. Ka tu koe ki tena taha, kei runga te kumu o tetahi, kei hewa koe ki tetahi, ka hamama mai te waha, ano he waha tangata, ka karanga atu koe, na ka whakao mai koia tena."

Tenei nga RANGATIRA o runga o Aotea:—Turi; Kauika; Kewa; Hoimatua; Houareare; Tu-te-rangi-pouri; Urungatai; Puhipotiki; Potoru; Kahu-pae; Kahu-nui; Rangi-te-pu; Te Kahui-kotare; Te Kahui-po; Tuau; Tapu-kai; Hau-nui; Te Kahui-kau.

Ko Kauika, he tangata mohio, he tangata karakia. Ko ia te kai-whakatare i te waka, ara ki te karakia. Ko nga hapu o runga i Aotea ko:—Ngati-Rongotea; Ngati-Kahu; Ngati-Rangi; Ngati-Tai me Ngati-Kauika.

He nui nga iwi o runga i Aotea, kaore i te mohiotia etahi—ko Taranaki; ko Ngati-Ruanui; ko Nga-Rauru; ko Whanganui; ko Ngati-Apa; ko Mua-Upoko me etahi atu.

Ko enei nga taonga a Turi i eke mai i runga i a Aotea—

Ko Aotea te waka
Ko Turi te tangata
Ko Te Roku-o-whiti te hoe
Ko Te Anewa-ote-Rangi te toko
Ko Te Ririna-ote-Rangi te tata
Ko Te Awhiorangi te toki.

Ko nga Atua i riro mai i runga i a Aotea:—

Ko Maru
Ko Te Ihinga-ote-Rangi
Ko Kahukura
Ko Rongomai

Ko nga Atua ririki:—

Ko Haere-iti
Ko Rehua

Nga mana i riro mai i runga i a Aotea:—

Ko Huna-kiko
Ko Kohatu-mua
Ko Kohatu-te-ihi

He kohatu katoa aua mana, he whatu; he mea hanga kia pai ki to mua tangata.

Nga tipua mana i kawhaki mai a Aotea, tokowha, ara: Ko Toi-te-Huatahi; Ko Ikaroa; Ko Tangaroa; Ko Ruamano.

Ko ia nei nga kai awhina i a Aotea i roto i te tuatea o te moana i a ratou i hoe mai i runga i te Moana-nui-a-Kiwa.

Heoi, ka rewa te waka ra, katahi ka utaina mai te kumara nei a te kakau, te kiore, te pukeko, te karaka, nga taonga, nga Atua, te tangata, te aha, te aha. Ka huihui mai hoki era waka ki te tauranga, a Kurahaupo, tona ingoa tawhito ko Taraipo me Te Hawaii; ko Ruatea me Whatonga nga rangatira o runga o Kurahaupo, otira i pakaru taua waka ki Rangitahua.

I te rerenga mai o Aotea raua ko Kurahaupo ka whakatata mai ki Rangitahua ka mate a Kurahaupo, ka whakahoroa i reira te waka nei, ka aukahatia, na e aukaha ana ka u mai hoki to Porua waka a "Te Rinino." Ko te wahi o te moutere nei o Rangitahua i mate ai a Kurahaupo i huaina ko Te ao-o-kura. Kei te taha auru o te moutere nei. Heoi, no te unga o nga waka ki uta, ka tu te tahuā a Turi, ko taua tahuā e rua nga kuri hei whakahere ki te Atua—kotahi i tapaea matatia, kotahi i tapaea maoatia. Ko Tanga-kakariki i hae matatia, ko Whakapapa-Tuakura i taona, ka whakaturia nga tuaahu, me nga toko o te Atua kia ngaua putia ai e te ahi. Ko te maro o te Atua ka takapauria ka whakataraa te Atua, kamea a Turi:—

"Naumai e te Atua,
E kore au e whiti ki rawahi,
Naumai ka whiti au."

Katahi ano ka maoa te kuri ra, ka whakaturia nga urutoko, koia tenei:—

Te pou kei runga
Te pou e Rangī
Kei a Atutahi-marehua . . .

Ka taitaia te waka:—

Ko nga keuenga,
Ko nga takanga,
Ko nga koringa,
Ko nga whakainuimanga,
Ko te kapua tahi,
Ko te kapua Mawetewete.

Ka nga poroporoakitanga iho tenei i nga iho o nga waka katoa—koia nei te take i whakaingoaia ai tenei moutere ko Rangitahua, no te tahuā a Turi hei whakahere ki te Atua i te whakahoronga o Aotea, a i te matenga hoki o Kurahaupo i a raua e whakaeke ana ki Rangitahua, i mua atu ia o tenei wa, kaore he ingoa o Rangitahua.

Heoi ano, no te maunutanga mai o Aotea waka i Rangitahua ki tenei motu, ka utaina mai nga utanga o "Kurahaupo" ara te tangata, te taonga, te Atua, te korero, te kai me era atua mea, ka huia atu ki nga utanga ake o Aotea, no reira ka tapaea tenei ingoa a "Aotea-utanga-nui.

Ko etahi o nga tangata i noho atu i Rangitahua ki te mahi i te wahi pakaru o Kurahaupo, nuku atu i te ono marama ratou e tapitapi ana i te waka nei, no te otinga rawa, katahi ano a Kurahaupo ka rere mai ki tenei moutere. Ko Whatonga me Ruatea me te nuinga o nga tangata o Kurahaupo i haere mai i runga i a Aotea.

Ia Aotea ka rere mai, ko Tuai ki te kei, ko Potoru ki te ihu. Ka tae ratou ki waenganui moana, ka mea atu a Potoru ki a Turi, "E Turi, me tika te ihu o te waka ki te ra-to," a ka mea a Turi, "I mea mai a Kupe ki au, kaua e kawea ke te ihu o te waka i te putanga mai o te ra." Otira ka tohe tonu a Potoru, katahi ka tukua atu e Turi ki tana, a ka tika te ihu o Aotea ki te Tautope-kite-Auru, a katahi ka rumakina te waka nei i reira, ki te korokoro-ote-Parata, e waru nga taumanu o te waka nei o Aotea i ngaro ki te wai, e hara ka kawhakina e te au kume, e te au rona, e te au hirere, ka karanga a Turi i konei ka mate ia—katahai a Turi ka tu ki runga, ka whakaunu i tona waka koia tenei:—Karakia unu mo "Aotea."

Tenei hoki taku taketake
E Rongo-ma-Rua-whatua e—
I runga i te pu whakamaroro-hau
Amo ake au i taku toki nei
Ia Te Awhio-rangi, Waiorua
I hoki ki runga,
I hoki ki raro,
Ki te whai Ao,
Ki te Ao marama,
Maru! A ka hura
Tangaroa! Unuhia ra e—i—!

Ka hikitia e Turi ko tenei karakia unu ano:—
Tarawa moana, e tu mai ra,
Mai awhitia,
Kia piri mai ki au nei
Paewhenua koe, e tu mai ra,
Mai awhitia,
Kia piri mai ki au nei
Kia tata mai ki au nei.

Ka kapu a Turi ki te tata nei kia Te Ririno-ote-Rangi ka hapainga ko tenei karakia unu mo Aotea:—
Hapai ake au i taku tata nei,
Ko Te Ririno-ote-Rangi,
Kei te whiwhinga o te Rangi
Kei te rarawe o te Rangi,
Kei te nanape o te Rangi
Kei te tau-mai o te Rangi
Mou ki te pua o te Rangi
Mou ki te tawhito o te Rangi
Whakamau ki a Rangi-nui e tu nei
Te riakanga, te hapainga,
Te komotanga, te tiherrunga,
O te wai o taku waka nei,
Mimiti ki runga,
Mimiti ki raro
Mimiti i tai,

Kia Rangi-nui e tu nei.
 Te tata, Te tipua-horo-nuku,
 E tu te moana-uriuri
 E tu te moana-uraura,
 E tu te moana-tuatea
 E tu te moana-oruoru
 E tu akau mea
 Ko Houra, ko koe,
 Kaia mitikia,
 Te wai o taku waka,
 Ko Houra, ko koe,
 Kaia mitikia,
 Kaia mitikia ki a te nanu-wai,
 O taku waka nei.
 Ko Houra, ko koe,
 Kaia mitikia,
 Te Rangi-Tawhiri-matea i tai,
 Tu-raka-maomao,
 Paki i mua waka,
 mimiti pakorakora,
 Te tai ki Hawaiki e——!

Heoi ano, kua ea te wai o te waka nei. Katahi a Turi ka tino mohio he kohuru ta Potoru i a ia. Katahi ka hopukia iho a Potoru, ka panga ki roto ki te wai. Na! Koia a "Hurihanga." Ka totohu ki roto ki te wai, koia "Tapo"; no te pueatanga ki runga i te wai, koia "Maiea." He ingoa hou katoa enei, i tapa ki a Potoru. Te kitenga o Maru ka rere ki runga ki te tangata e manu haere ra i te wai, ara, ki te whakaora i a ia, me te karanga mai ki a Turi, "Tama ra! Tama ra! Ki au ra iana; me uta atu au ki runga ki te papateretere o Aotea. Kia whakamau mai koe ki au, he ruru, he kato, kia whakamau taua ki te whetu mata-nui. E kore e penei mai tamaiti pukana-nui, kei tu whenua taua." Heoi, ka utaina mai a Potoru raua ko te Atua nei ko "Maru" ki runga ki a Aotea. Na te Atua i tika ai, i whakaae ai a Turi kia eke raua ki runga ki te waka.

(Taria he roanga)

TE KARERE OFFICERS ALREADY APPOINTED

AUCKLAND (District)—Louis Lanfear. Mangere—Matthew Tarawa. Tamaki—Mahu Otene.

BAY OF ISLANDS (District) — Kate Ngakuru. Tautoro—Hone Wahapu.

HAURAKI (Huria)—Roy Matthews.

HAWKE'S BAY (Korongata)—W. P. Heke.

POVERTY BAY (Te Hapara)—Ray Kahuroa.

WAIKATO (District)—Tupana Te Hira. Hoeotainui—Toru Nahu.

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa—First Assistant Superintendent.

Joseph Hay—Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R. Tengaio; Kelly Harris (Secretary).

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 clear and pure.

CONCERT RECITATION

Proverbs 3: 5-7.

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes; fear the Lord and depart from evil."

KORERO A NGAKAU

Nga Whakatauki 3: 5-7.

"Whakapaua tou ngakau ki te whakawhirinaki ki a Ihowa, kua hoki e okioki ki tou matauranga ake. I ou ara katoa whakaaro ki a Ia, a Mana e whakatika ou huarahi. Kei whakaaro ki a koe he mohio koe; wehinga a Ihowa, kia mawehe i te kino."

LESSONS

KINDERGARTEN (4 to 5 years).

"Jesus Lamenting Over Jerusalem," Matthew 23.

"Jesus at His Last Supper," Matthew 26.

"Jesus Suffering in the Garden," Matthew 26.

PRIMARY (6 to 9 years).

"Last Days of Moses," Numbers 20; Deut. 34.

"Story of Ruth," Book of Ruth.

"Boyhood of Samuel," 1 Samuel 1-3.

CHURCH HISTORY & A DEPARTMENT (10 to 11, 12 to 15 years).

Book of Mormon.

"The Preaching of Lehi," 1 Nephi 1-2.

"Nephi Obtains The Plates of Brass," 1 Nephi 3-4.

"Ishmael and His Family Join Lehi," 1 Nephi 7-16.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSPEL DOCTRINE & C DEPARTMENT.

"Paul's Second Missionary Journey." The council in Jerusalem; the beginning of the conflict concerning the Gentiles and the Jewish law; The separation of Paul and Barnabas; Paul commences his second

missionary journey by travelling through Syria and Celia; His ministry in Phrygia, Galatia, Troas, Phillipi, Thessalonica, Berea, Athens, Corinth, Ephesus, Caesarea, Jerusalem and Antioch. Acts 15-18; Galatians 2; 1 Cor. 1-16.

Paul's Third Missionary Journey. Paul revisits the churches at Galatia, and Phrygia; Paul at Ephesus; His visit to Greece, Macedonia, Troas, Miletus, Tyre, Ptolemais and Caesarea; Paul's fifth and last visit to Jerusalem; Ministry in Ephesus and Greece; His journey along the coast of Asia Minor. Acts 18-21.

MAORI CLASS.

Ratapu Tuatahi

(TE IRIIRINGA mo te hunga mate.) I tetahi whakakitenga whai kororia kia Hohepa Mete raua ko Oriwa Kautere, i homai i te temepara i Katarani a te Aperira 3, 1836. I whakaputa mai kia raua a Iraia te poropiti i tangohia atu nei i te whenua kaore i hemo; i mea mai kia raua—"Nana, kua tae tonu ki te wa i korerotia ra e te mangai o Maraki—e whakaatu ana ko ia ko Iraia ka tonoa mai i mua i te ra nui whakamataku o te Ariki e tae mai ai—kia whakatahuritia nga ngakau o nga matua ki nga tamariki, me nga ngakau o nga tamariki ki nga matua—penei ka tau te kanga ki te whenua katoa. Noreira ko nga ki mo tenei o nga wa ka hoatu ki o korua ringa; a ma tenei korua e mohio ai kote ra nui, whakamataku o te Ariki kua tata tonu mai, a e ra, kei nga kuwaha."

Nga Patai.—(1) He aha tetahi mea nui i puta mai kia Hohepa raua ko Oriwa? (2) He aha te mea i tutuki i taua wa? (3) He aha hoki te mea i homai?

Ratapu Tuarua

NGA MATUA me nga tamariki e tu hono ana. Ko tetahi o nga tikanga nunui e pa ana ki te whakaakoranga mo te whakaoranga mo te hunga mate ko te tuhono tonu o nga matua ki nga tamariki, o nga tupuna ki o ratou uri. Pera me ta te poropiti i whakaako ai ki nga Hunga Tapu.

Engari ra na te whakaaturanga he mea hono i waenganui i nga matua kua wehe atu ra i te mate me a ratou tamariki e ora ana, ko te whenua ka tino pokia e te kanga. Ko te tauria a te Atua e whakatu ana e kore rawa nga tamariki me nga matua e eke ki te taumata i a tangata i a ia anake ano; a ko te mea hei hono ma roto atu i te iriiringa me nga tikanga e pa mai ana i muri iho i whakahaeretia e te hunga ora mo te hunga mate. Te ahua o te whakatahuritanga o nga ngakau o nga tamariki me nga matua tetahi ki tetahi e whakamaramatia ana e enei karaipiture. I te mea ka mohio nga tamariki e kore rawa ratou e eke ki te taumata ina kore o ratou matua, na ka tuhera o ratou ngakau ka kaha haere to ratou whakapono, a ka meatia e ratou nga mahi pai hei whakahoki mai i o ratou matua; a te hunga kua mate atu ra, i a ratou ka mohio ma roto atu i nga minita o te Rongopai e kauwhau ana i waenganui i a ratou, ma roto atu i a ratou tamariki e whiwhi ai ratou ki te whakaoranga, ka rapu kia whiwhi o ratou uri e ora ana i te kikokiko, ma te inoi me te whakapono hei whakatutuki i aua mahi aroha.

Nga Patai.—(1) He aha te tino tikanga e pa ana mo te whakaoranga mo te hunga mate? (2) He aha ta te poropiti i whakaako ai ki te Hunga Tapu? (3) Pehea te ahua o te tauria a te Atua mo te hunga mate?

Ratapu Tuatoru

Ahakoia ko ia anake he mana kaha tonu te aroha, otira, i roto i tenei tikanga ka tino kaha rawa. I waho atu o te ngakau ohooho o te wairua i te patata mai o te Atua, kahore he whakaaro kaha ake, ma ake i te aroha ki o whanaunga. E kore rawa te Rangi e rite ki ta ratou

i whakaaro ai mehemea kahore rawa te aroha o ia whanau ki ia whanau. Ko to reira aroha e rereke ana i to te whenua, he mea hohonu ke atu, kaha ake, ma ake. No reira i te aroha noa o te Atua, ko Ona tamariki o te kikokiko e pa nei ki te he, kua mau nei ki a ratou te ingoa o te Karaiti i te whenua, tera ia e noho i tona rohe ano, ko tenei me tenei o ratou hei kai whakaora i te whare o ona matua, i roto i nga mahi mo te hunga mate e mahia nei i roto i te humarie i roto nei i te tikanga iriiringa, e rite ana ki te matenga, tanumanga me te aranga o te Kai Hoko.

Nga Patai.—(1) I waho atu i te wehi kia Ihowa he aha te mea nui rawa? (2) He aha i noho ai hei kai whakaora nga tamariki i roto i te kikokiko? (3) I whakaritea te tikanga iriiringa mo te hunga mate ki te aha?

Ratapu Tuawha

E haere rua ana te mahi mo te hunga mate. Ko te mahi i meatia mo te hunga mate i te whenua e kore rawa e tutuki pai me i kore tera wahi i tua o te arai. Kei te haere tonu te mahi minita i reira, kei reira nei te rongo o te Rongopai e mauria nei ki nga wairua kua wehe atu, kia mohio ai ratou ki nga mahi e meatia mo ratou i te mata o te whenua. Ta te Atua ture i whakaaturia mai, nga tikanga pera me te iriiri rumaki ki te wai, te whakapaanga a ringaringa mo te hoatutanga o te Wairua Tapu, me nga whakawhiwhinga o runga ake hei muri a tu nei i era, e mahia ana era i runga i te whenua, te mea e tika ana hei kai-riwhi mo te hunga kua mate ma ana e mahi. Te tikanga iho o enei mahi e mahue atu ana ki te Ariki. Kei penei hoki nga whakaaro i te mahinga o enei tikanga e tino herea te hunga mate kia whakaae ki nga mahi mo ratou kia kahore ranei e watea kite whakahaere i o ratou whakaaro ake. Kei a ratou te whakaae, te whakakahore ranei e rite ana ano ki to ratou humarie, ki to ratou pakeke ranei ki te Rongopai; otira ko te mahi i meatia nei mo ratou i te whenua ka whai tikanga a te wa o te whakaakoranga tika me te pouri mo nga hara e mohio ai ratou ki to ratou ake ahua.

Nga Patai.—(1) Me pehea e whai tikanga ai te mahi mo te hunga mate? (2) E mahia ana ranei te mahi minita i tua o te arai? (3) E pehea ana ta te Atua whakaaturanga mo nga mahi mo te hunga mate pera me te iriiringa me era atu hoatutanga?

SUNDAY SCHOOL EVENING SERVICE

To be presented by

Branch Sunday Schools, Sunday, March 4, 1945

Inasmuch as this suggested programme arrived too late for use in the Mission on December 3, 1944, as instructed from Zion, President Cowley has approved that the Sunday Schools put over this programme on March 4th, 1945, instead of the regular M.I.A. Sunday Night service.

The programme is entitled "THE LATTER-DAY SAINT SUNDAY SCHOOL" and suggestions will be forwarded to all Branch Sunday Schools as soon as possible. Any Sunday School not receiving this programme by February 10, 1945, kindly write Superintendent Mission Sunday Schools, Box 72, Auckland, C.1.

Mutual Improvement Association

The Mission Board officers send greetings and best wishes to all Mutual Workers, both L.D.S. members and non-members, along with their thanks for your support in the past year. Especially for the successful efforts put in the Gold and Green Balls. We feel that the members, along with the officers, have in the past responded wholeheartedly to Pres. Cowley's call to the Church members to raise funds in aid of the National War Effort; insomuch to date the Mutual has contributed approximately £50,000. A proud effort indeed!

ORGANIZATION

All Branches should be fully organized as early as possible. In Branches where members are not sufficient, a single group of mixed officers may be elected.

Executive officers have the opportunity of setting the stage for the success or failure of the Mutual sessions. Too often in the rush for caring for classes and arranging for programmes they have little time to give consideration to the study of techniques of presiding effectively. A feeling of confidence that arises from careful planning and preparation beforehand, should be created at each meeting. Each officer who presides and conducts should carefully consider the various responsibilities that are his: arranging for the welcome of people to the meeting, choosing of someone to pray, checking with the chorister of appropriate music, songs to be sung, and consulting those persons assigned to give items during the meeting. Also the President will wish to have his officers on the stand with him several moments before the time for the meeting to commence. The women officers will be wise to have removed their coats and hats so that they may appear at home. In the interest of punctuality and order, the person conducting should step to the pulpit a moment before the actual starting of the speakers or numbers on the programme, clearness of explanation and graciousness of welcome will inspire the performers to do their best.

CLASSES AND LESSONS

The class groups for this year will comprise:—

Juniors (Boys and Girls)—12 to 14 years.

M-Men and Gleaners—15 to 23 years.

Adults—24 years and upwards.

The lessons for the first period of 30 minutes are taken from the manual, "Your Questions Answered," by Dr. John A. Widtsoe. They will be sent out regularly in the monthly circular. The adults will continue studying "The Articles of Faith."

The second period of 30 minutes will occupy the classes in the following activities:—

Juniors	} Learn the numbers as printed in the January issue of this year: Choir songs, Action songs and Hakas.
Gleaners	
M-Men	
Adults	

MEMBERSHIP AND REPORTS

In the past three years many organizations have neglected to collect the fees. Every member must become a financial member to be in correct standing in the Mutual; it is therefore the duty of all officers to see that everyone in their respective Branch pay the fee of one

shilling (1/-) and send the whole amount to the M.I.A. Mission Secretary, Box 61, Dannevirke. Remember also to send in to the Secretary the monthly reports. Unless this is done regularly no records of your year's work will be recorded in the books in Zion; thus whoever is responsible, is doing grave injustice to the Branch members.

SLOGAN (Temporary)

We stand for, "Service to God and Country."

ORDER OF MEETINGS

7 p.m. to 7.30 p.m.—**Officers' Meeting.**

- (a) Opening Prayer.
- (b) Minutes of the previous meeting read, etc.
- (c) Check up on the evening's programme.
- (d) Arrange programme for following week.
- (e) General discussions. (If time permits.)
- (f) Closing Song.

7.30 p.m. to 7.45 p.m.—**General Assembly.**

- (a) Announcements.
- (b) Opening Song.
- (c) Prayer.
- (d) Song.
- (e) Two or more preliminary items.

7.45 p.m. to 8.15 p.m.—**Divide for Classes.**

First period. Lessons.

8.15 p.m. to 8.45 p.m.—**Second Period.** Activity.

8.45 p.m. to 9 p.m.—**Closing Exercises.** (Classes reassemble.)

- (a) Next week's programme read.
- (b) Song.
- (c) Benediction.

9 p.m. to 9.30 p.m.—**Recreation.**

Signed: TAPSELL MEHA, for M.I.A.,

Mission Board.

Elder Ted R. Kindred, just posted to the South-west Pacific, but not close enough to visit us again, writes of his marriage to Elder Lynn's (another former missionary) sister, and the birth of their baby boy, now three months old.

Included in Elder Kindred's letter was a clipping telling of the death of Elder Burnett Mason. "The body of 2nd Lt. Burnett Mason, 27, Flying Instructor at Pecos Field, Texas, was found Tuesday morning, culminating a four-day search by crews who were sent out after he failed to return from an instrument-testing flight Friday afternoon. . . . At the time he entered service with the Utah National Guard in February, 1941, he had just returned from filling a 2-year L.D.S. mission in New Zealand. He transferred to the Air Forces in 1942." News of Elder Haven Burningham's promotion to Captain in the Air Force is also contained in Private Kindred's letter.

Elder Kindred would appreciate some news from his many friends who can contact him at this address: Pte. Ted R. Kindred, 997171, A Co., 6th Pioneer Battalion, 6th Marine Division, c/o F.P.O. San Francisco, Cal.

PRIMARY

FIRST WEEK

Lesson:

Reverence for Our Heavenly Father's House.

Objective:

To help the children understand that Heavenly Father wants us to meet together to praise Him.

To help them understand that however humble the meeting place may be, if we go with love in our hearts for Him, that place becomes the House of the Lord.

Approach to Lesson:

(The writer has in mind the picture of a little girl sitting in church. She is singing a song from a hymn book.) In what place do you suppose this little girl is sitting? How can you tell? Does she look happy? Why? (She likes to go to church and sing songs.) What other happy things does she do there? Listens to stories, prays, etc. Heavenly Father likes to have us come to church, His house, and praise Him. To what meetings do you go to visit Heavenly Father's house? Sunday School, Primary. Some children may mention that they go to Sunday School at one place, Primary in a home. They might want to tell about some fine church they have visited. Some might unintentionally compare it with the humble meeting place in which they attend Primary. Try to help them understand that Heavenly Father's house is where we gather together to praise Him.

Story:

Once a man went on a long journey. When night came there was no home for him to go into, so he lay on the ground. While he slept he dreamed that he saw many angels coming down from Heaven. He heard God speaking to him and promising to help him. When he awoke, he said, "Surely God is in this place, and I knew it not"; and though it was just outdoors in the open field, he called the place the House of God, and he put up a little monument so he should always remember and honour the place where God spoke to him.

Story:

At one time the Brown family went on a vacation to the mountains. Father had fished in the lovely shimmering lake. Mother, Ned, and Jane had gone hiking and for a boat ride. But the most fun for the children was the hike, just before sunrise, with father up the high mountain.

Now Sunday came. "If we were home now we would just be going to Sunday School," said Ned.

"Why can't we have Sunday School here?" said Father.

"Could we?" said Jane.

"I don't see why not," said Father. "We all can sing. Mother will tell us a story from the Bible. Ned can say our prayer."

And so there, in the little cabin in the mountains, Heavenly Father heard and was pleased.

Story:

When Jesus was on earth He went about talking to the people. Sometimes a little group would gather by the seashore, in a field, or on a mountain side. One day many people met on a mountain side. Show the picture, "Sermon on the Mount." Have one child point to Jesus. Note the type of people gathered there: the mother with her baby, children, old men, lame men, etc. Note the reverent attitude on their faces. I wonder what Jesus is telling them? He is telling them not to quarrel, but to love one another. The people loved to meet with Jesus and listen to Him.

SECOND WEEK

Lesson:

Reverence for our Heavenly Father's House (continued).

Objective:

To arouse within the child a desire to show more love and respect for their Church meeting places.

Lesson Helps:

Reverence for our meeting places isn't something that can be talked about one Primary day and ignored the rest of the year. Teachers can set an example in not whispering to each other or the children after the beginning of Primary. Children partake of a teacher's attitude. If her attitude is inclined to be reverent her words will carry more weight. Compliment the child or class who do sit quietly, sing well, etc.

Approach to Lesson:

Talk about how we can show Heavenly Father we are happy that we have a place in which to meet. They might suggest: "We will sing songs." "We will pray to Him." "We will take care of our church." How? Through conversation bring out some of the ways we can show reverence for the church. Walk quietly, pay attention to teachers, watch the song leader and sing our songs, etc. Show the pictures mentioned above. Let different children read the captions underneath the picture. Let us pin these up here. Next week when we come to Primary, we can remember just what to do.

Last week you told me about a lovely church you had visited. You told us about the beautiful windows. If possible, find a picture of a church with beautiful windows. Once a little boy went into a very beautiful church. It was so quiet and peaceful in the church that he loved to be there. Now he was all alone. I wonder why he was alone, and what happened to him. Let us see what happened.

Story:**THE KING'S BIRTHDAY**

Little Ralph and his mother came from their home in the country one bright summer day, because all the people in the city were going to be happy and gay. It was going to be the King's birthday and he was going to ride his fine grey horse, so that all could see him.

On the way to the city little Ralph gathered many pretty flowers for his king. There were daisies and bluebells and lovely violets.

They walked such a long way; at times Ralph's feet were so tired he thought he could go no further. Then he thought of the king, and holding the flowers tighter, he would trudge on at his mother's side. Very often he would open his pretty blue eyes wider to see if the king were coming. As he drew nearer to the great city, Ralph wished more and more that his father could be with him instead of at work in the hot cornfields. There were so many things to see he wished his father could see them too.

Oh, there were so many people in the city, all waiting to see the king. At length they heard the beating of drums and shouts of joy, for the king was coming. All the people called, "Long live the king."

Ralph's mother held him up high in her arms that he might see the king. The king rode slowly by on his great grey horse. Little Ralph quickly took off his cap and threw his flowers to the king, and the king looked at the little boy and bowed his thanks.

After the king had passed, Ralph walked by his mother's side, so tired he wished he were home. His small hand slipped from his mother's, and before long he was lost in the large crowd.

He thought he would soon find his mother, that she would surely come. But all he saw were strange faces about him, and he was so small nobody noticed him at all.

He was alone and sad, and big tears rolled down his face as he thought of his home. Then he straightened up and brushed away the tears, for he was brave, and besides it was the king's birthday and everyone must be happy. He trudged along the beautiful street and looked up at the fine houses with their pretty gardens. At last he reached one that was more beautiful than all the rest. There were tall steeples and doors and such lovely windows. Many people were coming out of this house and Ralph thought he might find his mother there. He watched closely, but she did not come. Very quietly he went up the white marble steps, through the great door into a large room. He looked around and found that he was all alone. It was a beautiful place with windows like picture books. When he had seen one he wanted to see another, just as you do when you are looking at picture books.

At last he saw one great window which was different from all the rest and much more beautiful. The other windows were like pictures he thought, but this one was like home. In this one there were sheep and flowers and green grass, and a dear gentle man who held a little white lamb in His arms. (Show picture, *The Good Shepherd*.)

When little Ralph looked at the window, he crept very close to it, and laying his tired head on his arm, he went to sleep.

While he slept the sunbeams came through the window and made a circle of light around his head. The doves in the steeple cooed and cooed, but did not wake the sleeping boy, for he was dreaming about a king who had a kind face like the good man with the lamb in His arms. He thought the good King was taking him to his mother. Just then he woke up, for he heard someone speaking nearby.

He listened. A gentle voice was saying, "Dear Father in heaven, I have lost my little boy. I am like Mary seeking the Christ Child. For His sake give me my little Ralph."

Ralph knew the voice, and in an instant he ran out of the great church crying, "Mother! Mother! Here I am!"

THIRD WEEK

Objective:

To teach the children the importance of acquiring good health habits.

Prayer: By one of the children.

Lesson:

If some one were to come in at this very moment and place before us two bodies, one big and fine, with well developed limbs and muscles, a perfect model of health; the other with hollow chest, sagging limbs and flabby muscles, the perfect image for a scarecrow, I'm sure there would be no doubt as to which we would choose. It is rather ridiculous even to think of it. Yet every day we are making a choice as to which body we will have. The choice isn't quite as simple as I have pictured here because instead of being a moment's decision, it is a life-long choice.

If we were told we could go down town and choose an automobile regardless of what it cost, for our birthday present, without doubt we would take the very best we could find. We would want this car to be made of the very best materials, one that would take us safely where we wanted to go. It should be strong and sturdy, one that we would be proud to own and show to our friends. An automobile can be replaced; our bodies cannot.

Once there was a Chancellor of England who had trouble with his legs. He said, "Had I known in my youth that these legs were to carry a Chancellor of England, I would have taken better care of them."

A CRIPPLED GIRL BECOMES A CHAMPION

A little girl in Australia caught a serious disease which left her badly crippled. She had to wear steel braces on her legs to keep them from collapsing under her. She was sad and felt ashamed of her unattractive and deformed legs when she saw the strong and attractive legs of other girls and boys she knew.

Today she is still living in Australia. Although she is well over fifty years of age she has legs which are strong and straight. Her whole body is healthy and beautiful. She looks much younger than she is. She is Annette Kellerman, one of the most famous women swimmers the world has ever known.

How did this crippled child become healthy and famous all over the world as a swimmer? The answer will surprise you. Her wise and thoughtful parents made her learn how to swim. At first it was hard. It seemed hopeless, her legs were so weak and awkward. She found it difficult to make them do the things she wished them to do.

Soon, by regular practice, she gained strength. "Only a cripple," she wrote, "can understand the intense joy that I experienced when, little by little, I found that my legs were growing stronger and taking on the normal powers" which the legs of other youngsters had.

At fifteen she began to compete in swimming races. Soon she held many of the swimming records in Australia. She gave exhibitions of her swimming in England and the United States. She taught others to swim. A few years later she was featured as a swimmer in the motion picture films and in the theatres of America. Once she tried to swim the English Channel and nearly succeeded.

Now in Australia, she is a famous teacher of swimming. How, do you suppose, was she able to develop a weak and crippled body into one so skilled, strong, and healthy?

TWIN MAPLES

In the corner of a field stood a tall, straight oak tree and twin maples. The three were great friends. The oak watched over the baby maples and told them what they must do to grow tall, straight, strong, and useful as well as beautiful. He told them to send their roots deep down into the earth; to take up nourishing food and water. He said, "When the north wind blows, do not bow and bend before him." The maples answered, "I will try." But the wind blew hard. The maples were weak. It was much easier to bend than to stand straight and firm.

"Be careful," the oak said, "your trunks are growing larger and harder every day. If you bow before the wind now, they will grow crooked. You will not be able to straighten them."

One maple tried so hard. The other said in a peevish voice: "Oh, dear. I can't stand straight all the time. The north wind is so strong. I must bend and bow. When summer comes and soft breezes blow it will not be hard. Then I will straighten my back. And besides, what difference does it make?"

The Wise Oak sighed. He tried to spread out his branches and protect the little maple, but the wind swept through it. Time passed. One day a farmer showed a visitor the trees. "What a beautiful oak tree!" he said.

"Yes. The children love to play in its shade. They come for acorns to make cups and saucers. They call it their tree. They try to reach their arms around its trunk. The animals, too, love it. They seek shade in the heat, shelter when the rain falls. A beautiful tree brings joy to everyone."

"See those maples?" the farmer asked. "When I planted them, they seemed equally strong and sturdy. Look at the difference now. The straight little fellow will some day be as beautiful as the oak.

The wind must have blown too much for the other. Its trunk is twisted and bent. It can never be straight now. Its trunk is too hard. I will have to cut it down for firewood."

"It's a pity," said the visitor. "It reminds me of twin boys I know. One is the straightest fellow I ever saw. His head is high, his shoulders are square, a handsome lad. The other slouches along with his shoulders bent and his head down. One cannot help but feel their minds are like their bodies. One will become a fine strong man, a man proud to know. The other not even good for 'firewood.'

"If you could only make them understand while they are young. They want to go their own way until it is too late to turn back."

When the farmer left, the little maple said, "Oh, friend oak, why didn't I listen to you? Why didn't I stand straight? Now it is too late." He wished he could get a message to the little boy who was growing weak and crooked and tell him the lesson that had come from the wise old oak. Don't wait until it is too late. Don't let your body grow crooked and bent until you cannot straighten, no matter how hard you try. Stand straight and firm so your body and mind will grow strong and firm. Don't wait until it's too late.

Plenty of sunlight day by day

Plenty of exercise in play

Plenty of air, both fresh and sweet

Plenty of wholesale food to eat

Plenty of these and plenty of sleep

Healthy and strong my body to keep.

—Woodward.

FOURTH WEEK

Objective:

To teach the children the importance of eating the right foods if they would be well and strong.

THE BEST DOCTORS

Doctor Rest cures you when tired.

Doctor Exercise makes you strong.

Doctor Fresh Air gives you vigour.

Doctor Plain Food helps you live long.

Doctor Sleep makes you grow.

Doctor Bath keeps you well.

Doctor Sunshine makes you cheerful.

Doctor Play cures a dumpy spell.

Employ these doctors every day—

They'll help you all and ask no pay.

Reprinted from the "Sunshine Magazine."

Have the class discuss this statement, "We are what we eat." This is what one boy said:

"My brother bought an old automobile and made it into a racing bug. He took me for a ride, one day, but the bug didn't run like my father's car. It made a great noise. The engine wasn't working right, and the car seemed to limp along. After awhile we had to pump up two of the tires. We didn't go very far. The engine used up too much gasoline, and we had to put in an extra quart of oil.

"My brother doesn't drive often, because it costs too much. He says the machine needs to be overhauled.

"I don't want to be like that car. I want to be so well and strong that I can race or swim or play football with the best boys I know.

"I think people are about like cars. Some of them work quietly, doing everything as though it were fun. Others 'limp along' with only part of their power. They can't carry a full load, and they are likely to stop and have to be towed in, almost any time.

"My father is very careful not to put anything into the engine of his new car that would harm it in any way. That's why I am going to be careful not to eat or drink anything that might injure my body."

WHAT FOODS DO FOR THE BODY

Our bodies take the food we eat and turn it into skin, teeth, muscles, blood, bones, hair, and everything else in our bodies. If we eat the right kinds, our bodies grow larger, taller, and heavier, and keep themselves in good repair. If not, we become ill as those sailors, or illness manifests itself in some other way.

Our bodies are among the most wonderful things ever made. When you see beautiful new automobiles go by or powerful airplanes overhead, you think they are about the greatest things in the world. Our bodies are more wonderful than even these things. Stop and think and you will soon believe it.

What happens when the car won't run? Dad has to have it pulled down to the garage for new parts and repairs. What happens when a tire goes flat? Someone has to pull it off and repair it. This wonderful body of ours repairs itself with the food we eat. Every day it is building new parts, which we call cells. Even when we have to go to the hospital and have something cut out like the appendix or tonsils, the doctor doesn't heal the body by putting in some new part. No, the body heals itself once the sick part has been removed.

The food we eat not only makes the body grow and repair itself, but it keeps the body warm and gives us the energy or "pep" with which we play and work and think. When you go to bed on a cold winter night on the sleeping porch or in a bedroom with the windows open, what keeps you warm? The covers on your bed, you think? No, not exactly. Your body warms itself and the covers just keep the heat from your body in the bed. You know how cold the sheets can be when you first crawl in. Well, it's your body that makes the bed warm, not the covers that warm your body.

THE BEST FOODS FOR US

What foods do you like best? Let's make a list on the blackboard. Are foods that taste the best always the best one for us? Or do they sometimes make us sick as they did the sailors?

Our Heavenly Father created a lot of things for us to eat, but He also gave us minds with which to help us discover and choose foods best for our health.

TAUTORO BRANCH

By Heeni R. Wharemate

Bro. Perana Whare died recently of T.B. We miss him very much and extend our sympathies to his family.

A recent convert to the Church and a new member of the Branch is Brother Wharemate Rakete.

Bro. Hone Wahapu has been appointed Te Karere Officer for the Branch, and we promise him our fullest co-operation in his new work.

Advice has come to hand that Pte. Pat Rangi Whaikawa has been wounded in Italy.

PORIRUA BRANCH

By Huitau Elkington

Members of the Relief Societies throughout the Mission will be pleased to know that the Porirua Branch, now of the Wairau District, has been reorganised and is again functioning.

The new presidency include Huitau Elkington, president, with Gertrude Wineera and Paeroa Wineera as counselors. Sister Hinerau Wineera is secretary and joint treasurer, with Paeroa Wineera, and Emily Katene as assistant secretary.

It is hoped that with this new re-organization, the Society will receive the co-operation and full support of the Sisters of the Branch.

TE KARERE

Wahanga 40

Maehē, 1945

Nama 3



TONI COWLEY

News from the Field

PORIRUA BRANCH

By Polly Wineera

We were very happy indeed to make welcome into our Branch Bro. Billman of Auckland, who was turning around during the holiday period. Elsie Loader and Mrs. Toroivhiti of Nuhaka have been present at our Sunday School meeting. We extend our heartiest congratulations to Elsie's son, James, who passed out with a commission in the Air Force in Canada; and again we wish him the very best for the future in as much as he has married a very attractive young lady of Canada, who is also a member of the Church. While in training at Trentham Camp, Bro. Andrew H. Kohu and Sam Pearson of Judea, Tauranga, have visited our Branch, and we look forward to seeing more of them. Joe Apiata of North Auckland has been a frequent visitor of ours since he is stationed only a few miles away from us. He usually spends most of his leave at the home of Sister Eileen Rene.

Puoto Katene, in his second year ending 1944 at the Wellington Technical Training College, sat for his University Entrance Examination. His effort was a brilliant one, even though he missed by the very narrow margin of three marks. The actual time for his sitting this particular examination is at the end of this year, and we are fully confident that when the time comes he will be successful. If you find you are getting along in double quick time, Puoho, it is because we are right behind you, throwing all our weight into helping you to be a great success in 1945.

Elder Elwin W. Jensen, one time M.I.A. President of this Mission, sends greetings back to the Saints and is joined in his good wishes to us by his wife and two daughters.

We very much regret to report the death of Mere, little twin daughter of Leo and M'Il Parata, which occurred 15th January. The funeral service was held on Anniversary Day and was conducted by our Branch Pres., Bro George Katene. The graveside was dedicated by Bro. James Elkington.

We were very happy to see our young boys, and High School girls especially, make good use of their school holidays. Right after New Year they had all found themselves jobs without the hindrance or persuasion of their older folks, consulting first the Vocational Officer in Wellington and the Manpower Officer. Their jobs varied from serving in milk bars to dress-making, and by the enthusiasm shown in their work, we gathered they were earning good money, which has not in any way enticed them to give up school altogether. They look forward to their studies, schoolteachers, books, sports and friends. Here's all the best girls and boys for 1945.

Our "Te Karere" agent in the Branch is doing fine work by all rumours and no wonder, he is no other than the above-mentioned Puoho Katene.

HE RIPOATA MATENGA, NO WAIKATO

By Here Tangihaere

Kua mate to matou tuakana, tungane, karanga maha a Mipi Tangihgere. I mate ki te Hohipera o Te Kuiti i te 17 o Hanuere 1945. Ko тона mate he whakapupuhi.

No te ra horoi, te 20 o nga ra ka tanumia ki te urupa o ona tupuna i Te Kuiti.

Ko teni tukana, teina o tatou he Kauramata i roto i te Hahi o Ihu Karaiti, a he kaurihera tuarua hoki o te Peka o Ariri, takiwa o Waikato.

Haere e taku rangatira, haere ki o taua tupuna, matua. Haere, e pai ana, kua tutuki i a koe te kupu a to tatou Ariki e kii ra, "E kore e whiti ki te aranga mai ki te kahore e mate," no reira, haere, kua whiti atu koe i te mate ki te ora.

HAMILTON BRANCH

By Davy Ormsby

Glover's Hall, Frankton, was the scene of another successful Branch Conference for Hamilton on January 28th, 1945. The visitors from Te Awamutu, Hooetainui, and Huntly attended the fine meetings which commenced with the Priesthood at 9 am. Sunday morning, then the Sunday School, the Genealogical and the General Session. Deep regret was felt because President Cowley was unable to attend.

The Sunday School was reorganized with the honourable release of Brother Peter Whatu and Sister Margaret Whatu from Second Assistant Superintendent and Secretary. Brother Tupana Te Hira and Sister aMrjorie Jones were appointed to fill the respective vacancies.

NUHAKA BRANCH

By Gladys Mitchell

Maui Whaanga, son of Tuati Whaanga and Iti Tengaio, who lives with his grandparents, Runga and Rangit Tengaio, gained the local School Dux for 1944. Well done, Maui.

On January 16th, 1945, Brother Runga Tengaio was taken in death. His passing is a great loss to the community and Branch as well as to his fine family. The funeral service held in the Chapel was conducted by Branch President Hirini Christy. The opening hymns were "Nearer My God to Thee" and "I Need Thee Every Hour." Elder Wm. Christy offered the invocation, Shirley McKenzie sang the "Rosary." Remarks were by Elder Eru H. Tengaio and President Hirini Christy. A vocal quartette by Sister Lena Waeera, Shirley McKenzie, Louie Mataira and Horiana Reti, "Peace, Perfect Peace," was very well received.

At the graveside, Elder Tamahau Haronga conducted the service, where Mr. Young of the R.S.A. delivered a very fitting address.

The Relief Society are to be commended on their work in the Chapel decorations.

The Tribal Committee was a host at a

—Continued inside Back Cover.

Te Karere

Established in 1907

Wahanga 40

Maehē, 1945

Nama 3

Matthew Cowley	.. .. .	Tumuaki Mihana
Kelly Harris	.. .. .	Etita
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."

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COVER MOTIF.—With the presentation of Toni Cowley as he is today, the second chapter of his life takes shape and will end as far as we are concerned, with his departure for America in the near future. At the moment, Toni is at a boarding school thoroughly enjoying himself. To us of Maoriland, Toni will always be the blood-tie that will bind us to our beloved Timuaki and his family. We shall await the third chapter of his biography with deep interest.

Editorial . . .

THE MAORI WAR EFFORT

By this title is meant, the war effort of the Maori Latter-day Saints in this Mission.

Maori Tribal Committees have been formed throughout the Dominion with a view to marshalling all available Maori potential strength under our own leadership (Maori), having in mind the influences of tribal, popular and executive ability of leaders chosen. Furthermore, every consideration was given to uniting organizations, churches, groups, tribes, communities, pas and other factions into the formations of these Tribal Committees.

Every Maori Latter-day Saint community should therefore be represented in these committees. True, in some wholly Mormon communities and pas, the Tribal Committees are Mormon ones. Where that situation exists, it should point the way to an effective committee. However, that has not always been born out in fact. Rather is it noted, that there is a tendency for some of our people to hold themselves aloof from the necessary routine obligations of such committees of the Maori War Effort Organization.

As a group, separated from others, our contributions to the War Effort has been prodigious. Our work on Tribal Committees is great, too, but it could be greater and by no extraordinary effort or sacrifice either.

The winning of the war has been proclaimed by our Mission President as a sacred duty of every Latter-day Saint. Our considerable concerted efforts of the past have not gone unnoticed or unappreciated. Our efforts of the future will receive as much commendation and more, too, if we merit it.

However, it is of our part in Tribal Committee effort that needs attention to make effective the contribution you are capable of for yourselves as a race, and as an individual Maori.

There is sufficient power within the machinery of the simple Tribal Committee to guarantee the Maori honorable respect from the highest in the land. It is your duty to become effective parts of the Maori War Effort Organization. It is the moral obligation of every Church leader in every Branch and District to encourage participation in these Tribal Committees. It is pointed out that the Liaison Officer of the Maori War Effort Organization in your community or zone should be contacted and asked to dis-

cuss ways and means by which you could co-operate more fully in the work. He will be able to advise on the matter of organizing or reorganizing you into effective committees. Always seek the assistance of your Liaison Officer and you will be afforded opportunities to which your particular talents could best fit you for. This is an opportunity for young and old of every Branch or District in the Mission to do his expected duty as well as honour the dictates of emergency.

This year it is expected that every Latter-day Saint member who can promote the work of the Maori War Effort should do so willingly and well. This is a time for us to literally "put our shoulder to the (war) wheel" and "push the work along." You've been trained to do just this very thing, especially now that an atmosphere of complacency is shrouding the people in its dangerous enveloping web that could collapse the home front effort. Co-operate with your neighbour, whether it be in the home, community, other churches, or wherever you will find him and you will be doing that which your Timuaki has often said, "Be your brother's keeper." Do it Now!

—K.H.

BE TRUE TO HIM

Every Christian looks back upon the mortal ministry of the Christ and regrets that he was rejected by his own people, cast out from among them and finally crucified.

His yoke was easy and his burden was light; he offered his followers the companionship of the Saints, the signs which follow the believers, and the blessings of heaven; he went so far as to say he would come to them and minister to them.

Yet he was rejected, and in the disappointment of his soul he cried out, "O Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate."

In what manner was he rejected by them? Thus far he was still living among them. The anger of the people had not yet reached the point where they were willing to crucify him. Wherein did they reject him? A close examination of the scripture shows that their rejection consisted in their failure to hearken to his teachings. They did not keep His commandments.

Rejection of His commandments then, a refusal to hearken to His voice, constitutes a refusal to be gathered into His fold in spite of His own willingness to have us come to Him. He was willing in Jerusalem. "I would have gathered you," he said, "but ye would not." He is willing now. If we of today decline His invitation, are we greatly different from those of ancient times who also declined—those of whom he said, "I would have gathered you but ye would not"?

It is so easy to condemn those of ancient times who turned their backs upon the Saviour, but it is so difficult for us of today to recognize similar action in ourselves when we too turn away from him. Nevertheless as we refuse to obey, to that extent we reject His word, and when we reject His word, to that extent we reject Him.

—*The Church News*—L.D.S. Service Men's Issue, No. 7.



The President's Page

THIS AND THAT

HUI TAU.—It had been hoped that long ere this we would be able to publish something definite with reference to the Hui Tau for this year. For many weeks now plans have been under way for having the conference in Auckland. Elder Kelly Harris and others have been working night and day making the necessary arrangements for accommodating the people in Auckland, and just when everything looked most promising in the matter of accommodation we have been disappointed.

With the departure of the United States Armed Forces from New Zealand a number of camps were left vacant in the metropolitan area of Auckland, and any one of these camps would have been suitable for Hui Tau purposes. Application was made to the Minister of Defence for the use of one of these camps and he made every effort to make one available for us. Due, however, to the demand made by the City of Auckland for the return of the parks where these camps are situated the buildings are now being dismantled and will, therefore, not be available. After this disappointment, application was made to the Auckland A. and P. Association for the use of their Show Grounds and buildings. This application would no doubt have been approved but the buildings are under repair and the work will not be completed until June.

Unless a suitable place is found in the very near future, and we know of none at present, there will be no alternative but to hold the Hui Tau somewhere other than Auckland. Everything has been done preparatory to a great Hui in Auckland, but without accommodations it is impossible to go ahead with our plans. Among other arrangements the Town Hall had been booked for three days for Maori concerts, choir services and a gigantic Green and Gold Ball. We had also received applications from some of the Arawa people and others to participate in the Maori activities.

Now that all indications point to a Hui Tau being held somewhere other than Auckland it is the suggestion of the Mission President that no Hui Tau be held until after the arrival of Tumuaki Halversen. It may be advisable, after his arrival, to hold two conferences, one in the northern part of the Mission and the other in the southern section. This would bring the new Tumuaki into contact with most of our members.

This announcement with reference to the Hui Tau should not dishearten the choirs, action song teams and other organized groups which have been practicing in preparation for the Hui. Do not discontinue your efforts and your perfection will be more impressive than ever when the Hui Tau is finally convened.

If there is not sufficient time afforded to announce the dates of the Hui Tau in Te Karere the announcement will go forward by telegram, so BE PREPARED.

* * *

NEW MISSION PRESIDENT.—The time of the arrival of the new Mission President is indefinite. He and his family have been waiting anxiously since September to proceed to New Zealand, but passage has not been available. It is hoped that they will not be delayed much longer and that he and his good wife will soon be with us and going full speed ahead with the work of the Mission. The retiring Tumuaki and his wife are not anxious to leave this wonderful land and their many friends, but Sister Cowley, who was not home when she became a mother-in-law would like to be there, at least, before she becomes a grandmother.

Just as soon as word is received about the departure of President Halversen from the United States, dates will be definitely fixed for our Hui Tau.

* * *

SPEAKING OF CONFERENCES.—I have just recently returned from the Waikato District, where I attended a conference in one of the Branches. The Branch is not one of the largest Branches in the Mission, but it is one of the best in efficient and complete organisation that I have visited during my seven years as Mission President. The Branch Presidency and every auxiliary is fully organized, including an organization for home missionary work. Every officer and teacher is 100 per cent. active. Officers' meetings are held reguarly and commence ON TIME. The minutes of meetings and reports of all organizations are kept to date. The lesson outlines for the Sunday School and other auxiliaries are followed strictly as published in Te Karere and other Church magazines. The home missionary group has a treasury to finance the expenses of the missionaries when they may be called to go to other branches on week-end missions. Each member of the Branch Presidency is appointed to supervise one or more of the auxiliary organizations.

At a general meeting of the officers and teachers of the Branch it was reported that every officer and teacher was a FULL tithe-payer and the Branch President reported that every active member of the Branch was a FULL tithe-payer.

Needless to say it was an inspiration to visit this Branch.

* * *

1945 A.S. (AFTER SHEARING).—The shearing season is again history. The wise workers still have oil in their lamps; the foolish ones, as usual, spent all before the season closed. Characters have been made and unmade in the sheds. The familiar stories of last year, of the year before, and the year before that, are slowly but

(Concluded on page 72)

The Woman's Corner

MY DAUGHTER IS MARRIED

BY ELVA T. COWLEY

(Introduction by Kelly Harris)

Contained in a letter written by Sister Cowley to her daughter Jewell a few days after she became Mrs. Val J. Sheffield, of San Francisco, was a very wonderful pen picture of a building process that began some nineteen years ago.

It was with some hesitation and fear that representations were made to Sister Cowley for permission to publish the letter. However, she was prevailed upon, and now offers here apologies to Lt. (jg) Val J. Sheffield, U.S.N., and his bride, Jewell, with the humble plea and assurance that it will be worth nearly as much to young couples of this Mission as it does to them.

The letter is truly a simple but powerful expression of pride, joy, happiness tinged with the deep disappointment of a loving mother and understanding father at their inability to be present at the wedding, advice and blessings for the future well-being of one's own flesh and blood.

Above all, this gem of a quick journey with the pen over a period of nearly a score years, reveals the depth and power of a mother's love from the cuddly warm bundle of flesh at birth through all the wonderful precious periods of growth to the gangling long-legged child and on to the charming young maiden who captivates the heart and ambition of one of the finest young men I have ever known. So, to fully appreciate this letter under the title "My Daughter Is Married" one must see the gap in the story of not being present at the wedding ceremony, an occasion that crowns the building process and is the passing out ceremony from the school of mother and father to that school of higher attainment, of being a Mother. Furthermore we see the really human protective instinct that is the glory of all mothers making its final tour of inspection, picking up the loose threads as it were, endeavouring to assure to her "mother's daughter" those important little things that have helped to make the lives of President and Mrs. Matthew Cowley the inspiring happy one that it has been.

My Darling—

It is difficult for me to realize that you are married. It seems such a short while ago that you were my tiny baby, warm and cuddly. I was so proud of you too.

Then I took you to school that first day; do you remember? You were so shy, almost afraid in fact. I felt reticent about sharing you with the outside world.

You thrived on your new experiences, however, and our home became a playground for neighbours' children. The rooms were cluttered with toys and rang with laughter. The new bicycle Santa Claus brought was the centre of attraction, and all the children learned to ride.

Then there were your school lessons and practicing, and time taken out for the measles and the chicken pox. We got a surprise also when the doctor said you had scarlet fever that time, and we

had to be isolated from everyone for a while. It has its rewards, however, for we became better acquainted with each other, didn't we? I can remember how weary I became at times, too, telling you the same stories over and over again and trying to find new ones to read to you.

Then you began to enter the adolescent stage. You grew so fast, all out of bounds. You seemed all legs and arms, and I wondered when you would leave the "ugly duckling" stage and grow into a beautiful swan. Those days were a bit trying at times. You resented my telling you to keep your shoulders back, to sit up straight and to walk properly, to keep your elbows off the table, to keep your teeth brushed, your clothes tidy, your hair brush clean and all the other little things that seemed so unimportant to you and essential to me. I was trying to create my masterpiece.

In no time at all you blossomed into a young lady. You were really transformed and people began to say how nice you were. I was proud of you too and felt my efforts had not been in vain.

Then romance came into your life and you had lots of good times and sparkled with vitality and a zest for living. It wasn't long either before the "Prince Charming" came along and swept you off your feet. I had plans for keeping you for myself for a few years longer, but destiny willed it otherwise.

Now you are married and must face all the responsibilities of a wife and homemaker, which almost seems too much for one so young. I know that you are capable of doing so, however, and have explicit confidence in you.

You tell me your husband says he adores you and that you love him more than you could believe. I hope it always remains so. Let me say to you, my dear, that it is the little things that cause friction in a home which brings about unhappiness.

You know how annoyed Daddy has been at times when he has put on a clean shirt from the drawer and found a button off; or has been in the act of buttoning his collar and the button has flipped across the room; or has put on a sock to find a hole that had escaped my eye. You told me once your sweetheart said he could sew on buttons and darn socks. Well, he won't expect to do that, now he has a little wife to do those things for him.

Husbands don't like their socks just sewed up either, with any bumps. They like the darns to be nice and soft and smooth.

They don't like their eggs fried hard and crisp on the bottom, nor their toast burnt too badly. They like the table set and the dinner ready when they come home from work, and their wives to look neat and clean and sweet enough to kiss, even a dozen times.

Husbands like their collars ironed without wrinkles too. It doesn't matter so much about the tails of the shirts, but the collars

and fronts must be nice and smooth. Remember no scorches in the middle either.

Yes, and there is no worse offence than lumpy gravy. To make gravy without lumps, add a tablespoonful of flour to a small amount of grease left in your roasting pan. Mix well, add enough liquid from your strained vegetables to make it as thin as desired. Salt to taste and bring to the boil. If you fry meat in a frying-pan, remove meat, add your flour (same amount as above), stir and let brown if necessary. To this add cold water and stir busily and season, then add vegetable water if desired. In this method the cold water and flour, if stirred properly, will guarantee no lumps.

You told me you wished I was there to tell you how to stuff a turkey. I did have to smile, and thought what a big order for you at first. I suggest you had better start with a sparrow—it won't take so much stuffing. (Ha! ha!) However, my dear, it is very easy to stuff a turkey. Just take a large loaf of bread or whatever you think necessary for the size of the bird. Crumple the middle and soak the crust. Add two or more chopped onions, a little chopped celery if desired, salt, pepper, sage and thyme to your taste. Squeeze the soaked crust and mix. Melt an ounce or more of butter and add to the crumbs. If necessary moisten with a little milk. It should be moist and fluffy, but not soggy. A few bits of preserved quince put in the cleaned bird before the dressing is added gives a very nice flavour. When you have the bird stuffed and sewed up put in the baking-pan and rub it with peanut oil and sprinkle with salt, then take a sifter of flour and mix with water to make a dough that will roll. Spread all over the turkey and put in a hot oven. Turn your heat low and let cook for three or four hours, according to its size. This method requires no basting.

Remember also that husbands expect their wives to be good bankers. It is said of some women, that they can shovel out of the back door more than a husband can bring in the front.

Husbands like their wives to admit their mistakes too, and not make alibis, and get angry and sulk. Sulkiness is a poison gas to happy homes. There are those "always tired wives," too, that irritate the best of husbands. Snatch a few winks in the day so you will be ready for that evening out, and look and feel your best.

There are many more little things that you'll learn in time, but remember this above all, my dear: to settle each day's problems before a new one dawns and begin each tomorrow with a determination to meet life intelligently, harmoniously and with a smile.

May you be showered with the richest of blessings.

Ever thinking of you and praying for you, I remain,

Always your loving and devoted
Mother.

The Doctor's Digest

By M. N. Paerwai

THE HYGIENE OF PREGNANCY

It has been recognised by all physicians that pregnancy and childbirth are not always normal functions and that complications may arise at any time which may endanger the life of either mother or child. Hence it has become more important that young mothers, and mothers many times over, should have a greater knowledge of this condition. This subject is conveniently discussed under the several headings: (1) Prenatal care; (2) Labour; (3) Puerperium; (4) Post-natal examination.

Prenatal Care.

It is the function of prenatal care to detect the abnormalities before they become a menace and to take such steps that the patient and her infant may be brought safely through pregnancy, labour and the puerperium.

The first question which naturally arises it, "When should the patient make her first visit to the obstetrician (or doctor)?" This should be when she thinks that she may be pregnant, which is usually after she has skipped her first period. Prenatal care begins from this first visit to the doctor. Here the doctor asks careful questions concerning various diseases, operations or previous pregnancies that the patient may have had, for these may have an important bearing on the patient's present condition. Such diseases are diphtheria, rheumatic fever, tonsillitis, heart disease and tuberculosis, and pyelitis. Also the doctor will find out whether the patient is having any vomiting, any bleeding, any frequency of urination. All these things will determine the plan for dealing with the complications which can develop. Then a general examination is carried out to determine the general health and condition of the patient. Sometimes it may be considered necessary to make an extensive examination to ensure that the pregnancy can be allowed to progress with safety.

Finally as a part of prenatal care there are many instructions which should be given for the patient to follow if proper care of the mother and infant is to be assured. Sometimes I have found that this has not always been done, so a tabulated list of these instructions are given as a help.

(a) Visits.—Normally these should be made at the doctor's rooms once a month for the first 28 weeks, once a fortnight until the 36th week, then weekly until labour. These are necessary in order that the patient's weight, blood pressure and urine may be watched regularly.

(b) Period Calendar.—The patient is to mark off on a calendar the dates when she would be menstruating if she were not pregnant. At these times she is to avoid unusual exertion, travel, for the reason that the uterus is then more irritable and miscarriage is more likely to result.

(c) Diet.—The diet for the normal patient should consist of simple, nourishing, easily digestible food. The amount eaten at each meal should be normal. To eat enough for two is harmful because it will overload the stomach and add to her weight. Therefore—

- (1) Eat only three meals a day.
- (2) Eat only one helping of each kind of food.
- (3) Do not eat between meals.
- (4) Avoid indigestible foods.
- (5) Take abundant fluids: 6 to 8 glasses a day, at least one pint of milk a day.
- (6) Do not eat fat meat, and only the smallest amount of butter on bread. Do not eat bread and potatoes on the same day. Eat only sparingly of any kind of sweets.

(d) Care of the Bowels.—Constipation should always be guarded against for the reason that the free functioning of all the channels of excretion gives the most effective protection against the development of one of the most serious complications of pregnancy. The following rules must be kept by every patient.

- (1) The bowels must move every day.
- (2) Go to the toilet after breakfast. Form the habit of moving the bowels at this time.
- (3) In addition, go to the toilet whenever there is the desire to move the bowels.
- (4) Take some form of light exercise such as a walk out of doors once, or better twice, a day, rain or shine.
- (5) Avoid indigestible foods.

Laxatives are frequently necessary in addition to dietetic measures. Drastic drugs, as castor oil, should not be used. It is far better to use the milder type of laxatives like paraffin oil, cascara or phenolphthalien. Should constipation become stubborn it is safer to consult a doctor than to try any severe methods off hand.

(e) Clothing should be loose, comfortable and, if possible, hung from the shoulders. Circular or round garters should not be worn. They obstruct the venous return from the legs which is already impaired by the pelvic congestion caused by the pregnancy. Shoes should be large enough to be comfortable with broad toes and low, flat, rubber heels. Maternity corsets may be worn in the later months of pregnancy to take the strain off the abdominal muscles so that these may return to a condition more nearly approaching the normal after the delivery. It should lace up in front and is best put on with the patient lying down and the hips elevated by a pillow. It is

laced securely to the level of the navel and loosely above this point. If it is too tightly laced it may cause injury to the growing infant.

(f) Exercise in the open air is essential and should be taken every day. In this way the mother is trained to meet the strain of labour and to keep the bodily functions in the best possible condition. Walking is the best exercise for the pregnant woman.

(g) Care of the Breasts and Nipples.—The less that is done during pregnancy the better are the results during lactation. If any secretion comes away before childbirth the nipples should be washed with Castile soap and warm water; dried, and lanolin or cold cream applied.

(h) Care of the Teeth.—Cavity formation is frequent during pregnancy owing to the demand of the growing infant for calcium. Consequently the teeth should be well cared for at this time. All cavities should be kept filled and abscessed roots treated.

(i) Work.—Ordinary house work is harmless, but heavy lifting or reaching for articles must be avoided. Industrial work of all kinds should be abandoned for at least a month before the date of the expected confinement.

(j) Danger Signals in Pregnancy.—These are signs which demand the immediate attention of a doctor.

- (1) Any bleeding from the womb, no matter how slight.
- (2) Persistent headache. Dimness of vision, double vision, appearance of specks before the eyes, partial or total blindness. Persistent vomiting. Abdominal pain. Swelling of the ankles. Convulsions. Mental confusion.

All these are variations from the normal and it is very important that they be noticed in their early development.

- (k) Certain minor complications sometimes arise.
- (1) Haemorrhoids or piles. It is best to prevent the development of these by taking proper care of the bowel action. Once they do arise it is wiser to seek medical aid.
 - (2) Backache.—This is treated by wearing of an abdominal support or by putting adhesive plaster over the affected joint.
 - (3) Varicose Veins.—If they are not painful no treatment is necessary. Should they cause discomfort the legs require bandaging with a suitable woven bandage. The bandage is applied each morning before rising, beginning just above the toes and with circular turns carrying it up the leg and thigh as far as it will go. The veins are kept free of blood all during the day. The bandage is removed at night. The alternate treatment is having injections.

This is a short and yet detailed account of prenatal care in pregnancy. We shall deal with the other sections of hygiene of pregnancy later.

Ko "Aotea" Waka

ARA KO TE MAUNUTANGA MAI O TURI I HAWAIKI-RANGIATEA

Na TE WERINGA NAERA

(*He roanga mai i te wharangi 43*)

Ka ranga i konci te whakawai nei:

E tohe koe,

E tohe ana,

I nga tohe

A Potoru.

Na ka rere mai a Aotea ki te ra huru, ka tae ki waenganui moana, ka whanau a Tutaua, koia a Tutaua-whanau-moana, katahi ka tangohia ake te iwa o nga kumara hei hikahikanga i te ngao o Tutaua-whanau-moana, toe iho e waru. Na ka tata ki tahiki, ka tutu te atua nei a Te Ihinga-ote-Rangi, a ka riri a Turi ki a ia, whiua atu ana ki te moana. Ka tino tata tonu mai ki uta nei ka whiua te hutukawa i hua ki te rata e muramura atu ana i uta nei he Hutukawa, na ka eke mai a Aotea ki tenei motu.

Te ekena mai ka kitea te tapuae o Te Ihinga-ote-Rangi i whiua atu ra ki te moana, i mohiotia ki te hape o te waewae, heoi ano, kua tae mai a Turi me tona waka ki uta nei a i poua ki waenganui o Kawhia o Aotea. No konei taua ingoa a Aotea—no te waka. Ka toia te waka ki uta, ko te ihu ki te moana, ko te kei ki uta. Katahi ka whakaawhitia nga tangata me te waka, koia tenei te ingoa a Ka-whia.

Ka haere mai a Turi-ma ki te rapu i te wai i kiia mai ra e Kupe ki a ia. Ka haere mai i uta, ka tukua mai a Pungarehu i mua ki te rui haere mai i te karaka a ka haere mai a Turi i muri. Ka tae mai ki Marokopa, ko te kopanga o Turi; ki Mokau, ko te moenga o Turi; ki Urenui, ko te nuinga o Turi; ki Waitara, ko te taranga o Turi; Mangati, ko te horahanga ki reira o Hunakiko, ka matakikina koia a Matakikiki; ki Hongihongi, ko te one i hongihongia ai e Turi; ki Tapuwae, ko te tapuwae o Turi; ki Oakura (i kitea te kura ki reira e Hunakiko); ki Katikara, ko nga matikuku o Turi; ki Raoa, ko te raoatanga o Turi; ki Kaupokonui, ko te upoko o Turi, kei kona ka rua nga horahanga i a Hunakiko, koia marae-kura; ki Kapuni, ko te puninga o Turi; ki Waingongoro, ko te ngongorotanga o te ihu o Turi; ki Tangahoe, ko tetahi o nga hoe a Turi; ki Ohinga-hape, ko te waewae o Atua-nui; ki Whitikau, ko te kauanga roa o Turi. Na, ka tae a Turi ki te awa i kiia mai ra e Kupe, ka hanga te pa, ka huaina te ingoa ko Rangitawhi, whakaturia ana te pou, ka

huaina ko Whakatopea, ka hanga te whare, ko Matangirei, ka hanga te paepae, ko Paepae-hakehake, ka whakaturia te whata, ko Paehua, ka huaina te awa ko Patea-nui-a-Turi, a ka toua te karaka ki reira e Turi, te ingoa ko te Pou-o-Turi. (Ko te whare ko Matangirei, kei tenei taha o Patea, kei Rangitawhi, e tata ana ki te teihana-rerewe.) Te Puna, ko Parara-ki-te-uru, te mara, ko Hekeheke-i-papa, te ko, ko Tipu-i-whenua, katahi ka koia te mara, ko tona whakahau tenei:

“Ngaere
Te whakatipua,
Ngaere
Te whakatawhito
Ko koe kei whakangaerea mai e koe
Te taru ki Hawaiki
Tikitiki
Ko Maru-ahua te papa
I kuratau o . . .”

Na ka whakatokia te mara, e waru nga kopura, whatiwhatiia ana, ka toua a ka tupu, ka ranga te one ko te Ahuroa, hauhakea ana nga kai, te marangatanga mai e waru nga rau. Heoi ano, ka noho nei a Turi ratou ko ana tamariki i to ratou nei kainga i Rangitawhi. Ka whanau ki reira tana tamaiti a Tonga-potiki.

Ko Patea-nui-a-Turi
Whakaturia tona whare
Ko Matangi-rei
Ki runga Rangi-tawhi
Itautoria ai a Tonga-potiki ki roto,
Tautoria ai ei . . .!

Ko Turanga-i-mua raua ko Tane-roa i whanau mai i Hawaiki-Rangiatea, ko Tutaua i whanau i te hoenga mai, koia a Tutaua-whanau-moana. I whanau a Turi ki Mahaina i te moutere o Tahiti, ka heke mai ki Hawaiki-Rangiatea mai i reira ki Aotea-roa nei.

Heoi, ka kaumatua a Turi, ka moe tana tamahine a Tane-roa i a Uhenga-puanake, no “Takitimu,” he tamaiti na Tamatea. Ka hua te tamaiti i roto i te kopu o Tane-roa ka hiakai te tamaiti, katahi ka patua nga kuri a Turanga-i-mua hei kai ma ana, ka patua hunatia e te tane a te wahine ra hei kai ma tana wahine. Nga ingoa o aua kuri ko Papa-hau-kura me Mata-ware, he momo kuri no Hawaiki mai, ka patua, ka taona, ka kainga e Tane-roa raua ko te tane, ko Uhenga-puanake. Akuanei kei te kimi a Turanga-i-mua i ana kuri, kimi noa, kimi noa, te kitea hoki. Katahi ka haere ki te tuahine, ka ui atu, “Kaore ranei koe i kite i nga kuri a to whanau?” Ka ki mai tera, “Kaore!” Ka pouri a Turanga-i-mua, ka hoki ki te kainga, a ka kimi ano, no hea hoki. A, na te pupa ka kitea, he mea karakia i kitea ai.

(Taria he roanga)

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa—First Assistant Superintendent.

Joseph Hay—Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R. Tengaio; Kelly Harris (Secretary).

SACRAMENT GEM

May we who thus have humbly fled
To Jesus as our living head,
This day over solemn vows record,
And ever live to serve the Lord.

CONCERT RECITATION

Proverbs 1:7.

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."

KORERO A NGAKAU

Nga Whakatauki 1:7.

"Ko te wehi, ki a Ihowa, te timatanga, o te matauranga; e whaka-hawea ana te whakaaro-kore ki te whakaaro nui, ki te ako."

LESSONS

KINDERGARTEN (4 to 5 years).

"The Arrest," Matt. 26.

"The Trial Before Pilate," Matt. 27.

"The Crucifixion," Matt. 27: 31-50.

PRIMARY (6 to 9 years).

"Saul Chosen King," 1 Samuel 8-10.

"Saul Reproved by Samuel," 1 Samuel 13.

"David's Personality and Character," 1 Samuel 6-17.

CHURCH HISTORY & A DEPARTMENT (10 to 11, 12 to 15 years).

"The Liahona," 1 Nephi 16.

"Arrival at the Land Bountiful," 1 Nephi 17-18.

"The Revolt on the Ocean," 1 Nephi 18.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSPEL DOCTRINE & C DEPARTMENT.

"Paul's Last Visit to Jerusalem" (From the close of Paul's third missionary journey until his death, A.D. 58-68.) Paul's reception by the brethren; Paul mobbed and arrested in Jerusalem; Defence on the stairway; Trial before the Sanhedrin; Rescue from the Jews and transfer to Caesarea. Acts 21-23. Romans 15 and 18. Galatian 5.

"Paul at Caesarea." The Trial before Felix; The two years' imprisonment in Caesarea; Paul before Festus; Paul's defence before Agrippa; The appeal to Casar. Acts 24-26.

"Paul's Journey to Rome." Embarkation, warning and promise of safety; Shipwreck; Paul's prediction fulfilled; The miracle of Melitá; completion of the journey. Acts 27-28.

MAORI CLASS.

RATAPU TUATAHI

Nga Temepara me era atu wahi tapu i pirangitia ana mo te whaka-haeretanga o nga tikanga e pa ana mo te whakaoranga o te hunga mate, mo etahi hoki o nga tikanga mo te hunga ora. E tika ana hoki ko enei tu whare hei te mea pai rawa e ahei ana e te iwi te whakaara. I roto i nga wa katoa o te ao ko te iwi kawenata he iwi hanga temepara.

I muri tata i te whakaputanga mai o Iharaira i te whakataurekarekatanga i Hipa ka karangatia te iwi e te Ariki kia hanga tetahi Wahi Tapu ki Tona Ingoa. Ko te taurira nei mo taua whare nana i tino whakarite. Ahakoa he teneti taua whare, i tino nui nga whakapaipai, a i whakatapua hoki. Ko nga taonga utu nui a te iwi i whakamahia i tona whakaaranga. I paingia e te Ariki tenei whakahere ina hoki i uhi iho Tona kororia ki roto me Tona whakakite mai hoki i a Ia. I te whakanohoanga o te iwi ki te whenua o te Kupu Whakaari ka hoatu he wahi tuturu hei okiokinga mo te Tapenakara o te whakaminenga; me te whakahonore tonutia hoki mo tana mahi tapu tae noatia te wa i riro ai i te Temepara a Horomona te wahi tapu mo te Ariki.

Nga Patai.—(1) I hanga nga temepara hei aha? (2) Me pehea te ahua o te iwi ki enei tu whare? (3) He aha i kiia ai i paingia e te Ariki te Tapenakara o te Whakaminenga?

RATAPU TUARUA

Ko taua temepara o Horomona ko tetahi tonu o nga whare ataahua i hanga e te tangata mo nga mahi tapu, a i whakatapua hoki i runga i nga whakahaere whakanui. Otira, ko tona ataahua i poto tona wa mai i te otinga, ka heke haere tona kororia, a tona mutunga ake ka taka hei kainga ma te kapura. I wahi whakahokia te Temepara ki tona ahua tuatahi i te wa i puta mai ai nga Hurae i to ratou riro herehere-tanga. Na runga i te whakahoanga mai o Hairuha me Tariu ka whakatapua te Temepara o Herupapera. Hei mea whakaatu i paingia e te Ariki tenei mahi a te iwi hapai he wahi tapu ki Tona Ingoa e kite a nuitia ana i roto i te wairua hihiko o Ona apiha. Ko etahi o Ana apiha ko Hakaraia, ko Hakai me Maraki. Ko tenei temepara i tu tonu mo nga rau tau, e tata ana ki te rima; a i mua tata atu hoki i te whanautanga o te Karaiti; te whakahounga i timataria e kingi Herora te Nui Rawa, a ka timata mai te temepara o Herora i roto i te hitori. Te arai o te Temepara i haea i te wa o te ripekatanga a i te tau 70 ka tutuki te tino pakarutanga i a Taituha, ka tutuki hoki i konei nga poropititanga.

Nga Patai.—(1) Korerotia tou mohio tanga mo te Temepara o Horomona? (2) He aha hei whakaatu i paingia e te Ariki tenei ahua? Nawai te hanga i mua tata atu ia te Karaiti?

RATAPU TUATORU

Nga Temepara o nga Ra o Muri Nei. Mai o taua wa o Herora tae noa mai ki naiane, kaore ano he temepara ke atu i hanga ki taua tua-whenua o te tau-rawhiti. He tika ko etahi whare ataahua he mea hanga hei wahi whakaponotanga; otira ahakoa pehea te nui me te ataahua o te whare i hanga e hara tena i te tohu he temepara tena. Kei ko ke atu te temepara i te whare karakia; i te whare huihuinga i te tapenakara o te wahi huihuinga ranei o nga Hurae ki te karakia. Ko te temepara he wahi he mea ata whakarite, he mea whakatapu hoki ki te Ariki, e mohiotia ana hoki i Tona whakaetanga, he whakatapunga no Ana tikanga e pa ana ki te Tohungatanga Tapu. Nga Hunga Tapu o nga ra o muri nei i rite ano te ahua ki te iwi kawenata,

mai o te tuatahi he ropu hanga temepara. He wa poto noaiho i muri mai o te whakaturanga o te hahi i tenei o nga wa, ka puta mai i te Ariki mo tetahi temepara kia hanga. Ia Hurae 1831 ka waitohutia mai tetahi wahi i Mihuri hei turanga Temepara, otiira ko te mahi mo tenei kaore ano kia tutuki, pera hoki me tera turanga temepara Wha Wehi. Ko nga kohatu kokonga no Hurae 4, 1838, me te whakatakotoranga atu ano i Aperira 26, 1839.

Nga Patai.—(1) E ahei ranei kia kiiia nga whare karakia nunui, ataahua he temepara? (2) He aha ke te tuturutanga o tenei mea o te Temepara? (3) I whea te wahi tuatahi i waitohutia hei temepara mo te Hunga Tapu o nga ra o muri nei? (4) I te mea kua takoto te kohatu kaupapa a kaore ano kia hanga te temepara, tera ranei e hanga a enei ra e heke iho nei?

RATAPU TUAWHA

Kua hanga e te Hunga Tapu o nga ra o muri nei nga temepara he mea ataahua rawa, utu nui hoki, ki Katarana, Ohaio, Nawhu, Irinoi, Hini Toti, Rokana, Manati, te Pa Tote, Kahatana i Kenata, Raie i Hawaii, me Miha i Arihona. Ko nga temepara o Katarana me Nawhu i whakarerea i te mea ko nga mema o te hahi na ratou nei i hanga aua temepara. Kaore nei e taea te korero to ratou manawanui, he mea pei haere ratou ki te hauauru e te kaha o nga tukinotanga. Ko te whare i Katarana inaiane kiua noa he whare huihuinga mo tetahi ropu kaore nei e maka i roto i nga mahi tapu koia ra nei te take o te temepara i hanga ai. Ko te temepara i Nawhu he mea tahu ki te kapura i runga i nga ngakau kino o te iwi. Te nui whakaharahara me te tino ataahua o nga mahi tapu e oti ana i roto i nga temepara i tenei te wa o enei ra hei whakaora nei i te hunga ora me te hunga mate hei mea whakaatu mo tenei mahi e paingia nuitia ana e te Ariki.

Nga Patai.—(1) Ko hea anake nga wahi kua oti e te hunga te hanga he Temepara? (2) He aha i mahue ai etahi o nga temepara i hanga? (3) Kei te paingia ranei e te Ariki nga temepara o te Hunga Tapu? (4) He aha koe i mohio ai?

PRESIDENT'S PAGE—Continued from page 61

surely reaching my ears—a woman with one shearing group has not been faithful to her husband; a husband with another group has been untrue to his wife; one of the good members(?) of such-and-such branch has been drinking beer; another has been playing cards and losing the money he has earned for the winter needs of his family; Brother So-and-So has left his wife and family and taken up with another woman; Sister Whosit has forsaken her good husband and children and gone with a man she met at the sheds. There are, of course, many who go through the season with clean records, but I seldom hear about the good ones.

I am anxiously awaiting now to hear that certain of our members have repented of their shearing-shed follies and that they are bringing forth "fruit meet for repentance."

With the members now back in their respective Branches, now is the time to get back into action in the several organizations. I only hope that all Branches of the Mission will aspire to the degree of perfection of the Waikato Branch mentioned above.

—*Matiu Kauri.*

PRIMARY

FIRST WEEK

Story:

One Sabbath Day, Jesus went into one of the churches and talked to the people. Now some of the men who were listening to Jesus were not His friends. They were waiting to see what Jesus was going to say and do on the Sabbath Day.

One man who came to listen to Jesus had one arm which was smaller than the other. This may have been caused by a disease which had come upon him many years before.

Jesus saw this man and he said, "Rise up and stand before us."

Then Jesus said to the unfriendly men, "Is it right to do good or evil on the Sabbath? To save life or destroy it?"

And looking around at them all, He said unto the man, "Stretch forth thy hand." The man did so, and his sick hand came to look as well as the other hand.

Story:

Another time Jesus went to a celebration that was in Jerusalem. Now in Jerusalem, near a sheep market, was a big pool of water. Many people who were lame, sick, or blind would come to bathe in the pool. There was one man lying near the pool who had been sick for a long, long time. Jesus saw him, and finding out that he had been ill so long, said:

"Do you want to get well?"

The sick man answered, "I have nobody, sir, to put me into the pool when the water stirs, but while I am getting down someone else steps in ahead of me." (It was a belief of the people, that at a certain season of the year an angel went to the pool and stirred the water; the first person to bathe in the water after this, was made better of any disease he might have.)

Jesus said to him, "Get up, pick up your mat, and walk!"

The man became better, and he picked up his mat or bed and walked. Now it was the Sabbath Day. So many men who were unfriendly to Jesus said, "It is the Sabbath and against the Law for you to carry your mat."

But the man answered, "The man who made me better told me to pick up my mat and walk." "Who was this man," they asked him. The man who had been cured said, "I do not know. When I turned about to thank Him, He was not there. He must have left the place because such large crowds were following him.

The man was so happy that he went to the Temple to praise Heavenly Father. Jesus saw him there and said, "I see you are well again. Be good and your Heavenly Father will bless you."

The man went and told the unfriendly men that it was Jesus who had made him well. These men were angry with Jesus because He made people well on the Sabbath Day.

Jesus answered them, "My Father is still at work and I work too." He meant that as Heavenly Father was helping people and watching over them all the time, so he, too, was trying to do good every day of the week.

SECOND WEEK

THANKFUL CHILDREN

Once upon a time, not so long ago, there were some children who worked a little and played much, who laughed and danced and sang; who loved the great outdoors, the green grass, the fragrant

flowers with their many-coloured petals, the trees and the clouds and the sky and the sunshine. They were happy children, helpful to their fathers and mothers, loving to their brothers and sisters and play-mates, and polite and kind to all about them.

As the morning peeped over the mountain and the daylight crept over the earth, they were glad for another day. They were thankful children, and the first thing each morning and the last thing each night they would kneel down by their beds and say "Thank You" to Heavenly Father who had given them so much.

When Thanksgiving Day came, the children made rhymes about the things for which they were glad. Their mother let them say their rhymes as they sat around the table to eat their Thanksgiving dinner. Would you like to know what they said?

Little sister Bonnie May, who helped to tend the baby, said:

"Our Baby makes me glad.
I love him, wouldn't you?
I like the way he smiles.
I think he likes me, too."

Tiny Ted looked at the big red apples in the centre of the table and his mother helped him say,

"An apple is so round and beautiful and good
I'd like to eat one every day.
I'd eat two if I could."

Frank, who was ten years old, said,

"I'm glad for tops and marbles
And games that I can play;
I can enjoy them with my friends
And play with them each day."

Big sister Pearl said,

"I'm thankful I like music,
That I can play and sing;
I think I like this almost more
Than any other thing."

Big brother John, who had just turned seventeen, and who had worked at the store all summer, said,

"I'm glad that I can work and earn the things I
need.
I'm glad that I can swim and skate and run and
laugh and read."

Mother, instead of making a rhyme, said—

"I'm glad that my children are good children and that they do so many helpful things. I hope they will always be the kind of boys and girls and men and women that our Heavenly Father can bless."

Father, who must have his turn, said—

"I'm glad today for freedom;
I love it more each year.
I'm thankful for my Church, my home,
And for my family here."

Baby brother just said "Goo-goo" and smiled. Then all felt a warm, comfortable feeling, and they knew that they were happy.

Follow-up Activities:

Let the children cut from magazines pictures of objects for which they are thankful, such as baby, mother, father, fruits, toys, etc. These can be pasted on various charts such as: The Family; Things to Eat, etc., and used later when their "thank you" songs are sung.

THIRD AND FOURTH WEEKS

Did you ever hear the story of Androcles and the Lion? It happened nearly 2,000 years ago, near the time when our Saviour lived on earth. Androcles was a Roman slave. In our country when we think of a slave we usually think of a person with a black skin; but Androcles was fair and white. You see, in those days, when nations went to war it was the custom for the winning side to keep all the prisoners they had captured, or any of the rest of the people in the conquered countries, for slaves. The Roman Empire had conquered most of the then known world, and so the Romans had thousands of slaves.

One day Androcles escaped from his master and sought shelter in a cave far away from the city. To his dismay he saw that a large, ferocious-looking lion was already in the cave. Androcles was frightened until he saw that the lion made no move to hurt him. As he went closer, he could see that the poor beast was in pain. He had a large thorn in his paw and he looked at Androcles with pleading eyes. Androcles decided to help the lion and carefully removed the thorn from his paw. If the lion could have spoken he would have thanked the runaway slave warmly, for now that the thorn was gone, the pain died away.

A few weeks later, Androcles was found and taken back to the city. Because he had run away from his master, he was going to be punished. The favourite way of punishing runaway slaves was to put them in an arena with hungry wild beasts, and to let the beasts tear them to pieces. Large crowds of people would come and have great sport watching the poor slaves suffer. Androcles was in the arena waiting for the wild beast to be turned loose upon him. Finally the gate was opened and in rushed a hungry lion. But when the lion came near to Androcles, instead of tearing him to pieces he licked his face. Have you guessed that the lion was the one Androcles had befriended, and that this was the way the beast had of showing his gratitude?

This story will give you some idea of the condition of the world at the time the Saviour lived on earth. Slavery and cruelty were by no means the only evils in the world. Many men and women were selfish and greedy and had forgotten how to love one another. They loved wealth and power more than they loved their Father in Heaven. These people were not happy because that is not the way to find true happiness. It made Jesus very sad to see the evil and wickedness in the world. He knew that our Heavenly Father loved all of His children and wanted them all to be happy. He knew that the only way for them to be really happy was to live righteously, to do good rather than evil, to love and help one another, and to follow all of the teachings of their Heavenly Father. Wherever He went He taught people these principles and helped them in many other ways. However, it was such a big task that He needed some helpers; so He chose twelve men to help Him. These men were called Apostles. Many of the Apostles were fishermen when Jesus called them. Some, the best known to us, are Peter, James and John.

After Jesus was crucified, the Apostles hardly knew what to do. They were afraid they couldn't go on alone without the help of Christ, their beloved Master. Some of them were almost ready to forget the great mission to which they had been called and go back to their fishing. However, when Christ had risen from the dead He appeared to His Apostles and told them to "Go ye into all the world, and preach the Gospel to every creature," and to "Feed my sheep." What do you suppose Jesus meant when He said, "Feed my sheep?" Who are the sheep of Jesus? Jesus promised the Apostles that if they would do this that He would send them power from Heaven to help them.

So the Apostles set about to do as He had asked and to preach His Gospel, to teach all men the true way to happiness and salvation, and to do good wherever they could. Peter was now their leader and doing good.

One day they were having a great feast day in Jerusalem known as the feast of the Pentecost. People had come from miles around to celebrate. There were people there from several different countries who spoke a different language than did Peter. Peter preached to them the truths that he had been taught by Christ, and although they did not speak his language, they could understand what he was saying. They were able to do this because of the power which Jesus had sent from on high. Many of these people believed what Peter told them, repented of their sins and became members of Christ's Church.

At another time Peter and John were going to the Temple to pray. The gate that they would have to pass through to get into the Temple was called the "Gate Beautiful." As they passed through this gate they saw a man lying there. This man had been crippled from the time of his birth. He had become a beggar and as Peter and John went into the Temple he asked them for money. What do you think Peter said? "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Immediately the man was able to rise to his feet and walk with them into the Temple where he gave praise to God. The people who saw this were filled with amazement and wonder because they knew that the man had never walked before. However, Peter told them that the man had been healed only through the power of the Lord.

Thus the Apostles went about doing good and established Christ's Church. A great many people believed their message and helped them teach the principles of truth and righteousness upon which true happiness is founded.

The Apostles were able to establish Christ's Church and to teach many people how to live righteously, because they unselfishly worked together and helped one another. Thus they became strong.

A certain man once called his sons together and showed them a large bundle of sticks tied together. He handed the bundle to each boy in turn and asked him to break it in two. The boys exerted all their strength but not one was able to break the bundle. Then the father untied the bundle, handed each of them several sticks which they were able to break, one by one, without any trouble. "Always remember," he told them, "that if you want to be strong and get much accomplished, you must work together."

RELIEF SOCIETY

March 17, 1945, marks the 103rd anniversary of the organization of the Relief Society. I should like every Branch organization in the Mission to commemorate this event by having a special programme on or near that date.

It may be left to the discretion of the Sisters as to what kind of programme should be conducted.

Please make this anniversary something to be remembered. I would also like to have information or pictures of any special activities.

Sincerely your Sister,

ELVA T. COWLEY.

Contd. from Inside Front Cover—

welcome given in honour of Cl. Hemi Potatau, Pte. Denby Boyd and Maru Karaka.

Visitors from Wellington included many of our younger set who have migrated to the capital; among them were Mr. and Mrs. Bobby Walker and their two children; Josephine Parkes whom we thought was not coming back to see us at all; Perth Smith, daughter of Joe and Heni Smith; "Snowy" Mrs. B. G. Christy from Tokaanu, who spent some time with Ben's folks and Clara, Dempsey Greening's wife from Tauranga.

We pray for the recovery of Brother Ora Tengaio, who has been ill for some weeks now.

MANUNUI BRANCH

By Trevor Hamon

Brother and Sister A. D. Amadio were welcome visitors to the Branch during the past month.

With the leaving of Sister Elsie McIntyre and her family to reside near Te Kuiti the Primary Association was re-organized with a very hearty vote of appreciation to Sister McIntyre for her work, and the appointment of Sister Mildred Hamon, who was pleased to have the former counsellors reinstated.

Sister Mildred Hamon has also been called to fill the position of District Young Women's president of the M.I.A.

Brother Hixon Hamon is teacher of the Genealogy class, which is doing very well indeed. The Missionary group held a concert in the home of Brother Hixon Hamon, which added considerably to the growing fund.

Brother and Sister Steve Taniora are the new arrivals to our part of the country and we welcome their presence and enjoy their company very much indeed.

ROTORUA DISTRICT

By Rangī Davies

Brothers Edwin Ormsby and Louis Lanfer were welcome visitors to our Branch (Rotorua or Horo Horo) on January 17, when our Sunday School meeting was held at the home of Branch President Hone Ormsby at Ngongotaha.

We regret having to report that Sister Maureen Wharekura Haira is an inmate of the Kia Ora Private Hospital at Rotorua. She was admitted suffering from appendicitis.

Visits have been made to Taupo by Elder Henry Davies and others, including Brother Rangī Greening and members of his family. The family of Brother Geo. Chase at Taupo were kind hosts indeed. They were already in meeting when the visitors arrived. However, Brother Chase turned the rest of the meeting over to Elder Davies.

A visit to the home of Mr. and Mrs. Te Kauru of Reperoa was also a very happy occasion. Memories of old Hui Tau days were revived when we were told that Te Whitu Rameka, who lead the Arawa M.I.A. tennis team to the Hui Tau at Nuhaka in 1934, was an uncle to the Te Kauru family. One of the leading players of that team was the late Henry Rameka, reported killed with the Maori Battalion in 1943.

Mrs. Huriwaka, not a member of the Church, asked that she be administered

by Elder Davies, that she may be healed. After discussion with her on the power of the Priesthood and the efficacy of faith in the matter of healing, she was blessed by Elder Davies.

Just prior to Christmas the Sunday School presented prizes to the following for best attendances:—Raymond Moore, Naomi Goodall, Harold Wolframme Norma Moore and Brownie Ormsby.

The District Sunday School Superintendency were represented at a very fine meeting in the "Kauri" home on February 4th, when Sunday School matters were settled for the formation of a Home Sunday School at Horo Horo for the Greening family. During the priesthood meeting on the same day, a Home Primary organization was also designated for Horo Horo. Tama Greening was ordained a deacon in the Aaronic Priesthood and was also set apart to take charge of the Home Sunday School.

KORONGATA BRANCH

By Artemesia Heke

Ripeka Pere was the name given in blessing to the new daughter that has come to Brother and Sister Leo Pere.

Joseph Kahaki, an M.A.C. Old Boy, died at the Napier Hospital after a very long illness on January 15th, 1945. The interment was held at the Korongata Cemetery under the direction of the Branch Presidency.

Sister Tuakana Waiti, one of the few kuaia of the Pa, died at the age of 95 on January 19th, 1945. She was well known as Ngengere. She was quite active in all organizations of the Branch.

A happy occasion in the home of Brother and Sister Paul Randell was the return of Maria, their little daughter, after two years in the hospital.

All organizations in the Branch have been contacted by Te Karere officer, W. P. Heke, with the intent to ascertain the number of subscribers and ultimately place a "Te Karere" in the home of every officer and teacher in the Branch.

Brother Peeti Onekawa, now overseas with the Maori Battalion, has written to his folks that he and his cousin, Koro Cunningham, are in the best of health. An extract from the letter in Maori is worthy of mention here:—

"Kei te kaha tonu ahau ki te pupuri i a koutou tohutohu ia maua ki nga tikanga o te Hahi. Ka inoi ahau ma te Atua koutou e manaaki i nga wa katoa, me nga hapu o te kainga me to tatou Timuaki."

The Deacon's Group, under the able direction of Elder Ra Puriri of the Branch Presidency, held their Annual Picnic in ideal weather. Of particular mention were the winners in the various events. In the 100 yards dash, Nuanakin Tahu stole the honour and also came second in the 50 yards dash. Donald Collier as high jumper, hop-step-and-jump winner, was a very pleasing performer to watch. Jury Thompson, Jr., was the winner of the 50 yards dash. The swimming events were won by Niwhai Karipa as the champion diver, displaying great form indeed.

The main event of the day was the issue of I-C-E Cream.

—Continued on Back Cover

Cont. from Inside Back Cover—

THAMES DISTRICT

By Rosie Watene

On January 26th, 1945, our dear mother and faithful saint, Sister Cecilia "Ma" Payne of Thames was taken in death. President Cowley from Auckland was present at the funeral service, at which he officiated to comply with the wish of Sister Payne.

WELLINGTON BRANCH

By Ray Stinson

It is pleasing to surmise that the "new resolutions" are working out well for attendances at the meetings in the Branch. It is certainly a wonderful feeling when you can see the membership literally growing right before your eyes. We are hoping for a sustained growth. Kia Kaha.

Sister Elsie Loader is again back with us after a spell of bad health. Visitors passing through the city have been Rex Ormond of Nuhaka, James Woodward of Huntly and Sid Scott. Brother Sid has been stationed further south for some time now and his visits to his home Branch is always a welcome and happy one for us.

The call of the army has taken Brother Jacob Rohner into its service. His brother, William, is still far from well as the result of injuries received in a serious accident some time last year, but has been attending meetings of late.

TAMAKI BRANCH (H.B.)

By Wm. Harris

Members are finally settling down after shearing season. A Hui Peka was held here on Feb. 11th, 1945, when members of the District Presidency and auxiliary organizations attended.

Opening M.I.A. Night, February 6th, was being looked forward to by all members of the Branch.

We are losing a number of young people who are going away from home to work. Treve Harris, Maraea Manihana, Sarah Moko and Mary Hiha have gone to Motueka, Nelson, while Joy Takerei has gone to Hastings. This certainly depletes our young ranks, but we feel that these young folks will be a credit to their new homes.

Richard Marsh, now of Wairoa, H.B., was a recent and welcome visitor to our Branch during the recent M.I.A. officers' conference.

Sisters Kuini Wirihina and Ngete Mihaere, with Brother Karauria Wirihana, paid a hurried visit to Wellington and visited Pte. Eddie Thompson, son of Bro. and Sister Harry Thompson of Danne-

virke. Pte. Thompson has been in hospital since his return badly wounded from service overseas.

Henry Takerei, eldest son of Brother and Sister Moku Takerei, was recently married to Miss "Tony" Jones of Hastings. Brownie Taurau was another who took unto himself a helpmeet when he was recently married to Rangirangi Mihaere, eldest daughter of Sister Ngete Mihaere.

Branch President Rahiri Harris has received advise that his son James Harris (Sgt.) is now in England. Word also came from a Mr. Joseph L. Gill, clerk of the Municipal Court of Chicago, that he was the honoured host to some New Zealand boys who were training with the R.C.A.F., among whom was James Harris, who to him was a fine credit to his country and above all to his folks. Another letter about James was from Mr. E. H. Scott, general chairman of the Anzac Hospitality Centre, New York, telling that James had just spent a few days with him, and that it was a pleasure to tell his father and family that he was looking very well, and that it was a pleasure to do something for his own countryman, as he, Mr. Scott, was a New Zealander, born at Dunedin.

Upon receipt of his wings, James had to travel 800 miles to and from the station of presentation. He has been fortunate enough to visit New York, San Francisco, Chicago, Los Angeles, Buffalo, Niagara Falls, Minneapolis, Cleveland, Detroit, Albany, St. Paul, Montreal, and Spokane in Washington.

Mrs. Rangī Tatere, wife of "Doc" H. M. Tatere, is at present vacationing at Rotorua with her daughter, Pearl. It is reported that she is doing very well indeed.

Luxford Peeti is home on holiday after a strenuous working season besides going to school in the south. Kia kaha Lux and keep going.

MADSEN BRANCH

By Hui Tau Elkington

The wedding of Roma Elkington of Nelson to May Noela Barnett of Nelson at Madsen Town Hall, D'Urville Island, was solemnised by Elder James R. Elkington on December 25th, 1944. The ceremony was indeed a very pretty affair, with the bride tastefully gowned and supported by her bridesmaids, Fanny Hounsell and Puhanga Hemi, with little Rangikata Selwyn and Elizabeth Elkington as flower girls. The groom was assisted by Mr. Angus Elkington, with John A. Elkington as groomsman. Mr. Ben Hippolite, as host, gave the charming bride away.

DEADLINE.—The 5th of each month is the last day on which any contribution for publication in Te Karere will be accepted.

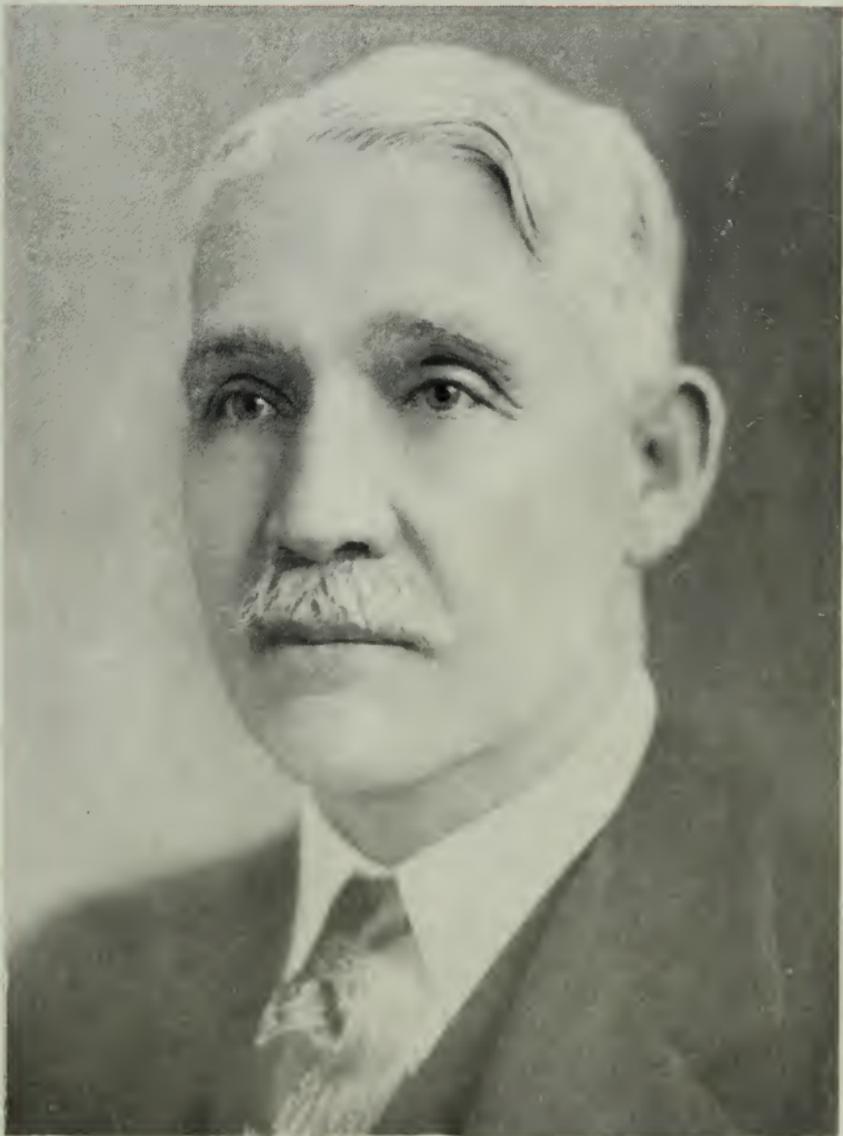
Your news items, if received on time for each issue, are "a month old" by the time Te Karere comes out. When your material arrives late, and you expect your news in the following issue, remember it will then be at least "2 months" old, and in such cases the Editor reserves the right to "cut" it.—Editor.

TE KARERE

Wahanga 40

Aperira, 1945

Nama 4



PRESIDENT RUFUS K. HARDY

Peace On Earth

"AND THERE were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men."

This record of a divine proclamation concerning the birth of Jesus the Christ contains the very essence of His Mission. "A Saviour is born . . . and on earth peace, goodwill toward men." In living, Jesus completely fulfilled what was spoken for Him, before and at His birth. His teaching was His life.

At death He attained His greatest physical triumph in suffering to emerge from the tomb a body immortal to receive at His Father's Hand the glory of his work.

In remembrance of Him who died "a ransom for many" can we do better than to remember Him and have faith in the power of His teachings. In this world of to-day, His doctrine contained in the record of Matthew—"But Jesus called them unto him and said, Ye know that the princes of the Gentiles have exercised dominion over you, and they that are great exercise authority upon them. But it shall not be so among you; whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not be ministered unto, but to minister and to give His life a ransom for many" is a strange one. For it tells that to become chief, one is not to focus attention on being a chief, but rather upon being a servant. Can a practical man of the practical world of to-day adjust to such ideals? Let us see.

All leadership lies between two points: the usurped leadership of brute force, where might is right, allegiance is demanded, the leader climbing higher and higher by exercising greater and greater force and dominion, where he will fight for his leadership at all costs and the leadership extended with love and confidence as a gift from the governed, where allegiance is offered, where the leader climbs higher by rendering greater and greater service, where without seeking it leadership is offered to him as a gift.

The leadership of force is an imposed leadership which stands ready to be blown to pieces at the first opportunity because the followers are enslaved servants, always ready to strike back. Here the forces are disruptive. The leadership of love is enduring with the leader chosen because of a demonstrated performance of service, where he is always ready to serve and the forces are co-operative. At best the former state is transitory; the latter is enduring.

All this means that true leadership is discovered among those who are serving the group, not from among those who are striving to impose their leadership. According to Jesus, a person has no right to be a leader unless he has demonstrated that he can be a genuine follower.

This doctrine is well fitted for now as it was when uttered by Christ. If leaders, the world over would ponder the meaning and application of this doctrine on true leadership, there would be less suffering, less war and more happiness and more peace.

Te Karere

Established in 1907

Wahanga 40

Aperira, 1945

Nama 4

Matthew Cowley	.. .. .	Tumuaki Mihana
Kelly Harris	.. .. .	Etita
Eru T. Kupa	.. .. .	Kaiwhakamaori
Waimate Anaru	.. .. .	Kaiwhakamaori

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

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Editorial . . .

DEATH OF PRESIDENT HARDY

After a lingering heart ailment of almost a year, death has come to President Rufus K. Hardy of the First Quorum of Seventy. In the passing of President Hardy, the Church has lost a stalwart leader, the community where he lived has lost a good neighbour and solid citizen, and the New Zealand Mission has lost a great benefactor and wise counsellor.

It is doubtful if a missionary has come to these shores during the past fifty years who endeared himself more to the people, both Maori and Pakeha, than did President Hardy. He came to this Mission four times—once as a young missionary, twice as Mission President and the last time as one of the General Authorities of the Church. He is affectionately known among the Maori people as "Ruwhara," which is the Maori transliteration of his given name, "Rufus."

As a young man he came to New Zealand on his first mission and was assigned to labour among the Maori people. Most of his time he spent proselyting among the tribes of the Waikato and Tauranga districts. It was in these districts that he first learned to love the Maori and where he acquired a comprehensive knowledge of the culture, traditions, habits, mythology and language of the race. The elders of the Waikato and Tauranga tribes still remember "Ruwhara" as a young missionary, and down through the years they have claimed him as their own. In those early years of his missionary activities, he, as the natives still recall, manifested a wisdom beyond his age and was possessed of spiritual gifts that stamped him as a disciple of the Master. He frequently forewarned the people of impending adversity and many miraculous healings resulted from his administration.

He came to New Zealand on his second visit as Mission President. Sister Hardy accompanied him on this mission. It was during his incumbency as President that the land at Korongata was purchased as a site for the Maori Agricultural College. He also represented the Church in acquiring the present site of the Mission Headquarters and the

Auckland Branch Chapel. The official organ of the Mission, "Te Karere," was started also under his supervision.

After more than twenty years away from New Zealand, following his second Mission, he returned again to preside over the people he loved. It was during this third mission that he was called by the First Presidency to fill a vacancy in the First Quorum of Seventy. He returned home to be ordained to this high office and the New Zealand Mission, although sorry to lose his services as Mission President, realized that not only a great honour had come to "Ruwhara," but recognition had come to the Mission which had prepared and schooled him for this greater calling. He always claimed that had it not been for his missionary work in New Zealand he would not have acquired those qualities necessary for the successful administration of the high appointment as one of the General Authorities of the Church.

In 1938, in company with Elder George Albert Smith of the Council of the Twelve, he visited the Mission he loved for what was to be the last time. On this visit he spent as much time as possible seeking out the elders of the Maori race and talking with them far into the night, of the "old days." Whether at home or in New Zealand he found his greatest joy reminiscing, in going over the experiences and associations of his several missions.

Absence from New Zealand did not lessen his interest in the welfare of the Mission and people. Maori and European who visited Zion were always blessed by this good man. For many years he served as President of the New Zealand Missionary Society and also as President of the Polynesian Missionary Society. His heart was always with people of the Island Missions. He knew as he knew that he lived, that they were the Children of Israel.

When he died he was looking to the erection of a magnificent Maori carved building to be erected at Nuhaka. As he often wrote to his friends here, he wanted this building to be the finest of its kind in New Zealand. God grant that this wish of his may be fully realized.

"Ruwhara" will be missed by thousands in the Mission and the sympathy of all goes out to Sister Hardy and her family in this great loss and bereavement.

—Matthew Cowley.



The President's Page

Mr. Church Officer:

DO YOU TALK TOO MUCH ?

The foregoing is the title of a timely article by Marvin O. Ashton of the Presiding Bishopric and published in the January issue of the Improvement Era.

The article is a reminder to all of us who have the responsibility of presiding at meetings that too often the inspiration of a service is destroyed by too much talking on the part of the presiding officer. I have taken the liberty of publishing the article with some paraphrasing as the President's Page for this month's issue of Te Karere.

"Mr. Church Officer, do you talk too much? You know, those over whom you preside have too much respect for you to tell you about it if you do talk too much. There is nothing that will kill your prestige more than for you to be lecturing eternally to them. If you express yourself very easily and if you have real ability as a public speaker, you should ever be on your guard lest you comment too much from the pulpit. Many times you will be prompted to give vent to your feelings in lecturing, but be wise. Don't eternally "spank" your members. They will love you if you are frank; and you will never lose your influence, if, when an issue arises, you let them know where you stand, and further, point their noses in the right direction. You are wise—that's why you were chosen for leadership. To give advice from the pulpit, or otherwise, is your prerogative and your duty, but your people will take your advice more willingly if you don't talk too much."

"One of the saddest things to find as one visits a branch is a "talking branch president." No matter what is said or done he just must comment. When an appropriate service has been rendered and everyone feels that the spirit is complete, it is often spoiled by an oration at the end by the presiding officer. The spirit of many a wholesome service has been spoiled through a presiding officer's ambition to put the finishing touches on the programme. Measure your words and let them be few. Don't let it be said of you that the members of your organization are always using their faith and prayers to the end that you won't talk too much. Because your audience has its eye on you and has the attitude of being entertained, don't always suppose your message is sinking in. It won't sink in if you talk too much. Your listeners have too much respect for you to be discourteous. Their eyes may be riveted on you, but back of

those eyes may be a prayer to heaven to bless you with more discretion than you are displaying in that moment of their boredom."

"A story is told of a negro preacher who was being visited at his church by a fellow-pastor. Out of courtesy, the visitor was given a few moments to express himself from the stand. But I suppose the fellow pastor decided to take advantage of the invitation and talked an hour and a half. (He was like many people when called upon, and thought he would make good use of the opportunity, as it might be a long time before the opportunity would knock at his door again.) Well, when he finished, there was only one thing to do, and that was to close the meeting. The prayer of the negro preacher was about as follows: "Oh, Lord, we thank Thee for our blessings and for the visit of our dear brother who has discoursed to us this day. Bless him, oh Lord, and especially that he might take a few feathers from the wings of his imagination and place them on the tail of his judgment."

"Remember the greatest constructive forces in the universe are silent. The boisterous noises like lightning and thunder are those that do the damage. The sun comes up each morning to give the earth its eternal vitality—silently. The worlds in the heavens do their work silently."

"Your greatest generalship will be shown in distributing authority. Your leadership is measured by the type and calibre of the men and women you draw about you. It is not measured by the noise you yourself make."

"A visitor to a school was impressed with the discipline and the precision of the response of the pupils to their teacher. It was marvellous. Without any outward commotion, the students arose in unison and marched out as soldiers. In fact the entire programme was so orderly, and each one fitted his place in the programme so well that the visitor was astounded. How did that teacher do it? The visitor was going to find out. After dismissal he accosted one of the boys of this unusual group of children where he had been visiting? Asked he: "How did all you boys and girls know when to arise? How did you all know so well when to march?" Then came the answer, "Didn't you see the teacher's thumb signal us?"

In our branch and auxiliary organization meetings in the Mission the presiding officer should have the least to say of any of the persons on the programme. If our programmes are properly outlined and prepared there should be very little to say on the part of the presiding officer.

Abraham Lincoln once said: "Better to remain silent and be thought a fool, than to speak out and remove all doubt." Someone else has also reminded us that "empty barrels make the most noise."

The Woman's Corner

THE RELIEF SOCIETY SECRETARY

BY ELVA T. COWLEY

One of the most important activities of mankind has been the keeping of records. Record keeping is a commandment from God. Had the ancient Hebrews been like some of the other great civilizations of ancient times, busy with their pleasures and image worship, we would not have the light and knowledge we now enjoy. The Hebrews obeyed this commandment and kept their records and interpreted their experiences in order to increase their nations faith, and teach succeeding generations the ways of God.

When father Lehi and his sons were commanded to flee from Jerusalem at the time of its destruction, they were not allowed to depart without the written records of their ancestors. From then on each succeeding generation kept its records, until Moroni completed the work and hid the plates away, to be brought forth in this the last dispensation for the edification of all mankind.

Had the ancient prophets, the scribes, or the historians of the past been as slothful as some of us today, who have been assigned the task of keeping records, the world would be in a state of spiritual and temporal darkness. How uninteresting life would be without the records of the past. We would never have known of the grandeur of Greece and Rome, or the mysteries of the ancient worlds. We could not have revelled in the philosophy of Plato, the words of Socrates; nor taken flight with the sweet musical strains of Beethoven, Wagner and Bach; and have walked under the spell of the teachings of Jesus Christ. Nor could we, of this generation, have realized the price that our prophets and our forefathers paid in blood, in toil and in hardships, to give us this glorious gospel, had it not been for their records.

Record keeping in this church is essential. In fact, the position of Secretary is one of the most important in the Church. Secretaries of Auxiliary Organizations should come to realize that they are in a sense historians of the Church. Relief Society Secretaries should particularly feel their responsibilities and set a good example as the Relief Society is the mother organization of the Church.

Eliza R. Snow, the first Relief Society Secretary, considered her work so important that she carried all the records of the Nauvoo organization through forests and streams, over mountains, across plains on the two thousand-mile trek to the Salt Lake valley. This priceless document became the guide for all Relief Society organizations in the Church. Sister Snow's diligence and perseverance in preserving these records should be an example to every Secre-

tary in the Church. These records are preserved in the Church archives to this day.

It is the duty of the Mission Relief Society Secretary, at the end of each fiscal year to fill out report blanks sent from Zion and return them with a comprehensive report of all the meetings, finances and activities of every branch in the mission. This is not an easy task and entails a lot of figuring and hard work. In fact it is a most disheartening task for the simple reason that some of our Church Branch Secretaries fail to send in their reports, while others do not keep accurate records of finances, meetings, and other activities specified on the quarterly report blanks. Whether the Branch be large or small, the Secretary should keep her roll, her minutes of each meeting and her accounts accurately, and send in her quarterly reports promptly. She should make sure that she has report blanks on hand before the end of the quarter, and not make a lack of them, an excuse for her neglect. We must send in our reports whether you do or not, and if you do not send in yours, ours make a sorry-looking picture. I regret to say here that eleven branches have not reported in the past year sufficiently to make any showing on the annual reports. Some of these are well organized branches. If this is the fault of the Secretaries, they are being unfair, not only to their branch sisters, who should have credit for what they do, but to the Mission whose record in Zion is measured by these reports. From your reports the annual Relief Society Report for the New Zealand Mission is made and sent to the General R.S. Board in Salt Lake City. We are then in the Church records.

The questions on the report blanks are not difficult to answer if you are doing the Relief Society work and keeping your records each week. Many Secretaries omit the "Attendance" asked for on the reports and that is wanted very much. The authorities who compile the lessons for us can tell by the attendance reports at the various meetings which lessons appeal most to the Society members.

There are still many mistakes in your financial reports which makes it appear that you who are responsible are not always careful in the handling of your funds. Every Secretary should make an effort to collect the Two Shillings membership fee from each member when due and send them in to the Mission Relief Society Secretary promptly, and not let it drag along through the year.

Only two Relief Society Branches reported whether or not the First Aid or Home Nursing courses were included in their activities, which made a poor showing on the Annual Report.

For those who are still in doubt about the time to send in reports, the first quarter ends February 28th, the second May 31st, the third August 31st, the fourth and final for the Relief Society year, November 30th. All Two Shilling membership fees are due at the beginning of the Relief Society year, December 1st.

May the Lord bless you with a desire in your hearts to keep your records and fulfil your callings to the best of your abilities.

The Doctor's Digest

THE HYGIENE OF PREGNANCY

LABOUR.—This stage of our discussion is ushered in by the onset of bearing-down pains, which commence quietly and gradually grow stronger until they become almost unbearable. It is always wiser and safer for the patient to be adequately prepared for the approaching events. The expectant mother is thus prepared only when she has placed herself in a well conducted maternity home long before labour is under way. For a hygienic confinement there are certain preliminaries which should be done and can only be done if the patient is attended to before the labour pains are well under way and have become overpowering.

Many of our Maori mothers have their children in their homes, and because they do not know what great and unnecessary risks they take this is still the general practice amongst our people. If you will remember, I stated in a very early article that too many Maori babies die each year before they reach the age of twelve months. A large proportion of these deaths are caused by the unhygienic conditions that exist at the confinement. The mothers, too, run this same risk. Many are the young matrons who have lost their lives in this way. Having worked in modern maternity homes I have learnt to appreciate the difficulties one meets if infection is to be kept at a minimum. How these difficulties can be adequately met with in an ordinary home is almost beyond any effort that may be attempted.

I do not think that this is a place where the details of a normal labour can be discussed without meeting the difficulties of trying to explain what has recently become specialized work. There is one comforting thought which comes to my mind, and that is—in nearly all normal pregnancies, at the time of labour the best that an unskilled midwife can do, is to do absolutely nothing until the baby is born. The next step is to tie the birth-cord about four inches from the navel. This procedure is one of greatest potential danger, because of INFECTION. Unless the proper method of sterilisation of the tie-string is used, it is good fortune rather than skill, that death of the new-born infant does not occur more often than it does. Labour does not conclude until the placenta or afterbirth is born. Again patience is the best thing here. Do not attempt to hasten everything by using pressure on the abdomen. This very often leads to a fatal haemorrhage and only the best treatment at a good hospital can give any hope of saving life. Once the placenta is born, the mother has reached the next stage of childbirth.

THE PUERPERIUM.—This stage begins at the end of labour and ends when the reproductive organs have returned to their normal condition. It is a process which lasts about eight weeks. The

reasons for careful and skilled observation during the puerperium are simple:

(1) During pregnancy the womb increases in weight from two ounces (the average size of a normal uterus) to two pounds or more. As a result of labour the ligaments and other tissues supporting the reproductive organs are greatly stretched and are in a weak state. When a mother gets about too early in this stage the natural result is for the weak-ened ligaments to remain stretched and weakened, because they are called upon to carry a burden to which they have not been accustomed. In consequence the womb falls backwards and lies in an abnormal position, causing future miscarriages, backache, pains during periods, excessive bleeding during periods, prolapse of the womb and general undermining of health. Getting up too early also prevents the musculature of the abdominal wall from regaining its power to support the weight of the abdominal contents, hence one of the reasons for the frequent development of unsightly figures amongst our young people soon after marriage.

(2) Careful observation of the clinical condition of the mother, particularly in the first two weeks, guards against the approach of dangerous complications. Watching for a rise of temperature, keeping a check on the colour, the amount and the odour of the discharge from the womb tells the careful observer that infection has somehow gained an entrance to the genital tract and that puerperal sepsis (the bug-bear of modern-day midwifery) is developing. The main sources of infection are (a) from the mouth, nose, hands and clothing of the mother or of those who are attending her, (b) from the instruments and other articles that may be in use for the occasion. The organism of chief concern is the *Streptococcus haemolyticus*, but even the *Staphylococcus* (the cause of boils) can be the cause of a serious case of puerperal sepsis. This condition is a very grave one, and unless it is promptly treated with the most modern of new drugs it is always fatal.

An increase in the pulse rate, together with haemorrhage and the increase in size of the womb when it should be getting smaller, are signs that the mother is losing blood rapidly, and measures to stop this dangerous complication must be applied with skill, and immediately. There is no time to be lost; the life of the mother depends upon it.

Proper functioning of the bowels, passing water without pain or frequency, treatment of afterbirths and other abnormalities which can arise have to be seen to if the mother is to be assured a happy convalescence.

Twenty-four hours after labour the mother should be sitting up and moving the legs about freely in bed. This is a precaution to guard against pulmonary embolism, a fatal complication of any major operation. She should lie on her abdomen for half an hour, twice a day, in order that the normal position of the womb is maintained. About the eighth day the average case is allowed up from

bed, to sit in a chair for a short period, which is gradually increased until about the fourteenth day, when the patient should be able to remain up for the most part of the day. No mother should be allowed to assume the full responsibilities of caring for her new infant and taking on her ordinary house work until fully a month after labour. Now, that may seem strange to many of our Maori people because hardly any of them practise this, but if the mothers and their husbands could look far enough ahead to the future results of not using this full time of the puerperium for a natural recovery then I have not any doubt that things would be different.

(3) Important, of course, in the puerperium, is the establishment of lactation. Every woman should nurse her baby unless her condition contradicts it. In practically every instance the best food for the baby is its own mother's milk. Next comes the milk of a wet nurse, and, third, modified cow's milk. Breast-fed babies gain better as a rule and are more resistant to disease. However, for nursing to be a success the co-operation of the mother is essential, and the nursing must be directed with intelligence.

POST-NATAL CARE.—From the sixth to the eighth week the mother should present herself to her medical attendant for a further examination. This is the best time because the reproductive organs, the abdominal wall and the various systems of the body should all be at normal by this period. If they are not then, the abnormality will be noticed by the doctor at an early stage and can be easily treated before further complications arise. Very often mothers carry on despite the fact that she knows something is wrong. Then because symptoms of backache, or pain with each period, or haemorrhage between the periods, the onset of a discharge, bulging down of the womb, bladder trouble, onset of general ill-health, these mothers are forced to come for treatment, and then it has become a major problem to rectify whereas it was once so simple.

CORRECTION

On page 64, dealing with the "Woman's Corner," is a line which begins: "A few bits of preserved quince, etc." The true reading should be: "A few bits of preserved ginger put in the cleaned bird, etc."

APOLOGY

The patience and understanding of "correspondents and reporters" from the Branches and Districts is asked for in the matter of publishing your contributions. This issue of Te Karere will come to you a little late, and furthermore because of its size, it became necessary to leave out some of the NEWS. Please accept the assurance that no discrimination was responsible for the exclusion of your "items," but rather that what was included happened to have been in to printer first and filled the available space. Thank you.

—The Editor.

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa—First Assistant Superintendent.

Joseph Hay—Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R. Tengaio; Kelly Harris (Secretary).

SACRAMENT GEM

Thy sacrifice, O Saviour, dear,
And death on Calvary,
Hath given me salvation's cheer,
And I remember Thee.

CONCERT RECITATION

Doctrine and Covenants 4:2.

"O ye that embark in the service of God, see that ye serve Him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

KORERO A NGAKAU

Akoranga me nga Kawenata 4:2.

"No reira ko koutou e mine na ki roto ki nga mahi a te Atua, kia whakaaro iho koutou, kia whakapaua o koutou ngakau, o koutou uaua, o koutou hinengaro me to koutou kaha, ki te mahi ki a ia, kia tu koha-kore ai koutou ki mua i te Atua a te ra whakamutunga."

LESSONS

KINDERGARTEN (4 to 5 years).

"The Burial," Matt. 27: 57-66.

"The Resurrection," John 20.

"The Visits to the Apostles," John 20.

PRIMARY (6 to 9 years).

"Jonathan and David," 1 Samuel 18-20.

"Solomon Appointed," 1 Kings 1-3.

"Elijah and the Priests of Baal," 1 Kings 17-18.

CHURCH HISTORY & A DEPARTMENT (10 to 11, 12 to 15 years).

"Lehi's Later Years," 2 Nephi 1-4.

"Laman After Lehi's Death," 2 Nephi 5.

"The Land of Nephi," 2 Nephi 5, Jacob 1.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSPEL DOCTRINE & C DEPARTMENT.

"God a Being, with Body, Parts and Passions," Exodus 4: 14; 20:5-6; 33:20-33; Deut. 4, 9:10; Psalms 11:1-7; 18:6; 34:15-16; 78: 17-62; 79, 80, 85:3-5; 90:7-11; Isaiah 30:27-28; Jeremiah 9:24; Ezekiel 5, 13; Joel 2:13; Nahum 1:2-6; Acts 7:55.

"Man Created in the Image of God," Genesis 1, 5, 9, 18, 32; Ezekiel 1:26; Philippians 2:6; Hebrews 1:3; 1Nephi 11; Alma 22:12; Ether 3:15-16; Moses 1; Doc. & Cov. 20.

MAORI CLASS.

RATAPU TUATAHI

TE WAIRUA TAPU.—A Hoani Kai-Iriiri i whakapuaki mai, i a ia e kauwhau ana mo te ripeneta me te iriiringa, he iriiringa ano, he mea nui ake, he kapura me te Wairua Tapu. Ka whai ake tenei i muri atu o tana i mea ra ia Matiu 3:2.

Ka homai tenei e te Mea Kaha Rawa, te here nei ona hu, e ai ta te Kai Iriiri e kore ia e tau ki te piko iho ki te wewete. Ko te mea kei a ia tenei mana nui ake, e hara i tetahi atu ko te Karaiti tonu e whakapumautia nei i roto i te tuhituhinga a Hoani. "Na te Reme a te Atua—Ko ia tenei i korero ai ahau, kei te haere mai i muri i ahau tetahi tangata kua meinga ki mua i ahau—A kahore ahau i matau ki a Ia, engari i ki mai te Kai-tono i ahau ki te iriiri ki te wai, Te tangata e kite ai koe i te Wairua e heke iho ana, e noho ana ki runga ki a ia, ko Ia tena te Kai Iriiri ki te Wairua Tapu."

Nga Patai.—(1) He aha te mea i whakaaria mai e Hoani Kai Iriiri i a ia i te koraha? (2) Ko wai te Mea Nui ake i a Hoani? (3) He aha to tautoko mo to whakautu o te patai tuarua?

RATAPU TUARUA

I te whakaaturanga kia Nikorima e ahei ana te iriiringa, kahore te Kai-whakaora i mutu kau mai tana korero i te iriiringa rumaki e kore hoki tera e oti tika me i kore te mana whakaaho o te Wairua. "Me whanau i te wai i te Wairua, ko tena e ahei ana hei ahua mo ona e tomo nei ki te rangatiratanga o te Atua." E maha ana nga rarangi karaipiture e whakataki nei i te take me te aheitanga o te iriiringa e whakaatu ana ko te Iriiringa o te Wairua Tapu e piri tahi ana me te tikanga whakatakoto o te iriiringa rumaki ki te wai.

Nga Patai.—(1) He aha hei hapai i te iriiringa? (2) Me pehea e ahei ai te tangata te tomo ki te rangatiratanga o te Atua? (3) He aha te whakaaturanga a nga karaipiture e pa ana mo te iriiringa?

RATAPU TUATORU

Nga tohutohu a te Karaiti ki nga Apotoro e waiho tonu ana te whakaari mai mo te haerenga mai o te Kai whakamarie me te Wairua o te Tika, ko enei kupu hoki e pa ana mote Wairua Tapu. I tona huinga whakamutunga ki nga Apotoro a kake atu nei ki te rangi i muri iho, ka puaki ano i te Ariki enei whakaaturanga mo te iriiringa a Wairua, e tata pu ana hoki te tutuki. Te tutukitanga hoki o tenei poropititanga i te ra o te Petekoha, nga Apotoro i huihui tahi nei i whaka-whiwhia ki tetahi mana nui o te rangi, ko ratou nei i ki tonu i te Wairua Tapu, a korero ana i nga reo ke i ta te Wairua i homai ai. I nga whakakitenga mai o ta Te Wairua e ahei ana kia kiia ake nga muranga ahi e rite ana ki te arero i tau iho ki runga ki tenei ki tenei o ratou. Te tutukitanga o tenei merekara ki runga kia ratou i puaki ano i nga apotoro ki te hunga e whakaako ana e ratou. Ia Pita e kauwhau ana ki nga Hurae i taua ra ano i mea, ina whakaae ratou ki te ripeneta me te iriiringa "Ka riro ia koutou te mea Homai, ara, te Wairua Tapu."

Nga Patai.—(1) He aha ta te Karaiti i whakaari mai ai ki nga Apotoro i to ratou huihuinga whakamutunga? (2) I tutuki ranei tenei whakaaringa mai? (3) He aha te mea nui o roto i te kauwhau a Pita ki nga Hurae?

RATAPU TUAWHA

Kahore i hoki iho te kaha o ta te pukapuka a Moromona tautoko mo te eke mai o te Wairua Tapu ki runga i te hunga e ngohengohe ana ki te whakarite i nga tikanga iriiri rumaki ki te wai. A Niwhai te tama a Rihai i tino u tana whakaaturanga mo te pono o tenei i runga i te whakamohiotanga mai ki a ia e te reo o te Atua. Te Kai-whakaora i Tona aranga mai ka whakaputa ki nga Niwhai. Kahore ana kupu e taea te korero, te marama me te mana kaha kaore nei e taea te uiui, e whakapuaki ana i te iriiringa ma te kapura me te Wairua Tapu mo te hunga katoa e ngohengohe ana ki te whakarite i nga tikanga tuatahi e rite ai mo te iriiringa.

Ki nga Hunga Tapu i te wa o te whakanuinga o nga wa, taua homaitanga nui i whakaaria mai, "Ka ki atu ano au kia koutou," e ai ta te Ariki ki etahi o nga kaumatua o te Hahi, "Ko nga tangata katoa e whakapono ana ki a koutou kupu me te rumaki ano ki te wai hei murunga hara ka whiwhi ki te Wairua Tapu."

Nga Patai.—(1) Whakatakina nga kupu a nga Kai-tautoko mo te iriiringa ki te wai me te whiwhinga ki te Wairua Tapu i roto o te pukapuka a Moromona? (2) E taea ranei te uiui a ratou kupu? (3) Pehea ta te Ariki ki nga kaumatua i enei wa?

HUI TAU

Due to unforeseen circumstances, the Hui Tau which was to have been held at Ohinemutu, Rotorua, from April 12th onwards, was cancelled. The Hui Tau Board and Mission President, Matthew Cowley, desire to tender their grateful appreciation to Ngati-Whakaue for the consideration given to the proposal of having our Hui Tau at Ohinemutu. Elder Rahiri Harris, as Chairman of the Hui Tau Board, personally expressed the feelings of the Board and of President Cowley to the Arawa leaders that led to the decision to cancel the Conference.

Any further developments pertaining to a Hui or Huis which might be held when the new Mission President arrives will be notified through Te Karere or by TELEGRAM if necessary.

KELLY HARRIS, Mission Secretary.

TE KARERE OFFICERS

Branch Presidents and District Presidents are again reminded to forward the names of officers appointed by them in the Branch and the District to be "Te Karere Officer." Kindly attend to this important work. A great increase in Te Karere value has been reflected in the work of the new "officers" already appointed and now working.

—The Editor.

PRIMARY

FIRST WEEK

Lesson Story:

THE FIVE THOUSAND GUESTS

One beautiful summer day Jesus sat with his helpers on a mountain side. Below they could see the beautiful sea of Galilee which Jesus loved so much. Great crowds of people had followed him wherever he had gone. Jesus had helped the sick to get well. He had told them beautiful stories. Now he was resting. Suddenly afar in the distance he could hear voices and see people moving toward him. There were many, many people, old men, young men, little children and mothers with babies. They were coming to him again to listen to his words.

Jesus knew these people were hungry and tired. He turned to Philip and said, "Where can we buy food for these people to eat?"

Philip looked over the great crowd of people, five thousand there were there. As many as would live in..... (Name some small town which the children are familiar with.) He answered, "Forty dollars' worth of bread would not be enough for each of them to have even a little."

Andrew, Simon Peter's brother, another of Jesus' helpers, said, "There is a boy here who has five barley loaves and a couple of fish, but what is that among so many people?"

Jesus said, "Have the people sit down."

There was plenty of grass on the hillsides so the people sat down. Then Jesus took the loaves and fishes to all the people (show picture).

When the people had had enough Jesus said to his helpers, "Pick up the pieces that are left, so that nothing may be wasted."

So they picked them up, and they filled twelve baskets with pieces that were left after the people had eaten.

Jesus showed that He would help his disciples or helpers in another way.

JESUS SERVED HIS DISCIPLES

One day Jesus went into Jerusalem. Mathew was with him. So were his other disciples. Wherever Jesus went his friends went with him. That day they were all going to eat supper together.

The disciples talked with each other. They asked each other why Jesus was so quiet. None of them knew the answer. No one could tell why Jesus didn't talk as he usually did as they travelled along.

At last it was supper time. Thirteen sat down at the long wooden table that was spread in an upstairs room. After awhile Jesus told them why he had been so quiet. He told them that the supper they were eating was the last supper they would ever eat together.

He broke the bread and blessed it and gave it to them to eat. He gave them a cup, and asked them to drink in memory of him. It was the sacrament that he was giving to them, just as we have the sacrament now in our Sunday School and Sunday evening or sacrament meeting.

After they had finished eating, Jesus got a basin of water. Then he took off his long white robe to keep it clean. He went from one to the other of the men at the table and washed their feet (show picture).

That seems an unusual thing to do, doesn't it? In those days people wore sandals and no stockings, so their feet got dirtier than ours do when we wear shoes. Do you think that's why Jesus washed their feet? Did he wash them because they were dirty?

Jesus had another reason. He washed their feet to show them that he was their friend, and that he would do anything he could to help them. Then he said to them, "He that is greatest among you let him be as the younger; and he that is chief is he that doth serve."

All the disciples knew what Jesus was talking about. They knew that he was telling them to show their love for each other by doing little services for each other.

SECOND WEEK

Lesson Story:

THE BROWN FAMILY'S BROWNIE

Once there was a family named Brown. There was Father Brown and Mother Brown and Brother Brown and Sister Brown and Little Boy Brown and they had a little brown dog and all lived in a little brown house.

Now the Browns were a very busy family. Father went to work every morning. At night he was tired, for all day his feet took him from one place to another, as he earned money to buy things for the family. One night he said, "I wish my slippers and house coat could be here by the fireplace when I come home."

Mother was busy too. She went from washing dishes to making beds, from dusting to ironing and cooking, all day long. When night time came her feet were tired and she sighed as she settled down in the big chair with her darning basket. "Oh, dear," she said, "I wish I could find time to roll up these spools of thread, and I wish I had time to find a box to put all these buttons in."

Brother and sister were busy, too. They went to school all day. At night brother said, "I wish I could get time to finish my airplanes, but every day after school I must fill the basket with kindling and sweep the walk."

Sister said, "I wish I could finish a crossword puzzle and I wish I could play with my doll, but I must set the table."

Every night little brown dog seemed to say, "I wish someone had time to play with me."

"What this family needs," said Little Boy Brown, "is a brownie with willing feet to run errands and do things, Aren't there brownies to help people, Mother?"

"I have heard that there are," said Mother.

"I'm going to ask one to help this family," said Little Boy Brown. "What are brownies like?"

"Like little men, I have heard," said Mother.

"What things can they do?"

"Oh such helpful things as a little boy like you could do," said Mother.

Then Little Boy Brown thought to himself, "I am the only one around here who has plenty of time." Then he looked down at his feet. "I have good strong feet that can run. A brownie is like a little man. He does just such helpful things as I could do."

That night when Mother took up her darning basket she nearly jumped out of her chair, for the spools were all wound up, and there, on top, was a little box with the buttons in it.

When Father came home and saw his slippers standing neatly by the fireplace and his house coat on the back of his chair he said, "It looks as though someone has been around here."

When Brother came home that same afternoon and started for the kindling basket, there it was, full. So he went up to his room to finish his airplane.

When Sister went to the dining-room the table was set, so she played with her dolls.

Little brown dog looked as though he had been played with until he was tired, for he was asleep on the rug.

That night at supper, Father said, "Has anyone seen a brownie around here?"

"I haven't seen one," said Mother, "but someone straightened my work basket."

"Someone helped with my work," said Brother.

"And someone helped me," said Sister.

"I'm sure it must be a brownie," said Father, "but of course you can't see brownies."

Little Boy Brown could hardly keep still, but he didn't say a word. I'll bet you can guess who that brownie was.

Conversation-Following Story:

Do you know who the brownie was? Have you seen any brownies in your home?

THIRD WEEK

Lesson:

One beautiful September day, Mr. White and his son, Rex, drove to the forest to secure a load of wood to be cut in pieces and burned in the fireplace. They worked hard all day cutting down dead trees and loading them on their trailer. When the trailer would hold no more, they made sure that it was fastened securely to the automobile with a strong chain, and started for home. Everything went well until they were about half way home and had almost reached the top of a steep hill, when the trailer lurched, swayed, broke loose from the automobile, and went crashing down the hill. It all happened so suddenly that by the time Rex and his father had stopped the car and got out, the trailer had reached the bottom of the hill, turned over, and the logs were scattered in every direction. With muscles aching from a hard day's work, the two were obliged to work halfway into the night repairing the damage that had been done, gathering up the wood and reloading it.

"Father," said Rex as they worked, "why did the trailer break away? We had it fastened with a strong chain. How do you suppose it happened to break in that one little place?"

"The chain seemed sturdy, all right," answered Mr. White, "but it had one weak link and that was enough to do the damage. A chain, after all, is only as strong as its weakest link."

Just as the one weak link spoiled the whole chain, so do the things that all of us do, boys and girls just as much as grown people, affect everyone around us.

Last week we mentioned a number of things that boys and girls can do to make others happy and to make the world a better place. What were some of them? We also planned some projects to do during the month. How are you coming out with yours?

Today I am going to tell you a story about a man who is now a Lieutenant-Colonel in the army. He is a great man because he is working to leave the world a little better than he found it. He could see some conditions in the world that needed changing because they were bringing people unhappiness, and he set out to do something about it.

Dr. Gordon Seagrave has been called the Burma Surgeon. Can you guess why? Where is Burma? What is a surgeon?

Dr. Seagrave was born over in south-eastern Asia in a city called Rangoon. His parents were Americans who had gone to that part of the world as missionaries, and had spent most of their lives teaching the natives in Burma about Christ and the principles of Christianity. Gordon's grandparents and many of his uncles and aunts had also been

missionaries, so his father and mother planned that when Gordon grew up he would be a missionary too.

When Gordon was just a little fellow, a man who was not only a missionary, but a doctor as well, and who worked among the people on the border of Burma and China, came to visit the family. This man was Dr. Robert Harper, and he told Gordon many exciting stories of his adventures in the jungles and elsewhere. Dr. Harper was a big Irishman and could do many things to interest a boy besides tell stories. While he was there, he grasped the top of a dining-room chair in his teeth and swung it up over his head. He then asked for a glass of water and drank it down standing on his head! Right then and there Gordon decided that he was not only going to be a missionary, but a doctor also, like Dr. Harper.

At the time Gordon was about twelve his parents brought him and his three sisters to the United States to be educated. As the years went by he became more and more determined to be a doctor, and finally enrolled in a medical college, where he studied hard and received his M.D. degree. Now he could have settled down in the States to a life of comparative ease, but that wasn't what Dr. Seagrave wanted to do. Ever since he had left Burma he had been working and planning to go back. During all the years of hard study at medical college he had been dreaming of the day when his schooling would be completed and he could go back to Burma and help the natives there combat the sickness and disease that was making them suffer. He knew that these people had practically no doctors or hospitals, and very little medicine to help them when they were ill. By this time Dr. Seagrave had a wife and baby daughter. His wife was willing to go with him; and so he volunteered to go back to Burma for twenty years or so, to operate a hospital, treat the sick, and help the people in any way he could. Dr. Seagrave said that he didn't care where he was sent. All he wanted was a jungle and thousands of sick people to treat.

He was finally sent to Namkham to take another doctor's place. He was told that there was a hospital there and that everything would be in order. But when they arrived they discovered that the hospital was a rotten wooden building, with only twenty beds and practically no other furnishings. Besides this, there was only one partially trained native nurse and no medical instruments. Dr. Seagrave was very glad that he had brought along a waste-basket full of instruments that he had saved when they were being thrown out of a hospital in the States where he was studying to be a doctor, for these were the only instruments he had to work with for the next five years.

It was a very discouraging set-up; but Dr. Seagrave and his wife went to work to improve conditions. The patients began to come into the hospital fast, and they knew that they must have nurses. Where were they going to get them? Finally Dr. Seagrave decided to get some of the native girls and teach them how to be nurses; and so he set up a school, and after a few years he had some very fine native nurses and assistant doctors to help him.

You remember we mentioned Dr. Harper, whom Dr. Seagrave first met when only a small boy? By now Dr. Harper was rather an old man, and he finally died.

Dr. Harper's church in Detroit wanted to build a lasting memorial to him, and so they gave his friend, Dr. Seagrave, 20,000 dollars to build a new hospital. However, this was not enough money to build the kind of a hospital that was needed, so what do you think Dr. Seagrave decided to do? He would make his own plans for the hospital and he and assistant doctors and the nurses, together with a Chinese carpenter, a few masons, and some native coolies they were able to hire, would build the hospital themselves, using stone that could be gathered there. This is exactly what they did, and in this way they saved so

what thy did? (Pasteur, Florence Nightingale, Thomas A. Edison, etc.)
Do you know anyone today who is giving unselfish service for the betterment of mankind? What can you do?

FOURTH WEEK

THINGS TO BE THANKFUL FOR

George was very cross. His legs pained him all night, and that morning he had accidentally broken his model airplane that he had worked so long to put together. Furthermore, he had learned that some of his boy friends were going to see a big football game, and he would be unable to go with them because of his injured foot. Yes, he was decidedly cross. A great, black thundercloud seemed to hover right above his eyes.

Grandma entered in a lovely old-fashioned gown. Grandma looked very cheerful. Her silver hair seemed almost like the halo of a saint. Grandma didn't seem to see the thundercloud.

"Hello, George. I'm wondering if you know what day it is today?" Grandma's eyes sparkled.

"It is Thursday," George answered. His voice seemed almost like rumbling thunder.

"Correct," Grandma answered. "But this is a special Thursday."

"Oh, yes," George said, peevishly, "It's Thanksgiving Day, but not for me. I haven't anything to be thankful for."

"Nothing to be thankful for? Why, George, you surely have forgotten."

"I wish I could forget," he growled. "Here I am crippled; I can't go to the football game; I broke my airplane; I haven't any playmates, and I can't go anywhere."

"Why, that is a lot of trouble. Yet, there must be something you can be thankful for. Let's see, what can you be thankful for?"

Just then there was a shout in the street. George looked out of the window and down the street came a medium-sized white dog dragging much money that the 20,000 dollars was enough to build just the kind of hospital they wanted.

Dr. Seagrave did not just stay at his hospital and treat sick people. Instead, he made many long and hazardous trips far into the jungle to help wherever he was needed. Even though he was finally able to buy a Model T car, most of the trips had to be made on foot or on ponies, because the roads were so bad and the hills were so steep. There were usually many streams to cross and the bridges were made of bamboo. On one occasion, when Dr. Seagrave was crossing one of the bridges, the whole thing collapsed under him. No matter how late at night it was, he never refused to go to villages near or far when he received a call from someone who was ill. Because of his tremendous and varied activities, he was not always able to boil his drinking water or to stay under a mosquito net at night, as white people who live in the jungle find it necessary to do, and as a result, he became ill with malaria and dysentery several times himself. But he never gave up.

When the war broke out with the Japanese, Burma was one of the very first places they attacked. The cities and towns there were bombed and there were many wounded people and few doctors. Dr. Seagrave and many of his nurses immediately volunteered to help. He gave very wonderful service and was later made a major and transferred to the Fifth Army which was commanded by the American, General Stillwell. Dr. Seagrave is still serving as an army doctor, and has now been promoted to a Lt.-Colonel in the medical corps.

There are many other people who have done unselfish things that have made the world a better place. Can you name some and tell

ging an express wagon. A large boy was driving the dog. When they came opposite George's window, the dog ran too close to the curb and the wagon tipped over. The boy jumped up and began to beat the poor dog.

"Look at that mean boy," George cried. "Grandma, can't you stop him?"

George was very much excited.

Before Grandma could reach the door, however, the boy and his dog passed on down the street.

"How would you like to be that little dog?" Grandma asked.

"I shouldn't like it. I'm thankful that I'm a boy and not a dog."

Grandma smiled to herself as she began to knit, but the cloud came back over George's face.

After a few moments George said, "Thanksgiving is an awful day when there's nothing to be thankful for. I wish I could see the football game."

George closed his eyes for a moment. When he opened them a little ragged urchin was standing on the sidewalk outside looking wistfully in. The little boy was bare-footed, in spite of the cold, and his arms looked blue where they could be seen through the holes in his shirt.

"That's Benny Jacobs," George said in a whisper, as if he were afraid the little boy would hear him. "He hasn't any mother and his father gets drunk. I'll bet he's awful cold. I can see him shake."

"Poor little boy," Grandma said, "He looks terribly neglected. I wonder if he'll have any pumpkin pie and plum pudding today?"

"Of course he won't," George answered. "He's awful poor. Lot's of times he doesn't have even bread to eat; he said so."

"He must be happy though," Grandma said. "He's outside and can go to the football game."

"No he can't," George contradicted. "He hasn't any money. I like Benny, but he does have a hard time of it. I'm thankful that I have a good father and a good mother."

"Grandma," George said, as the black cloud brightened up a bit, "I wish we could bring Benny in and get him warm and give him something to eat. Why can't we?"

"We can, George. I'll go and call him."

Soon Benny was seated by the warm fireplace eating a wonderful doughnut.

The cloud had now entirely left George's forehead, because clouds can never stay where people are trying to help others.

"Benny, do you know what day it is?" George asked.

"Sure; it's Thanksgiving Day."

"Have you anything to be thankful for?" George inquired.

"You bet; I'm thankful for lots of things. I'm thankful for my dad. Most of the time he's awful good to me."

"What else?" George asked.

"Oh, I don't know. I'm awfully glad you gave me this doughnut and let me sit here by this fire. Say, you've got a lot to be thankful for. Wouldn't I like to live in this nice house, and have doughnuts like these!"

"But what if you had a sprained foot, and had broken your airplane, and couldn't go to the football game?"

"Wouldn't want to go to the football game. I'd want to stay right here. It wouldn't matter what, I'd sure like to live here."

"You'd feel that way even if you were sick?" George asked wonderingly.

"You bet I would. Mmm, that was a good doughnut. I got to hurry now. Dad will be expecting me."

Benny picked up his faded cap from the floor and started towards the door.

"Here, Benny, here's my dime," George called. "You take and spend it."

"Thanks, George. Now I'm thankful for knowing you. Good-bye." He popped out of the door and was gone.

George followed with his eyes as Benny skipped happily along. The cloud was gone now, for George had really done a fine thing. When people do fine things they're always happy.

"Well, George," Grandma said slyly, "today is Thanksgiving."

"Yes, Grandma," George answered, "and I'm glad. Thanksgiving is a wonderful day, isn't it?"

"It is, my boy, when we try to be happy and make other people happy."

"I have lots more good things than Benny has, haven't I?"

"Yes, George. You see you have more, so you must give more. On Thanksgiving Day the best way to show that we are thankful for what our Heavenly Father has given us, is by giving something to someone also. If you had gone to the football game, perhaps you would have been happier, but think of little Benny. He wouldn't have had the doughnut, or the fun of sitting here a while beside the nice, warm fire."

"Oh, this was more fun than any football game. I do have lots to be thankful for, don't I?"

"Yes, George, and even Benny can be thankful, for he's a boy and not a horse or a dog. Besides, Benny loves his father after all. The Heavenly Father is good to us all."

IMPROVEMENT ERAS

Some time ago notices were mailed to all persons receiving the Improvement Era through the Mission Office, advising them of the expiration of their subscriptions and asking for an indication of their intention to continue taking the Era or not. The response has been far from satisfactory.

EXPIRATIONS

Sydney Crawford, Olive Edwards, Adelaide Poananga, Eric Tahau, Paepae Witehira, George Watene — expired with the October, 1944, issue.

Ray Kahuroa, Lehi Morris—expired with December 1944 issue.

William Peihopa—expired with the July, 1944, issue.

Emma Nopera, Lucy Nepia—expired with the April, 1944, issue, but have received copies up to September, 1944.

Teito Tangataiti, James Southon—expired with April, 1944, issue, but have received copies up to November, 1944.

William Ormsby—expired with the receipt of the January, 1945, issue.

Unless RENEWALS for these subscriptions are received at the Mission Office by APRIL TENTH (10th), 1945, they will be made available to others NOW waiting for them.

KELLY HARRIS, Mission Secretary.

News from the Field

KORONGATA BRANCH

By Ata Heke

Brother and Sister Hawea Karauria are the proud parents of another son, born 28th February, 1945. Both well.

Greeting to our boys who are still serving overseas: Tuhaka Babbington, Koro Cunningham, Te Peeti Onekawa and Gnr. Jack Hesketh. Through the channels of Te Karere your parents and loved ones greet you, and may the blessings of the Heavenly Father be with you at all times.

Regardless of the number of Relief Society members engaged in the canning industry and other essential war work, our meetings have been held regularly. February the 24th marked a very successful dance sponsored by the Relief Society with the help of the Hastings Branch. The funds will no doubt help considerably to the cause which befalls our lot to perform.

The Branch President, Hamiora Kamau, and his counsellors (Brothers Reupena Parahi and Ra Puriri) are a very busy lot, always planning for the benefit of the Branch.

On the 4th of this month the District Presidency, Bros. Eriata Nopera, Wi Duncan and Stewart Meha, came out to visit us. In this meeting the plan was given to them and they approved of it, that is, to let all the old workers down from their positions and give them to the younger folk.

Sunday School new officers are: President, James Puriri; Jnr. 1st Counsellor, Kate Parahi; 2nd Counsellor, Hawea Karauria; Secretary, Rangī Pumamāo Hapi; Chorister, Adam Puriri; M.I.A.Y.M. President, Sidney Kamau; 1st Counsellor, Joseph Tengaio; 2nd Counsellor, John Rarere; Secy., Papa Hirini; M.I.A.Y.W. President, Adelaide Wainohu; 1st Counsellor, Moana Rarere; 2nd Counsellor, Wairukuruku Maere; Secretary, Raiha Randall.

The Deacons Quorum has also been reorganized, President being Jury Thompson, Jnr.; 1st Counsellor, Hoera Heke; 2nd Counsellor, Thompson Pere; Secretary, Teira Hapi.

New Whakapapa officers are: Treasurer, Heemi Morgan; Visiting Teachers, Mare Onekawa, Ripeka Crawford and Ani Rautahi. Class Leader, Teiti McIlroy.

Through visits made by the teachers we have in Branch the family group records of 26 families.

On January 20th the Whakapapa held a dance in the Assembly Hall, Hastings, which brought a credit of £49'9/- and, glad to say, we are able to purchase our own typewriter.

On the 26th we held a farewell night at the Matariki Hall for Adam Puriri, Api Martin, Leo Pere, Tari Maere and also a welcome for Ned Staple. He is fit and well. Visitors from suburbs came out and had a very enjoyable evening. Among the visitors out here was Mr. Charlie Tahaui, Chairman of the Hawke's Bay Executive Tribal Committee. Here he read the letter telling of his son's death overseas.

WHANGAREI BRANCH

By Sister V. M. Jones

Since Christmas the Branch has been improving, and a successful social was held on February 28th.

Our latest convert was Mrs. W. Whongi.

We are very pleased to have Brother and Sister Amadio visiting us. On 3rd March our Branch President, Bro. Horace William Jones, and Miss Agnes Merle Daniel were united in marriage by Elder A. D. Amadio. The bride wore a long, ivory satin gown with a veil, and was attended by two bridesmaids, one in pale pink, the other in pale blue.

Births—Brother and Sister Anderson were blessed with a son, and a daughter was born to Brother and Sister W. Whongi.

PORIRUA BRANCH

By Polly Wineera

The Porirua Branch members were privileged indeed to have the opportunity of holding service at the Ngati Poneke Hall on Sunday night, 25th February. A large number of people were present, besides members of the Club and boys in the Armed Forces. It is the usual procedure of the club to open their hall on a Sunday evening so that the boys will have some place to go and be entertained. Brother George Katene conducted the service and delivered a short talk. A few choir members from Porirua rendered an anthem, "Kia Kotahi Tatou," and Bro. James Elkington concluded the service with prayer. The club members and leaders enjoyed and appreciated our visit with them and have invited us to repeat the performance.

Three baptisms were performed by Bro. Waani Elkington at Porirua, Sister Sarah Bevan, who has resided with us for some time, finally decided to enter the waters of baptism. She is 41 years of age, and Mahu WiNeera, aged 11, and Te Wiri-hana Swainson, aged 9, completed the trio.

On the eve of the 28th February, another Welcome Home function was staged by Ngati Poneke Club members, and others for the boys of the 28th Maori Battalion.

The cry of Toia mai te waka announced the arrival of Lt.-Col. Young with 23 of the boys. They all looked cheerful in spite of their many ailments and injuries. Mr. M. Jones, Secretary to the Native Minister, performed the M.C. duties. A short service was conducted by the Rev. Hohepa Taiapu. Speakers were Mr. Hani Love, the Hon. Mr. E. T. Tirikatene, Capt. W. Awarau, who returned home prior to Christmas, Hone Heke Rankin of Ngunuhi, who added humour to the affair, Father Riardon, Col. Baker, former Commander of the Battalion (now Rehabilitation Officer), and finally the Hon. the Native Minister, Mr. Mason. Action songs and larks after the speakers certainly did much to liven up the show.

—Continued on Back Cover

Cont. from Inside Back Cover—

Private Hapi of Horo Horo replied on behalf of the returned boys, after which they also gave an action song. Amid the applause Lt.-Col. Young took the stand to address the congregation. His services as Commander of the Maori Battalion lasted one and a half years. He considered it a very high honour indeed to command the Battalion and gave high praise to the boys for the co-operation and consideration they showed towards himself and towards each other. One incident occurred when the elite guards of the British Army came to relieve them at Cassino. The officer in charge spoke thus: "I believe we are to relieve your great Maori Battalion. It is an honour indeed."

Bro. and Sister George Katene await final word of the arrival of their daughter, Nurse Wikitoria Katene. News of her whereabouts was brought back by Lt.-Col. Young.

Elder Woodrow Westenskow is in the U.S. Navy. He sends his regards to all Saints in this Mission and hopes to visit this country with his wife in peace-time. It will be of interest to Nuhaka and Hawke's Bay people to know that William (Bill) Hall, nephew of Sister Mary Hall-Bean, who has been residing in Alhambra with his wife and family, has now gone to live permanently in Blackfoot, Idaho, where he hopes to go into business. His wife, Nelma Wells, is a very fine member of the Church and hails from Idaho. Their daughter's name is Moana Kay, and the son is Gordon Landley.

ROTORUA DISTRICT

By Rangī Davies

At a special meeting of the Ngati-Whakaue at Ohinemutu the decision to allow the Church to hold Hui Tau at Tamate-kapua was arrived at and forwarded through Elder Joe Wharekura of the Hauraki District Presidency to the Mission President. Mr. Rongo Winiata, Mr. Dan King and Mr. Zealand Mitchell were responsible for putting the case of the Church, and to them and all of their people we express appreciation for their consideration.

Sister Elsie Chirney, president of the Relief Society has been quite busy preserving fruit in preparation for the coming Hui Tau. It seems as though the fruit will be used in the Chirney household now as Hui Tau preparations have been indefinitely held up until the New Mission President comes.

Sister Mihi Ormsby of the District Presidency Relief Society has been doing a lot of visiting. Her work has taken her to Horohoro, Taurangi, where she has visited with and held meetings at many of the Saints' homes.

While visiting the districts of Mahia and Poverty Bay last month, President Cowley had Sister Cowley come and spend a week at Rotorua, where she stayed at "Kauri" home. Her presence in our town was very much appreciated.

A recent convert to the Church was Ngakenui Hemopo, a direct descendant of the first member of the Tuwharetoa tribe to join the Church during the time of President William Gardner, about 1884.

The two recently organized Primaries of the Horohoro Branch are doing very good work.

NGAWHA BRANCH

By Hinehou Nehua

About twenty-one children of the Ngawha School went to Waitangi for a week under the care of the headmaster, Mr. Wallbridge, with Arapera Kauwhata and myself to take charge of the kai part. Mrs. Wallbridge and her family and Mr. Taiao (one of the Samoan teachers studying here) joined our party, which included a visit to Waitangi Falls, the Treaty House and the Maori canoe. On Sunday, March 4th, a meeting of the Primary children was held with Sister Carol Kauwhata in charge. There were 17 present at this little Church meeting, which was enjoyed by all.

MANUNUI BRANCH

By Trevor Hamon

Our Hui Peka was a successful effort in view of the fact that President Cowley, Bro. Chas. Billman of Auckland and Bro. Percy Hill of the Waikato District Presidency were present to witness the contributions of our various auxiliary organizations to the Conference.

Peter Richard Rowe entered the waters of baptism under the hands of his father, Elder Percy Rowe, and was confirmed by Elder Hixon Hamon.

Baby Taniara, was blessed by President Cowley.

M.I.A. has been organized with the following officers: Trevor Hamon, Ralph Hamon, Leonard Osborne and Pearl Osborne as President, 1st and 2nd Counsellors and Secretary respectively.

AWAPUNI BRANCH

By Hineitaepa B. Paki

The members of the Awapuni Branch Relief Society and Primary organizations have again been brought together and made to function as a result of visits from the Hawke's Bay District Presidency, which has an over-all jurisdiction of H.B., Wairarapa and part of Manawatu.

Brothers Wi Duncan, Rahiri Harris, Moku Takerei and Sister Polly Duncan caused us to renew our active associations in the Branch again.

NEWS CONTRIBUTIONS.—The continued co-operation of correspondents, reporters and others, in the matter of sending in NEWS is asked for, keeping in mind to have their material reach the Editor no later than the FIFTH of each month. Branch Presidents are also reminded that if there is NO news from his Branch, it is probably HIS fault. He has not appointed a reporter for this purpose.

Kerissa *Nana*
gladsto

TE KARERE

Wahanga 40

Mei, 1945

Nama 5



CECILIA "MA" PAYNE

Moari Agricultural College Memorial Scholarship Fund

The M.A.C. Old Boys' Association by unanimous action has pledged itself to the task of "raising £2,500" as the first step in the establishment of a Scholarship that will benefit any Maori child, who shows interest and promise, to gain University education.

This project was born of the interest and will of Mission President Matthew Cowley to see that some fitting method be worked out to enable the Mission specifically to benefit from the M.A.C., and the Maori people to avail themselves of the benefits higher education promised.

A select-working committee with the special duty of raising the sum of £2,500 has been effected. Sydney Crawford of Korongata, Hastings, is chairman and James Southon of Hastings is secretary.

President Cowley has already launched the campaign for the collection of funds for the "Scholarship." In addition, the M.A.C. Old Boys' Association itself has authorised the collection of contributions by any of its members who can show the official receipt for moneys collected.

The Saints throughout the Mission are asked to give every assistance possible to those people who may receive the appointment of agent for the Association in the collection of funds.

THE FUTURE EDUCATION of M.A.C. Old Boys' children is NOW IN YOUR HANDS.

The School will ALWAYS live in every M.A.C. Old Boy's heart.

Let it do something for your children by SUPPORTING the "Scholarship Fund" NOW!

"THE GLORY OF GOD IS INTELLIGENCE."

—For the Committee.

Te Karere

Established in 1907

Wahanga 40.

Mei, 1945

Nama 5

Matthew Cowley	.. .. .	Tumuaki Mihana
Kelly Harris	.. .. .	Etita
Eru T. Kupa	.. .. .	Kaiwhakamaori
Waimate Anaru	.. .. .	Kaiwhakamaori

"Ko tenei Pepea i whakatapeua hei hapai ake i te iwi Maori ki roto i nga whakaaro-mui."

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COVER MOTIF.—Sister Cecilia "Ma" Payne on this month's issue is a presentation of a "Mother" who will always be remembered as "Ma." As such we humbly endeavour to remember her this "Mother's Day."

Editorial . . .

CECILIA "MA" PAYNE

For thirty-seven years, before death came to her on the 26th day of January, Sister Cecilia Payne of Thames was a faithful and devout member of the Church of Jesus Christ of Latter-day Saints. For many more years than that she was the friend and counsellor to everyone whose good fortune it was to become acquainted with her. In the community where she lived she was always affectionately known as "Ma" Payne. To the Catholic Father, to the Salvation Army Major and to the ministers of all churches she was "Ma" Payne. To the shopkeepers and the boys who brought the groceries; to the man who delivered the daily loaf, and the postman who carried the mail she was "Ma" Payne; to the doctors, lawyers, merchants, teachers and the men on the street she was "Ma" Payne. To the Maori—both parents and children—living in the countryside for miles around, she was "Ma" Payne. To the Elders of the Church—and more especially to them—she was "Ma" Payne. It would have been almost sacrilege to call her by any other term than "Ma."

She was one of those radiant souls which drew humanity into their orbits and added lustre to the characters of men. Her home was a rendezvous for all who needed a spiritual uplift or who delighted in being exposed to rich humour and an infectious laugh. It was impossible to leave her presence without having been refreshed in spirit.

For upwards of thirty years the missionaries of the Church enjoyed the hospitality of her home. Especially did they appreciate the words of comfort and cheer she always had for them when their spirits were depressed after an unsuccessful day of tracting. With a hearty chuckle and a bit of sound philosophy she could transform discouragement into ambitious purpose. Under her optimistic spell disheartening experiences would become nothing more than amusing incidents. She had a keen sense of humour and enjoyed good wholesome fun. She could laugh heartily but was never boisterous, and abhorred crude frivolity. She laughed with people but never at them. She was exceptionally considerate and understanding in her conduct toward all types of persons. She was sympathetic and charitable to all men. Even the undeserving were not neglected. Any person in need she looked upon as a neighbour, whether the person lived just next door or twenty miles away. She would go miles to visit a sick acquaintance, either Maori or Pakcha.

Children, both her own and all others who knew her, loved "Ma" Payne; and the affection was mutual. She was never too busy to attend to the wants of a child. She was the first to suggest a children's picnic or party, and the most generous in preparing the necessary lunches and refreshments. And at the party she was the centre of attraction.

With her own children she was most considerate and understanding. No child was ever reared under the influence of a more devoted and righteous mother. Her good husband, "Pa" Payne, was as well known and highly respected in the community as was she, and to him, until his death some years ago, she was a loving companion. Their devotion to each other was constant and beautiful.

To the missionaries from Zion, the Payne home was a home away from home. No one who partook of the hospitality of the home ever had the slightest feeling that he was imposing upon "Ma" Payne. She was entirely without sham. If an Elder's health was not good she would almost insist that he come to her home, where she could give him every attention, and the ailing guest within her home was nursed just as if he were one of her own family. Every missionary who ever came in contact with "Ma" Payne had reason to call her name blessed.

The Payne residence on the Thames was more than a home. It was a house of worship. Cottage meetings and other services were held there regularly for many years. Nothing thrilled her more than to have the gospel preached in her home and no doubt many people heard it expounded for the first time in that home. She, herself, had a strong testimony of the divinity of the Church and the saving power of the Gospel. She never let pass an opportunity to bear her testimony and praise God for His goodness to her. She loved the hymns, and favourites with her were "Oh My Father" and "Count Your Many Blessings." Only a few days before her final illness she requested some visiting friends to join with her in singing "Count Your Many Blessings."

"Ma" Payne passed away in her 87th year. For some weeks prior to her passing she was aware that the end was near, but during those last days when life was ebbing she never lost her sense of humour. Visitors left her bedside, not with tear-moistened eyes, but smiling or chuckling at a facetious remark she had made. This grand character was loved by everyone, and this love was expressed by people from all walks of life, both Maori and Pakeha, who attended the final rites which were conducted at the home of the Mayor of Thames, who is her own son.

The name of this wonderful mother and noble soul will be held in honourable remembrance for all time. —M.C.



The President's Page

SHOULD THE MAORI BE PERMITTED TO TAKE LIQUOR FOR CONSUMPTION AWAY FROM LICENSED PREMISES

By MATTHEW COWLEY

"Whilst fully recognizing the evils which have ensued to the Maori Race from the introduction of alcoholic beverages to this country, and the problems arising from the liquor traffic which still confront the race in their efforts for economic and social reconstruction, after deep consideration this Conference affirms that certain restrictions placed upon the Maori Race for their protection have now come to create in them a sense of race discrimination and inferiority, unfair to their record of citizenship, and now harmful in its repressive effects. Conference would, therefore, respectfully place before the authorities its view that the time has now arrived when the Maori people should be granted the franchise on the liquor question regarding which they have never had the right to pronounce, and that unless it is intended to make applicable to Pakcha and Maori alike the restrictions regarding the supply of liquor for consumption off licensed premises, these be removed so as to remove inequalities between the two races."

The foregoing is the introductory paragraph of a report prepared and submitted by a Sub-Committee to the Maori Conference which recently convened at Rotorua to discuss problems pertaining to the future welfare of the Maori Race. The report was adopted by the Conference and has now, no doubt, been placed before the Government for its consideration.

As the paragraph above quoted states, in effect, certain restrictions were placed upon the Maori for their protection. There is no denial in the report that the protection of the Race was the reason for imposing those restrictions, but it is alleged that those protective restrictions "have now come to create in them a sense of race discrimination and inferiority." Granted that said restrictions have created in some Maori a sense of inferiority, does that matter so much if during the years that the restrictions have been in effect the Race itself has been PROTECTED from deteriorating and becoming inferior? Does the report adopted by the Conference imply that said restrictions with respect to the consumption of liquor by the Maori have not been a contributing factor in the growth and well-being of the Race? If such restrictions have been beneficial to the Race in the past, what racial characteristics have now changed to obviate the necessity of protecting the Maori against himself in the future?

Is it not rather a perverted sense of values to suggest that the license to consume liquor is the criterion of racial equality without due consideration being given to the relative destructive effects of alcohol on the two races? If our law-makers consider it necessary to adopt certain restrictive regulations for the protection of the Maori Race, and do not think it necessary to impose the same restrictions for the protection of the Pakeha, does this situation necessarily suggest an inequality before the law? Does it not rather suggest a difference in racial characteristics and appetites which no law can remedy? If, for example, the Waikato River is infested with typhoid germs and the Maori is prohibited from drinking the water from that river, but the Pakeha is not so prohibited because he is immune to the disease, would any right thinking Maori dare to suggest that the restrictions placed upon him were creating a sense of inferiority and discrimination in him?

It may be argued that the liquor consumption restrictions and the water drinking restrictions are not analogous, but aren't they? Is it not true that the Pakeha has greater resistance to some diseases than the Maori? For instance, the incidence of tuberculosis is much higher among the Maori than among the Pakeha. This, in a large degree, is due to conditions existing in the home. Consumption of liquor will break down one's resistance to tuberculosis, as well as to all other diseases, quicker than any other agency. Now, if the Maori is permitted to take liquor to his home, certainly more members of the family are going to drink than do so under the present restriction, and this will mean less resistance to disease than ever. How many Maori homes are there where alcohol can be consumed without it being done in the presence of the children? Liquor drinking in the home is one of the greatest contributing factors to child delinquency there is, and this condition will become more aggravated among the Maori than the Pakeha because the Maori indulges his children much more than does the Pakeha.

Under the present congested living conditions of the Maori the adults and children are forced, in many homes, to sleep in the same room—even in the same bed. If sleeping children are going to be literally forced to inhale the liquor-befouled breath of drinking adults, will this create within those children a sense of superiority and equality with the Pakeha? Do not the freedom and rights of the children have something to do with this question? It must not be forgotten that the Maori Race is a race of children and the future welfare of the race revolves around these children and their protection from the recognized "evils which have ensued to the Maori Race from the introduction of alcoholic beverages" rather than upon the Maori adult's license to carry liquor away from licensed premises and consume it in the presence of his children.

If liquor is permitted in the Maori home drinking Maoris and "fair weather" Pakeha friends will congregate in that home like flies on honey. And certainly the class of Pakeha that will accompany the liquor-laden Maori to his home for drinking purposes will not be the type to destroy within the Maori his alleged "sense of inferiority."

The Sub-Committee's report—in the event that equality of license is granted—"enjoins all Maoris to recognize the need for the development of a strong self-control and personal discipline," and urges "that a campaign of temperance education be carried out throughout Maoridom with a view to the strengthening of this self-control." Is not this suggestion putting the cart before the horse? If an effective campaign of temperance education were carried out before the present restrictions are repealed, would that not do away with the necessity for repealing them. How will the license to carry liquor around on one's person develop self-control and personal discipline in the drinking Maori, or tend to educate him in the matter of temperance?

It has been argued that if the Maori be permitted to carry liquor away from licensed premises he will not consume so much at the "Pub." This, in my opinion, is not a sound argument. The Maori is gregarious and likes sociability. I doubt if solitary drinkers can be found among the Maori. As long as the social atmosphere of the public house is available he will take advantage of it—especially if there is a wife awaiting at home who does not approve of his drinking.

There is, however, one phase of the liquor question that should create within the Maori a sense of inferiority and that is his violation of the existing restrictions. Disobedience of law is a sure symptom of inferiority and deterioration in any individual, regardless of race or colour. Is it because he wants equality of license with the Pakeha that the Maori prays for a change in the restrictions or is it because he wants more liquor in more places? If the same restrictions applied to both races, would not the drinking element in both races join hands and petition the authorities for an amendment allowing them to carry liquor away from licensed premises? Furthermore, if the restrictions now placed upon the Maori were imposed upon the Pakeha and taken from the Maori, would the Maori then ask that the restrictions be placed upon him again so that he would have a sense of equality?

It has been argued also, that if the Chinaman and Hindu, who are foreigners to New Zealand, have the right to carry liquor away from licensed premises, why should the native New Zealander not be granted the same right? The answer again is that the respective racial traits are different just as the characteristics of the Maori and

Pakeha are different. The drinking Chinaman and the drinking Hindu very seldom, if ever, make public nuisances of themselves. They exercise more self-control than the Maori. I have been in a position to observe the Chinese for many years and I have never seen an intoxicated Chinaman. If he drinks to excess he does not do it where it will be offensive to others. The Maori, on the other hand, is anything but expert in concealing his vices. And it has been my observation over a period of years that there are very few Maoris addicted to the use of alcohol who are moderate drinkers, and more often than not they drink to excess.

If it be granted, for the sake of argument, that the consumption of alcohol under the present regulations is more detrimental to the Pakeha than to the Maori, would the Maori even then be justified in seeking the repeal of restrictions which protect him from sinking to the same level of the Pakeha, merely for the sake of racial equality?

A Swiss watch must be handled more gently than an alarm clock to save it from injury, yet who can imagine a Swiss watch wanting to be handled like an alarm clock on the theory that it is entitled to the same treatment as the alarm clock? By the same token the Maori Race must be handled more gently than the Pakeha Race. This does not imply that the Maori Race is inferior to the Pakeha Race, any more than that the Swiss watch is inferior to the alarm clock. The Maori is made of finer stuff, therefore he has to be handled differently. His racial qualities, in many respects, are superior to those of the Pakeha. The Maori has more gentility; he has less sham and hypocrisy in his general demeanor; he is more resilient to the hard knocks of adversity; he is more charitable to his fellow-man; he is more sincere in religious devotion—these and other qualities of superiority are worth preserving, and I will never be convinced that the right to carry liquor for consumption to the Maori Pa or to the Maori home will, in any way, tend to preserve those qualities.

I hold no brief for the treatment the Maori has received at the hands of the Pakeha during the past one hundred years, but I have a firm conviction that the restrictions with respect to the consumption of liquor which have been placed upon the Maori by the Pakeha government have been a blessing to the Race and a contributing factor in protecting the Race from complete disintegration. If any objection is to be made to these restrictions it is that they are not stringent enough.

What this country needs is more rigid liquor restrictions for both races; a better respect for liquor regulations and a stricter enforcement of the liquor laws.

ABSTINENCE, NOT LICENSE, IS THE CRITERION
OF RACIAL SUPERIORITY.

The Woman's Corner

WHY YOU SHOULD NOT SMOKE

BY ELVA T. COWLEY

You may consider this article of little interest to you who are not addicts of the tobacco habit. But to you who indulge in a smoke now and again, or have become habitual smokers, it may be a gentle reminder, that no matter how much you rationalize or persuade yourselves that smoking does no harm, the scientific world has proven otherwise.

The introduction of the use of tobacco forms a vague but interesting story. Before Columbus discovered America, in 1492, tobacco was altogether unknown to the civilized world. While on one of his expeditions, however, he observed the American Indian smoking it wrapped in the delicate husks of the maize. How long this had been their practice is not known. But it was no time after its discovery before the explorers and settlers of America and Mexico introduced its use into Europe. We are told that Sir Walter Raleigh was a smoker of tobacco, but Sir Francis Drake and Ralph Lane, the first Governor of Virginia, brought the first tobacco and pipes to England, the latter becoming a habitual smoker.

By the end of the 17th Century the use of tobacco had swept Europe and Western Asia, notwithstanding the opposition of Kings, Sultans, Popes, and Priests to its use. In 1833 through revelation to the Prophet Joseph Smith, the Lord took a hand in warning the people against its incorrect usage, saying: "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 sick cattle to be used with judgment and skill."

The fact that the Word of Wisdom is a divine principle of the Church of Jesus Christ; that we are expected to obey all the laws and commandments of Our Heavenly Father in order to gain temporal and spiritual exaltation; and that we as members of the Church should maintain and uphold its standards and doctrines, ought to be sufficient reason WHY WE SHOULD NOT SMOKE. Yet, to some professed members of the Church this is not enough.

There are many reasons why you should not smoke. A very important one is because a smoker becomes a slave to the habit. Unless he is endowed with a strong character and will-power he can't quit, whether he wants to or not. He always says he can, and is going to, but he doesn't quit.

Then it is a filthy and an expensive habit. There is nothing more repelling to a non-smoker than the stale, putrid breath of a tobacco user; or to have to inhale the smoke from a noxious pipe, cigar or cigarette, in a railway car, tramcar, or closed room. The unsightly cigarette butt and ash left around does not add to the beauty or cleanliness of ones surroundings, either. The millions upon millions of dollars spent in this useless and harmful habit could be well spent in the education, in the general upbuilding and betterment of mankind's social condition.

Tobacco was very early discovered to be a sedative and a narcotic containing the drug nicotine. Its harmful effects upon the mind and body are being proven daily by medical science. A few years ago smoking was unheard of by a decent girl or woman, but to-day it is a common practice among girls and women the world over. This is in consequence mainly, as the Lord said, "of evils and designs which do and will exist in the hearts of conspiring men in the last days. The misleading, glamorous, cleverly written, and untruthful ads. of the various tobacco companies have caused thousands of young boys and girls to become slaves to a habit which is ruinous to the complexion, ruinous to health and in some instances ruinous to morals.

A girl or woman should not smoke because she is a co-creator with God—mothers of the human race. The little nervous children born to a father and mother who are both users of the cigarette are handicapped in life's battles. If women continue to contract the habit the entire human race will suffer. Although tobacco is definitely bad for men, repeated tests show that it is even more harmful for women to smoke. The pulse is quickened, the blood pressure is increased, the temperature of the hands and feet, on account of the constriction of the blood vessels, is lowered more in women than in men after the smoking of even one cigarette. In both men and women, tobacco is the enemy of the normal circulatory system. Through its use more work is put on the heart and more strain on the blood-vessels and nervous system. It is also bad on the complexion. Beauticians say that it is no aid to beauty. "The skin becomes taut and sallow. The lower lip shows a tendency to project beyond the upper lip. The eyes acquire a stare, and the lids rise and fall slowly."

The cigarette habit is especially injurious to growing boys and girls. We are told that in any profession requiring accuracy, endurance, skill, steady nerve, and good judgment the cigarette user loses out. Boys smoking cigarettes usually drop behind in their school work. The smoke of the cigarette contains a by-product known as furfural, which acts upon the undeveloped brain cells and nerve tissues in such a manner as to bring about a degeneracy of these structures. A statement made by Sid Kamau at a Hui Tau after his

return from China bears a great truth. He said, "A boy never won a medal for smoking cigarettes."

There is another important reason why you should not smoke. It has a demoralizing effect upon you. A Latter-day Saint who takes up the habit cuts himself off from his religious affiliations. He gives up his official duties and stops away from church. He acquires a feeling of guilt and shame. On meeting a fellow church member, his first impulse is to hide the cigarette from sight, causing no doubt an emotional disturbance within him. The young boy cultivating the habit will hide behind the barn to smoke, or any other place where Dad or Mother cannot see him.

It is evident also, that when branches and auxiliary organizations are weak and unprogressive, the cause can be traced to the fact that the Saints are not living the Word of Wisdom; that the official family is failing to keep the temporal laws. Let us therefore harken to the promises of the Lord when He said, "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health to their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint." How then could you allow yourself to become a slave to the tobacco habit?

PANUITANGA HUI PARIHA

He panuitanga tenei kia mohio mai te katoa, ka tu he Hui Pariha mo te Takiwa o Heretaunga nei, ki Korongata i te ra whakamaharatanga ki nga Whaea, ara, ite 12 me te 13 o nga ra o Mei e heke mai nei. Ka timata te hui i te ahiahi o te Hatarei te 12 o nga ra. Haere mai, Haere mai. Kauga e noho atu.

Hamiora Kamau, Timuaki o te Peka.
Eriata Nopera, Timuaki o te Takiwa.

RATAPU TUAWHA—*Concluded from page 122.*

mahi e pa ana ki nga uri tangata. Ko te Wairua Tapu e rite ana ko te minita o te Atuatanga, e whakatutuki ana i nga whakataunga a te Kaunihera o Runga Rawa.

Nga Patai.—(1) He aha i pa nui ai te raruraru ki te tangata mo te ahua o te Wairua Tapu? (2) E ahei ana ranei te tinana Wairua ki te noho i tena i tena wahi i te wa kotahi? (3) I rite te Wairua Tapu ki te aha?

The Doctor's Digest

THE HYGIENE OF PREGNANCY

LACTATION.—This phase of pregnancy is just as vitally important as any other factor in the hygiene of pregnancy. Many mothers, either through neglect or from lack of information, bring upon themselves and their offspring such misfortunes as breast abscess, eczema, painful breasts, malnutrition and worry—all brought about from not using proper care during lactation. The following discussion will prove of some value to those who wish to avoid these complications:—

First, I shall say something about the function of lactation. The breast is a compound gland consisting of from 15 to 20 lobes, each opening on to the surface of the nipple by means of its own lactiferous duct. Each lobe is made up of lobules and each lobule is made up of acini which have the power to secrete milk. The cells forming the acini take certain constituents from the blood stream, and by certain vital processes the milk is formed.

Early in pregnancy there appears in the breast a thin whitish fluid called colostrum. This substance remains until the third or fourth day after the birth, at which time the secretion of milk begins. Apparently it has considerable nutritive value, but its quantity is so small that the child derives little substance from it in the first days of life.

About the third day after birth, the breasts enlarge and may become tender and painful, this is due to the secretion of milk and congestion of the blood system in the gland. The discomfort rarely lasts for more than 24 hours, at the end of which time the congestion has largely disappeared and the breasts are softer and more comfortable.

The most important factors for successful breast feeding are:

- (1) Each breast should be nursed often enough so that the flow of milk is sufficiently stimulated.
- (2) Each breast should be emptied at each nursing.

Other factors which influence the quality and quantity of milk are:—

- (1) The drinking of fluids, especially milk, increases the quantity.
- (2) The taking of protein (meat, eggs, etc.) may increase the fat content of milk.
- (3) The quality may improve when the patient gets out of bed and begins to move about. Excessive exercise, however, diminishes the amount of protein.

- (4) Worry or emotional shocks have a marked effect in diminishing the supply of milk.
- (5) The re-establishment of the periods usually does not affect the supply of milk unfavourably, but the occurrence of pregnancy does.

NURSING.—Every woman should nurse her baby unless her condition contradicts it. Breast-fed babies gain better as a rule and are more resistant to disease. However, for nursing to be a success the co-operation of the patient is essential, and the nursing must be directed with intelligence.

The nursing routine is simple. The baby is first put to the breast at the end of twelve hours after birth. The baby is put to alternative breasts every three hours except at night. Until the milk comes in it nurses five minutes; after the milk comes in it nurses 20 minutes. A good schedule is: 6, 9 a.m., 12 noon, 3, 6, and 10 p.m. The infant is also given, in a nursing bottle, about an ounce of boiled water three times a day.

If a baby fails to gain weight on this routine it may be put to both breasts 10 minutes each every 4 hours, beginning each succeeding time on that breast which was nursed last the time before. In this way each breast is stimulated every four hours instead of every six, as was the case when the baby was put to alternative breasts every three hours. This is usually very successful in stimulating the flow of milk and may obviate the necessity for supplementary bottle feedings. A suitable timetable is:—

	1st	2nd
6 a.m.	Right	Left
10 a.m.	Left	Right
2 p.m.	Right	Left
6 p.m.	Left	Right
10 p.m.	Right	Left
2 a.m.	Left	Right

When it is found that the milk supply is inadequate because the baby is not emptying both breasts, the residual milk should be extracted and fed to the baby in a nursing bottle. This is because it has been found the accumulation of the undrained milk will inhibit the proper secretion by that breast. The milk left behind may be removed by hand stripping.

CARE OF THE NIPPLES.—Before the baby is put to the breast for the first time, the nipples and breasts are thoroughly washed with soap and warm water, followed by boric solution. Before each nursing the nipple is washed with boric solution. For this purpose the patient should have a clean glass containing small pledgets of cotton-wool immersed in the saturated solution. After nursing she again washes the nipple in the same way and applies a small square of clean linen on which has been spread a small amount of lanolin or cold cream. The purpose of this is to keep the nipple clean and soft, and thus avoid cracks.

DISTURBANCES DURING LACTATION

Cracked Nipples.—These are usually due to want of proper preparation of the nipples during pregnancy and sometimes to small defective nipples. The crack may extend from the apex of the nipple downwards in a radiating direction, or it may be a circumferential crack round the base of the nipples. In either case the child must be taken off the affected breast and the milk removed by massage, being given to the child through a bottle. The crack must be kept well dressed with an antiseptic, Mercurochrome solution 4% being very suitable, and covered with sterile wool. Nursing must not be resumed until the crack is quite healed. By providing a port of entry for the germs (staphylococci) of the skin a cracked nipple may be easily the precursor of acute mastitis (inflammation) and breast abscesses.

Heavy and Congested Breasts.—These can be relieved by gentle massage to completely empty the breast, warm application, such as a poultice of antiphlogistine, and support for the breast by means of a sling bandage round the shoulders.

RUWHARA HAARI

Na George R. Hall

Kua pahemo a Ruwhara, kua mania atu i tenei ao, ki te ao e kono-hitia atu nei e nga mahara o te tangata.

“Haere e koro, e tuakana, e pononga tapu; huia atu koe ki te huinga o nga iwi.”

“Ki te moenga roa,

Ki te urunga e kore e taka.”

(Mo te tinana kurupopo tenei korero.)

Tera ke ano te kaupapa korero mo to wairua, ko tenei:—

“Whakangaro atu koe i roto i nga rehu tai moana;

Whakaangi atu i runga o nga kohu e papae mai ra i runga

I nga tihi maunga, o Tawhiti Nui, o Tawhiti Roa, o

Tawhiti Pamamao, o Hono ki Wairua.”

Whakawhiti atu i nga awa, i nga raorao e moea iho nei i te po he Rohe Turehu.

“È pa to hau he wini raro, he homai aroha.

Kia tangi atu au i konei, he aroha ki te iwi,

Ka momotu ki tawhiti, ki Paerau e;

Kowai e kite atu, kei whea aku hoa,

I mua ra, i te tonuitanga

Ka ha'ra mai tenei, ka taau wehe,

Ka raunga iti au—Èi!”

Haere kia Eparaima, kia Mere Whaanga, kia Hirini Whaanga, ki te ope kaumatua kua pahiko i mua; ko Patene, ko te Ahomiho, ko Pipi, ko Hiri ko Paora Tarakawa, ko Pouaka Paki, ko Paora Hopere, ko Takana, ko Meha, ko Tamihana, ko Tarawhiti Karaka, ko wai ake, ko wai ake, o au e mohiotia ana e koe o te "kura tawhito" ki te ao mutunga kore.

Ko te rongu i hau mai i te waea o te hohonu (cable) "Kua hinga a Ruwhara," i pa pouri ki te hunga katoa e mohio nui ana ki a ia. Kaore ano i pakari noa te tangi o tana reo ka u mai ia ki tenei motu; tuatahi tonu ki Tauranga, i muri iho ki Waikato. E kohungahunga tonu ana nga whakaaro, otira kaore i pau te tau marama tana mita ki te reo Maori. I enei wa ano ka ki ia "kua totoo ake i roto i tana manawa tona aroha ki te iwi Maori." I piri pono tonu ia ki tona iwi Maori a taea noatia tona matenga. I maha ai nga kupu mihi, me nga poroporoake mona. E kore e taea te amiki rawa i nga korero mona, i urunui ki roto i te manawa o te Hunga Tapu o ia wahi, o ia wahi. He noho i roto i nga whare auahi, kaore hoki he tirohanga ketenga ake. He whangai, he naana turoro i roto i nga whare raupo, nga huetanga a te ngarara, i roto hoki i te paoa o te ahi.

I haere ahau i tona taha i aua ra o tana taenga tuatahitanga mai. I pakia e nga tukinotanga ki te Rongu Pai o Ihu Karaiti, i nga mamaetanga, i te hiakai, i te maku, i te matao, i te waipuke o nga maunga o te pae ki Tauranga, i nga hau pukeri nui, i nga hauturu makariri o Tongariro, moe i ro whare, moe i waho, i nga atawhaitanga, me nga pananga ki waho a etahi o nga hahi. Otira, i enei kopikopikotanga, ka ki ia, "Ko te Ringatu te hunga tino o te aroha me te atawhai, he koha o te aroha, he oha-a-ki na Te Kooti." Ko te whakautu a te Karaiti i te kupu patai a Hoani Kai-Iriiri, "Kua kauwhautia te Rongu Pai ki te hunga rawakore." Ae ra, i kauwhautia e Ruwhara te Rongu Pai ki nga rawakore.

Te Maori, iwi iti rawa nei o nga mano whakaminenga tangata o te ao, uru rawa ki roto i ona whatu-manawa, i mahue atu ai i a ia tona kainga ataahua, ana mahi nunui, nga moni whakarangatira o te ao, ki te whakarangirangi ki nga taringa whakarongo o roto i nga hapu, i te Hahi Tapu o te Ariki. Kia u ai te whakapono o te Maori, kia mutu ai te noho i runga i nga nohoanga titengi.

Kei te mohio te Hunga Tapu ki te roanga atu o tona hitori o tenei whenua; ana hokinga mai i muri rawa nei hei Tumuaki mo tenei Mihana, i tona hokinga atu i muri nei kia tu i roto i te Ropu Tuatahi o Nga Whitu Tekau.

"Haere te tangata o taku kupu, Haere te tangata o taku ki, Haere te tangata o taku whai korero."

Kia whaia i muri nei o tapuae i mahue ki nga onepu o te Akau.

Ko "Aotea" Waka

ARA KO TE MAUNUTANGA MAI O TURI I HAWAIIKI-RANGIATEA

Na Te Weringa Naera

(He Roanga mai i te wharangi 69)

Katahi ka korero nuitia kua kitea te kaiatanga a te wahine ra; ka whakama ia, ka haere, noho rawa atu raua ko te tane ki tera taha o Patea (i te taone) ka tu te whare ki reira, ko Kai-kapo. I whanau ki reira nga tamariki a Tane-roa. Ka tupu aua tamariki ka ki atu to ratou hakui, "Ka kite koutou i nga ahi e ka mai ra i tawahi, na o koutou tuakana, hei kai ma koutou o koutou tuakana." He kanga hoki tera ki nga tungane. Ka wahia i konei nga tamariki a Turi, ko Tane-roa ki tetahi taha, ko nga tungane ki tetahi taha o Patea-nui-a-Turi. Ka mau tonu te raruraru i waenganui ia Nga-Rauru ia Ngati-Rua-nui, a patu ana tetahi i tetahi, kai ana tetahi i tetahi a taea noatia te whakapono.

I muri iho o tenei, ka haere a Turanga-i-mua raua ko Kauika me to raua ropu ki Tamaki, wahi o Ngapuhi. Ka tungia te parekura ki te Onepotakataka, ka mate te iwi o Te Wai-o-Hua. Ka mutu te whawhai ka hoki mai ma te takutai o te Ra-whiti, ka tata mai ki te awaawa o Manawatu, ka tu te pakanga a Turanga-i-mua raua ko Kauika me to raua ropu ki te tangata whenua o Manawatu. Ka patua a Turanga-i-mua i konei, ka mate, ka nehua, ka karangatia tenei wahi ko Te Ahu-o-Turanga tae noa mai ki tenei wa. Ko nga iwi o Turanga-i-mua i whakahokia ki Patea-nui-a-Turi. Te rangona o Turi kua mate a Turanga-i-mua ka haere ia, ngaro atu, a i aia e ngaro ana kaore e mohiotia i mate ranei, i hoki pea ki Hawaiki, pehea ranei. Kaore i mate ki tenei motu, i haere ranei i runga i te ara taniwha, engari e ki ana te iwi o Hawaiki-Rangiatea o enei ra tonu, ahakoa kaore a Turi i hoki a-tinana atu ki taua moutere, ko tona wairua kitea ai e reira.

Tenei nga ingoa o o matou whare-wananga, timata mai i a Turi, a, tae iho ki a matou:—

"Nga Whare"

Matangi-rei
Haruru-a-tea, i Whenuakura
Pa-nui-a-hae, i Rangitawhi
Te Kaha-o-Rauru
Te Wehenga-o-Rauru

Te Kohete-o-Rauru

Te Ruruanga-o-Rauru, i Waitotara

"Nga Tangata"

Ko Turi
Ko Turanga-i-mua
Ko Tutaua
Ko Paka, he uri no Tutaua
Ko Tupoia, he uri no Tonga-
potiki
Ko Rongomai-Tutaua, he uri no
Nga-Rauru katoa
Ko Rua-kai-Whetito raua ko
Tama-Rakeiora

Puke-rimu, i Okehu	Ko te Ika-weo, ko Rangī-te-pu me Pahoa
Te Hui-a-Kama, kei roto o Patea	Ko Tu-te-rauhe, he uri no Tu- ranga-i-mua
Te Pua-ote-Rangi, i Waitotara	Ko Hetaura me Ue-taniwha

Ko Turi ka moe i tana wahine tuatahi ia Hararangi, ko te Rangituatea. Kei Hawaiki anake ona uri i tenei wahine, ka mahū a Turi ia Hararangi, he puremu no Turi ki nga wahine o Hawaiki, ka oma ki Rangiatea, ki tetahi atu motu, e whaia ana e nga taokete kia patua; i aia i Rangiatea ka moe ia i te tamahine a Ngatoto, ia Rongorongo; a koia nei a raua uri:—

Ko Turi = Rongorongo.

- | | |
|---------------------------|--------------------------|
| 1. Turanga-i-mua | i whanau ki Rangiatea |
| 2. Taneroa | i whanau ki Rangiatea |
| 3. Potiki-roroa | i whanau ki Rangiatea |
| 4. Tutaua-whanau-Moana | i whanau i te hoenga mai |
| 5. Tonga-Potiki | i whanau ki Rangitawhi |

Rongokako

Uhengariki

Taneroa = Uhengapuanaki

Ko Taneroa ka noho ia Uhengapuanaki, tana rakau ko Otirakaka, kei te ngutu o Patea; tana kaha ko Tane-tapu-nui. Ko te kai tenei i whakaturia ai to tatou kuia a Taneroa.

Ko Taneroa = Uhengapuanaki

Ruanui

1. Whaeatomakia (w)
2. Rahuikura (t)

NEWS FROM THE FIELD—*Concluded from back cover.*

soon be with us in our activities again.

The Dannevirke High School is in the news. The star items at its recent function to raise funds for swimming baths were those put on by the 34 Maori pupils attending that school. In the recent tennis tournament between Dannevirke and Palmerston North, Josephine Barclay and Hine Te Maari took the honours in singles and doubles matches.

The Sunday School has benefited greatly from the programme that was set us under the direction of the Mission Superintendency. We learned from the programme what we have been overlooking and, further, how we can become more efficient and worthwhile.

Brothers Clive Harris and Leonard Te Ua were recently ordained deacons.

Jewell Paewai was the name given in blessing to the daughter and seventh child of Bro. Nireaha and Mavis Paewai.

Both parents have been regular attendants at the services, although Mavis is not yet a member of the Church.

Another welcome visitor to services is Mrs. Piki Martin (nee Myra Potete of Porirua).

The grounds about our Chapel and tennis courts are really a credit to us, and especially to the M.I.A. "working bee," which put things in order.

The Relief Society's 103rd anniversary was suitably celebrated and remembered by our branch through the work of the Sisters.

An innovation in our branch activities is the introduction of a "Book of Mormon Class," which will be held every Sunday night, with the exception of the first Sunday of each month, in the homes of the Saints, and we are very happy indeed to have Brother Nireaha Paewai as teacher for this group.

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa—First Assistant Superintendent.

Joseph Hay—Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R. Tengaio; Kelly Harris (Secretary).

SACRAMENT GEM

O God, that men would see a little clearer,
Or judge less harshly where they cannot see!
O God, that men would draw a little nearer
To one another! They'd be nearer Thee,
And Understood.

CONCERT RECITATION

Exodus 20:12.

"Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

KORERO A NGAKAU

Ekoruhe 20:12.

"Whakahonoretia tou papa me tou whaea; kia roa ai ou ra ki te whenua e homai nei e Ihowa, e tou Atua, ki a koe."

MOTHER'S DAY — MAY 13th, 1945

LESSONS

KINDERGARTEN (4 to 5 years).

"The Ascension," Acts 1.

"The Great Pentecost," Acts 2.

PRIMARY (6 to 9 years).

"Elijah and Elisha," 1 Kings 18.

"Hezekiah's Good Reign," 2 Chronicles 29.

"Hezekiah's Life Lengthened," Isaiah 38.

CHURCH HISTORY & A DEPARTMENT (10 to 11, 12 to 15 years).

"Sharem the Anti-Christ," Jacob 1.

"Enos and his Successors," Books of Enos, Jarom and Omni.

"The Kings and Rulers in the Land of Nephi, Book of Jarom.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSPEL DOCTRINE & C DEPARTMENT.

"The Lord Talks With Man," Genesis 3:9-19; 4:6-15; 6:13-21; 12:7; 18:17-33; 32:24-30; 35:9-15. Exodus 33:9-20. Numbers 8-12. Moses 1; 7:20-69; 8:15-19. Abraham 2.

"The Father and The Son," Matthew 26:39. John 5:19-30; 8:16-19; 14:6-31; 15:9-23; 16; 17:1-26. 1 Corinthians 8:6. Philippians 2:5-11. 1 Timothy 2:5. Hebrews 1:1-9. 3 Nephi 9:15.

MAORI CLASS

RATAPU TUATAHI

Te tangatatanga me te mana kaha o te Wairua Tapu.
Ko te Wairua Tapu e hoa tahi ana ki te Matua raua ko te Tama i roto i te Atuatanga. I roto i te maramatanga o nga whakakitenga kua akona tatou ko te Wairua Tapu e motuhake, ana tona tangatatanga. He Wairua ora ia e whiwhi ana ki nga wahi me nga mana o te Atua, e hara hoki i te kaha noa me te ahua kau. Te kupu Wairua Tapu me ona karangatanga rite, ara te Wairua o te Atua, te Wairua o te Ariki, te Wairua ranei, te Kai-whakamarie me te Wairua o te Pono e ara ake ana i roto i nga karaipiture me te wehe ke o te tikanga o tena me tena i etahi wahi e pa ana ki te kaha me te mana o tenei tangata Nui ki nga whakamahinga ranei o tona minitanga. Ma te ahua o te rarangi korero e mohiotia ai ko ehea o enei tikanga ingoa e pa ana.

Nga Patai.—(1) He aha te paanga atu o te Wairua Tapu ki te Atuatanga? (2) He aha etahi o nga ingoa e pa ana ki te Wairua Tapu? (3) Pehea tatou e mohio ai ki ona tikanga?

RATAPU TUARUA—TE RA WHAKAMAHARATANGA
KI NGA WHAEA

RATAPU TUATORU

Te Wairua Tapu, kahore hoki he ruarua, e mau ana ki a ia nga mana tangata me nga mamaetanga, arohatanga. Enei ahuatanga e mau nui i roto i a ia tae noa ki tona mutunga. Na reira, e whakaako ana ia, e arataki ana, e whakaatu pono ana mo te Matua me te Tama, e whakahe ana mo te hara, e korero ana, e whakahau ana, e hoatu mana ana, e takawaenga mo te hunga hara, e pa ana te pouritanga ki aia, e rapu ana, e tirotiro ana, e tono ana a e mohio ana hoki ki nga mea katoa. E hara hoki enei i te korero kau, engari he kupu marama tonu mo nga wahi me nga ahuatanga o te Wairua Tapu. E tae ana te Wairua o te Atua ki te whakaatu mai i a ia ano i roto i te ahua tangata, e whakaaturia ana i roto i tera korero miharo i waenganui ia Niwhai me te Wairua, i whakaatu mai ai ia i aia ano ki te poropiti nei, i uiui mai mo ana hiahia me tona whakapono, me te whakaako i a ia ko nga mea whakate-Atua me te korero mai ki te tangata nei he kanohi he kanohi. I mea atu ki a ia e ai ta Niwhai, me te mea he tangata e korero ana no te mea i kite ahau he ahua tangata tona, ahakoa ra i mohio ahau ko te Wairua ia o te Ariki, a ka korero mai ia ki au ano he tangata e korero ana ki te tangata. Ahakoa ra kote Wairua Tapu kahore ona tinana kikokiko, wheua, pera me te Matua me te Tama engari he tangata Wairua.

Nga Patai.—(1) Korerotia ake nga ahua o te Wairua? (2) E tae ana ranei te Wairua Tapu ki te whakaatu mai i a ia ano? (3) He tinana pehea to te Wairua Tapu?

RATAPU TUAWHA

Te nuinga o nga raruraru e pa ana ki te tangata mo te ahua o te Wairua Tapu kei runga ano i te kore e wehe i tona tinana me tona kaha. E marama ana nga kupu nei, e ki ana i te Wairua Tapu me tona eke ki runga ki te tangata e pa ana ki te kaha me te mana e puta atu ana i te Atua. Ko tona ahua tena, e ahei ana te Wairua Tapu i tenei ahua ki te whakamahi ki runga i nga tangata maha i nga wahi kei wa ano, otira ko tinana ake o te Wairua Tapu kei te wahi kotahi ano ia wa, kahore hoki i nga wahi e rua i taua wa kotahi. Otira, e korero ana tatou na te mana o te Wairua, e whakamahi ana te Matua raua ko te Tama i roto i a raua mahihanga tae atu hoki ki nga

(Concluded on page 114)

PRIMARY

FIRST WEEK

THE BROOM MAN

Mary and Fred were going to the library for a story book. Mother said, "You may go by yourselves if you will watch the lights. A red light means Stand and Wait. A green light means Cross the street Carefully. Can you remember?"

"Yes, we will remember, a red light means Stand and Wait, and a green light means Cross the street Carefully. And away they went down the side walk.

"Let's play a game," said Mary. "Try who can see the most things. I see some birds."

"I see them eating seeds on the lawn," said Fred.

"I see them fly away," said Mary.

"I see a red rose in that garden," said Fred.

"I see a red light that says Stand and Wait," said Mary.

So they waited and Fred said, "I see a man coming down the street."

"I see he is carrying something on his shoulder," said Mary. "It's brooms. It's a broom man. He is carrying a white cane too. I should think a bundle of brooms on his shoulder would be enough without a stick in the other hand."

Fred was watching him too. "He is patting the cane around on the sidewalk in front of him. I wonder why he does that?"

"O Fred!" said Mary, "I do believe the man is blind. Look he is feeling the walk to see where to step."

In the street the light had gone red, and green, and red again, but Mary and Fred did not see it. They watched until the man came up close to them. Then they knew that he was blind. When he stopped at the crossing, Fred said, "May we help you across the street?"

"Yes, thank you," the man answered. "I can't see the lights."

Fred took the man's arm and they all three crossed together. Then the broom man thanked them and went on, tapping the walk in front of him.

Fred said, "Let's close our eyes and try how it feels to walk without seeing."

They both closed their eyes and took a few steps. They bumped into each other and stubbed their toes.

"O, how thankful I am for my eyes!" said Mary as she opened them and the children walked into the library.

"So am I," said Fred. "When I say my prayers tonight I am going to thank Heavenly Father especially for my eyes."

Gem:

"Thanks to our Father we will bring
For He gives us everything."

SECOND WEEK

THE LOST SKATES

One afternoon Jimmie was sitting on his front porch, thinking about his lost skates. This was the reason he was thinking about them: Down the street, near the corner, a little boy was skating back and forth. Watching this boy had made Jimmie think sadly about his own skates.

The boy at the corner went slowly and uncertainly up and down. He seemed to be just learning to skate. Occasionally he tumbled, but most of the time he got along quite well.

As he came close, Jimmie was surprised to see how shabby the boy was. But, though the boy was so poor looking, his skates looked quite new.

"They are very much like mine," thought Jimmy. Just then the boy skated past him.

"They are just like mine," thought Jimmie. Then, while the boy skated past again, Jimmie saw, printed on the straps, the word **Jimmie**.

"Why they **are** mine!" shouted Jimmie.

He stepped in front of the boy. "Where did you get my skates?" he demanded.

The ragged little boy stared at him with round frightened eyes. "They're mine. The junkman gave them to me."

"I don't care who gave them to you," said Jimmie, crossly. "They are mine. What's your name?"

"Stephen. I live over by the tracks."

"Well! See! **My** name is Jimmie, and here it is right here, where I printed it myself—**Jimmie**. So they are mine!"

The little boy looked worried. "The Junkman gave them to me. He found them in the gutter where they had been thrown away."

"They must have rolled down the walk when I took them off," said Jimmie, recalling that day when he had fallen and hurt his cheek. "Well, anyway, I didn't throw them away. And they are mine. Give them to me!"

The little boy sat down and began to tug obediently at the straps. "I guess you're right," he said. "They must be yours."

Jimmie took the skates and ran home. At his own doorstep he looked back. The boy was still sitting where Jimmie had left him, but now he was leaning over, his head on his arms, crying.

Jimmie had thought he would be perfectly happy to have his skates back again. He had been so sorry to lose them, and he had hunted high and low for them!

But he couldn't help thinking about that little ragged boy. He kept remembering how he had looked, hunched over there on the sidewalk, with his head down, crying. Jimmie thought so hard about it that he couldn't enjoy his dinner.

As he was getting ready for bed, he suddenly made up his mind about something. He slipped on his bathrobe over his pyjamas and went downstairs, into the living-room where his mother and daddy were.

"I want to talk to you," said Jimmie.

"Why, what is it, Son?" asked his mother.

Then Jimmie told them about the ragged boy who had been skating at the corner that afternoon. He told them just how the boy had looked—so small and shabby, and how he had put his head down and cried.

"And I think," said Jimmie, at least, "that if you don't mind, Mother, I'll give the skates back to him. He really believed that they were his; and somehow, it doesn't seem right to take them away, just because the junkman made a mistake and thought they had been thrown away, there in the gutter."

"I think you are just right," said his mother.

And that is exactly what Stephen thought when, next morning, Jimmie and his mother drove over to the little house by the railroad tracks and gave him the wonderful skates, to keep for his very own. Stephen was so happy—and so was Jimmie!

"Dearie, dearie me!" said the junkman, when he heard about it. "This world is just plumb full of good people!"

THIRD WEEK

A MODERN JONATHAN

Read I. 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, "Got 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 anything." 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 every one, 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 shalt 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 battle field."

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."

FOURTH WEEK

WHEN BILLY WAS LOST

"I can't see why I was so stupid as to miss the right turning!" and Billy quickened his steps and peered through the darkness ahead of him.

This was only the second time that he had been over the road that ran from his house to the village, three miles away, for his family had only recently moved to Sherbrooke.

Billy's sister was ill, and on this particular afternoon Billy had been sent to the doctor's for some medicine and had lost his way going home.

"My, but it is lonesome!" he said half aloud as it began to grow dark and there was no house in sight. "But I don't suppose God will let me get lost, for He said, 'I will not fail thee, nor forsake thee.'" And because Billy trusted in our Heavenly Father a warm feeling came in his heart and he was not afraid.

Soon he came to a little stretch of woods, and thrusting his hands deep in his pockets he hurried forward, as it seemed very dark indeed through there. What was that breaking through the bushes? Could it be a bear? He had never heard of bears in that neighbourhood, but his heart beat very fast indeed as he listened to something coming nearer and nearer. I am afraid that he even forgot for a time that God was keeping watch over him. There was a scramble and a final crash, and what should bound out into the road was Billy's own dog, Chum! How glad he was to see him!

"Chum! Chum!" cried Billy, and then what a hugging and barking there was as the two met!

"Now then, Chum, go find Betty!" commanded Billy, who knew in that way he could tell how to get home.

So, looking back every little while to see that his master was following, Chum started off, and much to Billy's surprise he soon found his own home.

"Mother," he said that night when he had told her all about it, "I think that God sent Chum, don't you, because He knew how lonely I was?"

"Yes, dear, no doubt He did, for He could show you in that way as well as any other, that He would take care of you, if you trusted in Him."

News from the Field

PORIRUA BRANCH

By Polly Wineera

The 103rd Relief Society anniversary was celebrated in the Porirua Branch on March 17. Our President, Sister Hui Tau Elkington, supervised the decorating of the hall with flowers and greenery, supper and programme arrangements. On this occasion also was celebrated the 84th birthday of our granny, Sister Hannah WiNeera.

The function was opened with prayer by Bros. James Elkington. Combined M.C.'s were Sister Elkington and Bro. Dodie WiNeera. The items were many and varied, the performers seemed to enhance the spirit of the occasion. The little children performed their action-songs, pois and singing in general with almost professional perfection. Our newly organized choir, under the leadership of Bro. James Elkington and comprising mostly of 'teen-agers, rendered two anthems. To most people present this was a very pleasant surprise, for they did not realise that our choir had been so successful in its efforts to get started.

The most popular eats of the evening were the water melon and ice-cream—the cakes, sandwiches, soft drinks and candy running equal for second place. An anniversary cake with 103 blazing candles completed the affair. Our granny, who was guest of honour, blew the candles out—but not in one breath.

The most popular event of the evening was the lolly-scramble for all. Sister Elkington with her small band of helpers worked very hard to make the evening the great success it was, and we were all very sorry when midnight came and it was time to close down.

Once again it has been our pleasure to have Timuaki in our midst. Although not present in our Sunday School meeting, he arrived in time for afternoon service on Sunday, 18th March. It has been almost a custom with the people in this branch to wait until President arrives to have their babies blessed by him. That same evening the choir members attended service in the Wellington Branch and rendered two anthems. President was again the main speaker. We hope that we will be seeing more of Pres. and Sister Cowley before they sail for Zion.

On March 24th, the 21st birthday was celebrated of Maria WiNeera. Many of her friends were present to wish her the best. Lots of nice gifts were brought, and the evening ran smoothly. The choir again was in demand; other items and dancing filled in the evening.

Our local talent has been taking part again in more R.S.A. concerts, their efforts being fully appreciated. Although most of our performers are the children, they seem to rate the most applause from the audience; whether they really look as though they know their stuff, or perhaps it is because they just looked cute. Nice going, kiddies!

NELSON BRANCH

By J. R. Robinson

During March, the Sunday School was reorganised, with J. R. Robinson as superintendent and Ben Hippolite and Wi Selwyn as his two assistants and John Hippolite as secretary.

The M.I.A. has also undergone reorganization and now stands with Wi Selwyn as the new president, with J. R. Robinson as his first assistant and Pauline Selwyn as second assistant.

MANAIA BRANCH (TARANAKI)

By Shirley Manu

During last Christmas our small branch was fortunate to have the Mission President, Matthew Cowley, Sister Cowley, Toni and Harold Stokes and Mrs. N. Hitchings break bread with us. The occasion was also to join in wedlock two of our young people.

At the wedding ceremony, President Cowley officiated to pronounce Josephine Waito Rei, daughter of Spence and the late Apihaka Rei, and Rangitakuku Manuirangi, second son of Aka and Karo Manuirangi, legally and lawfully husband and wife.

At the ceremony the bride was given away by her older brother, Mr. Puhī Rei, a returned serviceman, with Miss Caroline Manuirangi as bridesmaid, while the groom was assisted by Mr. Teddy Rei as best man.

WANGANUI BRANCH

By Betty Stent

Visitors from Hawke's Bay, Sisters Polly Duncan and Mere Taurau were accompanied by Elder Turake Manu of the District Presidency. Our little branch appreciated the visit of these good people and here extend an open invitation to others to come and visit with us and inspire us to keep firm in our faith.

On March 4th at Wanganui, Sister Herewini Katene was baptized by Elder W. Katene and confirmed by President Tukino Hakopa.

April 2, 1945, was the third anniversary of the death of our good friend and mother in the Gospel, Sister Katene, wife of our former Branch President.

"A tender link of memory,
Is brought to us today,
Loving thoughts of you dear,
Will never fade away."

TE HAPARA BRANCH

By Hine McGhee

The 103rd anniversary of the organization of the Relief Society was celebrated at the home of Sister Whakaha Matenga on March 17th, 1945, where an enjoyable programme of song and talks befitting the occasion was enjoyed by all who attended.

On March 25th, when District officers of the Sunday School, Primary and Relief Society met, together with the District Presidency and the local Saints, in Allen's

Hall, Gisborne, the spirit of the Relief Society's 103'rd birthday still filled the hearts of the Saints. To conclude the celebrations the meeting was adjourned to the home of Sister Matenga, where the cake with 103 candles was lit by the Priesthood members and members of the District Board Relief Society participated in "blowing out the candles, and cutting the cake."

Miss Joy Hamon from Manunui was a visitor to our Branch while staying with friends.

Twin boys were born to Brother and Sister Wi Hamon, while Brother and Sister Ray Kahuroa are proud of their new baby daughter.

WAIROA BRANCH (HAURAKI)

By Taylor Ormsby

Recent visitors to our little branch included Brothers Rangī and Tama Greening, and Ted Keil of the Horohoro Branch and Sister Rae Stinson of Wellington, who was on a visit with Dick Ormsby to the home of his parents.

Two "Cottage" meetings were held at the homes of Brother O. C. Ormsby and Brother Dick Marsh, where the week-end missionaries from Horohoro inspired us with their testimonies.

Sister Edna Ormsby was set apart as Sunday School teacher during the visit of these missionaries.

NUHAKA BRANCH

By Gladys Mitchell

Blessings.—Paora Matenga by H. A. Mitchell. (Parents, Barbara and Matenga Hapi.) Mita Anaru Pilmer by Wm. H. Christy. (Parents, Mary and Joe Pilmer.) Turei Rangī Whaanga by President Matthew Cowley. (Parents, Mereaira and the late Turei Whaanga.) John Chas. Alanoe by Eru H. Tengaio, son of Clarice Tengaio. Taylor Mia Kingi by Eru H. Tengaio, son of Violet Auahi.

Baptisms.—Himina Waerea by Wm. H. Christy and confirmed by Eru H. Tengaio. Tiheima Waerea by Wm. H. Christy and confirmed by Hami Haronga. Arapera Wharetuku Campbell by Wm. H. Christy and confirmed by Wm. H. Christy.

The Relief Society officially began this year's work in February, and so far everything points to another successful working year.

The local Tribal Committee were hosts to Major Rangī Royal and Major Rangī Logan of the Maori Battalion.

Sister Apikara Paewai was a recent visitor from Dannevirke, as also was Bro. Tawa Tiwai from Korongata, Hastings. Bro. Hona Smith is an inmate of the Wairoa Hospital, and we wish him a speedy recovery to health.

A few of our young people who have come to Nelson "hon-picking" include Jim Tuhi and Ira; Dickie Christy, Helen Matira and Pera Thompson.

We are pleased to announce that H. A. Mitchell has been appointed Te Karere Officer.

Bro. Taka Toroaiwhiti and his wife (nee Molly Tengaio) are now installed in the Elder's Home at Nuhaka to begin the mission to which they have been called by President Cowley as custodians of the Marae grounds.

The special Sunday School programme in accordance with Mission Instructions was carried out in our branch under the direction of Brother William Pakimana of the Sunday School Superintendency.

As special collectors of funds towards the Hui at Tiki Tiki under the direction of Sir A. T. Ngata, Elders Wm Christy and H. A. Mitchell were appointed. Accompanying Brother Syd Christy, who was the official representative of President Cowley to the Hui, were Stewart Meha and Eriata Nopera.

On March 17th, the Relief Society were hosts to the Old Folks' Day programme and were responsible for a trip to Morere where everyone enjoyed themselves.

Chappy King, now in camp, has been staying with Brother and Sister Eru Tengaio.

Brother and Sister James Brown of Oputama have been holiday making in Palmerston North this year.

HAMILTON BRANCH

By Tupana Te Hira

At a very well attended meeting, when the District President (Henry S. Marshall) was present and Branch President Teito Tangatai conducting, Mr. Delamare of the Temperance Society delivered a very fine talk on the evils of alcohol. This talk was very much appreciated.

ROTORUA DISTRICT

By Rangī Davies

The Relief Society anniversary programme was put over by Sister Chirney and her willing and wonderful associates in the local Branch Relief Society.

The catering which was necessary for feeding the gathered Saints was handled by the Sisters, who each supplied something. We appreciated the contributions, Brother Tama Greening.

On the 23rd of March, the Relief Society again held forth with a successful dance at the Regent Hall, where they were supported by the Saints and netted £7.

It was to our credit that Brother Hixon Hamon, George Watene and others including Rahiri Harris attended the recent Maori Conference held here at Rotorua. Bro. Hamon in his new capacity as secretary of the Timber Workers' Union of South Auckland contributed very sound advice in the matter of milling native timber for housing our people, while Bro. George Watene was responsible for the presentation of the report on Land Development Schemes, which received very commendable praise from the chairman of the Conference, Mr. A. Gordon.

AUCKLAND BRANCH

By Betty Perrott-Hagan

We have been among the missing in the news of late, but here we are again, so Kia Ora folks!

Bro. Chas. Billman of the Branch Presidency has been very ill and many of the Auckland Saints visited him in the hospital. He was fortunate in having Dr. N. Paewai attending him part of the time.

The Maori Saints are showing much more activity in the branch than the European. They have now formed a

Maori football club and the executive consists of a goodly number of Saints.

Brother Perrott and Brother Hooro visited the home of Brother and Sister Heaps of Birkenhead on Sunday, March 18th, and blessed their baby, and also Sister Cook's baby—these were two beautiful children.

Easter Sunday, April 1st, although under the M.I.A., the whole programme was turned over to President Cowley.

To commemorate the founding of the Church 115 years ago, Sunday, April 8th, saw something out of the ordinary in our Sunday night service. The first half of the programme was devoted to the rendering of sacred songs, and the speaker of the evening was President Perrott, who outlined the life of Joseph Smith.

The Auckland Branch Presidency has reorganized the Relief Society with Sister Ruby Burge as President and Sisters Ottley and Wishart as Counsellors. They have already shown great initiative in providing a Sunday night programme to commemorate the 103rd birthday of the Relief Society and also introduced a course of dressmaking and pattern-cutting into their regular Thursday night class, which promises to become very popular with the young wives and mothers.

A new addition to the Branch is Baby Carol V. Reid, daughter of Ivan and Gladys Reid of Auckland, who was recently blessed by President Cowley.

WELLINGTON BRANCH

By Ray Stinson

The Relief Society organization is again functioning with regular weekly meetings instead of the previous fortnightly gathering.

Miss Josie Parkes is back with us after being home for a while (Nuhaka) and a short spell in hospital.

Elder Monteith Woolley, former M.I.A. Mission President, sends his "aroha nui" to all the N.Z. Saints and friends. He is now in China with the U.S. Army, and also reports that he is the very proud father of a bonny son.

Harry Hayward of Dunedin was a recent visitor to our Branch.

SOMEWHERE IN ITALY

By Stan Hay

"I am so pleased to be receiving my Te Karere regularly, was the first line in a letter from Bro. Stan Hay, son of Brother and Sister Joseph Hay of Maromaku. Stan reports that though he receives mail regularly from his own home, the Te Karere is the only means he has of keeping in touch with the rest of the Mission. It is now over two years since Bro. Stan has attended a L.D.S. service, and if it wasn't for the testimony he has of the Gospel, and the fine ideals and teachings imparted to him by his parents and his contact with the Church through correspondence it would be easy for him to slide.

He reports having visited some of the remaining architectural wonders of Italy and experiencing the joy that has come to countless numbers who have seen them.

HERETAUNGA BRANCH

By Eric Tahau

The new Te Karere Officer for our Branch is none other than KONI TARI. All officers and teachers had better see to their subscriptions before Bro. Tari comes around.

We regret to announce that Sister Marara Wihongi met with an accident resulting in a broken ankle. We hope that she will soon be mended and with us very soon.

Two deaths among our members have taken from us Sister Tuakana Waiti and Hohepa Kahaki.

The Branch Officers for the 1945 season include James L. Southon, president, with George Randell, Sr., Ihaka Kingi and Daniel Williams as counsellors and secretary respectively. In charge of the Sunday School are Edward Tari, superintendent, with Mihi Ihaia, Kuini Kingi, June Southon and Katie Rawiri as the two assistants, secretary and assistant secretary. The Relief Society is led by Tiria Rawiri, president, and Janie Tahau, Janie Thompson, Gloria Southon and Ruth Russell as counsellors, secretary and treasurer.

The M.I.A. officers are:—Y.M.M.I.A.: Koni Tari, Eric Tahau, Lester Ihaia, Edward Tari, secretar-treasurer; Y.W.M.I.A. Lena Tari, Janie Tahau, Marie Pere, Tia Wihongi, secretary; Katie Rawiri, assistant secretary; Lena Tari as treasurer.

The Primary Association is under the directions of Sister Urumahina Tahau as president, with Martha Waerea, Lena Tari, Pahe Heke and Materoa Tari as treasurer.

The opening M.I.A. evening was one where the Korongata M.I.A. were cordially invited to attend and join with us. A most enjoyable evening was had by all. The Primary and Sunday School are doing their best to carry out their programmes.

The 103rd anniversary of the Relief Society was celebrated in great style The Korongata Branch was again invited to this affair, where a suitable birthday cake with 103 candles, the handiwork of Sister Gloria Southon, was the centre of attraction.

WHANGAREI DISTRICT

By John M. Paea

The Awarua Branch was recently visited by Sister Erana Heperi of the Mission Relief Society Board and President Hohepa Heperi of the Bay of Islands district.

Brother Friday Piribi and his co-workers have been in the bush bringing out timber for building new facilities for their Marae, which include a new Chapel.

The Red Cross benefited from a very successful dance sponsored by the Pipiwai Relief Society, held in the Tau Henare Hall on February 24th.

Brothers Pat Wihongi and James Kairau are the Te Karere officers for the Whangarei District and Awarua Branch respectively. It is reported that Bro. Kairau is leading the district by two subscribers. (Something for you other officers to work on, ne?—Ed.)

Farmer Waimate Wihongi hopes to

make his 100 acres a model place if the Land Court approves his new purchases.

Bro. Tom Wihongi has recently returned to Mangakahia and we hope that he will help to create activity in this inactive branch.

Les Rangi Whaikawa of Awarua was married to Raukura Haora of Pataua on February 17th, with President Henare Wihongi officiating.

Baptisms.—Liza Kairau, Rika Wihongi, Riroi Witehira, Kaharau Noho and Ruru-hira Noho, all of Awarua Branch.

Births and Blessings.—To Brother and Sister Rangi Tehaki, a son, November 16, 1944, who was given the name Charlie Te Haki by Rangi Te Haki on January 7, 1945.

To Brother and Sister Remana Heke, a son, December 16, 1944—was blessed with the name Quigg Heke by Remana Heke on January 7, 1945.

To Mr. and Sister Wiri Te Namu, a son, December 17, 1944, and given the name Italy Te Namu by Henare Pere Wihongi, on January 7, 1945.

To Brother and Sister Hone Paea, a son, January 13, 1945, and was blessed by Hone Paea on February 25, 1945, to be Turei Meihana Paea.

Deaths.—Emi Shelford of Mangakahia, February 20, 1945, and is survived by his wife and two children.

He mihi atu teneti ki nra mate o te Peka of Uawa, kia Bob Smith, Jackie Karepa (overseas) me te tama a Hori Haere (overseas).

Haere atu ra koutou ki te kainga, ki nga matua, ki nra tipuna, ki te uninga o nga whanaunga. Haere, haere, haere ra.

PUKETAPU BRANCH

By E. A. C. Scott

We are pleased to announce the coming marriage of Ru Tarawhiti to Miss Polly Wineera of Porirua. We hope that their future home will be among us as we know that blessings will follow these two young people, for they both come from good Hunga Tapu homes and families, and their own activities in the Church has been kept up.

PUKEKOHE BRANCH

By Ihaka Hohaia

Elder Kelly Harris performed the marriage ceremony in the L.D.S. Chapel, Queen Street, Auckland, when Pte. Pita Hemi Hohaia and Waiora Ihaka Hohaia were recently married.

KORONGATA BRANCH

By Ata Heke

Brother and Sister Albert Collier are the proud parents of a son, born March 14, 1945.

Officers of the St John Ambulance to visit our branch included Superintendent McKay of the Home Nursing Cadets for the district and Mr. Barden, superintendent of the Boys' Division.

The Relief Society anniversary was celebrated in the Matariki Hall with Elder Hirini Crawford as Master of Ceremonies. Visitors included Saints and friends from the Hastings Relief Society and Priesthood members. There was a lovely cake

with candles, lit by Sister Ani Rawiri Kamau, and other Relief Society dignitaries participating in the functions included Ani L. Kamau, Reremoana Kingi, Tiria Rawiri and Kumeroa Heke.

On March 19 1945, Elder Eparaima Kamau passed away. As one of the Kamau brothers, his place as a pioneer among our people is revered. His activities in the Church included a very long term as Sunday School Superintendent.

The first wedding in the Korongata Chapel was performed by Elder Stuart Meha at the marriage of Kate Parahi to Eine Terito.

WAIRARAPA DISTRICT

By Eruha Kawana

The death of Brother Ngatoto Nini occurred suddenly and was a great shock to all of us, especially to his wife, Hiakai Haeta Nini and their two children, Wai-reka and John, when he met with a fatal accident on January 19, 1945.

Nine children were baptized and confirmed by Elder Kawana on January 28, when Sister Hinepa Haeta, wife of Mita Haeta was also baptized and confirmed.

The Primary and Relief Society officers of the district visited the Awapuni Branch, where they report much spiritual uplift.

An M.I.A. was organized in the Hiona Branch, with Teao Raniera as president, Margaret Haeta and Te Awhimatai Harawira as counsellors, and Gloria Haeta and Meiha Meihana as joint secretaries.

TAMAKI BRANCH

By Wm. Harris

The M.I.A. participated in the first A. & P. Victory Show held in five years.

Our Branch President, Rahiri Harris, went to the Ngata Hui at Tiki Tiki, where other Church brethren were present.

Visitors to our Branch included Polly Kingi Marsh, Mr. and Mrs. Hemi Morgan, and Waitokorua Tamihana.

The M.I.A. recently had the pleasure of meeting one of its old friends in the person of Ken Schou, who will be remembered as the "hot drummer" of Wi Duncan's Dance Orchestra of pre-war days. Ken is now a Ft. Lieut. in the R.N.Z.A.F. and recounted events of his experiences which included service at Malta during its dark hours.

The annual school picnic of the Tabaraiti School was the usual great success. It should be of interest to some of the old pupils of the school to hear that after 27 years' teaching, Miss A. Ward, head teacher at the school for years, has resigned and is now Mrs. Stokes.

March 6th 1945, marked the 20th anniversary of the birth of the Floyd twins, Agnes and Ngarita, when a lovely birthday party was enjoyed by their many friends at the home of their father, Mr. Hoby Floyd of Tahoraitei.

Miss Hine Hira of Maketu and sister of Awhitia and Mary was recently married. Attending the wedding from here were Brother and Sister Wi Duncan, Ngate Mihaere and Rahiri Harris.

Brother William Thompson is at present in the Dannevirke Public Hospital with hemorrhage trouble. We wish him a speedy recovery to health that he may

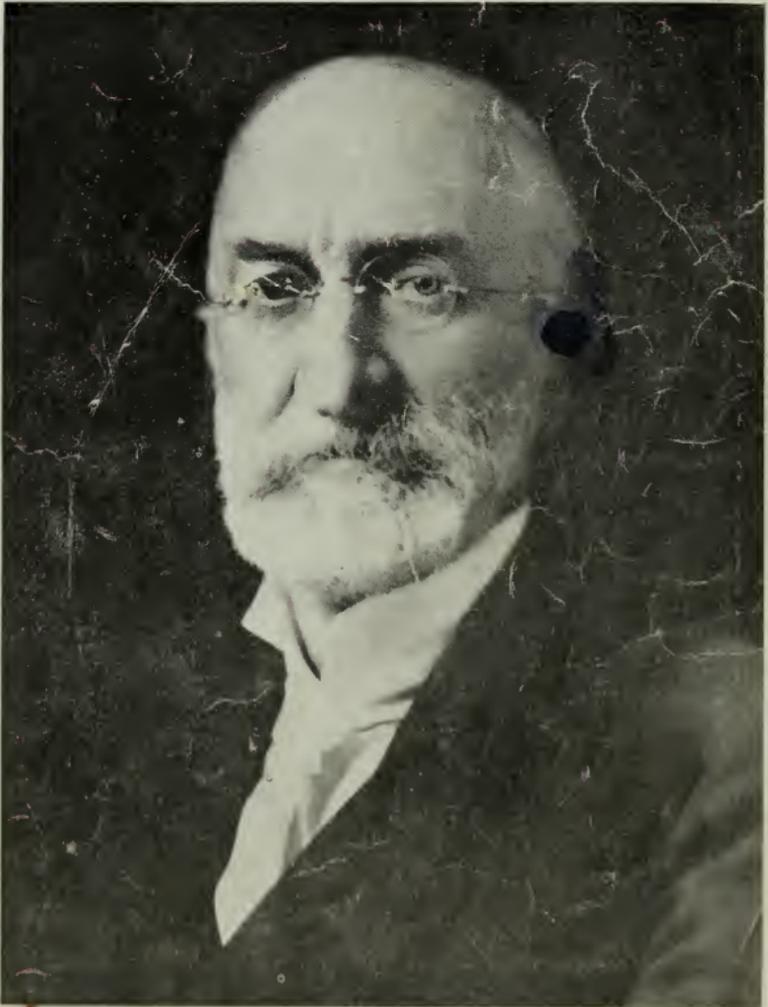
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E KARERE

Wahanga 40

Hune me Hurae, 1945

Nama 6 & 7



PRESIDENT HEBER J. GRANT

Primary Association

At a recent Conference of the Mission Board of the Primary held in Auckland it was decided to do the following:

(a) Discontinue printing Primary lessons in Te Karere if we can get the "Children's Friend" sent direct to the Branches.

(b) If we get the Children's Friend, then we want EVERY BRANCH Priesthood Presidency to forward to the Mission Secretary, Box 72, Auckland, C.I., the name and address of one member of the Presidency who will be responsible for the distribution of the copies of the Children's Friend when it comes to them.

(c) The Branch Presidency to be responsible for the collection of the subscription of 7/6 per year from the Branch or from the officers of the Primary Association.

(d) Te Karere will be used from time to time for special messages and suggestions to help you with your work from the Children's Friend.

(e) The Branch Presidency's name will be the only name which will be recognized for the posting of Children's Friends to. All who may be interested in having a Children's Friend kindly contact your Branch Presidency. DO NOT write direct to this Office.

When Branch Presidencies send in the NUMBER of subscriptions needed, please send along the number of 7/6's as well.

This decision of the Primary Board was made after careful consideration of the value Te Karere has been in the Primary work and with the knowledge that the Children's Friend if brought direct to the officers of the Primary will be of greater benefit than the "Karere" for very obvious reasons.

Your wholehearted support in this matter is urgently asked for. The sooner you get your SUBSCRIPTIONS in the sooner we can authorise the mailing of the Children's Friend to you, for we have just been advised that the General Board of the Primary in Zion is pleased to send us the copies as asked for.

KELLY HARRIS,

Mission Primary Secretary.

Te Karere

Established in 1907

Wahanga 40 Hune me Hurae, 1945 Nama 6 & 7

Matthew Cowley	..	..	..	..	Tumuaki Mihana
Kelly Harris	..	..	..	..	Etita
Eru T. Kupa	..	..	..	..	Kaiwhakamaori
Waimate Anaru	..	..	..	..	Kaiwhakamaori

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

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Editorial . . .

PRESIDENT HEBER J. GRANT

On Monday, the 14th day of May, at Salt Lake City, death came to Heber J. Grant, the seventh president of the Church of Jesus Christ of Latter Day Saints. In the passing of President Grant the Church has lost a great and universally beloved leader; the business world which knew him has lost a wise and an experienced executive; the country has lost an outstanding and patriotic citizen; the thousands of men, women and children, whose lives he touched, have lost a good friend, kind neighbour and generous benefactor; and his wife, children and children's children have lost a devoted companion and father.

He was born in Salt Lake City on November 22, 1856, of goodly parents. His father, Jedediah M. Grant, was the first mayor of Salt Lake City, and a counsellor to President Brigham Young. The father died when the future Church leader was but a few days old and his early training was left to a great and noble mother, Rachel Ridgeway Ivins Grant. Early in life President Grant recognized the importance of his mother's influence upon his own character and he made it an objective to reflect, mirror-like, in himself her fine qualities.

President Grant was the first of the Church presidents to be born in Salt Lake City, and the growth of the city has been closely interwoven with his own life and career. In all civic, educational, industrial and political activities of his home city and state he has been vitally and actively interested. The development of home industry and native talent have been almost an obsession with him. Financial assistance and encouragement have been freely given whenever and wherever needed for these worthy purposes. Much as he has done for the general development of the economic and social interests of his home state and her people, his service in the priesthood of the Church transcends in importance and results all other pursuits of his long life.

By revelation to John Taylor President Grant was called in October, 1882, to fill a vacancy in the Quorum of Twelve Apostles. For 62 years he was numbered among the General Authorities of the Church. As a member of the Quorum of Twelve he commanded the love and respect of his associates and the confidence of four of the six presidents who

preceded him in that high calling. In November, 1918, following the death of President Joseph F. Smith, he was appointed to the highest position of leadership in the Church of Jesus Christ of Latter Day Saints and in the Priesthood of God upon the earth.

At the time of his death he had served as president of the Church for almost 27 years. Few, if any, in the history of the Church have been numbered among the General Authorities as long as has President Grant. And certainly none has applied himself with greater zeal to the duties required at the hands of a Church leader.

As an Apostle he travelled extensively on the American Continent as well as to many foreign countries. Wherever he went his voice was raised in defence of the Faith and in testimony of the divine mission of the Prophet Joseph Smith. And his was a voice that carried with it a ring of sincerity and conviction. The lives of some men have to be studied more or less comprehensively in order to discover just where and for what they stand, but with President Grant one had to hear him deliver but one sermon to discover the impelling and controlling forces of his life and to be convinced beyond a shadow of doubt that he lived in conformity with those forces. Every person who ever came within the sound of his voice knew for a certainty that in his own life there was no compromise with evil nor substitute for righteousness. Charitable as he was with his fellow-men in their failings he so ordered his own life that charitable consideration in his own behalf would not be necessary.

As President of the Church, Heber J. Grant has builded solidly upon the foundation of his predecessors. History will record the period of his administration and leadership as a period of unexcelled growth and progress in every field of Church activity. Under his direction new mission fields were opened; new temples were dedicated; new stakes and wards were organized; all auxiliary activities were augmented; the Church Welfare Programme was instituted and the crusade of the Church for righteous living was intensified. His leadership has brought the eyes of the world to focus upon the Church and see it in its true perspective as a force for good among men.

Over and above the progress and development marked by his leadership is the character of the man himself. Under any conditions of life other than those he experienced he would have been a leader among men by virtue of his own qualities of leadership. As a leader in the Church, how-





ever, he submitted himself to the will of God in all matters. He knew, as he knew that he lived, that it was God's work and not man's and that only with the help of the Lord and the counsel of his associates would his leadership be accepted.

As a religious leader his character left nothing to be desired. It stood out like a beacon light showing the way to all. His life consisted strictly with the principles he taught and he expected no one to obey any rule of action or commandment that he did not follow himself. In his business dealings, whether in adversity or prosperity, he was the soul of honour and honesty. He considered individual freedom, initiative, self-reliance, perseverance and work to be indispensable to the salvation of man. He abhorred idleness in all its ugly shapes. He himself was a prodigious worker and more often than not his day's labour commenced in the hours before dawn and ended late in the night.

His greatest concern in the closing days of his life was for the young men of the Church who were in all parts of the world in the service of their country. He prayed for them as if they were all his own, and he sent them words of counsel and encouragement as a safeguard against the enemy which attacks the morals of men on every front. He detested war, but when his country was in peril none was more patriotic than he, and during the two great wars he raised millions of dollars to assist in the cause of mankind's freedom.

He became the president of the Church within a few days following the close of the first world war, and he laid down his burdens within a few days following the close of the present war in the European theatre.

The name of Heber J. Grant will be handed down in honourable remembrance as a Prophet, Seer and Revelator; as a man who served the Lord in all his days and who loved his fellow-man.

—M.C.

“There is no danger of any man or woman losing his or her faith in this Church if he or she is humble and prayerful and obedient to duty. I have never known of such an individual losing his faith. By doing our duty faith increases until it becomes perfect knowledge.”

—President Heber J. Grant.

The President's Page



President Heber J. Grant

In memory of President Grant, the following excerpts are taken from his book, "Gospel Standards."

Causes of Apostacy.—"Next to the committing of sin there is no more fruitful cause of apostacy among the Latter Day Saints than when we put our trust in the arm of flesh. I firmly believe that no man who honestly bows down every day of his life and supplicates God in sincerity for the light of His Holy Spirit to guide him will ever become proud and haughty. On the contrary, his heart will become filled with meekness, humility, and childlike simplicity."

Honesty.—"The fundamental thing for a Latter Day Saint is to be honest. The fundamental thing for a Latter Day Saint is to value his word as faithfully as his bond; to make up his mind that under no circumstances, no matter how hard it may be, by and with the help of the Lord, he will dedicate his life and his best energies to making good his promise."

The Still Small Voice of Revelation.—"The Lord gives to many of us the still, Small voice of revelation. It comes as vividly and strongly as though it were with a great sound. It comes to each man according to his needs and faithfulness, for guidance in matters that pertain to his own life. For the Church as a whole it comes to those who have been ordained to speak for the Church as a whole. This certain knowledge which we have that the guiding influence of the Lord may be felt in all the ways of life, according to our needs and faithfulness, is among the greatest blessings God grants unto men. With this blessing comes the responsibility to render obedience to the 'still, small voice.'"

Repentance.—"There is nothing in the world that is more splendid than to have in our hearts a desire to forgive the sinner if he only repents. But I want to say, do not forgive the sinner if he does not repent.. 'By this shall ye know that a man has repented, that he confesses his sin and forsakes it, and is guilty no more.' It is up to the Lord, however, and unless they confess their sins we are not obligated to forgive, but when they really and truly repent, it is one of the obligations that rest upon us to forgive those who have sinned."

Obedience.—"I promise you, as a servant of the living God, that every man and woman who obeys the commandments of God shall

prosper, that every promise made of God shall be fulfilled upon their heads, and that they will grow and increase in wisdom, light, knowledge, intelligence and, above all, in the testimony of the Lord Jesus Christ. May God help each and every one of us who has a knowledge of the gospel, to live it, that our lives may preach its truth."

"No man should want any blessing in this life unless he earns it. No one should want somebody else to carry his burdens. No man who has a testimony of the divinity of the work in which you and I are engaged should want some other man to pay the tithing. He should want to pay the tithing himself; he should want to feel that he has done his part, and then that satisfaction that comes to every human being by doing what is right will come to him."

Missionary Spirit.—"I feel sorry for the man or the woman who has never experienced the sweet joy which comes to the missionary who proclaims the Gospel of Jesus Christ, who brings honest souls to a knowledge of the truth, and who hears the expressions of gratitude and thanksgiving that come from the hearts of those who have been brought by his labour to a comprehension of life eternal. So also do I feel sorrow for those who have never experienced the sweet joy resulting from reaching out their hands and helping those who were needy. Assuredly there is more blessing comes to us from giving than in accumulating; there is no question of this in my mind. There is also more blessing comes to us in going forth to proclaim the gospel of Jesus Christ, and labouring for the salvation of the souls of men, than can possibly come to us by merely having a knowledge of the truth of our religion, and then remaining at home to mingle and labour in the ordinary affairs of life, and accumulate the wealth of this world that perishes with the using. One great trouble is that we often lose sight of what is the most valuable labour for us to perform, the labour that will be most pleasing in the sight of our Heavenly Father."

Fast Day.—"Let me promise you here today that if the Latter Day Saints will honestly and conscientiously from this day forth, as a people, keep the monthly fast and pay in the actual amount that they would have spent for the food for the two meals from which they have refrained; and if in addition to that they will pay their honest tithing, it will solve all the problems in connection with taking care of the Latter Day Saints. We would have all the money necessary to take care of all the idle and all the poor."

Every living soul among the Latter Day Saints that fasts two meals once a month will be benefited spiritually and be built up in the faith of the gospel of the Lord Jesus Christ—benefited spiritually in a wonderful way—and sufficient means will be in hand to take care of all the poor."

Family Prayer.—"The Lord has called upon us to pray with our families and in secret, that we may not forget God. If we neglect

this we lose the inspiration and power from heaven; we become indifferent, lose our testimony, and go down into darkness.” ’

On Holding the Priesthood.—“I cannot understand how people with a knowledge of the gospel—how men, holding the holy Priesthood and possessing this knowledge—can, year after year, neglect the duties and the obligations that rest upon them. The Saviour told his followers that they were the salt of the earth, but if the salt lost its savour, it was henceforth good for nothing but to be cast out and trodden under the feet of men. He told them also that they were the light of the world, a city upon a hill which could not be hid. He told them that men did not light a candle and put it under a bushel, but upon a candle-stick, that it might give light to all that were in the room. And He admonished them to let their lights so shine that men seeing their good deeds might glorify God.

This admonition applies to us. We are the light of the world. We have received the inspiration of Almighty God. We have received a testimony of the gospel, and we do know that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of God.”

GOLD AND GREEN BALLS

At President Cowley's suggestion the M.I.A. Mission Board has decided that all nett profits of the moneys raised by each Queen Campaigning Committee, in connection with the Gold and Green Balls for this year, shall be donated to the returned Maori soldiers of whatever district that particular Queen Committee is interested in.

The nett takings of the ball, however, shall be divided equally between the Branch Mutual—or District, should it be a District Ball—and the Mission Board Mutual.

It should be noted that the balls will have to cover their own expenses and not call upon the Queen Committees to do so or assist.

The Board strongly recommends to all Mutual officers who intend to conduct the ball, that they invite all Tribal Committees within their areas to participate. This will be a great opportunity for them to raise funds for their own returned men.

It is best to conduct them immediately and commence the campaigning as soon as possible. For further information write: Sister Una Tamihana, Box 61, Dannevirke.

—Mission Board.

A TRIBUTE

By ELVA T. COWLEY

Every Latter Day Saint woman throughout the Church today mourns the passing of their Prophet and Leader, Heber J. Grant. In him they had a true friend and benefactor, who recognized their equality with man, their value to the Church, and their power in the home. He also understood God's purpose in creating woman as man's helpmate; and realized her responsibility with man in establishing the Kingdom of God upon earth.

He spoke truly in praise of women when he said, "Without the wonderful work of the women, I realize that the Church would have been a failure."

Blessed with a noble wife and companion throughout his life he knew the full significance of the words of the Apostle Paul when he said, "Neither is the man without the woman, neither the woman without the man, in the Lord."

It is therefore to his wife and beloved helpmate, Augusta Winters Grant, that our thoughts go out in deepest sympathy in this the sad hour of her bereavement. We, as wives and mothers of the New Zealand Mission, truly understand what the separation from one so beloved will mean to her.

In the shadow of his luminous light she has walked, not behind him, nor in front of him, but by his side. She has adorned his home, imbued it with love, mothered his daughters, who are a credit to them both. She taught them the household arts, the Gospel principles and inspired them with the true qualities of womanhood.

She made for him a haven of rest after his long hours of physical and mental fatigue incident to his numerous responsibilities as President of this great Church. She accompanied him on tiresome journeys when called to preach God's truths throughout the world. She nursed him when ill, and comforted him when discouraged. Yet, on the many occasions when she was deprived of his companionship, she carried out her duties without complaint.

Like all Mormon women whose husbands have devoted their lives in the building of the Church in the face of unspeakable persecution and hardship, she did not waver or flinch. She looked heavenward when obstacles seemed beyond her power to meet. She adjusted her personal feelings and habits to a public life, to a husband whom she had to share with a million people throughout the world. Reared in a pioneer home, with God-fearing parents, where she learned in her extreme youth to be patient, unselfish and self-sacrificing, she was well qualified to be the wife of a great man and a leader.

To Augusta Winters Grant, we pay tribute and extend our love and sympathy, and say that we know that glory awaits you in the Celestial Kingdom with your righteous husband who will take his place on the right side of God.

The Woman's Corner

DISHWASHING

By ELVA COWLEY

One of the most disliked and uninteresting of all the household tasks is dishwashing. Yet, dishwashing is one of the most important functions in housekeeping. Few people ever claim to really like to wash dishes, and often grumble at its being the inevitable climax to the pleasurable function of eating. Even children seem to be born with a natural distaste for the job. "If we could only eat without making dirty dishes," is the housewife's cry. But as the rose has its thorns, housekeeping has its little nuisances. Every good housekeeper recognises these, and the regularity and skill with which she executes her tiresome duties determines whether or not her housework is a pleasure or a burden.

The important point about dishwashing is not whether the homemaker likes the job, or how quickly she does it, but the important thing is how well she does the job, and how clean the dishes are when she has finished. Dishes are clean when they are free from visible food or other soils, and from invisible bacteria. Most of us are satisfied when the dishes are washed, but could we see through a microscope at the bacteria left from our unsanitary methods we would have a shock indeed. "Clean dishes result from clean methods, clean workers and clean surroundings."

If we expect to keep well and healthy we must eliminate unclean dishes and cooking utensils as a source of infection. We are told that about 92 per cent of all the contagious diseases are transmitted through the nose and throat. Therefore, unclean eating utensils both at home and in public places constitute one of the leading pathways for such spread of infection. Many cases of sore throat, trench mouth, colds, tuberculosis, influenza, pneumonia, can be traced to unclean dishwashing. "A report from the United States Army shows that among 66,000 men who had influenza, 80 per cent of the cases occurred in connection with unsanitary methods of washing their mess kits. Records from 21,000 citizens who had influenza show that 84 per cent of the sufferers had eaten in places where the dishwashing was not done in a sanitary manner. Those dishes were washed in water which was too cool to kill the bacteria, and they were not rinsed in boiling water."

The above statement should make us more cautious and particular in dishwashing, not only in our homes, but when we meet in large gatherings at our Huis and Tangis.

The secret of clean dishes is in the use of plenty of very hot water and clean dish-cloths. In a soiled, greasy dish-cloth germs

have a most favourable condition for growth—moisture, food and a warm temperature. When a germ-infested dish-cloth is put into clean dish-water, the water immediately becomes polluted and unfit for dishes and utensils. When cleaned dishes are dried or smeared over with dirty dish-towels, bacteria are put back on the dishes. If cleaned dishes are handled improperly with soiled hands or left out of the cupboard where the flies can crawl on them or dust collect, they are almost as unsanitary as before they are washed. At large gatherings especially, where dishes are used over and over again, they should be perfectly washed and dried well between servings, as the syphilis germ is known to live for a length of time on wet dishes and to be transmitted to innocent persons in that way. Cats and dogs should not be allowed to eat out of utensils used by the family because if these utensils are not perfectly sterilized, one may contract hydatid cysts, the germ which is prevalent in such animals.

There are no set ways in which dishes may be washed and dried satisfactorily. No one can say which is the best way for the individual to do his job as conditions and surroundings vary. There are electric dishwashers used by many hotels and restaurants and in some of the more luxurious homes, which are very satisfactory, but the majority of dishes will always be washed by hand. Hand-washed dishes can be clean if sanitary methods are used. A few basic principles can be followed: The food preparation equipment should be cleaned and put away as soon as it is used. For instance, egg-beaters, strainers and lemon-squeezers should be rinsed immediately after use. This prevents material from hardening on them and makes them much easier to clean. Bowls which have been used for eggs and milk and flour mixtures should be rinsed immediately in cold water.

Dishes should be scraped well before placing in the clean dish water. A rubber plate-scraper, a piece of crumpled paper or bathroom tissue, can be used for this purpose. Dishes wash more easily if food has not been allowed to dry on them. Starchy foods and protein from eggs harden in hot water, so utensils which have contained these foods should be rinsed in cold water first. Utensils which have contained sugary or greasy foods should be rinsed in hot water as they have the opposite reaction.

It is advisable to wash the pots and pans as soon as the vegetables are removed as it is easier to remove the hard water ring that forms around the pan. Many a dishwasher is guilty of leaving this ring around the pan.

In order to make a sanitary job of dishwashing there should be plenty of hot water, soap powder, a pan for washing and one for rinsing the dishes. The dish water should be changed as often as it is necessary and should be thrown away before it becomes dark and greasy. Too many dishes should not be placed in the pan at

once. Dishes of like kind should be washed together to insure against breakage. Dishes should be washed carefully on both sides and all food particles removed from pans, even if they have to be scraped and scoured. If a member of the family is served a fork with yesterday morning's egg left on it, he has cause for indignation.

A wire dish-rack can be used for making dishes more sanitary. Place dishes into the dish drainer and pour boiling water over them. Let them dry by evaporating while cleaning up the sink, etc. Shine the glassware and dry the silver. Then place them in the cupboard.

After the dishes are done, towels, dish-cloths, dish-mop and brushes should be washed in hot soapy water, rinsed in clean hot water and hung out to dry. One cannot be too careful with dish-towels and dish cloths. An interesting experiment by bacteriological students showed the following facts: "Dish towels and dish cloths, after being used in a good residential district, were collected and put separately into sterilized cans of sterilized water. When bacterial counts were made the water in which the towels were soaked had from 75,000 to 1,000,000 bacteria per square yard of towel. The water from the dish cloths showed from 1,000,000 to 7,000,000 bacteria per square yard of cloth."

All utensils in which milk has been kept should be rinsed immediately in cold water and then washed in very hot water in which washing soda has been added, then rinsed and scalded and allowed to dry by evaporation.

See that your dishes are clean and sanitary and win the first round in your battle for good health.

APOLOGY

No Separate June, 1945, Te Karere.

Because of the extreme shortage of coal in the Auckland area, industries dependent upon gas, which included most printing establishments, were unable to do any work during the crisis. Unfortunately we were compelled to forgo printing the June, 1945, "Te Karere."

However, although still operating on a restricted schedule of gas, our printers are able to publish this issue, which is a combined "Hune me Hurae, 1945," and we trust that even though it will come to you late, your patience and understanding will help us all over this difficult period.

—The Editor.

The Doctor's Digest

BE CLEAN, AND WHY ?

A clean man, woman or child is always respected in any community, no matter if he or she be of a poor or wealthy family. A person's cleanliness always invites friendliness. It is a password which takes the clean person anywhere he wishes to make himself known; because he looks clean, he behaves cleanly and he is *known* to be clean-living. Such a person gains from the community favours and privileges which otherwise would have been beyond his expectations. Some men are known and respected for their skill and strength which they use to perform their work . . . they have been blessed with the wherewithal to command that kind of respect. Some women are known for their skill in cooking, sewing, or admired for their personality, singing, play-acting or some such accomplishment. And because of these gifted enchantments they command respect from us.

There is an opportunity, however, whereby each one of us can be known throughout our communities, respected and loved—because we can all be clean. There is not one justifiable excuse why this cannot be so.

The unclean man, woman or child is obnoxious; he or she invites disgust, criticism and scorn . . . certainly not expressions of friendliness. Uncleanliness is unsightly, it is nauseating, it smells. The unclean person can be noticed in spite of the endeavour to cover up with paint and hair oil. Clean dirt is not disgusting, nor should it be shunned. Sweat and grime are honest signs of toil. But sweat and grime become dirt, and then filth when they are left on the body or clothing to form layer upon layer. It is then that the sequelae of uncleanliness naturally follow.

How well do you like to be seated at a restaurant or at a movie theatre alongside of an unclean, smelly person. What feelings do you have when you go to buy a milk shake and there alongside of you is a little boy or girl who is asking for an ice cream, and this little person is unfortunate enough to be dressed in soiled clothing and the neck is grimy, there is a sore behind one ear, the fingernails are long and black with dirt, the nose is running, the legs are scratched and festering badly? You would need to be insensible to be able to enjoy your milk shake or movie on such an occasion.

Uncleanliness invites disease. To prove this—try wearing your underclothing for 7 to 10 days without changing, then throw them under the bed till you will want them next week, meanwhile change into a jersey or something that you wore last week. Do not have a bath during this time. After doing this, invite your best friend

to a dance or a movie, dress up in your best clothes. Then await events—they are bound to happen. If you do not notice something amiss, someone else will.

The infrequent changing, the wearing of unclean clothing and the lack of frequent and regular bathing are the chief ways of becoming notoriously filthy. Just allow yourself to do this for a few weeks and I promise that you will see the best crop of boils or you will feel the highest breed of lice and fleas; or you will scratch at the biggest scabs. You may do better than this by having the extras as well; such as dandruff, ringworm, breast abscesses or intertrigo, which develops between the legs, the buttocks and under heavy pendulant breasts.

Uncleanliness is responsible for the spread of dysentery, tuberculosis, typhoid and hydatid diseases through eating unclean food or from using unclean utensils. Poor sewerage systems not covered properly, badly-made drains and backhouses are a menace to health because flies carry the germs from these sources to us. Dogs carry hydatid to the human being by excreting on vegetables which are eaten without being properly cleaned or cooked; or, more directly, hydatid is contracted by fondling infected dogs. Remember this—hydatid can only be contracted from infected dogs, and this is done by swallowing the germ only after it has passed through the dog.

Where there is uncleanliness there is usually overcrowding in the home. Then it is difficult to keep clean clothes separated from the dirty ones until they are washed. The inhabitants are living so closely together that immediately one member of the family develops a cough, the remainder are unable to protect themselves by isolating the affected one. In this way smallpox, influenza, measles, diphtheria, chicken pox, erysipelas, whooping cough, cerebrospinal meningitis and tuberculosis quickly spreads through the overcrowded household.

Venereal disease is a disease of uncleanliness. An unclean man passes it on to a clean woman, or it can be the other way about. Exercise of clean morals affords the surest protection against V.D.

How to be Clean.

- (1) Change your inner and outer clothing frequently according to your daily activities. Put clean clothes on each time.
- (2) Bathe the whole body every day if possible, especially if your daily work is strenuous. Dry the skin properly. Put clean clothes on afterwards.
- (3) Have good sanitary and hygienic conditions in the kitchen, the bedrooms, the bathroom, the washhouse, the toilet, etc. Do not only keep these places clean, but allow as much fresh air as possible to occupy these places.

(Concluded on page 155)

Ko "Aotea" Waka

ARA KO TE MAUNUTANGA MAI O TURI I HAWAIIKI-RANGIATEA

Na Te Weringa Naera

(He Roanga mai i te wharangi 120)

Rahuikura

Puini=Tanepatua

Tamatutea=Te Arohanga

1. Tamatea-nohokawa
2. Tamakaumoana
3. Koropanga

* * * * *

Koropanga=Kurapane

Tamaharangi=Tupatuhaoa

Tamarua=Tapirau

Tuhekeao=Hitamatea

Te Rangitautahi=Rerekau

Pore=Tumatiwha

Rangi=Te Awhea

Tuhinga

* * * * *

Tamakaumoana

1. Tamatiriwa
2. Tamapuku

* * * * *

Ko Tamatiriwa=Hituri

Tamatea-noho-ahu

Otea-nuku=Huriwaka

1. Pikitawhaki
2. Waingarō

* * * * *

Waingarō=Haumoetu

Whakatutu= { Te Kura }
 { Wheua } punarua

Ta Wheua, ko Rawiri Waimako.

Ka heke tenei ki a Rangihawe; nana i tango a Rakeiroa:—

Ko Hatumoana=Heitariki

1. Mahikiroa
2. Tuteke

Na Tuteke=Pamoehau

ko Rangihawe ka tikina a Rakeiora.

Rangihawe=Tumoetahanga

1. Tamatea-moiri
2. Turaukawaporoa

Tamatea-moiri=Tuiti

Tuhaereao=Henekoropanga

Tumahukirongouri=Tupatuiti

Na ka heke tenei ki a Tonga-awhikau, muri iho ia Rakeiora :

Ko Tamatea-huatahi

Te Nukuroa=Tupaturangi

Te Hatauirā=Makura-ariki

Tama-ahua=Te Ruapokaia

Tumaroroa=Whatupokeka

Koroponga-tahaenui=Ruahau

Koropanga-iti=Manu-nui-o-Hawaiki

Tongaroa=Nuakaiwahua

Turaukawa=Uenukupane

1. Tupatihaoa 2. Te Ihipatua

Te Ihipatua=Hinepaia

Tamahare-whenua=Ruanga

Uruteangina=Hitapairu

Rangitaua=Hinepua

Rangima-hu=Hautoki-kawa

1. Hitarere=Tukuio 2. Marere=Ngatia 3. Uruwetea=Tamawhero

Raukatamea=Tawhakirangi

Makauri

* * * * *

Marere=Ngatia

Rangimahu=Urutahua

1. Ingo 2. Naho 3. Wainui 4. Rangitaua

Waiunui=Tuhingarā

1. Takuta Ngarue 2. Horomona

Uruwetea=Tamawhero

Tonga-awhikau (1st)=Hinekiwi

1. Huia 2. Te Wakatakerenui 3. Puia

Puia=Te Rangi-mataaho

Tonga-awhikau (2nd)

* * * * *

Te Wakatakerenui=Hineata

Te Harawira Awhiowhenua

* * * * *

Taneroa=Uhengapuanaki

Takou=Tapuhikuroa

Tutekoronaki=Tukumahei

Tunuhuki-pahu=Apatoia

Tupito=Poahi

Haemoana=Urutamia

Tutaki=Te Aohaerenga

Maruwera=Awepane

1. Tahu 2. Pehau 3. Tutanga te Okookoriri

* * * * *

Toi-te-Huatahi

Ruarangi

Rauru (koia nei Ngarauru)
 Rakau-maui
 Rongotea (koia nei Ngati-Rongotea)
 Puruora
 Turi
 Turanga-i-mua
 Tamatea-kopiri
 Te Ihi-o-rongo } Te kahui Rongo
 Te Mana-o-rongo }
 Te Maru-tuna } Te kahui Maru
 Te Maru-wehi }
 Te Maru-ariki }
 Te Maru-aitu }
 Te Numanga
 Rangi-tauwhanga
 Whakataha-mai-runga
 Mata-te-kamu
 Uru-kaha
 Uru-te-angina
 Rangi-whakarangona
 Rangi-whakaturia
 Te Waka-tupaki
 Tama-ipo
 Te Rae-koukou-wai
 Hiro
 Rongo-houhia
 Te Herewini
 Hetaraka Tautahi.

He tane katoa cnei, he matamua katoa, he kawai-ariki tenci:—
 Na Turanga-i-mua ano

ko Mawakeroa
 Te Ihi-ote-ra
 Takutai-oti-Rangi
 Te Riponga
 Te Ao-Kehu=Paekuha
 Tutehonga=Kahukurangui
 Rakaipaka=Te Urumakina
 Kaukohea=Mawete
 Tutekanao=Maihi
 Te Uara=Rangi-te-kehua
 Tamaitohikura=Hinewaka

1. Te Ikahoungata 2. Ngaoko-ite-Rangi 3. Hikarara 4. Te Upoko
 5. Te Ariki 6. Te Po.

* * * * *

1. Taonga Hikarara=Hinei-puariari (W.1)
 2. Te Rauponga 3. Tahuora
 Taonga=Makonaiterangi
 Tamaikarangatia=Kino

Hupata te Wheao=MAREWAITERANGI

Kereama Hupata=MIRIAMA HIRA TAKAPARI

Ka puta ko Wharekiore raua ko Keita Kereama.

* * * * *

Na te Rauponga ka heke ki a Harawira

Te Tatere raua ko Tiakitai

* * * * *

Te Ariki=Te Matakupenga

Tokotoko=Te Wharekiri

Te Arahe=Tamaiwaha

Angiangiterangi=Te Angoa

Pahura=Takoto

Maata=Putaitai Tuhokairangi

Raharuhi=Hiria Maika

Ngapera=Pita Kawana

Hine-te-Uiraarangi=Te Weringa Naera

1. Te Whatahoro 2. Porourangi 3. Te Rangitataia me etahi atu.

Heei! Kei whea mai na e haere ana nga uri a Turi? ia Turanga-i-mua raua ko Taneroa.

Te Awa o "Aotea," te karakia a Turi i te haerenga mai i te moana.

Mo te hoe tenei:

Aotea te waka,

Ko Turi te tangata,

Ko Te Roku-o-Whitu te hoe.

Piripapa te hoe,

Awhipapa te hoe,

Toi tu te hoe,

Toi rere te hoe,

Toi mahuta te hoe,

Toi kapakapa te hoe,

Te hoe! Kei runga te hoe, E Rangi!

Ko te hoe na wai?

Ko te hoe na Te Kau-nunui.

Ko te hoe na wai?

Na Te Kau-roroa;

Ko te hoe na Ranginui e tu nei,

Tena te waka ka tau

Ki Tipua-ote-Rangi

Ki Tawhito-ote-Rangi

Nga turanga whau o Rehua.

Ka pae ake au i te kakau

O taku hoe, o Te Roku-o-whiti.

Whiti papato,

Rere patato,

Mama patato.

Te riakanga, te hapainga,

Te komotanga, te kumenga mai,

Te Riponga, te hawenga,
 A te puehutanga o te wai
 O taku hoe nei,
 Kei te rangi hikitia,
 Kei te aweawe nui o Tu,
 Tena to ara ka totoe,
 Ko te ara o tenei ariki
 Ko te ara o tenei matua-iwi,
 Ko te ara o Rangi-nui e tu nei.
 Hua te kakau o taku hoe nei,
 Ko Kautu-kite-rangi,
 Ko Te Rangi hikitia,
 Ko Te Rangi hapainga,
 Ko Te Rangi tu torona atu,
 Ko Te Rangi tu torona mai,
 Ko Te Rangi tu te ihi,
 Ko Te Rangi tu te koko
 Ko Te Rangi tu te mana
 Ko Te Rangi tu te tapu
 E Tapu!

Tena te ara ka totoe,
 Te ara o Tane-matohe-nuku,
 Te ara o Tane-matohe-rangi,
 Te ara ote Kau-nunui,
 Te ara ote Kau-roroa,
 Te ara o tenei ariki,
 Te ara o Rangi-nui e tu nei,
 Tawhi ki a Rehua, —
 Ki a tama i te ao-marama,
 E Rongo-ma-Tane!
 Whakairihia! Hae!

Mo te toko tenei—
 Ko "Aotea" te waka,
 Ko Turi te tangata,
 Ko Anewa-i-te-Rangi te toko.

E tu te toko
 E karo te toko
 To mata i riri,
 To mata i nguha,
 To mata i tukitukia,
 To mata i toetoea,
 To mata i wawahia,
 Puta tane,
 Haere i te haha wai
 Pipiha!
 I o tai maio,
 Whakaea i o tai mea
 Tangaroa! Kia piri!

Ko te tapuae tenei a Tūri, mo tona waka mo "Aotea" kia tere ai te rere:—

(1)

Whaia te tapuae o taku waka nei,
 Tutorotoro i atu,
 Te tapuae o taku waka nei,
 Kia tu, kia keu,
 Keua e wai?
 Keua e manu—
 Ko Manu-te-hutihuti,
 Ko te whakahoka,
 Hoka taku manu mamano,
 He tane!

(2)

Hikihikitia, hapahapainga,
 Rangaranga te tapuae
 O taku waka nei,
 Rere huruhuru,
 Rere a manu,
 Rere taketake.
 I tu ai; i keu ai;
 I mania ai; i paheke ai;
 I haere ai tama,
 I tona tua-whenua,
 Ka mate te tama
 A te hemahema.
 Ka puta kei waho—
 Kei a Tama-hoko-tahi—
 Kei te mokopu-rongo—
 Kei te whai-ao—
 Kei te ao-marama,
 Hoatu! E Tane-waka!
 Te kauhou ora, ki uta,
 Ki tu-whenua, i uta,—
 Ki tu-maunga, i uta,—
 Ki tu-parara i uta,
 Ki te ano-a-Tu i uta
 Ka u! Ka u! Ki uta.
 Ka u! Ka u! Ki tai.
 Ka u! Ka u! Ki tenei whenua tauhou.
 Pikipiki maunga, Tangaengae!
 Pikipiki pari, Tangaengae!
 Tahau ora, tahau ariki,
 Mau e kai,
 Te manawa o tenei tauhou e—i—!

Heoi ano ra enga hapu, e nga reo, ka mutu i konei nga korero mo "Aotea" raua ko Turi.

Na to koutou teina iti rawa.
 WERINGA P. NAERA.

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa—First Assistant Superintendent.

Joseph Hay—Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R.
Tengaio; Kelly Harris (Secretary).

TO ALL SUPERINTENDENCIES:

With this notification you are all advised of the NEW outline of procedure in Sunday Schools throughout the Mission. Each Sunday School that has reported during the past year will receive through its Secretary a printed outline with comments on each phase and part of the Sunday School outline for its use. If any School has not received a copy of these instructions by JULY 10th, 1945, immediately advise the Secretary, Box 72, Auckland, C.1.

It is expected that each Sunday School will follow the new outline as soon as possible.

Officers and Teachers Prayer and Preparation Meeting at 10 a.m. to conclude not later than 10.23 a.m.

SUNDAY SCHOOL MEETING

Devotional Music	.. .. .	10.25 a.m. (5 mins.)
School Begins	.. .. .	10.30 a.m.
Greetings and Announcements		
Opening Song	.. .. .	10.34 a.m.
Opening Prayer		
Singing Practice	.. .. .	10.40 a.m. (10 mins.)
Two 2½-minute Talks	.. .. .	10.50 a.m. (5 mins.)
Sacrament Song	.. .. .	10.55 a.m.
Music Postlude		
Sacrament Gem		
Music Prelude		
Administration of Sacrament		
Separation for Classwork	.. .. .	11.10 a.m. (40-45 mins.)
Reassembly from Classes	.. .. .	11.55 a.m.
Reading of Abstracts		
Closing Song		
Benediction	.. .. .	12 noon

FIRST SUNDAY IN MONTH

Devotional Music	10.25 a.m. (5 mins.)
School Begins	10.30 a.m.
Greetings and Announcements	
Opening Song	
Opening Prayer	
Separation for Classwork	10.40 a.m. (40-45 mins.)
Reassembly from Classes	11.25 a.m.
Closing Song	
Benediction	11.30 a.m.

(Branch Presidencies may convene the Testimony Fast Meeting immediately after this, at which time the Sacrament will be administered.)

SACRAMENT GEM

This peaceful Sabbath day we come
To drink this cup, and eat this bread,
In memory of the days to come,
When we shall sit with Christ our Head.

LESSONS—For JULY and AUGUST—First Week

KINDERGARTEN (4 to 5 years).

- "The Birth of Christ," Luke 1-2; Matt. 1.
- "Visit of the Shepherds," Luke 2.
- "Visit of the Wise Men," Matthew 2.
- "The Flight Into Egypt," Matthew 2.

PRIMARY (6 to 9 years).

- "Uzziah's Trespass and its Consequence," 2 Chronicles 26.
- "Queen Esther and Mordecai," Book of Esther.
- "Job's Fidelity and Patience," Job 1, 2, 19, 42.

CHURCH HISTORY and A DEPARTMENT (10 to 11, 12 to 15 yrs.)

- "Migration of Nephites to Zarahemla," Book of Omni.
- "The People of Zarahemla," Book of Omni; Helaman 6.
- "Benjamin King of the Nephites," Words of Mormon; Mosiah 1-2.
- "Organization of the Church of Christ," Mosiah 3-6.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSEL DOCTRINE and C DEPARTMENT.

The Redeemer.

- "A Mediator," Isaiah 53; Romans 5; 1 Timothy 2.
- "The Saviour," Luke 2; John 4; Acts 5, 13; 1 Timothy 4; 2 Tim. 1; Hebrews 7; 2 Peter 1; 1 Nephi 10; Mosiah 3; Alma 5, 22; Helaman 5; Moses 1, 6.
- "His Coming Predicted," Deut. 18; Isaiah 7, 9, 11, 53; Micah 5; 1 Cor. 10; 1 Nephi 10; 2 Nephi 11; Jacob 7; Enos 1; Jarom 1; Mosiah 3-4, 13, 15; Alma 5, 25; Helaman 14; 3 Nephi 1, 20; Esther 3.
- "Known Only by the Spirit," 1 John 5:10; Revelation 19:10.
- "Blessings in the Name of Jesus," John 14-16. 3 Nephi 27; Mormon 9.

MAORI CLASS.

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Ratapu Tuatahi

I roto i te whakamahinga o ana tikanga nunui, ko te Wairua Tapu e whakahaere ana me te pupuri i nga mea e pa ana ki papatuanuku.

te iti nei ko nga mea iti rawa pea hoki enei e mohio nei te tangata ahakoa hoki ki te tangata he mea whakamiharo rawa kua tiroirohia hoki e te tangata. Te tangata mai ano o te mea e taka iho ana ano ki te whenua (gravitation) te rongo, te wera, te marama, tae noa hoki ki te mana tino tohunga te hiko, ko enei mea katoa e whakahaerea ana e te Wairua Tapu i roto i ana mahi. Kahore te tangata whakaaro nui, te tangata ata tiroiro e mea ana kua mohio ia ki nga mana katoa e pa ana ki te whenua ahakoa hoki nga mea kua kitea e ia he wahi iti noa no nga mea kahore ano kia mohiotia.

Nga Patai.—(1) Kowai o te Atuatanga e whakahaere nui ana i nga mea e pa ana ki te whenua? (2) E whakaae ana ranei te tangata whakaaro nui ki tenei? (3) He aha te mana tino nui kua kitea e te tangata?

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Ratapu Tuarua

Mo te Wairua Tapu.—Te mana me te kaha kei raro i ta te Atua whakahau, pera me te hiko ina whakariteritea e pera ana me te karere haere raro ki te karere Waea Poutapeta—pera me te peeke hoiho ki te tereina, te mokihi rooku rakau (raft of logs) ki te tima. I roto i to te tangata tino matauranga he wahi iti tona mohiotanga ki te matauranga o te Wai-hanga; ahakoa ra te iti o nga kaha me te mana kei a ia o te matauranga e puta ake ana etahi merekara i roto, mehemea hoki kahore i te kitea atu e kore e whakaponohia. Ko enei mana kaha katoa me nga mana kaha ake i enei kahore ano kia matauria e te tangata, me nga mea i te ahua o te mohiotanga o te tangata inaianei, kahore ano kia kitea e ia, enei katoa e hara i te mea ko te Wairua Tapu engari ko nga kai awahina kua whakaritea hei whakatutuki i ana mahi.

Nga Patai.—(1) I roto i te huanga ake o te matauranga inaianei whakaritea ki te ahua o mua? (2) I roto i nga mea kua taea e te tangata i tona matauranga e pehea ana ki ta tatou titiro atu? (3) Enei mea nunui katoa kua mohio nei tatou, te hiko, te tima, te waea korero me era atu, e kiia ranei ena ko te Wairua Tapu? (4) He aha ke ena mea?

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Ratapu Tuatoru

Kaha ake, nuku ake hoki te mahi ngaro o tona kaha i nga mea o te ao e kitea atu nei—nga kaha me te mana e whakahaere nei ki te whakaohoohe e te Mana Wairua te hinengaro, te ngakau me te wairua o te tangata. I roto i to tatou kuare ki te ahuatanga o te hiko ka kiia e tatou he mana nukunuku pera me te wai (fluid) no reira i roto i enei rereketanga ko te mana e pa ana ki te hinengaro o te tangata e kiia ana ko te mana nukunuku o te Wairua (spiritual fluid). Ko te tikanga ake o enei mea whakakaha kahore tatou e mohio ana no te mea e poto ana tatou i te matauranga mo te whakahaere i enei mea, ko te huanga ia e pa ana kia tatou katoa. I te mea ko te kai mau hiko i roto i te ara hiko e ahei ana ina peratia ki te mana kia iti te rere o te hiko ko te wahi nui o te hiko e mauria ana, kei te ahua tonu o te mana pupuri o te kai mau hiko (conductor). I te mea hoki tena ana hiko, tena ana hiko e mahi wehe ana, tona kaha hoki kei te ahua ano o tana kai mau e pera ana ano te tangata mo nga mea Wairua e heke iho ana i nga mana o runga, otira ina ukua kia ma, ina whakawateatia nga arai mai, ka iti haere te kaha o te kai arai ka kaha ake hoki te rere o te hiko i te kai mau hiko. Ma runga hoki i nga whaka-haeretanga e ma ai, ka ahei o tatou wairua ki te haere tahi i roto i nga mana o te orange i puta mai nei hoki te Wairua Tapu. Na reira kua akona tatou ki te inoi a kupu me te mahi ano hoki kia tupu haere te wahi o te Wairua, ara te mana o te Wairua. Ko enei hoki ko ta te Atua tunganga iho kia tatou.

Nga Patai.—(1) Pehea ai te whakahere o nga mana e pa ana ki te hinengaro, ki te ngakau me te wairua o te tangata? (2) Whaka-

maramatia te ahua o te rere o te hiko i roto i tona kai mau? (3) Pehea tona whakaritenga ki te tangata?

Ratapu Tuawha ¹⁶²

Te mahi a te Wairua i waenganui o te tangata e whakaaturia ana i roto i nga karaipiture. Ko Ia he 'kai-whakaako' i tukua mai i te Matua, a ko ratou e ahei ana kia whiwhi i tana whakaakoranga e whakaaturia mai ana e Ia nga mea katoa e ahei ana mo te tupu haere o te Wairua. Ma nga whakapikinga a te Wairua Tapu te kaha o te hine-ngaro tangata e whakaoho ake e whakatupu haere e taea ai te mohio ano nga mea kua pahemo. Ka kai arahi hoki i nga mea tapu ki te hunga katoa e ngohengohe ana ki a ia, e whakamarama ana i nga tangata katoa i runga ano i te ahua o te kaha o tona humarie me te ngohengohe, e hura ana i nga mea ngaro a te Atua ina ra kia kaha ake ai te tupu o te wairua o te tangata, e tuku mai ano i te mohio-tanga mai i te Atua ki te tangata e whakatapu ana i te hunga kua ma, na te ngohengohe nei ki nga tikanga o te Rongopai. E whakaatu ana i nga mea katoa me te whakaatu pono hoki ki te tangata mo te oranga me te pono o te Matua raua ko te Tama.

Nga Patai.—(1) E kitea ana ranei i roto i nga karaipiture ta te Wairua Tapu mahi? (2) Whakatakina ake etahi o aua mahi? (3) He aha tana whakaaturanga e pa ana mo te Matua raua ko te Tama?

Ratapu Tuatahi (Akhata)

E hara i te mea ko te whakamohio mai anake i nga mea kua pahemo me te whakamarama ranei i nga mea onaianei ta te Wairua Tapu, engari ko tona mana e pa ana ano mo te poropititanga mo nga mea e takoto mai ana. Mana e whakaatu mai nga mea kei te haere mai, e ai ta te Kai-whakaora ki nga apotoro i a Ia i whakaari mai ai mo te haerenga mai o te Kai-whakamarie. A Arama, te poropiti tuatahi o te whenua nei, i raro i te mana o te Wairua Tapu i poropiti mo nga mea katoa e pa ki ona uri tae noatia tona uri whakamutunga. No reira ko te mana o te Wairua Tapu, ko te wairua o te poropititanga me te whakakitenga; ko tana mahi ko te whakamarama i te ngakau, ko te whakaoraora i te mohiotanga me te whakatapunga o te Wairua.

Nga Patai.—(1) He aha te mana o te Wairua Tapu i waho atu o te whakamohio mai ki nga mea onamata me o naianei? (2) Na te aha i ahei ai a Arama te poropiti mo ona uri tae noa ki te whakatapuranga o muri rawa? (3) No reira he aha te mana o te Wairua Tapu he aha hoki tana mahi?

DOCTOR'S DIGEST—*Concluded from page 145.*

- (4) Cultivate clean habits for eating, for exercising, for drinking, for talking; in other words, eat, sleep, drink and work cleanly. Live the Word of Wisdom.
- (5) Make the surroundings of your home life brighter for a cleaner way of living. No little thing is too small if it is going to enhance the smooth functioning of your home.

Remember these—

Cleanliness cannot be applied to your person until—

- (a) You look clean.
- (b) You behave cleanly.
- (c) You are known by all about you that you are clean living.

Cleanliness protects against many diseases.

Cleanliness invites friendship.

CLEANLINESS IS NEXT TO GODLINESS.

PRIMARY

FIRST WEEK

To the Teacher:

"Suffer little children to come unto me—for of such is the Kingdom of God."—Luke 18: 16.

Jesus truly loved little children, as well as people everywhere. He was always helping others and blessing those who sought him with faith in their hearts. Even as a little boy, Jesus helped his parents because he loved them. It is much easier to do things for others when we have love in our hearts.

Show pictures of children helping parents or doing something for others. Let the children discuss the pictures and tell of the joy they felt when they did something for one they loved.

Story: Narcissus.

In the long ago, there lived a fine manly boy with a very beautiful name. But he did not know how to love. Wonderful flowers grew all about him. Beautiful birds flew over his head. Kind friends cared for him. But he loved none of them.

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

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

Still Echo did not come, so Narcissus looking at the lovely, starry-eyed face, stepped down into the fountain to find her. He did not find her and he did not return. But all around there sprang up the beautiful star-like flowers that people call Narcissus.

When boys and girls see Narcissus flowers growing in the grass like beautiful stars, they think of them as the flowers of love, that blossomed at last in the heart of the little boy, Narcissus, in the long ago.

Show the picture of Christ blessing little children. Let the children describe the look on the face of Jesus. Do the children seem happy? The mothers? Why?

SECOND WEEK

Story: Jesus Blessed the Children.

There were many children who loved Jesus when he was on the earth. The mothers told them how Jesus had helped so many, many people. The more they heard about him, the more anxious they were to see him.

One day the mothers heard that Jesus was not far away. "Let us take our children to him," they said. The children were delighted when they heard that they might see Jesus. I am sure they wore their nicest clothes and had clean hands and faces. Some of the mothers

carried babies; others held little ones by the hand, while other boys and girls ran behind clinging to their mother's skirts.

Through the crowd they pressed until they reached Jesus. Do you think they knew him? Yes, just as soon as they saw His kind, beautiful face they knew that He was their Friend, and they wanted more than ever to be near Him. Then the mothers, bringing their children close to Jesus, asked Him to bless them. There were so many mothers and so many children crowding near Jesus that some of His friends standing near said, "Mothers, take your children home, and you boys and girls run away, Jesus is so busy teaching people and healing the sick that he has no time to give to children today."

Jesus was busy, but he heard what the disciples said and was displeased. He loved little children. "Suffer the little children to come unto me," He said, "and forbid them not; for of such is the Kingdom of God."

Then He let them come close to Him, and He took the babies in His arms and blessed them. He laid His hands on the heads of the boys and girls and blessed them, and they were all so very, very happy.

Jesus had a great mission to perform while He was here on earth. He taught the people a new way of life. He taught them to love our Father in Heaven, and to love their neighbours. But it wasn't always easy for Him because so many would not listen. He was often sad because many of the people were so wicked. But regardless of the hardships, the disappointments, and the persecution, Jesus kept right on doing what He knew He should do. He loved all men and willingly sacrificed Himself for them.

The wicked men took His life, but even as He died He asked our Father in Heaven to forgive them for what they were doing. Surely no man had greater love for his fellowman than did Jesus Christ.

Not only did Jesus die for us, but he lives for us now, and continues to bless us today. If we love Jesus and do what he would have us do, we will be truly happy. And he will help us to be strong if we ask him. Prayer is our method of talking with him.

THIRD WEEK

TALK IT OVER WITH GOD AND JESUS

Jesus taught the necessity of prayer in our daily lives. If we would call upon him in every difficulty we would soon see that everything would go along smoothly. At night when you are tired and weary, you do not feel like going to sleep until you have said your prayers—until you have thanked Heavenly Father and Jesus for your happy day and asked them to bless you through the night.

However, there are other times through the day when you can tell them just how you feel. There might be special favours, too, that you would like to talk about in the daytime—things you might even forget about when night comes.

It's so easy to talk to the Lord when the world is beautiful all about you. Sometimes you rush out into the sunshine, into the cool shade, and the fragrance of flowers is all about. The birds sing with such spirit that you want to do something about that marvellous feeling inside. That is when you feel very near to our Father in Heaven. That is when you should thank Him for your many blessings.

Perhaps there are other occasions that bring you out into the garden. Sometimes you're unhappy. Sickness in the home, friends or relatives bringing bad news, might send you out into the garden to

think. These are also times when you need God. At these times, as always, you should pray in the name of Jesus to help you through the difficulty. Then you will be surprised how restored you will feel, and how peaceful the world will seem again.

Jesus loved the gardens. He always went to the gardens to pray and from Him we have these words: "Whatsoever ye ask in my name it shall be given thee."

Song:

"Because He Loves Me So," No. 95, Primary Song Book.

FOURTH WEEK

Story:

THE LITTLE GIRL WHO WASN'T AFRAID

The parade was coming down the street, and the children danced and shouted with delight. "There's Uncle Alfred! See him?" cried Bert, pointing to a tall soldier in the front row, and all the other boys and girls looked at Bert as if to say, "I wish I had a soldier uncle like that!"

Then Bert walked down the street after the parade, looking as tall and straight as he could.

"Your mother said we must go only this far," said Bessie when they reached the next corner. The streets beyond for several blocks were black with crowds of people, and would be very unsafe for the children, but Bert said impatiently: "I want to see more of the parade, and I can take care of Edith all right. I'm not afraid of crowds. Come on, Edith!" and across the street he ran.

"He's a naughty boy, and I can't help it if he does get lost," thought Bessie as she started home. But she kept thinking of little Edith, and pretty soon she turned and ran back to the corner. A block away, bobbing back and forth in the jostling crowd, she caught a glimpse of Edith's pink dress, and somehow from the way the people around were looking she felt sure that something had happened, and she must go at once to see what was the matter.

Without stopping to remember that she was afraid, she ran as fast as she could. Before she reached the place she could hear the sound of a child's frightened crying, and that helped her to push her way through the crowd, where at any other time she would have been sure no one could go.

"There's a lost child," she heard somebody say; but in a minute the child was no longer lost, for Edith was clinging tightly to Bessie's hand, and they were making their way slowly back to their corner again.

As for Bert, he was so excited over the parade that he did not even know he had lost Edith, and it was more than an hour before he thought of her. He had followed the parade a long way, so it took him quite a while to get back to the place where he thought he must have left her; but all the people had gone, and there was no little girl in a pink dress to be seen.

He ran home as fast as he could and, oh, how his heart jumped for joy when he saw Edith and Bessie watching for him at the gate.

It was very late when they all finally were ready for the nice dinner that Mother had prepared in honour of Uncle Alfred, and Mother said sadly, "Bert does not deserve to sit down with a soldier."

Bert knew that she was right, but because he was so sorry and ashamed, and because Uncle Alfred was going away that very day,

he was allowed to come to the table, and they had a merry time after all.

Bessie was there, and Bert whispered, "I'm sorry I wasn't nice to you, and Uncle Alfred says you are braver than lots of soldiers; and so you are, you have not said a mean or unkind thing to me, and you went after Edith even when you were afraid."

Game:

Let the children play they are in a parade. Let them march like soldiers about the room. After you have them in their chairs again you might introduce the new song.

FIRST WEEK — AUGUST

HOW THE GULLS HELPED

When the pioneers came to Salt Lake, the valley didn't look like it does today. There were no houses, no fine buildings, no lawns, very few trees. The people started to build homes as soon as they arrived there. Then, because they needed food, they started to get the land ready so that they could plant the seeds. The land was very hard and dry. The sage-brush had to be cleared from the land and large rocks removed. When the ground was ploughed and raked, the little seeds the pioneers had brought with them were planted in the ground.

The pioneers watched with delight the first signs of tiny green shoots peeping above the ground. They knew if they took good care of these shoots they would have wheat to make bread, as well as potatoes, carrots, beans, and the other vegetables they would need.

Oh, how beautifully they took care of their fields of grain and their gardens.

The second year that they planted crops a dreadful thing happened! Millions of crickets came swarming upon the crops and began eating every green leaf in sight. Now crickets are very much like grasshoppers only larger and black. Some men who were watering their gardens saw them first. They went to tell the other people. Soon they came out to fight them. Whole families came; mothers, fathers, brothers, and sisters tried with branches of trees and boards to kill the crickets. The people started fires; they dug ditches and filled them with water, but still many more came.

Finally these pioneers knelt down and asked Heavenly Father for help. They asked Him to save their crops of which they were so proud. Suddenly they heard a flapping of wings and saw a cloud of white gulls flying through the air.

"Oh, see the gulls," they cried. "What is going to happen now?"

The pioneers watched the gulls settle on the ground. They were afraid.

"The gulls are going to eat what little the crickets have left. They will leave nothing," they said.

Then someone called out, "No, the gulls are eating the crickets."

And that was true! The gulls were eating the crickets by the hundreds. They would eat as many as they could, then fly to the lake and come back and eat some more.

Oh, how happy the pioneers were! How thankful they were that Heavenly Father had sent the gulls to save their gardens!

The people have loved the gulls since that time. No one would harm one. The gulls have become so tame you might see them following the plough as the farmer turns up the lumps of earth. Sometimes a gull will alight on the farmer's shoulder as he walks along.

The people of Utah had a monument (show picture) made of a gull. It is on the Temple Square in Salt Lake City. Some day I hope you will see it.

Maori Agricultural College Memorial Scholarship Fund

The M.A.C. Old Boys' Association by unanimous action has pledged itself to the task of "raising £2,500" as the first step in the establishment of a Scholarship that will benefit any Maori child, who shows interest and promise, to gain University education.

This project was born of the interest and will of Mission President Matthew Cowley to see that some fitting method be worked out to enable the Mission specifically to benefit from the M.A.C., and the Maori people to avail themselves of the benefits higher education promised.

A select-working committee with the special duty of raising the sum of £2,500 has been effected. Sydney Crawford of Korongata, Hastings, is chairman and James Southon of Hastings is secretary.

President Cowley has already launched the campaign for the collection of funds for the "Scholarship." In addition, the M.A.C. Old Boys' Association itself has authorised the collection of contributions by any of its members who can show the official receipt for moneys collected.

The Saints throughout the Mission are asked to give every assistance possible to those people who may receive the appointment of agent for the Association in the collection of funds.

THE FUTURE EDUCATION of M.A.C. Old Boys' children is NOW IN YOUR HANDS.

The School will ALWAYS live in every M.A.C. Old Boy's heart.

Let it do something for your children by SUPPORTING the "Scholarship Fund" NOW!

"THE GLORY OF GOD IS INTELLIGENCE."

—For the Committee.

News from the Field

KORONGATA BRANCH

By Artemesia Heke

Pamela Doreen Kingi is the name of a baby girl born to Bro. and Sister James Kingi on December 26th and was blessed by President Hamiora Kamau on the 8th April, 1945.

To Bro. and Sister Hore Wainohu, a baby girl was born 8th April, 1945. Very proud parents are Bro. and Sister Kingi Newton for another son born April 12th, 1945.

At Chapel, Sunday, April 22nd, a Sunday School and M.I.A. meeting was held with Bro. Kelly Harris doing most of the talking. The first meeting was held at 9 a.m. The officers of all the Auxiliary Organizations from the Branches, Districts and Missions met. Instructions were given out for people to try and get to the meetings early.

The next meeting was held at 10.30 a.m., where we carried on with the discussions as in the previous meeting. At 2.30 p.m. instructions were still being issued to the newly appointed officers and programme for Mother's Day was read out.

The day was a very eventful one for the Saints of Korongata, as visitors from Dannevirke, Tamaki, Wairarapa, Te Hauke, Heretaunga and Nuhaka were present.

At the night meeting further open discussion was carried out. Relief Society and Sunday School secretaries were told to send their reports on time.

The Korongata choir has been re-organized and the new president is Kate Parahi; 1st counsellor Rangi Hapi, and 2nd counsellor is Reremoana Kingi.

Brother and Sister Horomona Edwards are the proud parents of another daughter, born May 18th, 1945. Both well.

Again the channels of the Karere afford us to correspond with you boys overseas, Sonny Babbington, Jack Hesketh, Koro Cunningham, Spadie Onekawa, Heber Smith, Adam Puriri, Tari Maere, and those who are still in camp, Peter Edwards, Georgie Randall, Leo Pere, Papa Hirini, Joe Moral, Api Martin, Rooney Newton.—"Your parents and loved ones pray for your safe return. May God bless you."

Presidents Wed.—On May 9th, James Puriri, Sunday School Superintendent, and Miss Adelaide Wainohu, President of the Y.W.M.I.A., were married by President Cowley. Before the wedding proceeded a thanksgiving service was held with one speaker, President Cowley. The bride wore white with a lace veil, escorted by her father and four rainbow bridesmaids. Really it was a beautiful picture. Hineawe Crawford sang a solo entitled "I'll Walk Beside You," accompanist being Mrs. Bell. About 400 people attended. The Chapel was beautifully decorated with white chrysanthemums and pale pink roses. Being a Peace-day celebration, national flags enhanced the stage decorations. At 3 o'clock the wedding breakfast was held in the Matariki Hall, which was also beautifully decorated with a

wedding bell, greeneries, coloured streamers, Chinese lanterns, etc.

On the 12th May the cry of welcome was again heard on the marae to Sister Wiki Katene, and Toni Walker and their people of Porirua, and also to Eriata Nopera, district president, whose wife has just passed away. It was a very sad day for us all. At 7.30 p.m. the Hui Pariha started with the Primary under the district board, then instead of the M.I.A., the M.A.C.O.B. took over. Sunday morning the Relief Society was held in the Nukanoa Hall under the supervision of the District, and the Priesthood was held in the Chapel.

During the Hui, Bro. Paul Randall and Karauna "Mack" Whakamoe were ordained as Elders. Bro. Tori Reid has been set apart as a counsellor to the District Sunday School Board. Elder George Randall is to go on a mission for the M.A.C.O.B. Scholarship.

May the 14th a crowd of merry-makers entertained President Cowley, Sister Cowley, Miss Hutchins, Lieut. Schwendiman and Dr. Nitama Paewai in the Matariki Hall in an action song here dedicated to the return of President Cowley.

On the 20th, a Memorial Service was held in the Korongata Chapel for the late President of the Church, Heber J. Grant. Bro. Rakaipaka Puriri conducted this meeting. The pulpit was decorated to suit the occasion—the Prophet's photo with Rufus K. Hardy was unveiled, and during this silent moment we felt as if no ocean was between here and Zion. It brought us much closer to our Saviour.

Word has been received that Heber Smith, known as (Nu), is safe and well somewhere in England. We regret to say that Sonny Babbington has been injured. Again our dear grannie, Ani R. Kamau, has been admitted to the hospital with her hip and was operated for the second time. We pray that she will soon recover.

A happy reunion has taken place in the home of Sister Reremoana Kingi when her husband, Montie, arrived from the Napier Hospital. He has been there for the best part of this year.

On the 28th, 17 babies turned up at the home of Sister Kumeroa Heke, for inspection by the clinic doctor, Dr. Anderson, and the district nurse.

A very sad incident took place in the home of Bro. and Sister Hawea Karauria when their daughter Gale was severely burnt from the hip down the leg.

JUDEA BRANCH

By Joe Kohu

During the month of April the Judea M.I.A. terminated the year's activities with a social and dance in the Judea Hall. The night's entertainment included prizegiving for good attendance to Leon Tawa, Tawai Wilson, Rebecca Tawa, Maurice Togo, Eru Togo, and Dick Tawa. An elaborate supper was provided by the Gleaner Girls, much to the enjoyment of all.

The books showed this year to be the best financially.

Various baptisms were performed in the Branch by Joe Kohu and Dealton Tawa.

Bro. Harrison Kohu was ordained a priest prior to his departure for overseas service. A farewell night was held under the M.I.A. and a special presentation on behalf of the M.I.A. was given him for his services as a 1st counsellor.

A new M.I.A. has been organised at Cambridge Road, Tauranga, also a "Home Relief Society." It has been in operation for a few months and has every indication of making it a success.

Ordinations in the Branch. — Dealton Tawa a priest, Stanford Matthews a teacher, Benjamin Kohu and Malcolm Matthews deacons.

A special meeting of all officers and teachers of the Auxiliary organizations of the Branch is being held once each month to determine the work being done, to satisfy reports sent to headquarters.

AUCKLAND NEWS

By Betty Perrott-Hagan

Auckland Branch Presidency was slightly disorganized by the absence of its two counsellors, Bros. Billman and Daniels, who have both been ill, but we are happy to say they have recovered now.

During the past month President Perrott and Bro. Hooro visited the Pukekohe Branch to reorganize the Sunday School and Relief Society.

Bro. Tom Collins and his counsellors have been released from the Young Men's Mutual, and the new Presidency consists of Bro. Perrott as president, and Bros. Stokes and Thompson as counsellors.

The vacancy for second counsellor in the Young Women's Mutual has been filled by the appointment of Miss Anita Wilson, late of Christchurch.

Among the visitors to the Branch this month was Bro. Sid Christy from Nuhaka.

On Sunday, May 6th, the Mutual Improvement Association was in charge of the evening service. Several items were rendered by the choir, and the speaker was Bro. Harris, while a tableau brought the evening to a close.

WHANGAREI DISTRICT

Hone Paea

President Henare Pere Wihongi, of the Whangarei District, has been confined to his bed for some few weeks. We do hope that within the very near future he will regain his normal health and strength and be able to resume his normal duties.

The following Sisters are the new Relief Society Presidency for the District: Mache Rewi president, Te Awaroa Maru 1st assistant, Hoana Piripi 2nd assistant, Pirihira Rewi secretary. Kia kaha koutou i roto i tenei mahi nui.

Visitors to the Awaroa Branch on "Mother's Day" were: Bro. and Sister Heteraka Anaru, of Te Horo; Bro. Tom Wihongi, of Mangakahia; Bro. Kapa Takana, of Kaikou; Sister Phillips (Awaroa Anaru) of Devonport.

On May 19th, Takana Wihongi, the seventh son of Bro. and Sister Henare Pere Wihongi, of Awaroa, was married to Mrs. Kelsell, of Parakao. The ceremony was held at the home of Bro. Patrick Wi-

hongi. Bro. Henare Pere Wihongi officiating.

Bro. George Anderson of the Whangarei Branch Presidency has been discharged from the Whangarei Hospital.

Sister Jean Wihongi is an inmate at the Whangarei Hospital. We do hope that they will not keep her there very long.

The infant son of Bro. and Sister Rangi Te Haki, Charlie, age 7 months, died at their home, Awarua, on May 24th. On the morning of the 26th May, a short funeral service was conducted by President Atawhai Wihongi. The grave was dedicated by Hone Paea.

Bro. and Sister Hemi Kairau of Awarau are proud parents of a son, born May 20th, at Kawakawa Hospital.

Correction (Mei Te Karere): Under "Death" column, it should read: "... and is survived by her husband and 12 children." Not as previously printed.

NGAWHA BRANCH

By Huatahi Kauwhata

A special meeting of the Ngawha Relief Society was held at the Ngawha Branch on April 1st, 1945, to mark the 103 anniversary of the organization of the Relief Society.

The meeting was opened by the Primary children. Items consisted of action songs, solos, speeches. A special action song was conducted by Bro. Whakaita Kauwhata; one of the verses as follows:

"Kote Hui Atawhai
Matou etu atu nei
Konga mahi he awihina
Inga Rawa—Kore Ra."

There was a great attendance of both Church members and non-members.

Kia kaha engu teina-tuakana, Mate Atua tatou ewhakakaha inga wa katoa.

PORIRUA BRANCH

By Polly Wineera

One more troopship has left our shores with a number of Maori boys aboard. Service on the ship is held every night and morning, with Brother Andrew Kohu of Judea and Bruce Poananga of Rangiotu in charge. Bruce has just returned from Duntroon, Australia, and both these boys are very popular with the troops. A small group of Mormon boys held service among themselves before the ship departed with Adam Puriri of Korongata conducting the meeting. Among visitors to our Sunday School services at Porirua we have been fortunate in having boys in the armed forces from Korongata, Bro. and Sister Amadio, Ray Stinson, Olive Elkington, Bill Harris of Dannevirke, and also our District President, Bro. Turi Ruruku and his good wife.

All Mormon marines who were present at our last Hui Tau in Hastings have returned to the States but one. Since their arrival back home quite a number of American girls have had their names changed. We have heard that the stork lost its way trying to find the home of Elder Westenskow and wife when he had a junior to deliver to that address. He had never been there before.

It is good to see Eddie Thompson of Dannevirke up and around on crutches

and visiting his relations at Porirua. He is looking fine. When we last heard from Elder Ivor J. Price his letter was headed Germany.

A native girl of Okinawa was married to a captured Japanese officer by a Mormon chaplain from Utah, Lt.-Col. Reuben Curtis. Both parties were Buddhists and were wedded under a Shinto shrine. Lt.-Col. Curtis admitted this was a new one on him, but since the couple wanted to be married it was his duty to perform the ceremony. He used parts of various ceremonies and added a little on his own account.

All hands were on deck to prepare for the home-coming of Sister Wikitoria Katene after an absence from us of nearly four years. She set foot on the soil of Aotearoa Saturday, 21st April, and was met by her father, Bro. Geo. Katene. A reception was held for her and the boys who returned with her at the Ngati Poneke Hall. She was accompanied by Ngati Poneke members when she arrived on her own marae at Porirua. Lt. Hongi Hau of Ngapuhi, Lt. Jackson of the Hawke's Bay, Madson WiNeera, three times wounded, and Tony Walker, a prisoner since Tunisia, two of our own boys arrived with her.

TAUMARUNUI BRANCH

By Howard Osborne

Changes in the personnel of the Auxiliaries of the Branch have become necessary as some of our members have moved. At present the new officers are: Sunday School—Percy H. Rowe, Sis. D. Osborne, Ottley Hamon; Secretary and Assistant are Sisters D. V. Rowe and T. J. Hamon. Relief Society—Sisters D. V. Rowe, D. Osborne, E. V. Hamon (secretary also). M.I.A.—Ralph Hamon, L. W. Osborne, Sister P. Hamon and Sister K. Hamon as secretary.

The Missionary Class has been incorporated into the M.I.A.

Bro. Victor Osborne has notified us that he has arrived safely somewhere in the Middle East after a pleasant and uneventful trip.

Maureen Joy, aged 10 years, eldest daughter of Bro. and Sister P. H. Rowe, passed to rest on Saturday, June 2nd, at Porirua, after a prolonged illness. The burial service was conducted by Brother George Katene, assisted by the Saints of Porirua on June 4th, 1945, at 11.30 a.m.

We desire to express our gratitude to all at Porirua who were so helpful and kind to us on this occasion.

WELLINGTON BRANCH

By Ray Stinson

President Cowley has again visited with us. Our Branch has gained two new members from the Queen City (Auckland) in the persons of Elder George Chamberlain and his wife.

Visitors to the Branch included Bro. and Sister Amadio, Elder Stinson, President of the Wanganui Branch, William Harris of Tamaki Branch, H.B., Elder Pu Edwards of Korongata and two of the Christy boys from Nuhaka.

The Porirua choir, under the able leadership of Bro. James Elkington spent

a service with us and enhanced the meeting with their lovely singing.

We are very pleased to see Jacob Rohner back at meetings again. Brother Jacob has been in the army and stationed away from here for some time past, and we really are happy to have him back.

Every fortnight (Sunday) a meeting is held between six and seven, which time the Priesthood gather and discuss problems and questions that may be asked pertaining to the Gospel. These meetings have been very interesting indeed.

WANGANUI DISTRICT

By Betty Stent

Birth.—To Sister Rosina Murphy (nee Te Maari) on the 31st May, 1945, at Wanganui, twin daughters, named Jasmine and Josephine.

We are happy to welcome these two new arrivals to the membership of our Branch.

WAIROA BRANCH

By Taylor Ormsby

Cottage meetings are regularly held every Sunday evening.

Sister Phyllis Marsh, a convert, was baptized along with Marina Keeti by Elder Taylor Ormsby.

The Relief Society now has Ada Ormsby as secretary, with Lorna Keeti as her assistant. Celeste Ormsby is now Sunday School secretary.

Lehi Ormsby was ordained a Priest and Joseph Brown was ordained a Teacher.

The Primary is under the direction of Clara Greening, Lorna Keeti, Olive Ormsby and Celeste Ormsby.

The Relief Society sisters of Huria and Wairoa have undertaken to help caring for children which come under the Child Welfare organization.

ROTORUA DISTRICT

By Rangī Davies

Week-end missionaries from here included Rangī Greening, Ted Keil, Henry Davies, Hixon Hamon, Rangī Davies when visits were made to the home of the late Ngakoura Tamihana, and also to a Sister Rachel Barlow of Kaharoa. At Sister Barlow's, she requested that her children be blessed, but because her husband, who was not a member, was not present, the visiting brethren refrained. Sister Barlow is of the Wikaira family of Whirinaki.

The visiting of sick in the Rotorua Hospital is an important work being done by the Elders. Administrations have been asked and given to members and non-members.

When visiting Sister Materoa Mate and her family at Waimana Elder Henry Davies was given to understand that at some future date a chapel was to be built on her land. Bro. Davies was even taken to the suggested place for the building.

While there, a visit was made to the family of Boynton's in the vicinity of Maunga Pohatu, where three of the girls were baptized. Sister Mate's oldest son, aged 13, was also baptized by Brother Davies.

Sunday School services on April 15th were held in Rotorua under the direction

of Tamatea Greening. The occasion was also one in which Stanley Moore celebrated his 21st birthday.

April 24th, Joseph Jackson was baptized by Henry M. Davies at Te Whaiti, where blessings and baptisms were also performed for the children of Brother Murray Cooper.

On their way to the Mother's Day Hui at Korongata, President Cowley and his party spent a night at Rotorua. The Mother's Day services in Rotorua were well attended by nearly all of the Saints. Also on her way to attend the Hui at Korongata was Sister Materoa Mate of Waimana.

Returning from the Hui the following week, Elder Kelly Harris, Lieutenant Fred Schwendimen and the two little Harris kiddies called in for something to eat. It was good to meet Brother Schwedimen, as he was born here when his father and mother were missionaries in New Zealand during the last war.

In accepting an invitation to the Keil home for Sunday services, Bro. Henry Davies and Sister Rangī Davies spent the Saturday evening with Brother and Sister Wharekura and their family.

MAKETU DISTRICT

By Tama Greening

May 27th saw a big gathering at the home of Mr. Aitutahi, a non-member of the Church, where a Hui Peka was in progress. Among those attending were George Watene of the District Presidency, O. C. Ormsby of the District Sunday School, Rangī Greening and Ted Kei, week-end missionaries and some of the Saints from Rotorua.

A Sunday School was organized under the direction of District Superintendent O. C. Ormsby. The new officers are Ray Palamalu, Tiata Witehira, R. Witehira and Miss Aitutahi as secretary.

A request for the organization of a Primary and Relief Society to be set up in Maketu is being seriously considered.

HERETAUNGA BRANCH

By Eric Tahau

Sister Mary Randell, wife of Elder Randell of the Branch Presidency, passed quietly away at her home on Friday, April 27th, 1945. The funeral services were held in the Korongata Chapel with Elder James Southon, President of the Heretaunga Branch, conducting.

Elder George Randell, a member of the Heretaunga Branch Presidency, has for the past six weeks been filling an important mission as Assistant to Kelly Harris in the Mission Office. While in Auckland Brother Randell has also been campaigning for the M.A.C. Old Boys' Memorial Scholarship Fund.

Remember that wherever a M.A.C. Old Boy is in a Branch or District, Branch and District Presidencies are asked to help form Branch and District committees with the "Old Boys" as the nucleus of the organization, that such committees might be ready and properly set up to function as may be required by the "Working Committee" or the Mission President in attaining our initial goal—£2,500.

To have the Mission President and his wife attend our Sunday School is a rare but happy privilege for us, and to have them inspire us on Fast Day with their testimonies is to be blessed indeed.

The Relief Society competitions for the month were won by Sister Lucy Marsh (making mittens) and Sister Heni Tabau (preserving peaches).

Gold and Green Ball arrangements, under our Branch M.I.A. officers, are now well in hand. Work to raise funds for our new Chapel is going ahead very well indeed. Our Green and Gold Ball is scheduled for September 14, 1945. Sister Maria Wihongi has been selected M.I.A. Queen candidate to oppose the Maori War Effort Queen Committee candidate.

NUHAKA BRANCH

By Gladys Mitchell

Welcome among their folks were boys home on furlough—Toby Pedersen, Tom Waerea, Geof and Raffle MacKenzie. Hosts to these returned boys were the M.I.A. and Tribal Committee.

Combined services were held in the L.D.S. Hall on VE Day.

Visitors to the Branch included Bro. and Sister Ray Thompson (nee Marge Greening) and their family from Auckland.

The death of Pakimana Taurima came as a sudden shock to all who knew him.

Rakaipaka sports were held at the local showgrounds which yielded a handsome profit of £63/14/-, to be used for our returned boys from this present war.

The special memorial service for the late President Heber J. Grant was conducted by Elder Erū Tengaio of the Branch Presidency. Births to Brother and Sister Syd Matenga (nee Maora Tengaio-Karangaroa) a son, and to Mr. Henry and Sister Dorothea Fox (nee Ferguson) a son, while the newly arrived daughter of Rita and Joe Winiana was blessed by Elder H. A. Mitchell to be known as Estell Ann.

The Nuhaka Gold and Green Ball in the L.D.S. Hall is set for August 17th, 1945.

TAMAKI BRANCH

By Una Thompson

Birth.—A daughter on April 12, 1945, to L.A.C. Eric and Mrs. Gladsby (nee Thompson). The new arrival will be known as Joyce Rememoana Thompson Gladsby, so says Grandma Una.

Suggestions for Administering Sacrament

(Excerpt from *Deseret News*)

Every detail associated with the administration of the sacrament of the Lord's supper should be carefully studied and supervised. In a few instances there is not enough care being exercised to dignify this service as it deserves. Habits and variations are permitted which should be guarded against. Branch leaders should constantly be on the watch to keep the sacrament service unencumbered and dignified.

Following are some suggestions which it is hoped will be carefully reviewed and constantly kept in mind by all concerned in administering the sacrament:

1. Provide clean white linen to cover the sacrament table and the trays.

2. Finger bowls should be used and hands dried immediately before breaking the bread. This detail is all too frequently overlooked.

3. Priests or others saying the sacrament prayers should speak each word distinctly and with the proper feeling. These prayers are not recitations,—they are supplications and should be spoken reverently. They should be repeated from memory.

4. Deacons or teachers who pass the sacrament should be dressed neatly, with hair combed, hands and faces washed, fingernails cleaned, shoes polished. Do not discriminate against the boy who is not careful in his appearance,—teach him to be neat and clean in his person. Teach all of them how important their personal appearance is when rendering this service.

5. Avoid all unnecessary walking or shuffling back and forth when passing the sacrament. There is no reason why a boy should give the tray to the person on the end of a row of seats and then hurry around to the other end of the row to receive the tray. This is unnecessary. It is disturbing to the quiet which should prevail during the sacrament service. Fellow deacons or teachers in the opposite aisles could easily take care of this detail and avoid this confusion.

6. When passing the sacrament, boys should be quiet and respectful. Talking, whispering, or giving direction to others through some physical gesture should be avoided.

7. The chewing gum or the use of any other confection while officiating in the sacrament service is not becoming.

8. There are still some few who do not know what to do with their hands. Some assume the unnatural posture of carrying the left hand behind the back, others are trained to fold their arms when not in use, still others put one or both hands in their pockets. These or any other unnatural postures are not recommended. Boys should walk or stand with their hands at their sides when not in use.

9. Walk quietly to and from the positions assigned. The clattering noise of shoes and rapid walking should be avoided. This is especially significant when there is little or no floor covering to absorb sound. Walk naturally with a good measure of dignity and reverence.

10. When the administration of the sacrament has been completed, boys should not get up and walk out. If they do not desire to remain for the entire meeting, they should not be invited to fill this assignment. There may be times when a boy must be excused after doing his duty in this service but he should only be excused for legitimate reasons. It is disrespectful for a boy to walk out of the meeting after filling his assignment unless he is properly excused.

11. Finally, Aaronic Priesthood members should set proper examples in behaviour not only while engaging in the administration of the sacrament but during the entire meeting. They should be quiet and reverent. They are the Lord's commissioned servants and should so conduct themselves.

Let the Branch Aaronic Priesthood Committee include a discussion of this matter in the order of business at their next meeting.

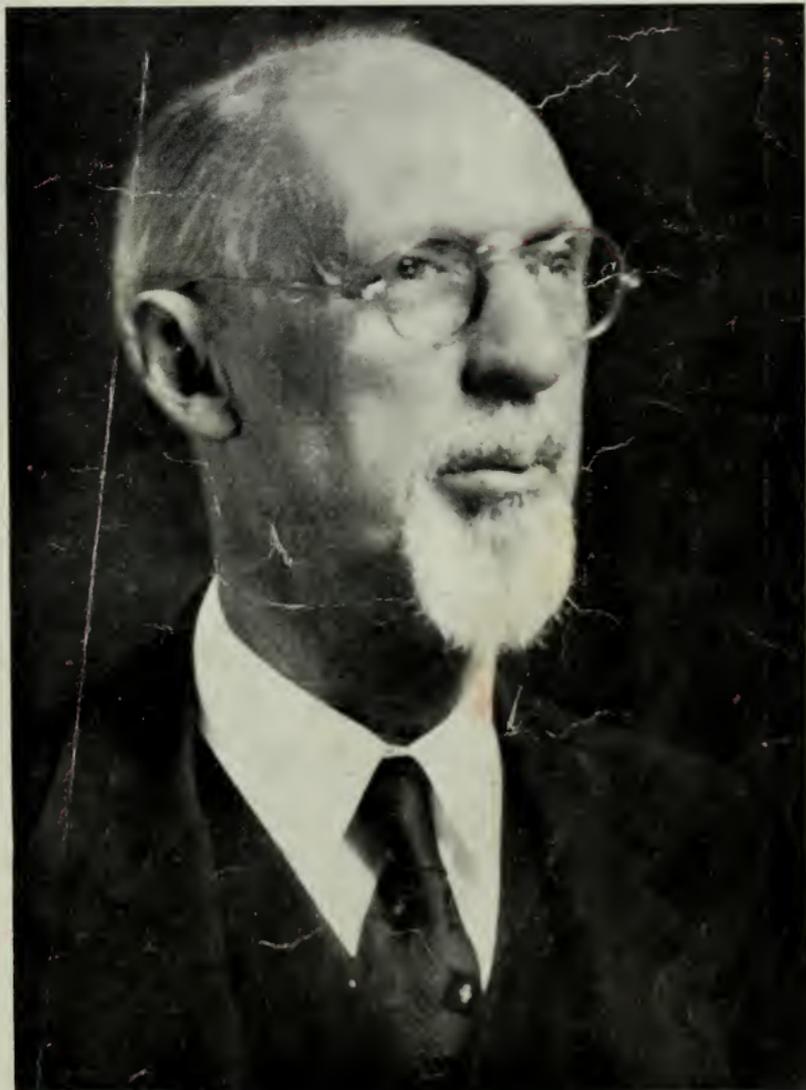
Let presidents, counsellors, general secretaries and quorum advisers give attention to this matter. Do whatever is necessary to dignify the sacrament service in both the sacrament meeting and the Sunday School. The Presiding Bishopric is hopeful that this will be given the attention it deserves.

E KARERE

Wahanga 40

Akuhata, 1945

Nama 9



PRESIDENT GEORGE ALBERT SMITH

Primary Association

At a recent Conference of the Mission Board of the Primary held in Auckland it was decided to do the following:

(a) Discontinue printing Primary lessons in Te Karere if we can get the "Children's Friend" sent direct to the Branches.

(b) If we get the Children's Friend, then we want EVERY BRANCH Priesthood Presidency to forward to the Mission Secretary, Box 72, Auckland, C.I., the name and address of one member of the Presidency who will be responsible for the distribution of the copies of the Children's Friend when it comes to them.

(c) The Branch Presidency to be responsible for the collection of the subscription of 7/6 per year from the Branch or from the officers of the Primary Association.

(d) Te Karere will be used from time to time for special messages and suggestions to help you with your work from the Children's Friend.

(e) The Branch Presidency's name will be the only name which will be recognized for the posting of Children's Friends to. All who may be interested in having a Children's Friend kindly contact your Branch Presidency. DO NOT write direct to this Office.

When Branch Presidencies send in the NUMBER of subscriptions needed, please send along the number of 7/6's as well.

This decision of the Primary Board was made after careful consideration of the value Te Karere has been in the Primary work and with the knowledge that the Children's Friend if brought direct to the officers of the Primary will be of greater benefit than the "Karere" for very obvious reasons.

Your wholehearted support in this matter is urgently asked for. The sooner you get your SUBSCRIPTIONS in the sooner we can authorise the mailing of the Children's Friend to you, for we have just been advised that the General Board of the Primary in Zion is pleased to send us the copies as asked for.

KELLY HARRIS,

Mission Primary Secretary.

Te Karere

Established in 1907

Wahanga 40

Akuhata, 1945

Nama 8

Matthew Cowley	.. .. .	Tumuaki Mihana
Kelly Harris	.. .. .	Etita
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."

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Editorial . . .

GEORGE ALBERT SMITH

On May 21st, 1945, in the Salt Lake Temple, Elder George Albert Smith was unanimously sustained by the Quorum of Twelve Apostles as the eighth president of the Church of Jesus Christ of Latter Day Saints and was set apart to his new office by Elder George F. Richards of the Council of Twelve. President Smith chose as his counsellors President J. Reuben Clark, Jr., and President David O. McKay, both of whom had served as counsellors to President Heber J. Grant.

President Smith brings to his high office and calling a wealth of experience and many years of service as a special witness of the divinity of the Master. For forty-two years he has been a member of the quorum of Twelve Apostles, and these years have been crowded with service in the cause of mankind's regeneration. His duties have taken him into far lands and his testimony has been heard by the inhabitants of many nations.

In company with President Rufus K. Hardy he visited the New Zealand Mission and attended the "Hui Tau" of 1938 at Ngaruawahia. He will long be remembered here for the wise counsel and inspiring addresses he delivered at the conference. He won a place in the hearts of all who were privileged to meet him in New Zealand, whether or not they were members of the Church. He travelled extensively over the North Island in the short time he was here and left his blessings in the homes of the Saints,

Now that he has become the leader of the Church his visit to the New Zealand Mission has been given added significance, in that he is the first of the Church presidents to have been in this land. He will now be known among both the Maori and Pakeha Saints as "Our President."

President Smith is the third in direct descent of the family to be both a member of the Council of Twelve and of the First Presidency. George A. Smith, his grandfather, was an apostle and counsellor to Brigham Young, and his father, John Henry Smith, was a member of the Quorum of Apostles as well as a counsellor to President Joseph F. Smith. He is also descended from the same ancestry as the

Prophet Joseph Smith. As the newly-ordained president of the Church it may be truly said of him that not only is he a prophet by appointment but by birth and heritage.

It is doubtful if anyone in the history of the Church has had a greater faculty for making friends than has President Smith. He has friends the world over, and wherever he has made a friend to enrich his own life he has made a friend to the Church. He makes friends by being a friend. To be his friend is to be loved by him as a brother. To be his friend is to be sought after. No matter how crowded the day may be with the duties of his office and calling he is never too busy to seek out a friend. He has a pat on the back for the friend who succeeds. He has a helping hand for the friend in adversity. He has an encouraging word for the sorrowing friend, and for the friend beset with the weaknesses that the flesh is heir to he has the greatest concern, and about that friend's shoulders he puts a bracing arm.

"We are all the children of our Father in Heaven" is an expression frequently used by President Smith in his sermons, and when he utters those words they carry with them the ring of conviction that his own salvation will not be complete if even one of "our Father's children" fails to share that salvation with him. His concern for mankind's exaltation is indeed universal. No one who knows George Albert Smith can question his sincerity in that respect. This characteristic certainly qualifies him to act in the capacity of the Oracle of God to His children upon the earth.

President Smith is in every way worthy and qualified to succeed to the high office of Prophet, Seer and Revelator to the Church of Jesus Christ of Latter Day Saints, and the work of God will go forward under his leadership.

The members of the Church in the New Zealand Mission are pleased to join with members the world over in sustaining him in the sacred appointment which has come to him. Indeed it will be easy to sustain him because he comes from a line of prophets and from the days of his youth he has humbly submitted himself to the divine forces which make saints of the sons of men.

God grant that his years of service may be many and fruitful.

—M.C.



The President's Page

ORGANIZATION AND ORDER OF PRESIDING

The New Zealand Mission is divided into districts, and the districts are in turn divided into branches.

The District President.—Presiding over each district in the mission is a district presidency composed of a president and two counsellors. The district presidency is directly responsible to the mission president for the conditions in the district. The district presidency presides over all religious activities of the district, but does not supervise the work of missionaries from Zion, nor the work of missionaries called by the mission president. These missionaries are under the direct supervision of the mission president. The missionaries and the local presidency should consult together as often as possible on the conditions of the district, and the missionaries may act in an advisory capacity to the local brethren on behalf of the mission president when instructed to do so by the mission president. The missionaries may assist the district president where possible and counsel with them, but it should be distinctly remembered that the local membership is entirely the concern of the district presidency, and that they should take care of problems in the branches or difficulties among the members. Only when called upon to do so should the missionary express his opinion or exercise authority in these matters.

The district president is appointed by the mission president. He may select his own counsellors, but only after he has consulted with the mission president and submitted to him the names of those he would like to act as counsellors. The district presidency also names the presiding officers of all district auxiliary organizations. This, however, must not be done until after the district presidency has consulted with the mission officers of the auxiliary organizations. For example, the district presidency shall not appoint district officers for the Sunday School until the mission Sunday School president, or superintendent, has been duly consulted; and so on with the Relief Society, M.I.A., etc.

The district president and his counsellors should meet together at least once each month and discuss the conditions of the district. They should meet, in turn, with the district officers of the auxiliary organizations at least once every three months.

The district presidency should visit the respective branches in the district as often as possible and consult and counsel with the branch presidencies. Each branch should hold a branch conference once each year, and the district presidency, and also the district officers of the auxiliary organizations should be present at these conferences.

The district presidency may organize and reorganize branches in the district, select the branch presidents, only after the consent of the mission president has first been obtained. The district presidency shall supervise the ordinations to the Aaronic Priesthood, but all nominations to the Melchizedek Priesthood shall first be submitted to the mission president before ordinations are performed.

The Branch President.—A branch president and two counsellors, members of the local Priesthood, preside over the branch. Before selecting the branch president, the district presidency shall first consult with the mission president. The branch president may choose his own counsellors after consulting with the district presidency and

the mission president. The branch presidency shall appoint the presiding officers for the various auxiliary organizations of the branch, only after consulting with the district officers of the respective organizations.

The branch president and his counsellors should meet together at least once every week. The branch presidency should meet with the officers of the branch auxiliary organizations once each month, or oftener when necessary. The branch presidency shall call branch teachers to visit the homes of the Saints each month; and the presidency shall meet each month with these teachers and hear their reports. The branch presidency presides over all Priesthood and religious activities of the branch. The branch presidency is responsible for the condition of the branch.

Order of Presiding.—"In all meetings the one highest in authority is the presiding officer. In the mission field the presiding order is: Mission President, District President, Branch President, and other branch officers as they officially rank." Missionaries under the direction of the mission president are not presiding officers unless they are also district or branch officers. They should be helpful to the district and branch officers and sustain them before the Saints. Problems of the branch or district should not be referred to the missionaries, but to the district and branch officers.

"The individual presiding does not always conduct the exercises. For instance, the mission president may visit a Sunday School. The superintendent should ask him his wishes and respect him as the presiding officer, but the mission president will doubtless tell him to go ahead with the programme as it has been planned. It may be, however, that the mission president has a message to give to those present. The superintendent will, of course, be happy to have him do this." This same rule also applies when a mission officer of an auxiliary organization is visiting a district or branch meeting of the auxiliary. The presence of the mission officer should always be acknowledged and his wishes respected.

The minutes of the branch should record the name of the branch president, if present, as the one who presides at the meeting, and then show also the name of the one who conducts. If the district president or mission president is present at the meeting it is not necessary, and may be confusing, to record in the minutes that the district president or mission president presided. If the minutes show that the district president, or mission president, was present that will be sufficient acknowledgment of their positions as the highest presiding officers.

This same rule should be followed in the keeping of the minutes of all other organizations of the districts, branches or the mission.

The Secretary.—The district secretary shall be appointed by the district presidency after his name has been submitted to the mission president and mission secretary for their approval. The branch secretary shall be appointed by the branch presidency after his name has been submitted to the district presidency, district secretary, mission secretary and mission president.

The district secretaries and branch secretaries are not presiding officers and they may attend meetings of the district and branch presidencies only upon invitation.

It is expected that all men and women holding offices in the Church of Jesus Christ of Latter-day Saints shall obey the principles they represent.

—MATTHEW COWLEY.

The Woman's Corner

HOW DO YOU BEHAVE ?

By Elva T. Cowley

If we should stop to consider when our behaviour began we would probably say before we were born. We do know, however, that with that first cry uttered at birth, we began to adjust to our environment. We were considered well or badly behaved according to the way we reacted to people and our surroundings. Unlike the colt, that frisks happily by his mother's side in the paddock, awaiting that day when he must be 'broken-in,' human beings undergo a gradual breaking-in process which continues throughout life.

No one can say definitely how he will act under certain circumstances, or when perfection in human behaviour is attained. But he can by a daily process of imitating the best conduct of others learn to master himself.

With the millions of people in the world it is almost inconceivable to think that the conduct of one or two individuals can be of any importance to other. Yet what has happened in the world shows conclusive evidence that it can. No matter how small or insignificant a person may be, his behaviour will effect the peace and happiness of someone.

In every country thousands of people are locked up in institutions at the cost of thousands of pounds to the governments because these individuals have made bad adjustments and have not learned to behave properly.

In every home, in every school and in every community, there is someone who disobeys the rules of social conduct which causes friction and entails some sort of punishment. "The childhood shows the man as morning shows day," wrote Milton many years ago. Therefore, it is in the home where we first learn how to get along with people, to understand each other, to make ourselves the kind of people we want to be and that other folk will like.

To begin with, we should start each day with a resolution to make our homes a happy place in which to live; to act the best way we know how; to do nothing to annoy others or cause unpleasantness. In other words, we should be mindful of our manners, conduct or behaviour.

First, arise promptly from bed, without being fairly dragged out as is the case in some instances. Throw the covers back over the bed to air while getting dressed. Tidy the room before leaving, as "many hands make light work." Say a pleasant "good morning" to members of the family. Take only your share of time in the bathroom, as there are others who must wash and groom themselves too. Leave the bathroom clean, and be sure to remove the "high water"

mark or dirt ring from the bath-tub and basin. Be mindful also of the tooth paste or soap that might spatter the wall.

Respect the rights and privacy of other members of the family. Knock before entering another person's bedroom. Do not go to other people's bureau drawers and take things that do not belong to you without asking their permission. Or do not wear their clothes unless it is agreeable with them. Even the smallest member of the family should have his rights and privacy. In this particular, respect the rights of your neighbours. Don't borrow their tools and leave them to rust or get broken up in your backyard before returning them; or borrow household goods without paying them back.

Never open other people's mail without their permission or read another's personal diary or private papers or documents.

If you are asked to do a favour, or deliver a message, do it willingly and promptly. Consider the feelings of others and apologize if you offend someone. Don't try to impose your opinions on others always. Be a good listener and have sympathetic understanding for the other person's point of view. If you make a promise keep it if it is humanly possible. Too many individuals have a habit of making promises to do something but when the time comes for them to fulfil their obligation, neither show up or make an apology. In church activities this is one of the common offences.

Some people are utterly selfish in their behaviour. In the home they may insist on their favourite radio programme, or to go to the picture they wish to see, or have the things they want regardless of the desires of others. In public gatherings or religious services these people will disregard the rights and comforts of others by whispering, giggling or cracking their chewing-gum to the annoyance of the speaker or the person next to them. While others are speaking we should not interrupt but wait until they are finished. We should not talk to our neighbour during the sacrament or disturb them when they are trying to worship. If your baby cries and makes a lot of confusion in meeting you should be considerate of the speaker and the people and sacrifice your own comfort by taking the child out until it is pacified.

Husbands and wives should give consideration to their behaviour in regard to money matters. Often unhappiness and friction is caused over the distribution of the family wage. Some wives have to ask like a school child for every penny they get, while others demand the whole wage and reverse the distribution of it. Whatever method is used it should be agreeable and to the pleasure of both parties concerned.

The cultivation of politeness in speech and manner is important. An expression of appreciation to members of the family and associates is a wonderful thing to cultivate. The "please," "thank you," "please forgive me" and "I am sorry" habit will revolutionize the atmosphere in a home and your surroundings.

The Doctor's Digest

WHAT YOU SHOULD KNOW ABOUT BURNS

We have to be more guarded against receiving a burn to-day than did people twenty years ago. The more common use of gasoline and electrical appliances is to blame for this. There is still the almost daily household event of someone receiving a burn from spilt hot water or coming in contact with hot metal, such as the stove, in consequence we have to take more care that we do not put ourselves in a position to become burnt.

A serious burn can be so disfiguring and crippling that it never justifies anyone to think lightly of the advice that it pays to be careful, and very, very careful when the possibility of a burn is likely. Consider likewise that once a burn has occurred the proper care and treatment is necessary if gross disfiguring and disablement is to be avoided. Even minor burns, when not properly treated, easily become the source of lingering infection and can cause much inconvenience.

FIRST-AID TREATMENT OF BURNS

It should be recognised that all but the most trivial burns are potentially dangerous and that if treatment is to be effective it must be applied at the earliest possible time. Therefore, as a routine, the patient should be sent to hospital immediately.

In these circumstances little first-aid treatment is necessary. On no account should any attempt be made to clean or treat the burnt area. All that is necessary is to apply a sterile dressing or, failing this, a clean, dry towel. If the clothing is burnt and adheres to the skin it should not be removed, this allows skin and flesh to be pulled off with it and the pathway is open to infection. Merely cover the part to exclude possible infection.

If the burn is extensive the first-aid treatment for shock should be applied; that is, give lots of warm fluids and be sure that the patient is kept warm. The pain can be relieved only by the administration of morphia, so the sooner hospital is reached the better.

TREATMENT OF MINOR BURNS

As indicative above, only the most trivial burns fall into this category—this means mild burns in which the skin is reddened only or in which the blistering is only of small extent. If in any doubt as to whether a burn is a minor or a major one then take the patient to hospital. No doctor or nurse will turn away a burn, no matter how trivial. But you will arouse some contempt for your actions, no matter how good may be your intentions, if you take up a serious burn after you have had a try first. Children should be taken to hospital even though the burn may seem trivial. In their case it is often advisable to give an anaesthetic for the primary treatment.

CHARLES EDWARD BILLMAN

December 20th, 1875, David Billman and Mary J. were blessed with the birth of Charles Edward, and from that time on the life of the new arrival stepped out on the path that has passed through nearly seventy years, which were not without their difficult and trying periods.

In his lifetime, Charles Edward Billman had the filling experience of accepting the Church here in New Zealand on December 2, 1906, with Elders W. G. Young and W. T. Tew, Jr., doing the baptizing and confirming. From that time on, it appears that Brother Billman's experiences of membership in the Church were full of the things that made his testimony stronger despite the usual opposition that was prevalent at that time.

The Wairarapa, Wellington and Hauraki Districts, as well as Auckland here, record the presence and influence of Brother Billman and his good wife, Sister Jessie Dash, and their growing family. In many instances their home was perhaps the only refuge for many of the early missionaries, in this strange land and during their humble work of preaching the gospel. In all of these places, the Billman family, like all other good Church families, became the rallying point of most of the Church activities, in meetings of Sunday School, Mutual, Cottage meeting, Testimony meeting and Sacrament meeting.

In time Brother Billman's testimony was so strong that the desire to go to America found itself the activating force of his work. So, as the New Zealand Mission lost Brother Billman for some years, the Church in Zion found in him a convert and adherent of the most faithful. His experiences as told of those full and wholesome years spent in and around Cache Valley and Salt Lake are and have been to us like living the early settling days of Utah all over again. Upon his return, Brother Billman continued his active work in the Church until the days when War II. clouded our horizon and the Elders of Zion were recalled. Then it was found that Brother Billman was to fill a more active part in the work of the Church here. These past four and five years Brother Billman, although a member of the Auckland Branch Presidency, filled the role of travelling missionary to all parts of the Mission with credit and honour to his testimony of the truthfulness of the Gospel.

So, my friends, this good Brother and Elder in the Church, who throughout the varying ups and downs of life in this world of the mundane, kept always before him and his family the precious testimony of the Gospel.

Now he has gone to another sphere of activity so well understood by himself and as taught by the Church, for on the evening of June 23, 1945, at the Auckland Hospital, Elder Charles Edward Billman, First Counsellor to President William R. Perrott of the Auckland Branch Presidency, passed from this life after ailing for some time and immediately due to his collapse after a serious operation.

There is nought that words can adequately express to his bereaved family of the loss and sorrow that is felt at the death of Brother Billman, but let it be said that none knew better than he that this life was to be but a stepping-stone to the next and that the future would provide an opportunity to continue his associations with his family and loved ones.

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa — First Assistant Superintendent.

Joseph Hay — Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R. Tengaio.

SACRAMENT GEM

"O God, the Eternal Father, Who dwells amid the sky,
In Jesus' name we ask Thee, To bless and sanctify,
If we are pure before Thee, This bread and cup of wine,
That we may all remember That off'ring so divine."

LESSONS—AUGUST and SEPTEMBER — FIRST WEEK

KINDERGARTEN (4 to 5 years).

"Joseph and his Family Return to their Own Country," Matt. 2.

"The Childhood of Jesus," Luke 2.

"Jesus and the Doctors," Luke 2.

"Birth of John the Baptist," Luke 1.

PRIMARY (6 to 9 years).

"Jeremiah's Prophecy and its Fulfilment," Jeremiah 25-26; 2 Chron. 36; 2 Kings 25.

"The Three Hebrew Children," Daniel 3.

"Daniel in the Lion's Den," Daniel 4.

CHURCH HISTORY and A DEPARTMENT (10 to 11, 12 to 15 yrs.).

"King Mosiah II." Mosiah 6.

"The Return of Zeniff," Mosiah 7-11.

"The Ministry and Martyrdom of Abinadi," Mosiah 11-17.

"Alma," Mosiah 17-18.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSPEL DOCTRINE and C DEPARTMENT.

"The Trinity," Matt. 3: 16-17; Mark 1: 9-11; Luke 3: 21-22; Alma 11; 3 Nephi 11:32-36; Mormon 7:7; Ether 5:4, 12:41; Doc. and Cov. 20.

"Spirit of Prophecy," Numbers 11:26; 1 Samuel 10:10; Luke 2: 26; 1 Cor. 12:13; 2 Peter 1; Rev. 19:10; Alma 7, 8, 12, 23; Doc. and Cov. 8: 2-3; 20:26-27; 34:10; 68:4; 131:5.

"Gifts of the Holy Spirit," Acts 2:4; 19:6; 1 Cor. 12:4-11; Moroni 10:4-19; Doc. and Cov. 46.

"The Spirit Gives Instruction to Men," Nehemiah 9:20; John 14:26; Acts 8, 13; 1 Nephi 4:11-13; 2 Nephi 32:5; Jacob 4:13; 4 Nephi 1:48; Moroni 8, 10; Doc. and Cov. 18:18; 84:46; 136:33.

MAORI CLASS.

Ratapu Tuarua

Mo Te Wairua Tapu.—Hei taunga mo te pai, he maha nga whakamahinga o te Wairua Tapu ma roto atu i te hunga kaore ano kia iriiria, ae ra, he wahi o Tona mana e whakawhiwhia ana ki nga uri tangata katoa. I te mea kua kitea nei e tatou ko te Wairua Tapu te ahunga mai o te matauranga, te whakataunga o te mohiotanga, o te kake-haere, o te oranga. Te whakaaturanga o te kaha o te Atua, kua marama nei i nga whakamahinga o te Wairua Tapu, e kitea ana i nga mahi ataahua a ringa, nga kitenga a nga tohunga o te matauranga, me nga whakaputanga o roto i nga hitori; I roto nei i enei katoa tera te whakaaro kikokiko e kore e whakapono e whai wahi ana te Atua. Kahore ano he mea pono kua whiwhi nga uri tangata i puta noa atu ma roto anake i te mana o tera Wairua nui e ora tonu nei hei whakatutuki i nga whakahaunga a te Matua me te Tama. Ahakoa, te ata hoa hoatanga ki te Wairua Tapu, te whai taketanga o te tukunga iho e te Atua ki ana whakahaere, te iriiringa whakatapunga ki te kapura he homaitanga hei hoa tuturu mona ake ki te hunga whakapono, ripeneta, kua iriiria rumaki mo te oranga; ka noho tonu ki tenei hunga tana homaitanga ma te mahi ra ano i te hara e kore ai.

Nga Patai: (1) E puta ana ano ranei te whakamahinga o te Wairua Tapu i te hunga kaore ano kia iriiria? (2) Nawai mai i puta ai te pono ki nga uri tangata? (3) Me pehea e hoa tuturu ai te Wairua Tapu ki te tangata?

Ratapu Tuatoru

Te Whakawhiwhinga ki te Wairua Tapu.—Koia nei te mana ki ana whakahaere he mea whakarite ma roto i te tikanga manaakitanga a waha he mea whakapuaki ki te mea kua iriiria ma roto i te mana motuhake o te tohungatanga Tapu, i runga hoki i te whakapakanga o nga ringa ringa ona, o ratou ranei e whakarite ana i taua take. He tohu koia tenei te tikanga e arumia ana e nga apotoro onamata ma nga karaiture a nga Hurae e whakaatu; e whakamahia hoki e nga matua karaitiana o mua ma nga hitori e whakaatu; ko taua tikanga ana e whakahaeretia ana e nga Niwhai e marama ana te whakaatu i roto i nga tuhituhinga o te Pukapuka a Moromona; a mo taua tikanga ano i tenei o nga wa i tika tonu mai te mana i te rangi.

Nga Patai: (1) Pehea te whakawhiwhinga mai ki te Wairua Tapu? (2) Koia nei ranei te tikanga e whakaritea ana e nga apotoro onamata? (3) Pehea to naianei tikanga, a i ahu mai hoki te mana i hea?

Ratapu Tuawha

Onga mea i tuhituhia ki roto i te Kawenata Hou me korero ake enei. Na Pita raua ko Hoani "i tuku iho te Wairua Tapu ki runga ki te hunga i huri mai nei ki te whakapono, i Hamaria, i ta Piripi kauwhautanga, a ko taua tikanga he mea whakarite na te inoi me te whakapakanga o nga ringaringa (Nga Mahi 8:14-17). I pera ano ta Paora meatanga ki nga Epeha, nana i mea kia rumakina a tana whakapakanga iho i ona ringa ki runga ki a ratou, a ka tae te Wairua Tapu kia ratou, na ka korerotia e ratou nga reo, ka poropiti hoki (Nga Mahi 19:2-6). I puta ano ia Paora mo tenei tikanga i tana tohutohu kia Timoti, kei kore ia e whakarite i ta te Atua homaitanga (2 Timoti 1:6).

I tua atu o tenei kua mohio tatou i roto i nga tuhituhinga ki nga Hiperu ko nga tino tikanga me nga whakahaere o te Hahi o Ihu Karaiti a uru atu te whakapakanga ringaringa i muri atu o te iriiringa.

Nga Patai: (1) He aha i riro ai ma Pita raua ko Hoani e whakawhiwhi te Wairua Tapu, na Piripi ke ra i iriiri noa atu? (2) Pehea ta Paora whakaritenga i tenei tikanga ki te hunga o Epeha? (3) Pehea ta Paora tohutohu kia Timoti?

(Concluded on page 188)

PRIMARY

SECOND WEEK

FAITH AS A BOY SEES IT

Reed sat thumbing the pages of the Bible, as he looked off toward the other side of the room. A puzzled expression showed on his face.

"What's the matter, son?" asked his father, who was sitting in the easy chair before the fire. "Stuck on a problem?"

"Sort of," the boy answered. "You know, Dad, wherever we go we hear of faith—in Sunday School, in Primary and in Sacrament meeting. They all keep telling us to have faith. To me it's something hard to understand."

"Do you think so, Reed?" asked Mr. Conrad. "With faith I fear we couldn't be very happy, and we couldn't progress."

"Yes, I know," but Reed still looked puzzled. "There's so much of it in the Bible, too. Jesus had faith, his apostles had faith, and ever so many other people had faith. But how do we have faith—you and I, and people living around us?"

Mr. Conrad laid aside his paper. "You probably mean present-day examples of faith?"

"I suppose so," Reed replied.

"Well, last summer you will remember that your mother was very ill," the father began. "Even I could hardly see how she could get well. You didn't know this, but I used to wonder what we would all do when she was taken away."

Reed sat up very straight. "I didn't know things were that serious, Dad."

"Your mother was very ill, Reed. But she kept saying to me, and to everyone near her, that she knew our Heavenly Father intended for her to live and raise her children. Of course, that gave me new faith, and we continued to pray, and have hope. Why even the doctors were astounded at her recovery. They called it a miracle, but your mother and I just called it faith."

Reed's face was alive with emotion. "Boy, am I glad she got better. I just can't imagine us getting along without her," he said.

"Then," continued Mr. Conrad, "Dr. Jones is another fine example. He is one of the greatest surgeons in our land, and one of the finest in the nation. Whenever his work will permit he goes to church. He doesn't play golf on Sundays, or fish or hunt. He goes to church to partake of the Spirit of the Lord and mingle with his fellow-members. He sees life and death every day, and through his knowledge of surgery, his skilled hands perform wonderful things. Yet many times I have heard him say that only God's power can heal."

"And take that radio—just a tiny box affair, but with the turn of a button you hear actual voices from far distances; music, singing, sermons, and plays. To me the radio spells faith, for only the Lord could guide man to develop an invention like that."

Mr. Conrad leaned forward, intently hoping his boy would understand this wonderful, comforting thing called faith. "Nature is a most fascinating example of faith," he continued. "In winter we find everything dormant and dead-looking, the earth frozen and hard. Yet the sun and rain with their warmth and moisture bring forth every bud and blossom. Why, I wouldn't even plant seeds in the spring if I didn't have faith that they would eventually provide the vegetables and grains we needed to eat."

Reed's eyes began to shine.

"That doesn't seem so hard to understand, Dad," he said earnestly.

It's just seeing and acknowledging our Heavenly Father in the things about us, and in our own lives. Thanks. You have helped me to understand a little more what faith means."

Lead the children into a short discussion of faith, as they understand it. Ask them, "What do you think faith is?" Show them a picture of Jesus healing the sick. Reed mentioned that so many people in Christ's time had faith. Ask: Why did so many sick people come to Jesus? Do you think they would have come had they not believed he could heal them? Conclude with the following story—

JESUS HEALS THE BLIND MAN

Jesus went from one town to another speaking to the people. Many followed him to the next town, to hear more of the Gospel. As he went out of Jericho, blind Bartimaeus sat by the wayside begging. When Bartimaeus heard so many voices and the sound of approaching feet, he asked of those near him, "Who is coming?"

"Jesus is passing by," they answered.

Then Bartimaeus cried out, "Jesus, son of David, have mercy on me."

Those nearby spoke roughly to the blind man, "Hold your peace," they said. But Bartimaeus cried out the more: "Jesus, son of David, have mercy on me."

Jesus stood still, and said, "Who is it that calls me?"

"It is a blind man, who sits by the wayside begging," his friends answered.

Then said Jesus, "Call him to me." They called the blind man, and he cast away his cloak that he might move the quicker, and came to Jesus.

Jesus said to the blind man, "What is your wish that I should do to you?"

The blind man said to Jesus, "Lord, that I may receive my sight."

And Jesus said unto him, "Receive thy sight; thy faith hath saved thee."

And immediately he received his sight, and followed him, glorified God; and all the people, when they saw it, gave praise unto God.

THIRD WEEK

Lesson Story:

THE RAINDROPS

Away up in the clouds two little raindrops looked down upon the earth and talked to each other.

"Do you see that flower bed just below us?" asked the smaller raindrop. "Only a few days ago I watched a little girl fix it. First she spaded the ground well. Then she planted some seeds. But, just look, the garden is drying up! I think I'd better go down and moisten it."

"Oh, wait a while," the other replied; "we are so happy here. Perhaps some of our brothers and sisters will see it and go down. Besides, you alone could not do any good. You could not reach one seed."

"Well, I might try," said the first drop, "and no one can do more than that. There is the little girl now. See, she looks up at us; I think I will go down."

"Oh, wait just a little longer," urged the second, "here comes a nice white cloud! Let us take a ride in it. You could not help any if you did go down there."

So the two little raindrops went riding in an April cloud over the blue ocean, over hills and mountains, and trees and houses.

While they were having their fun, the little girl and her dry garden were forgotten. It was getting drier all the time. Before very long the little raindrops found themselves at home again.

"Oh dear! Oh dear!" cried the tiny one, "that little girl's garden is almost spoiled. I have had such a good time and I forgot all about it."

"Well, do not worry," said the other. "It is not your fault. You could not help it much anyway. The little girl might take some water from the house."

"It may be that her mother would not let her," answered tiny raindrop. "At any rate I can see that she feels badly. None of her seeds have come up. I am going right down now."

"Well, if you go I will, too, though I am tired after my long ride," said the other.

"Where are you going?" asked the other raindrops as the two started off down to that little garden.

And down to the dry, dusty earth they rushed! Pitter, patter, they fell everywhere!

The little girl who had wished so long for rain stood at the window and clapped her hands as the drops splashed against the pane.

"The first April shower," she said to her mother. "Yes," the mother replied, "now your seeds will start."

"You remember that

'April showers bring May flowers.'

But neither the little girl nor her mother knew that the garden had been saved just because one little raindrop had made up its mind to do all the good it could.

FOURTH WEEK

THE RICKENBACKER STORY

This is the story of eight gallant men who were saved after floating on three rubber life-rafts for twenty-four days on the Pacific Ocean.

Edward Rickenbacker, with his crew of seven other men, had been sent on several missions for the United States Government. This last mission was to have taken him to Australia, New Guinea and Guadalcanal. During the course of the flight, the ship was taken off its course, and before long Mr. Rickenbacker realized he and his crew were lost. They were unable to pick up radio stations, and their S.O.S. signals remained unanswered. Finally the fuel supply was exhausted and a landing was unavoidable. With the great airplane sinking, the men all entered the rubber rafts. But they had no food except a few oranges, and no water.

For eight days they drifted without sighting ships or planes. By this time they were exhausted from lack of food and water. One day, Mr. Rickenbacker noticed one of his men reading a Bible. He at once thought that a prayer service might help to encourage the men.

The three rafts were drawn together to form a rough triangle, and the prayer service began. After the prayer was said, each man took his turn in reading a verse from the Bible. The service did help, for the men felt relieved and a fresh hope sprang up in their hearts.

"I am not a religious man," Mr. Rickenbacker told his men, "but I was taught the Lord's Prayer at my mother's knee, and I went to Sunday School." The other men, too, knew that their fate depended only on the Lord. So they prayed diligently and earnestly.

The favourite scripture seemed to be the Lord's Prayer. Another was the Twenty-third Psalm. There on the quiet Pacific Ocean it seemed to those men in their churches at home. Reverently they repeated, "The Lord is my shepherd; I shall not want—"

Another verse that gave the men courage was from the Gospel of St. Matthew: "Therefore take no thought, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?"

"For your Heavenly Father knoweth that ye have need of all these things. But seek ye first of the kingdom of God, and his righteousness; and all these things shall be added unto you."

It was one hour or so after the men had prayed so earnestly, as Mr. Rickenbacker sat dozing with his hat over his eyes to keep the hot sun from scorching his face, that he felt the weight of a seagull on his head. Very cautiously he reached up and grabbed the bird firmly in his fingers. Glad shouts went up from the men, for they had been watching. They knew the seagull would save their lives, at least for a time. After the meat had been divided among them, and eaten, the men earnestly thanked our Heavenly Father, for they knew he had answered their prayers.

But there was still the problem of water. Again their prayers were answered, that very night, when their rafts floated directly into a "rain squall." The clean handkerchiefs which Mr. Rickenbacker had hastily taken with him from the cabin of the plane, were spread out and as fast as the rain soaked them, they were wrung out into a pail. The men drank their meager portions gratefully.

In the days that followed, they were able to catch some fish, and fresh rains added more water to their small store. Finally they were sighted by airplanes and were rescued. Telling the story later the men said that during those twenty-one days, there were times when they knew that the Lord was guiding them, and providing them with water to drink and with food.

FIRST WEEK — SEPTEMBER

THE LITTLE JENNY WREN

(A true story)

Grandmother and grandfather had just moved out to a mine, at the head of Gray River, in Wyoming. It was high up in the mountains. There was still some snow on the ground but the early spring sunshine was bright and warm.

A little Jennie Wren was building a nest near the mine. She laid four eggs, and out of these eggs four little birds, without any feathers, were hatched. When they were a few days old a storm came.

Grandmother and grandfather were afraid the birds would die, but the mother bird made a slanting hole in the snow. She would fly down the hole and carry food, like worms or whatever she could find, to her four baby birds in the nest.

Finally the snow melted away and the birds were saved. The mother bird raised every one of them and taught them to fly.

Ella K. Sellers, age 9, Rock Springs, Wyoming.

THE STORY OF A DOG NAMED BUSTER

Once there was a little lonely village called Dog Ville. In this strange little village lived many, many little dogs. Most of these dogs had very queer names, such as Dick, Glass, Pinky, and Mischief. And some were very common names, such as Blacky, Whitey, Binky, and Honey. But among all of them there was one not queer and not common. His name was Buster. Buster was different from any of the others. That was, he had a master. One winter morning Buster and Bob, his master, decided to go hunting. So they packed their lunch. Bob got his rifle and they set out. Later, as they walked along a narrow path, they suddenly heard a rustle in a bush. "Quiet," Bob

said to Buster. Slowly he raised his rifle. Then the rustle in the bush became louder. "This is it," said Bob quietly. He braced the rifle against his shoulder. "Brace yourself, Buster," he said. Buster shook his head as if to understand. Then the rustle in the bush became louder and louder. Out of the bush came a big black grizzly bear. Bob and Buster stared. Buster growled softly. "For ever more," said Bob, "be quiet, Buster! I'm going to shoot him." Bob drew a bead on the bear and pulled the trigger. "Great Scott!" cried Bob, "it's empty!" Then the bear saw them. He started toward them with a vicious growl. "Run, Buster, run with all your might." The two ran down the hill like the wind, with the bear right on their heels. "Faster, Buster, faster. There's a tree up ahead." All out of breath, the two reached the tree a little ahead of the bear and Bob pulled Buster up the tree with him to safety. "Whew!" That was a close shave," said Bob. Thirty minutes later when the bear had gone, the two were on their way again. The gun was now loaded.

"I wonder what time it is?" said Bob. "That reminds me, it's about time we ate our lunch". After they ate their lunch they started on their way once more. A half hour later they heard another rustle in another bush. Bob raised his rifle again, but this time it was no bear. It was a rabbit. Bang! bang! "I got him," said Bob. "Go, get him, Buster, go get him." Away went Buster and in a few minutes he was back with the rabbit. After Bob had shot three rabbits, he and Buster started for home. The next day there was nothing heard but barking. Of course, Buster was telling the other dogs about his exciting time.

SUNDAY SCHOOL — *Concluded from page 183*

Ratapu Tuatahi—Hepetema

I te kaha o ta Arami inoi mo te Wairua Tapu mo ona hoa mahi. "I whakapa ia i ona ringa ringa ki te hunga katoa i a ia, a i a ia e whakapa ana i ona ringaringa ki a ratou, na ka whakakia ratou ki te Wairua Tapu."

I hoatu he mana e te Kai Whakaora ki nga akonga tekau ma rua o nga Niwhai i pa atu tona ringaringa he mea takitahi a whiwhi ana ratou i te mana mo te hoatu i te Wairua Tapu.

Nga Patai: (1) Pehea te tukunga iho o ta Arami inoinga mo ona hoa? (2) Pehea ta te Karaiti ki nga Akonga Niwhai tekau ma rua?

NEW MISSION PRESIDENT ARRIVES

President A. Reed Halversen and Sister Halversen, with their four children, arrived in Wellington on July 24th, 1945, and were entrained for Auckland the same afternoon. They were met at the Auckland Station on Wednesday morning, July 25th, 1945, by President and Sister Cowley.

PRESIDENT AND SISTER COWLEY LEAVE

By the time this issue comes to you our beloved Mission President, Matthew Cowley, Sister Elva T. and our own "Toni" will have left New Zealand on their journey home to America. For you, we say "bon voyage" and God bless you.

News from the Field

WAIRARAPA DISTRICT

By Eruha Kawana

The Hiona Branch was honoured by the presence of President and Sister Cowley during July 3rd and 4th, when en route to a Hui Pariha at Wairoa, H.B. During their stay with us, and accompanied by President Eriata Nopera and Elder Rahiri Harris, President Cowley visited at the Public Hospital and officiated at the blessing of Bro. Tiaki Haeata's little new-born baby girl.

At a special function, the Orange Hall was filled to capacity when the Wairarapa Young Maori Club sponsored a "farewell" for President and Sister Cowley. Speakers for the evening included Mr. J. R. Paku, Rahiri Harris, Eriata Nopera and Rewi Thompson. The items put over by the Club were of the same high standard that has come to be the hall-mark of their talents and ability. Sister Raiha Kawana made a suitable presentation on behalf of the people to Sister Cowley, after which the honoured guests responded. Then followed the enjoyment of dancing and a delicious supper provided by members of the ladies' committee.

Baptism.—Hinetaraku Namana, by Elder Eruha Kawana.

Blessings—Maria Kauri Haeata Kuku and Tearora Elizabeth Lutheras, by Pres. Matthew Cowley.

Death.—Ani Enoka Himona, wife of Brother Tiaki Himona, May 27th, 1945.

MAROMAKU BRANCH

By Norma Mason

On July 1st, Brother Mervyn Going was ordained a deacon, and Leslie Going was ordained a teacher.

Birth.—On Friday, June 22, 1945, to Mr. and Mrs. Beckam (nee Lois Going), a son, at Te Kopura Hospital.

On Monday, July 9th, Mr. and Mrs. Beckam and the new baby came home for a short stay with Grandfather Cyril Going (Branch President). On the following Sunday Enoch (Jim) Beckam was baptized and confirmed a member of the Church, after which the new baby was given the name Neville Raymond Beckam.

We were very pleased to see Sister Lorra Wishart with little Verna home with her parents for a short while (Bro. and Sister Hay).

ROTORUA DISTRICT

By Rangī Davies

There is still a good deal of missionary work being done by the local brethren, who have been assisted this past month by Sister Keita Tari and Ngaroma Pita, the Relief Society missionaries from Ngapuhi. Visits to the hospital and to Saints in outlying settlements are being maintained.

PORIRUA BRANCH

By Hinerau Wineera

Porirua Branch reports the loss of its "acc-reporter," Polly Wineera, who has recently changed her address to Korongata, Hastings.

President and Sister Cowley visited with us on July 1st. During their stay here we accompanied them to the evening service at Wellington, where the Porirua Choir contributed to the beauty of the service by their singing. The messages of President and Sister Cowley found their usual way to our hearts, and we certainly feel the richer for hearing them.

Two special visitors to our Branch were Lt. La Mar Andrus and Capt. Max Nichols of Provo, Utah. Lt. Andrus is a brother of Elder A. Golden Andrus, who was at the M.A.C. We were very thrilled to have Lt. Andrus with us, and learn from him that Elder and Sister A. Golden Andrus still remember the Saints and their friends here in New Zealand. We hope to see more of Captain Nichols as we believe that he will be here in Wellington for some time to come.

It was with deep regret that the Saints of Porirua and Wellington learned of the death of Elder Charles Billman of Auckland. We take this opportunity of extending to Sister Billman and her family our sincere sympathy.

We have heard from Andrew Kohu that Lt. Robert Simpson of the U.S.A.A.C. visits with them as often as possible to hold meetings. The Sunday School meetings are conducted by Adam Puriri of Korongata, the result of the organizing work of Elder Simpson.

NUHAKA BRANCH

By Gladys Mitchell

The death of Sister Wai Haronga's mother came as a shock to all who knew her. Although not a member of the Church, this good woman has always been very friendly to us and our work.

May 5th, the M.I.A. had a very successful social and dance in the L.D.S. Hall.

The new Sunday School Outline is being introduced here and is proving very helpful in instilling into all members a greater realization of their obligations as members of the Church.

The Nuhaka football team has again entered the senior competition, playing all of their games in Whiroa.

A farewell was given in honour of Mrs. Henderson (nee Miss Martin), one of our local schoolteachers, by the M.I.A. and the tennis club, as she was a very keen tennis player and also its secretary.



THE RAROTONGA BRANCH (see page 177)

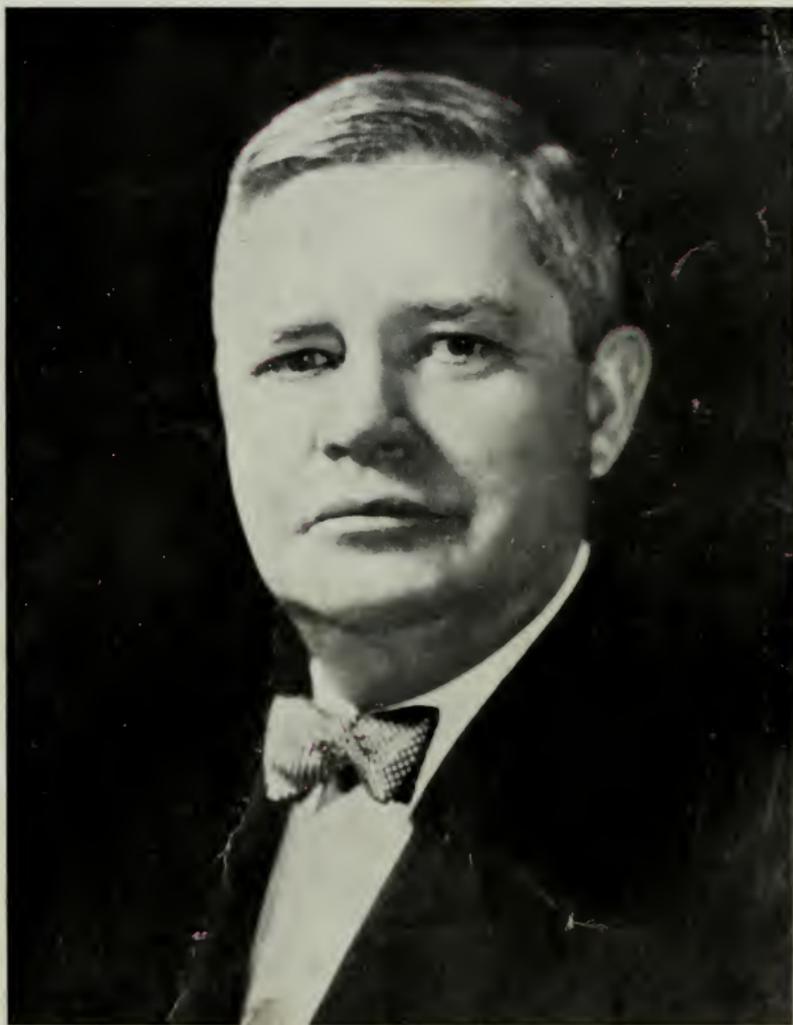
Maori *Maori*

E KARERE

Wahanga 40

Hepetema, 1945

Nama 9



PRESIDENT J. REUBEN CLARK, Jnr.
(First Counsellor)

Now Available at Mission Office

Any request for the limited number of the following articles now on hand at the Mission Office MUST be accompanied with the required money to pay for them, otherwise preference will be given for these few things to those who do send remittances with their orders. Address orders to "Mission Secretary," Box 72, Auckland, C.I.

20	Combination References	5/6	each	(inc. post)
6	Christianity Through the Centuries	11/6	..	.. ..
6	Evidences and Reconciliations	11/-	..	.. ..
12	From Babel to Cumorah	12/6
10	Gospel Doctrine	14/-
12	Handbook of the Restoration	14/-
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4	Holy Ghost	11/6
10	Teachings of the Prophet Joseph Smith	12/6
8	Three Mormon Classics	14/-
8	The Restored Church	11/6	..	.. ..
8	Voice from the Dust	16/6	..	.. ..

Officiating Ministers who have need of a Missionary Handbook to help them in their work are asked to communicate with Mission Secretary as soon as possible.

If the "Way to Perfection" is still being used for the Genealogical Society's work throughout the Mission, a request for one such book is to be made by the District Board of the Genealogical work to the Mission Secretary as soon as possible.

Other Things Available are—

Blank Minute Books—7/6 each.

Sacrament Glasses—9/6 per dozen.

Genealogical Sheets—1/- per 10 sheets.

Book of Mormon—2/6 each.

Akoranga me nga Kawenata me te Perara Utu Nui—2/6 each

Whakaaturanga Tere—2/6 each.

Orders to be placed for "water trays" will be taken now. (Wooden Trays.)

Please Do Not Ask for Any Other Books. We Have None!

KELLY HARRIS,
Mission Secretary.

Te Karere

Established in 1907

Wahanga 40

Hepetema, 1945

Nama 9

Matthew Cowley	..	..	..	..	Tumuaki Mihana
Kelly Harris	..	..	..	..	Etita
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 THE BUSINESS PRINTING WORKS LTD., 55 Albert Street, Auckland, C1, N.Z. Subscription Rates: 3/- per six months; 5/- per year; £1 for five years; £2/10/- for life (United States Currency: \$1.00 per year; \$4.00 for five years; \$10.00 for life.)

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

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Editorial . . .

OUR VISION OF PEACE

Now that we are being told more forcibly day by day that our final foe in this titanic struggle has been defeated, that hostilities in every remaining theatre is to cease and that peace is to be poured out upon the earth again after nearly a decade of struggling with, and even feeding the monster, war, what is our vision of today and of tomorrow? Does anyone dare to frame the answer as simply as the question? Perhaps not, for that would be presumption indeed. However, there have been thoughts passing through the minds of the people, especially since the defeat of Germany, that when peace was finally won and the remaining Japanese foe vanquished, just what will happen, then.

There is no gainsaying the thankfulness that swept into every home from which the monster drew its human fodder, with the news of the final surrender. Mothers of the world, even to those mothers of our enemies, must have been filled with emotions too fine, though perhaps mixed, for description when they realized that their flesh and blood were not any more required to feed the greedy maw of warring nations, regardless of their nationality or patriotism. The task of preserving to us our way of life has been completed, but at what a cost. The destruction to earth and humanity has added years of time to their age as lovely farmland, beautiful and renowned cities, great masterpieces of the handiwork of man's civilization were uprooted, razed, cratered and pitted by the weapons of war in the hands of youths who overnight became stern, relentless killers and aged men. It is needless for us to be reminded of these tragedies that is the aftermath of such wickedness which brought war to us these past nearly ten years.

It is noticeable that the soldier who returns rarely finds the power to talk of his experiences, rather is it that there are those of us who have not had those experiences who worm out and piece together the fragments that unconsciously fall from their chapped lips to make a story that may or may not be considered worthwhile. As the men who fought are reluctant to discuss their experiences in an unconscious effort to put them behind him, we, on the other hand, perhaps need to be reminded of those sufferings as we are too prone to forget the costs to others. This complex situation need not bother anyone, not even ourselves, as long as there is clearly and indelibly etched on our immediate hor-



zons as we pass from war to peace, the little things that we must do for our own returning and demobilised men and women from the Services and our national duty to other nations. This vista of the dove of peace with the olive leaf must be literally translated in our sincere unselfish desires and actions of helpfulness towards every returned serviceman and servicewoman, towards our allies and paradoxical that it may seem, towards "making friends of our enemies," be they at home or abroad. In other words we must in very deed become "our brother's keeper."

The Christian world has maintained that this struggle of World War II. has been Christianity fighting for its survival. Now that the war is over, has that battle been won? True, the enemy has been defeated on the field and they now seek to tread the path of peaceful nations, and the all-important question is, as victors and vanquished, what are we going to do? Our leaders feel as we feel, that there should not be another like world tragedy. The efficacy of the decisions that the leaders of the nations will make in their efforts to prevent a recurrence of war will last only as long as they remain in power and are able to influence their successors to implement and carry on their work of peace besides influencing their neighbour-nations towards the same goal. The real task perhaps lies with each unit of the saved Christian world.

To the Latter Day Saint units particularly and to the Christian world generally, the words of President J. Reuben Clark, Jr., may provide reason for greater attention to living your religion and perhaps a challenge to other religions. "To the man who says, what has the Church to offer in times like these, we might perhaps, without being too cruel, say: what is to be offered to the man who jumps off the house and breaks his leg? Well, we can mend his leg, but it will always be a mended leg; but we have also to offer to the man the advice, do not jump off the house again."

"And so to this war-torn world, war-torn from the beginning, we have to say to such a questioner: What has the Church to offer? The Church has to offer to you, and to the world, and has offered to you and to the world, the principles that had they accepted would have made this war impossible, and that if now accepted will make a recurrence of war impossible. We bring that message, the message of the Gospel of Jesus Christ, restored in this day and age of the world. Do unto others as thou wouldst be done by contains the rule which ought to guide us as members of a community and as one of the family of nations."

(Concluded on page 200)

The President's Page

HE MIHI

Tena ra koutou katoa e te Hunga Tapu me nga hoa aroha. Tena koutou e nga matua i manaaki i ahau i au i konei i nga tau kua pahure ake nei. Tena hoki koutou e nga tamariki me nga tai tamariki kua tupu ake hei tangata hei wahine inaianei.

He nui nga matua kua riro atu, kua hoki atu ki te wahi kua oti nei te whakarite mo ratou. Kua oti ia ratou a ratou mahi i whakatakotoria e te Atua mo Ana tamariki ia ratou e noho ana i runga i te mata o te whenua. Kei te pouri te ngakau moku kahore i kite ia ratou i taku hokinga mai, heoi, i te mea kua karangatia atu ratou, kua tangohia atu e te Atua, kei Iaia he mahi mo ratou. Kua riro ia koutou nga karangatanga, nga mahi, nga pikaunga me nga manaakitanga i mahue iho ia ratou. Ma koutou e hanga ki runga i te kaupapa pai i whakatakotoria e ratou. Ki te hanga pai koutou ka ki o koutou ngakau i te koa a te wa e tutaki ai koutou ki a ratou, ki te kore, ka whakama. Noreira, kia ora koutou katoa. Kia kaha hoki.

Kua riro hoki etahi o nga kaumatua i arohatia e koutou. Ko Timuaki Haari tetahi. Ki a matou, nga kaumatua i tae mai ki tenei whenua, he matua tuturu ia. He matua hoki ia kia koutou ki te iwi Maori. Ahakoa te nui o ona mahi, me ona haerenga, me ona kauwhautanga i Hiona, kei konei tonu ona whakaaro me tona aroha. Engari kua pau ona ra, kua haere atu ki te nohoanga wairua a kei reira ratou ko o koutou matua e whakamarama ana i te Rongopai ki o koutou tupuna kihai nei i rongopai ki te kauwhautanga i tenei ao.

Kua hoki atu to tatou Timuaki a Matiu Kauri, ratou ko tana wahine me Toni. Kua tonoa mai matou e te Timuakitanga o te Hahi hei kai riwhi, a kei te whakaaro me te awangawanga o matou ngakau kei kore e taea e matou nga mahi kia rite ki te pai, ki te kaha ranei o a ratou mahi. Heoi ra, ki te whakapau matou i o matou kaha ki tenei mahi, ma te Atua matou e awhina.

Our call to come to New Zealand came as a very welcome surprise. There were many obstacles to overcome but our final arrival and the pleasure of again meeting the good people of this Mission is the fulfilment of a desire that I have always had ever since I was privileged to labour here as a missionary. There is something about the New Zealand Mission that seems to impress missionaries to the extent that for the remainder of their lives they treasure their experiences here and the people they laboured with are never forgotten. Naturally, to return after almost twenty years' absence and know that many of the fine people known while here are still here to receive you again and are the same fine friendly people that helped make experiences so pleasant before gives us a thrill that is hard to describe.

Naturally we feel somewhat reluctant as we attempt to fill the positions made vacant by the return of President and Sister Cowley. We have nothing but praise for the labours performed by them during their long stay here. We know they have endeared themselves to the hearts of all the Saints and their many friends. Their departure naturally leaves you all with somewhat of a lost feeling and a vacant place in your hearts and thoughts. This is as it should be because we would really be ungrateful if we did not appreciate their long and efficient labour of service and love here in New Zealand.

Upon us rests the responsibility of carrying on and improving, if possible, the activities of this fine mission. Our greatest hope is that our efforts will prove to be a blessing to the Mission and an inspiration to you good people over whom we have been called to preside. We fully realize that without the help of our Heavenly Father, whose work this is, and the loyal support of the Saints here, our efforts will be fruitless and our time wasted. We will endeavour to conduct ourselves in such a manner that we will be entitled to divine assistance, and we humbly call upon you to lend your best efforts with us to the building up and strengthening of the work of the Lord here in this part of His vineyard.

The New Zealand Mission is one of the large Missions of the Church, not in area, but in Church membership. Few Missions have so many or so large branches as we have. We know, too, that no Mission has any better or more capable members. I think that the manner in which the work has been carried on in the districts and branches by the local brethren has been commendable. I sincerely congratulate you for the manner in which you have shouldered your various responsibilities and carried on the activities of the Church through these years of stress and worry. I know that at times we almost feel inclined to sacrifice or slacken our efforts in the Church because of the stress and strain that is naturally our lot during years of war and trial. On the other hand I know that the Gospel of Jesus Christ and the diversion and satisfaction that comes through Church activity has been a source of inspiration, strength and comfort to all who have continued faithful. Through faithfulness we can call down the blessings of God on us and our country, a strength beyond the possibility of human abilities.

We also wish to express appreciation to those who have been and are at the present time acting as missionaries. Many Saints not closely connected with active branches have been assisted to keep the spark of faith still burning and much good has been accomplished. These missionaries have also assisted in bridging the gap caused by the absence of Elders of the Church.

We mourn with you the loss of many of our fine young men in their fight to preserve freedom, right and justice in the world. In fact, in the earlier days of the war they offered their lives to protect their homes and loved ones. We are deeply indebted to them; we cannot speak too highly of them. God bless their memory. To

those who have been fortunate enough to stay in non-combat areas, or to return cannot be shown too much honour and our appreciation for their efforts should be expressed in every possible manner. Naturally we are unable to do anything for those who won't return. They have earned their reward and their Heavenly Father alone can commend them for their heroism and repay them for their loyalty to righteousness, to their country and loved ones, and their valiant performances as they faced our foes.

We can, however, partially repay our debts to those who return by receiving them home with thanksgiving by assisting them to make necessary adjustments as they return to civilian life and by helping them to find security in the land and among the people they gave their efforts to protect. Many, too, have not had the privilege of any Church activity or even association with boys of their faith. Some may need our help to again find interest in a programme of spirituality and devotion to the work of the Church. It is our real responsibility and devotion to the work of the Church. It is our real assist them in every possible way.

The greater the activity in the Branches the more likely they are to be interested. Many of our servicemen and servicewomen have given invaluable, loyal missionary service. Through exemplary living, clean habits and thoughts, and a friendly co-operative wholesome attitude they have won friends for the Church throughout the world. Some have been so impressed that their interest has impelled them to study our religion and they have asked for membership in the Church. So, in spite of the fact that the usual missionary work of the Church has been curtailed, a very unusual and effective missionary work has been accomplished.

We want to take this means to convey to you the love, and best wishes of the many Elders and Sisters who contacted us prior to our departure from America. Their thoughts and love are with the New Zealand Mission. Their hopes and prayers are for its advancement and outstanding success. We also bring greetings from the First Presidency and other members of the General Authorities. President George Albert Smith and President David O. McKay especially wished to be remembered to the fine Saints in New Zealand.

My sincere hope is that in the near future we will have the privilege of meeting you in your various districts when greater joys will be ours because of the associations we will have together.

ATTENTION M.A.C.!

All Receipt Books from which receipts have been issued for MONEY collected in the name of the M.A.C. Old Boys' Memorial Scholarship Fund are to be returned at the END of each Month to James Southon, Collinge Road, Hastings — with the money received.
—M.A.C. Committee Advt.

The Woman's Corner

A WOMAN'S RESPONSIBILITIES

By Luana Halversen

EDITOR'S NOTE.—With the departure of President and Sister Cowley from the Mission this section of Te Karere says "farewell and thank you" to Sister Elva Taylor Cowley for her inspirational and worthwhile advice and help as the authoress of all articles of the Woman's Corner up to this date. To Sister Luana Halversen, who has accepted the difficult task of following on where Sister Cowley left off, we say "welcome, and we all hope to meet you personally very soon."

Therefore, readers, you meet Sister Luana Halversen in her first chat with you, which is indeed the best introduction you good women of the Mission could possibly have.

A woman's responsibilities are many, but her first responsibility is in her home. It has been a struggle during this war to maintain the high standard of living that we would like to. Many women have left their homes to help in factories, leaving children on their own. The children of today are the leaders of tomorrow. What kind of leaders are we bringing up? We must find some opportunity to provide the necessary interests for our children.

It has been preached to us for years that there is no such thing as children failure. It is parent and teacher failure. Then we truly have a responsibility.

We must live our religion in every sense of the word. First we must seek for faith, and instill faith in the hearts of those around us. Every act of our lives will have its effect on some one with whom we associate. Have you heard the statement "What he is rings so loudly in my ears that I cannot hear what he is saying"?

We could start with our inner selves by casting away all the gloom and unkindness. Develop a power of gratitude and appreciation of all God's gifts and blessings to us. Can you let friendships, beauties of nature, love of home and family compensate for the little disappointments that come into our lives?

"The best of things in life are free." Richard Cabot has named the four things essential to happiness in life as Work, Play, Love and Worship. They are all free and there is one place in which all these can function—that is the home. Home is a place of order, union, love, rest, confidence and absolute trust. If the spirit of love and service should enter into family life also, it will raise the level of the ideals. A perfect organization in the home is the basis of all successful government in church and state.

God put us in our environment and expected us to make the most of it. If we are discontent in the home, or if we are at war with anyone, we are spending time needlessly. When one sets out to live a useful life, man cannot upset us and God will not.

We must have within our hearts at all times the true love for our Gospel. Remember our teachings. If we do this, God will give us strength enough and sense enough to do the thing he wants us to do.

John A. Widtsoe gives us the following: By divine authority the Priesthood is conferred on the man. This means that organization must prevail in the family, the ultimate unit of the Church. The Priesthood conferred upon the husband is intended for the blessings of the whole family, but the husband is under the responsibility of speaking and acting for the family in official matters. It is a protection to the woman who, because of motherhood, is under a large physical as well as spiritual obligation. So let us fill our obligations as nearly perfect as possible, concentrating upon the finer things of life, that we may have within our homes the spirit of our Heavenly Father always.

OUR VISION OF PEACE—*Concluded from page 195.*

And now that cessation of hostilities is a reality and peace a matter of condition, good or bad, long or short, each person that has been saved from the holocaust of war owes to those yet unborn, that their heritage would be free of the evils of war. To this end rests our every act the moment we rejoiced with the declaration of surrender. Each little family, each little community, each country and nation therefore now must in very deed learn the first little things that will make brothers of our neighbours, until then our vision of peace will be perhaps as unchanging as it might appear right now.



AT THE MISSION HEADQUARTERS

RETURNED "Karere" mail that now fills "File 13" is the result of people not collecting their mail or wrong addresses given when subscriptions were paid. Kindly see to it that those who have not received their "Te Karere" issues advise CHANGE OF ADDRESS as soon as possible.

WHEN ADDRESSING mail to "Te Karere," Mission Sunday School, Mission Primary, or Mission Secretary and is not "private" or "personal" DO NOT ADD name Kelly Harris. For "Te Karere" PLEASE address it as follows: "TE KARERE," P.O. Box 72, Auckland, C.1, and so on, by naming the department or organization you want and then adding P.O. Box 72, AUCKLAND, C.1.

BRANCH PRIMARIES are asked to send their subscriptions in to the Mission Secretary before the end of SEPTEMBER, 1945. This action is necessary to enable us to arrange for the Children's Friend to begin in all the Branches throughout the Mission at the same time.

This responsibility belongs to Branch Presidents and their Primary Officers.

The Doctor's Digest

CONSUMPTION

Question.—What is the difference between T.B. and consumption?

Answer.—There is no difference between these two terms. Consumption is an old-fashioned expression used in the days when T.B. was seldom diagnosed until the disease had advanced to such a stage that the unfortunate patient was practically dying and his or her days could be numbered. Literally, the patient's body was being consumed by the germ called the TUBERCLE BACILLUS. With the more modern methods of diagnosis and because of the greater part being played by the lay person in helping to detect and prevent this disease, fewer and fewer cases are reaching the stage when the disease becomes actually consumption.

Question.—Does altitude, cold or otherwise, kill or cure consumptives?

Answer.—It does not matter whether or not tuberculosis people are treated in cold or hot climates. Similarly, low and high altitudes are of no important consequence. The important thing is that the best response to treatment is to be found where the climate is dry, not cold, misty and damp, not hot, clammy and enervating weather. At high altitudes the climate is usually more dry and energising than at the lower altitudes. Hence we can say that the right type of climate does help to cure and the wrong type of climate helps to kill tuberculosis people.

Question.—Does any zone or race enjoy immunity from consumption?

Answer.—No zone or race has immunity from this disease. A zone or race may have apparent immunity, by this I mean that the people concerned have a smaller incidence of tuberculosis than people in another zone. The explanation for this, that the former group of people are fortunate enough to enjoy dry and invigorating climate and, what is far more important on a closer study, we would find that these people would have clean homes, clean habits of living and were health-conscious.

Question.—Without referring to "galloping" consumption, is there a remedy for the disease?

Answer.—Yes, of course there is a cure for tuberculosis. Everyone who has this disease should know this because it is the truth. It is also true that the treatment which brings about a cure is more often than not, very long. This point is discouraging, I know, but the truth is not to be obviated. It is courage and faith which play an important part in the triumph of a cured tuberculous patient. I

am well acquainted with some outstanding examples, both where the people had the courage to be patient and where courage and faith were lacking and final defeat resulting. The treatment is simply putting the patient to complete rest in bed and feeding up on the best nourishment that is to be obtained. Complete rest means staying in bed and having every convenience brought to the patient. Best nourishment is to be found in the dairy and garden products. Sunshine and fresh air, too, make for ideal conditions.

Question.—Are there periods when the disease stays dormant?

Answer.—Yes; it so happens that most of us are harbouring T.B. germs in some part or other of our bodies. Yet we are not suffering illness because our resistance is being kept high by healthy way of living. This resistance would disappear in no time if we were to quit these ways. In fact this thing called "resistance" is the protection, treatment and cure for T.B. While we are healthy the way to retain resistance is to be moderate in our habits of eating, exercising and sleeping. When we become diseased with T.B. the way to give the body a chance to regain this resistance is to stop working the already weakened tissues and rebuild in the above manner.

Question.—Is it true that tuberculosis is a long time developing?

Answer.—Sometimes the disease comes on very suddenly, but most often the disease has been present for a few months or even years before it is discovered; unless X-ray or skin tests are done when the disease is in an early stage. There are many factors which all play a part in the reasoning of this, too long to explain here in a short article.

Question.—Is Tuberculosis contagious or hereditary?

Answer.—The disease is contagious only, never contracted by hereditary. Look up an earlier article on T.B. for outstanding examples of how whole families die, not through hereditary.

Question.—Can a doctor cure an indifferent patient?

Answer.—Definitely NO!

Question.—If a patient gives up hope at an early stage, has the doctor any hope?

Answer.—Yes, he would have hope of getting a cure if he knew that his patient was keeping the rules of the treatment in spite of having lost hope.

Note.—These questions were sent to me in a letter received from John Apiti of Hoe-o-Tainui, Ohinewai. I have taken the liberty to answer his letter in this way, believing that it may be of help to many more people than it possibly would have otherwise. Thank you, Johnnie, for giving me something to write about for "Te Karere." Others are invited to help out in this way if they so desire.

Our Mission Presidents

Matthew Cowley, Farewell
A. Reed Halversen, Welcome



President M. Cowley

When the history of the New Zealand Mission is finally written for these past war years, there will be told that President Matthew Cowley, Sister Elva Taylor Cowley and their daughter Jewell, with their Maori son, "Toni" Nopera Takana Meha Cowley, were the right people in the right place at the right time. Although the conditions incident to the war were responsible for their continued stay here, we as Latter Day Saints humbly and thankfully feel that the Lord is indeed with His representatives here on earth. As other Mission Presidents in some of the Missions in the Pacific were released, the First Presidency of the Church in Zion were moved to retain President Cowley as head of the New Zealand Mission. That action gave the people of this land the privilege and opportunity of demonstrating their faith in the Church, their love and faith in the work of the missionaries from Zion since they first landed in New Zealand as well as pride to work under the inspiration, leadership and generosity of their "Timuaki." It also gave others not of our faith an opportunity of becoming really acquainted with a servant of God, whom they recognized and respected as such. Into the councils of those seeking the building up of the Maori Race went our Timuaki, not at his own instance, but at the request of the nation's leaders. To greater audiences was the Gospel taken as President Cowley spoke in widely separated halls, to organizations of Rotary, clubs, functions, conferences and memorial services, as well as at universities. Truly, the name Cowley and Kauri has been heard, applauded and respected by all. For the cause of victory in war, President Cowley has been among the foremost leaders in the colossal task of raising funds for the "boys" as well as being regarded the friend and brother to every serviceman and servicewoman in spiritual needs, regardless of church or creed. The people throughout the land loved this man Cowley, and in his greatness and humbleness was the essence of his bequest to all the Maori people—
KIA NGAWARI.

To every Maori who has been touched by the influence of this President of the Mission, will always live in that heart that it was President Cowley and his "kia ngawari" who moved him to greater

effort along the path of racial resurgence to maintain the excellence of his proud people and become the best citizens of the land. President Cowley was not alone in this great mission, for his good wife with her membership in the women's organizations of Auckland, and her equally rare gift of public speaking, helped to spread the Gospel nearly as widely as did her husband. Apart from the fact that President Cowley and Sister Cowley were at the head of the Mission, the many, many servicemen and servicewomen of America and New Zealand, Australia and Canada found them as friends, home-folks, who made their home like an oasis to these young men and women who were not all from Latter Day Saint homes.

In the knowledge that these good people, President and Sister Cowley with their daughter Jewell and our Toni, are all now probably in their homeland after serving in this Mission since February 18th, 1938, to July 30th, 1945, seven and a half years, have been honourably released and may never see them again, we are acutely mindful of our many strange and different customs, many failings, poor circumstances, pettiness and weaknesses which our President and his family had to contend with. Now that they are gone, leaving nothing but good works behind them we can only humbly but sincerely turn our appreciation to the cherishing and the keeping of the teachings of the Gospel for which they gave their time and ability to help us learn, know, understand and live.

So feebly do these mere words express what indebtedness our hearts and beings know we owe to these two people and children, without the debts to the many other servants of the Lord who have in their turn come, given and gone these past seventy years.

And so we, the Mission of New Zealand's Maori and Pakeha Saints with those many friends you had raised to sustain you, say farewell and God bless you all. HAERE! HAERE! HAERE! HAERE! ENGARI KUA PINEA TATOU, ARA KOUTOU ME MATOU, KI TE PINE O TE AROHA, TE PINE E KORE NEI E WAIKURA E! !

Almost ten months ago we knew of the appointment of Elder A. Reed Halversen as Mission President for New Zealand to succeed President Matthew Cowley. All these months there has been expectancy at varying pitches as we waited to welcome our new Timuaki who also was an old friend, having been here before. Elder A. Reed Halversen arrived in New Zealand aboard the Niagara and was assigned to the M.A.C., then to Hauraki before his appointment as Acting Mission President. His labours in the Hawke's Bay District and to Mahia just prior to the 1926 Hui Tau at Nuhaka were his last in New Zealand as he was released to return to Zion April 13th, 1926.

So on July 24th, 1945, aboard the Ruahine, President Halversen, Sister Luana Halversen and their four children, Stanley, Nita, Paul

and Baby David, disembarked at Wellington in time to make their reservations for the long train trip that same afternoon to Auckland.



PRESIDENT A. REED HALVERSEN AND FAMILY
(with exception of Baby David)

This long-awaited family arrived at Auckland and were met at the station by President and Sister Cowley.

In the few all too short days from July 25th to July 30th, when the Mission Headquarters was in the throes of transfer from President Cowley to President Halversen, much was accomplished, yet the associations of these two fine families under such circumstances has developed a sense of appreciation of the work of each that rarely is factual except among people who devote their time and energy to the work of preaching the Gospel of the Lord Jesus Christ.

We welcome our new Timuaki and his lovely family. He comes like an older brother bringing his bride back to the family hearth. There will be spontaneous mutual affection when the Saints meet Sister Luanā and her children. The devotion of each member of this family to the other is typical of the true Latter Day Saint as seen in years past with our associations with former missionaries and their families. So to President Halversen and his family who now become our leaders and shepherds we offer our humble allegiance of service, faith and loyalty as we have been happy to do to all the appointed servants of God and the representatives of the First Presidency in this the New Zealand Mission. All we now say is—may we see you all on our own different maraes as soon as possible.

NORERIRA NAU MAI E TĒ TIMŪAKI

Matiu Kauri

Na Hoori Reupena Hooro

He kaumatua no te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei. He tohunga-nui i roto i te aronga o te tohungatanga o Merekihareki, Kingi o Harema. He Timuaki no te Mihana o Niu Tireni. I noho ia hei Timuaki mo nga tau e whitu me nga marama kotahi tekau. Nga tau i takatu ai te ao katoa i te whawhai nui kia Tiamana, kia Itari, kia Tiapanihi.

I te timatanga o tenei whawhai ka whakahaungia ia kia noho i Aotea-roa nei—

Hei Heiteri Kiri-tari
Kite Ma-tuahū,

hei tiaki i tenei peka o te Hahi; hei whakamau kanohitanga hei whakaarotanga atu ma te iwi Maori o roto i tenei Hahi; hei awahi i o ratou whakaaro kia topu, kia tapatahi i roto i te pakanga a u tonu ia ki tenei karangatanga taea noatia tenei ra, i tukua honoretia ai ia kia hoki ki te kainga i whakatupua mai ai ia.

He whakamau no nga whakaaro, he kanohi atu ki te "Tuaahu," ki te takotoranga o te "Mata Taketake," i whiti mai ai nga kaumatua o te Hahi ki tenei motu, me etahi atu whenua, moutere ano hoki.

Ka kowhiti aku korero mo tenei Mihana, o roto i nga tau e rima tekau ma rima; e kite ana aku kanohi, e rongo ana aku taringa, ka waiho hei pu mahara i roto i toku ngakau. O aku e mohio nui ana ko Wiremu Katene, Ko Taare Paterete, ko Poura, ko Tiwinihana, ko Paranihi, ko Romene, ko Makerepi; toko maha tonu ratou o mua atu ia Ruwhara Haari. I tenei ra ko Matiu Kauri, ratou katoa o roto tonu i nga momo rangatira; e tu ana hei ranga i nga iwi o to ratou whenua, kia puta nga ihu i roto i o ratou raruraru. Maha noa atu aku e mohio ana kaore e taea te amiki rawa i konei o ratou ingoa; a ratou mahi i o ratou kainga, he ahu whenua, whakatupu kau, hipi; he rangatira i roto i nga toa nunui, i roto i nga peeke moni, he roia ano hoki, he takuta etahi. I konei, i noho tahi tonu ratou ko nga akonga Maori, i akona ai e ratou; kai tahi, moe tahi i roto i nga whare raupo, whare wiwi, i roto ano i nga whare kauta; i nga ungunutanga ahi—

I te tapu, ki te noa,
I te noa ki te tapu,

kia rangona mai ai o ratou reo e te hunga tuturu, o roto i nga pa tuwatawata. Ahakoa etahi kua tanuku, kaore he whakapai kanohi a nga kaumatua; he rangatira he tutua ranei; ahakoa kua ngawekitia e te puruhi me etahi atu ngarara, kaore he tiroiro ake.

Ko te nuinga o nga tangata karakia, o nga Hahi maha, karakia mai ai i tahaki, he kino ki roto i o ratou ngakau te noho tahi, te kai tahi, me te moe tahi, i te taha, i roto hoki i te whare Maori. No te taenga mai o nga Kaumatua ki te kawē mai i te Rongopai, i kiia ai nga kauta me nga ungunutanga ahi he wahi karakiatanga i rangona

ai te kupu o te whakapono e te hunga iti rawa. Te whakaotinga o roto i te whare wananga, ngaua ai ko te paepae o waho rawa, ka kiiā kua tutuki tena akonga kua puta i nga whakamatautauranga. Te whakaotinga o roto o te whare wananga o te whakapono, ko te mahue i nga turanga rangatira, ka ruku whakararo i roto i ta te Ariki i whakahau ai, e tirohia iho nei i roto i nga karaipiture, i tika ai nga kupu nei, "Ngaua i te pae, ngaua i te wehi, ngaua i te upoko o te Atua, ngaua i a Rangi e tu nei, ngaua i a Papa e takoto nei, whakapa koe ki te ruahine kia whakaorangia koe e tahito nuku, e tahito rangi, e tahito pamamao, ki tawhiti i Hawaiiiki."

No nehe ra enei korero; no muri mai na Toiroa—"Kia ahu te titiro, kia whakamau atu ki te tahatu o te rangi, kaore e ngaro, ka tu nga ringaringa ko ia na te Hahi." Tenei ano etahi, hei kamaka mo te whaiwhakaaro nui i enei ra, hei urunga mo te kupu rahi o roto i nga whare korero—"Ka kai koe ki tua, ka kai koe ki te paepae e takoto nei. Koia nga tapu, ko ia nga popoa, koia nga whare, koia nga urunga, koia nga tapu nei. Haere i tua, haere i waho. Haere i te rangi nui e tu nei. Mahihi ora, ki te whai ao ki te ao marama Korou ora." Hei kupu apiti, "Patai atu ki te pakeha, he aha te wariu o te tangata Maori? a ko tana whakautu pea tenei, 'ko te Pakeha kei runga, ko te Maori kei raro rawa.'" Ki tetahi takotoranga korero kei te tika tonu tenei. Na nga Timuaki Momona te kupu whakaari, "He kaupapa Atua ratou hei hapai i nga iwi Maori ake i raro ki runga rawa; ko te take he uri ratou no roto i te kawenata i hoatu ki o ratou tupuna," kia tutuki ta te Atua i oati ai ki aua tupuna, "Ka whakamararatia a ka whakahuihuia ano ratou ka whakahokia ki te mataapunatanga mai o te tangata, i te wa e noho tipua ana ratou e whakapau karakia ana ki te Runga-rawa." O roto i nga ope karakia o te Hunga Tapu i whakaeke ai ki tenei motu, ko Matiu Kauri tetahi. Ka hoki atu tetahi ka tu a tu tetahi hei riiwhi. "Ka ngaro atu he tetekura, ka ara mai ano he tetekura."

O roto o nga tau kua maha, kua tuatini ratou, kua hoki, kua u mai "Kua tere raua a, kua tere pipi hakao."

Mahi i runga i te utu kore; kaore i te kaha nui o te hiriwa me te koura, kaore he kapa mangu i riro ia ratou, a hei aha ka korerotia nga kai i kainga i pau i a ratou, na tatou nei hoki te himene nei—"Te Ariki hei au koe noho ai, He Ponga hoki tenei no te ra."

I te hokinga atu o Matiu Kauri, i tona taenga tuatahitanga mai ki tenei motu ka tomokia e ia nga whare wananga o te matauranga, i tona pahitanga ka kowhititia ia hei roia mo te kawanatanga o Amerika; he maha nga tau i tu ai ia hei pou-tokomanawa i roto i nga ture mo te kawanatanga; i roto i tenei turanga teitei ka pa ano te reo o te Poropiti kia hoki mai ia ki Niu Tireni hei Timuaki mo tenei Mihana hei tiaki ia tatou; kaore ia i mahara ake ki tena turanga teitei, ki ena moni nui. Ki a ia ko te reo o te Poropiti o te Hahi he reo no te Atua. I a ia i tu hei Timuaki he maha tonu nga kuhunga o tona ringa ki roto i tona pakete, ka toha i etahi o ana moni ake mo nga whakaaro o etahi o nga marae e tupu ake ai he painga ki te

katoa; he maha rawa ana tohu aroha i waiho takoha iho, otira kaore ia e pirangi ki te whakatangi i te tetere i mua i tona ara. He reo mana te reo o Matiu Kauri i roto i ona rohe katoa, o nga hui atawhai me etahi atu ropu o roto me o waho o te Hahi; i whaka-whaititia ai etahi moni hei aroha ki te kohanga moni ma nga hoia ina ka hoki mai i te pakanga i te mura o te ahi. He maha nga mano pauna i uru ki taua kohanga i runga i tana kupu whakahau ki te Hunga Tapu, i tautokoria ai hoki e nga ropu maha o etahi o nga Hahi.

I te taenga tuatahi-tanga mai o Matiu Kauri ki tenei motu kaore he motokaa; i kawea e ia te nuku o te whenua ma runga hoiho, ma runga paihikara, ma takahi waewae; e kohungahunga tonu ana ona whakaaro i aua ra. I roto i nga mamaetanga o te rongopai i moea a ro whare Maori, i moea a waho i nga po marino i nga po atarau, i moea ano hoki a waho i roto i te ua i te awaha o te hotoke, i te maaku me te makariri o te takurua; i panaia e etahi i o ratou kainga i awhinatia e etahi. "Te Ariki hei au Koe noho ai, He Ponga hoki tenei no te ra, Tupono noa ko nga mate o te ao, Kia tata mai hei au Koe noho ai."

He moenga no te tangata nei te take o Putauaki, a ia me ona hoa kaumatua i nga po kaore e awhinatia ana mai e te tangata whenua. He hikoitanga nona nga raorao o Hauraki, i runga waewae; nga rori ki Tauranga, i nga Kuri-a-Whaare ki Tikirau, huri noa ki Taupo, i reira ka hoki ki te Kaokao-roa-o-Patetere hou atu ki nga awaawa o Waikato, whai haere ai i nga tapuae haruru o nga kaumatua o mua atu i a ia. Ae pea kei te haere mai ano te ra e rongo ai ano ia i te ngunguru o ana iwi Maori, i te oro o te pakanga o te taha Atua, e rongo ai ano ia i te tangi o nga "Manu o Repanga," e hoki whakamuri ai ano ana mahara ki te pou kaurangi, ki te "Kura Kainga" i poroporoakitia iho nei e tona aroha, ki te Turu-Matanga e tau nei kei Ao-tea-roa.

"Manokia te Waha o te Tipua, Manokia te Waha o te Tahito." E whiti ora i te Moana-nui-a-Kiwa, kia tau iho te tomairangi o te aroha a te Runga-Rawa hei tohu ia koutou e Matiu, e to hoa wahine a Erewa, e to tamahine me tana tane, e to tama Maori a Toni i roto i nga tau maha e tu mai nei.

Kia moiri mai koutou ki runga o Tariao.

E "Te Karere" paoa atu nga kupu nei kia ta iho ai te manawa o roto.

APOLOGY.—Due to circumstances beyond our control, it was found necessary to leave out the "News" Section.

I ask that correspondents appreciate the fact that this action was absolutely necessary, as it is well known that the "News" is perhaps the most popular section of "The Karere."

Keep your News coming and try to "edit it" yourself!

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa — First Assistant Superintendent.

Joseph Hay — Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R. Tengaio.

SACRAMENT GEM

"We seek Thy pardon dearest Lord,
And may Thy favour, too, be sent,
While in our hearts we turn to Thee,
Renewed in faith and covenant."

LESSONS FOR SEPTEMBER TO OCTOBER (First Week)

KINDERGARTEN (4 to 5 years).

"Christ's Baptism," Matthew 3; Luke 3.

"The First Miracle," John 2.

"Feeding the Five Thousand," Matthew 14.

"Miraculous Draught of Fishes," Luke 5.

PRIMARY (6 to 9 years).

"Birth of John the Baptist," Luke 1.

"Birth of Christ," Matthew 1, Luke 2.

"Announcement of the Birth of Christ," Luke 2. Matthew 2.

"The Flight into Egypt and Return," Matthew 2.

CHURCH HISTORY and A DEPARTMENT (10 to 11, 12 to 15 yrs.)

"Death of King Noah—Gideon—Noah's Son Limhi," Mosiah 19.

"Limhi," Mosiah 20-22.

"Who were the Jaredites," Mosiah 8. Ether 1.

"People of Limhi Return to Zarahemla," Mosiah 22.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSPEL DOCTRINE and C DEPARTMENT.

Angels:

"Michael the Archangel," Daniel 10, 12; Jude 9; Revelation 12:7; Doc. & Cov. 29:26, 78:15-16; 88:112-115; 107:54-56; 128:20-21.

"Gabriel," Daniel 8, 9. Luke 1.

"The Angel of the Lord," Genesis 16, 22. Exodus 3. Judges 13. 2 Kings 19:35; Psalm 34:7; Matthew 1:20-24; 2:13; 28:2-7; Luke 2:8-15; Acts 5:17-20; 8:26; 12:21-23; Mosiah 27:11-18.

"Messengers of God," 1 Chron. 21:15-20; 2 Chron. 32:21; Acts 10:1-7, 22; Alma 9:25; 10:7-11.

MAORI CLASS.

RATAPU TUARUA

I tenei wehenga o nga wa kua whakamahia te Tohungatanga ki te whakapa i nga mea kua iriiria ki roto ki te Hahi i runga i te whakapanga o nga ringaringa mo te iriiringa ki te Kapura me te Wairua Tapu. Kua whakaari mai Te Ariki ko te Wairua Tapu ka whakawhiwhia mai ina meatia enei mea e ana pononga i runga i te mana. Ko te tikanga mo te whakapanga ringaringa ma te whiwhinga ki te Wairua Tapu e meatia ana ki runga ki te hunga e whakaungia ana hei mema

ki roto i te Hahi. Ko te kaumatua e whakahaere ana e mea ana i tenei tikanga i runga i te ingoa me te mana o Ihu Karaiti, ka ki ia, "Me whiwhi koe i te Wairua Tapu"; a "Ka whakaungia koe e au hei mema o te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei." E hara i te mea kia penei rawa nga kupu engari ko te aronga o tona tikanga kia pera; me tapiri atu hoki etahi atu kupu manaakitanga inoinga hoki i ta te Wairua o te Ariki e arahi ai i te kai-whakapuaki.

Nga Patai.—(1) I tenei o nga wa ko wai ma te hunga e ahei ana ki te whakau? (2) E whakamahia ana te tikanga whakau kia wai ma? (3) Me pehea te ahua o te aronga o nga kupu hei whakahuatanga mo tenei tikanga?

RATAPU TUATORU

Ko te mana mo te whakawhiwhi ki te Wairua Tapu no te Tohungatanga o runga ara no te Merekihoreki; ko te iriiri ia ki te Wai e ahei ana ma te Tohunga e whakahaere ana i nga tikanga o te Tohungatanga o raro iho, ara te Tohungatanga o Arona. Ko tenei ahua o te mana i runga i ta te whakakitenga mai whakamarama e whakamarama ana i te mea kei a Piripi te mana ki te whakahaere i te tikanga o te iriiringa ki nga hunga o Hamaria kua whakapono nei otira na era atu kei ia ratou nei te mana o tohungatanga o runga ake, he mea tuku atu ki te whakawhiwhi ia ratou ki te Wairua Tapu.

Nga Patai.—(1) Whakamaramatia tou mohiotanga ki te tohungatanga o runga? (2) He aha te mana o te Tohungatanga o raro? (3) Whakamaramatia te mana o Piripi i kore ai e taetae ki te whakapa mo te Wairua Tapu?

RATAPU TUAWHA

Nga homaitanga o te Wairua Tapu. Kua oti ke te whakaatu mo te mana ake o te Wairua Tapu he whakamohio, he whakapiki i te hinengaro, he mea kia ma, he whakatapu hoki i te Wairua, he whakaoho ki nga mahi pai mo te whakakite mai i nga mea a te Atua, otira i waho atu o enei manaakitanga, tera atu ano etahi atu homaitanga i whakaaria mai mo te taha ki te Wairua Tapu. I mea te Kai-Whakaora, "Ko enei tohu ka aru i te hunga e whakapono ana. I runga i Toku ingoa ka peia e ratou nga reuera; ka korero ratou i nga reo hou; ka mau ake ratou i nga nakahi; ina inu ratou i tetahi wai whakamate e kore ratou e mate; ka whakapa o ratou ringa ki nga turoro, a ka ora ake ratou."

Nga Patai.—(1) He aha te mana ake o te Wairua Tapu? (2) I waho o enei manaakitanga he aha etahi o nga tohu o te Wairua Tapu? (3) Na wai te whakaaturanga mo aua tohu?

RATAPU TUARIMA (Me hoki whakamuri ki nga rehama e pa ana mo te Wairua Tapu.)

RATAPU TUATAHI (Oketopa),

Ko enei homaitanga o te Wairua Tapu he mea tohatoha haere i runga i to te Atua mohiotanga mo te whakaoranga o ana tamariki. I kauwhau a Paora mo ana mea i penei: "Na, kahore au e pai e oku teina kia kuare koutou ki nga mea Wairua. . . . Na, noka ke nga mea Wairua. . . . Na, poka ke nga mea e homai ana, kotahi ano ia Wairua. . . . Na, enei mea katoa he mea mahi na taua Wairua kotahi ra ano. Ko ia e tuwha i tana e pai ai ki tetahi, ki tetahi. E homai ana ki tetahi e te Wairua te kupu whakaaro; ki tetahi atu te kupu matau, he mea na taua Wairua ano. Ki tetahi atu ko te whakapono na taua Wairua ano, ki tetahi atu ko nga mana whakaora, na taua Wairua ano, ki tetahi atu ko nga mahi merekara, ki tetahi atu ko te mahi poropiti, ki tetahi atu ko te matauranga ki nga wairua, ki tetahi atu ko nga reo ke, ki tetahi atu ko te whakamaoritanga o nga reo. Otira e homai ana ki tetahi ki tetahi te whakakitenga a te Wairua hei pai.

Nga Patai.—(1) I peheatia e te Atua enei homaitanga? (2) Pehea te kauwhau a Paora mo enei homaitanga?

PRIMARY

SECOND WEEK

DANIEL AND HIS THREE FRIENDS

Nebuchadnezzar was a great king who lived in the land of Babylon a long, long time ago. The king, whose home was a beautiful palace, had servants to wait on him. His food was brought to him on plates made of gold and silver. His clothes were rich and fine to look at. Now, this king did not know about our Heavenly Father. He prayed to images made out of stone, wood, and gold. (Show picture and explain.)

Near Babylon, in Jerusalem, the Hebrew people had not been doing as our Heavenly Father wished them to. These people had been told that if they didn't obey our Heavenly Father, a king and his soldiers would come and win over them in battle.

Now that is just what happened. After King Nebuchadnezzar marched into Jerusalem he told his men to go and find the healthiest children in that city. He said, "The children should be strong and well and quick to learn." He wanted to take them back to Babylon so that he could train and educate them with other fine boys that he had chosen. He hoped that they would grow to be strong and wise men who would be able to help him in his kingdom.

Nebuchadnezzar's men searched all over Jerusalem. Finally they brought back four boys. Their names were Daniel, Shadrach, Meshach, and Abednego.

The king wanted the boys to keep strong and well, so he sent them the same kind of rich food and wines that he would eat and drink. Do you think that is the kind of food and drink that would keep our bodies strong? What is the best kind of drink for children? The best kind of food?

The king's servant, whose name was Melzar, brought rich food in gold and silver dishes and wine in a silver cup. Did Daniel drink the wine? He said, "Please, sir, we would rather not drink the wine or eat that kind of food. We are not used to it."

Melzar said, "The king will be angry if you do not eat the food which he has sent for you. He wants you to eat so that you will grow strong. If he sees you looking thin, he will cut off my head."

Then Daniel said, "Give us ten days to prove that we know what is good for us. Give us pulse to eat and water to drink. (Pulse is food like our peas and beans.) At the end of the ten days if we do not look as well as the children who were given the king's food to eat you can do with us as you see fit."

Because Melzar liked the young boys he did as they asked. At the end of the ten days how do you think the boys looked to Melzar? Yes, they appeared fairer and stronger than the boys who had been eating much meat and drinking wine.

Three years later Nebuchadnezzar called for all the boys to come before him. To his surprise Daniel and his friends were stronger and healthier than all the rest. He found that they could not only answer his questions better, but they knew ten times as much as some of the wisest men in the kingdom.

THIRD WEEK

BILLY GETS CLEAN

The little bathroom shone. Mother had cleaned the washbowl and bathtub. She had put lovely pink and blue towels on the rack. The mirror over the washbowl just gleamed, it was so clean!

"There," said Mother, giving the water faucet a final rub, "did anyone ever see such a pretty, clean bathroom?" She looked all around, turned and shut the door.

Then the queerest thing happened. The soap began to talk!

"I like to live in this house. I am so useful. Billy uses me with plenty of water before he eats a meal."

"I'm glad about that," said the Towel. "I surely don't like to get dirty. Last week a little friend of Billy's came here. He didn't let you help him, Soap. Oh, no, he just wiped his dirty hands on me. It's a wonder he didn't hear me say, Ouch! Ouch!"

"I wish I could do something to make Billy remember me," said Mr. Yellow Toothbrush. "If he forgets me too often he will cry with toothache."

Blue Toothbrush spoke up: "Billy's mother uses me after every meal. Did you ever see anyone with such pretty teeth?"

"Billy's daddy," said Red Toothbrush, "never forgets me either."

"Billy likes me," said Bathtub. "He has ever since he was a baby. Do you remember how he used to splash and kick? But, oh, I wish he would wash me out when he gets through. He would surely save his mother some work."

"Listen!" said Mr. Soap, "I hear him coming. Let's all be ready to help Billy get clean."

Billy came into the bathroom. He turned on the hot water faucet and rubbed soap on his hands and face. How he did rub! Then he washed them and washed them. Out came the pink towel and Billy dried them carefully so his hands and face wouldn't chap. He opened the bathroom cabinet door and took out his comb. Very carefully, Billy combed his hair.

"Lunch is ready," called Mother.

Billy came to the table all clean and shining.

"You look fine," said Mother. "Your food will taste good when you are clean."

FOURTH WEEK

THE BAKER AND THE LOAVES

A queer little baker came to a small village one day and set up his shop. The children were glad to see him. They stood around watching him mould his loaves. He moulded them in every shape and size, and as he worked he sang this little song:

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

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

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

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

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

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

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

But now the biggest boy was back again with those who had snatched their loaves without a word of thanks. He frowned and said: "Our bread is sour, and heavy. We want good bread like the lad there with the children."

But the Baker shook his head and said, "You chose in haste as those choose without a thought of sharing. I cannot change your loaves. I cannot choose for you. I shall come again, then you can buy more wisely."

Then these children went away, sad and unhappy.

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

FIRST WEEK — October

JANE LEARNS ABOUT FOOD

One day Jane was too tired to play. She came into the house and lay down. Her aunt Mary, who was visiting her mother, explained why she was so tired.

"Have you ever watched a locomotive pull a long train of cars?" asked Aunt Mary. (Show picture of locomotive and let the children talk about it.) What do you think Jane answered her Aunt. "Oh, yes!" said Jane. "I love to watch a train."

"Do you know why the engine can pull the load so easily?" asked Aunt Mary.

"No, I never thought about that," said Jane.

"Well," explained Aunt Mary, "it's because it burns fuel. The fireman puts coal in the fire-box of the engine. When the coal burns, it heats the water in the boiler. This then turns water into steam. The steam makes the engine go.

"If the engine does not get enough fuel, it will not have power to run. If the body does not get enough food, it will not have strength.

"If the engine gets too much fuel, the fire will be smothered and will not burn. If you eat too much, your body will be clogged and you will have no energy."

"Do you have to know what to eat as well as how much?" asked Jane.

"Yes, Jane," answered Aunt Mary. "Our Heavenly Father has told us what foods to eat. He has promised us many blessings if we eat the right foods. Men have studied all about it, too. If you will follow their advice, you will be more likely to keep well and grow strong."

"Tell me what our Heavenly Father says about right foods, Aunt Mary."

"I'll tell you a few things if you wish," replied Aunt Mary. "And here is a thing to remember, Jane; doctors and men who have studied about foods agree with what our Heavenly Father says. You must eat sugar, bread, and cereals to give you energy. Fish, milk, eggs, cheese and a little meat—Father in Heaven says not very much meat—will help you grow. Fresh vegetables and fruits are necessary to help take care of the wastes. Then certain foods such as oranges and milk give us vitamins."

"Why, those are the foods Mother is always wanting me to eat!" exclaimed Jane. "She says I need them."

"Yes, and if you eat them you will be a healthier little girl. Then you can play harder and enjoy the games more."

What would happen if we ate all sweets, for example, or didn't eat fresh fruits?

FIFTH WEEK

No lesson is set out for this week as this period has usually been used for Special Activities, and we invite Officers and Teachers to arrange for something really interesting for their children.

Cover Motif

In conformity with a thought expressed by President Halversen, Te Karere is happy to bring you President J. Reuben Clark, Jr., First Counsellor in the First Presidency of the Church on this issue's cover. President Clark was called to the First Presidency by President Heber J. Grant on April 6th, 1933, as Second Counsellor. On October 11th, 1934, President Clark was ordained an Apostle and the same day set-apart as First Counsellor in the First Presidency to President Heber J. Grant.

With the death of President Heber J. Grant on May 14th, 1945, the First Presidency became dissolved, placing the control of the Church's affairs in the hands of the Quorum of the Twelve Apostles. On May 21st, 1945, the Quorum of the Twelve Apostles sustained and set-apart President George Albert Smith as President of the Church, who immediately chose President J. Reuben Clark, Jr., as First Counsellor in the newly reorganized First Presidency of the Church.

As the Quorums of the Church have undoubtedly sustained President Smith and his counsellors in the First Presidency, we of this Mission humbly associate ourselves with the membership of the Church in offering to these chosen men our faith and prayers in the callings that have come to them to serve God.

E KARERE

Wahanga 40

Oketopa, 1945

Nama 10



PRESIDENT DAVID O. McKay
(Second Counsellor)

Cover Motif

As Second Counsellor to President George Albert Smith in the First Presidency of the Church, President David O. McKay begins his second period of service in that high and holy calling and office.

On October 6th, 1934, the late President Heber J. Grant called President David O. McKay to be Second Counsellor to him, and set him apart the same day. So for nearly eleven years with President Grant, which association was dissolved with the recent death of the President on May 14th, 1945, President McKay along with President Clark were the supports to the late President Grant in leading the Church, guiding the people and blessing them by serving God.

One week after the death of President Grant, on May 21st, 1945, President David O. McKay was again called and set apart as Second Counsellor in the First Presidency, thus to commence his second decade of service in the highest council of the Church.

To endeavour the portrayal of this beloved leader's full life of service to his God and Church and thus to mankind is not our purpose. However, an extract from the writings of Bryant S. Hinckley may help us recognize and appreciate in part at least the greatness of this Servant of the Lord.

“Great men are the noblest possession of any nation.”

“David O. McKay is a leader. He has an indefinable, fascinating personal charm which awakens friendship and secures at once a cheerful and gratuitous following. Tolerant, genial and sincere he maintains, without offense, the high standards of his own life and wins the confidence of others. He has, in happy combination, the fundamental characteristics which underlie successful leadership.”

“The quality of leadership which is symbolized by the lash never reaches the source from which springs the highest and finest allegiance. It never commands the generous response which is awakened by an appeal to the higher and finer emotions of the soul. David O. McKay is a technician in making this higher and finer appeal.”

So to President David O. McKay, who while an Apostle and one of the Council of the Twelve, visited this Mission in 1921 during which time he became a personal part of the Mission and its people, we join with the Saints throughout the world in sustaining him in his calling as a member of the First Presidency of the Church of Jesus Christ of Latter Day Saints. Furthermore, we wish to extend our birthday greetings to President McKay on the celebration of his 72nd birthday anniversary this the 8th day of September, 1945.

Te Karere

Established in 1907

Wahanga 40

Oketopa, 1945

Nama 10

A. Reed Halversen	..	..	..	..	Tumuaki Mihana
Kelly Harris	..	..	..	..	Etita
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."

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Editorial . . .

DUTY OF PARENTS

This is a day in which children in many families are over-riding the authority of their parents, disregarding their teachings, and with a head-strong attitude they are setting a course which is contrary to wisdom, safety, and success.

All through the centuries, young people in their teens have thought that they have known far more than their parents, and as a result have thought it unnecessary to follow the advice of their fathers and mothers. They have felt that mother and dad are old-fashioned and behind the times, and that they themselves are of a new and modern generation which the parents simply do not understand. It has been the history of each generation, however, that when these same youngsters get a few years older, they suddenly discover that mother and dad are not so unlearned after all.

The present war has served to aggravate this condition. Youngsters have felt more than ever, a spirit of independence from all restraint. More and more homes are made unhappy by the attitude of the boys and girls who refuse to listen to their parents, and with unwise determination go their own way. They so little realize how severe is the school of experience, they so little understand the facts of life. They are so much like a self-confident little bird just trying its wings. Yet, when they fall, they fall hard, and many become bitter.

The writer of Proverbs one time said "A wise son heareth his father's instruction, but a scorner heareth not rebuke." At another time he made a similar statement, "A fool despiseth his father's instruction, but he that regardeth reproof is prudent."

The fault for the failure of young people to walk wisely in this war generation, is to some extent theirs, but to a very large degree it rests upon the parents themselves.



The position taken on this subject by J. Edgar Hoover is well known. Juvenile Court judges throughout the nation agree with him when he says that to a large extent the parents' failure to do their duty to the children is responsible for much of the present distress.

According to information recently compiled through public school sources, three-fourths of the delinquent children in the United States had no supervision whatever over their leisure time. It is also pointed out by these same sources that broken homes contribute very largely to the delinquency of young people. Divorces in the United States increased to the point where, just before the war, 20 out of every 100 marriages in this country, ended in the divorce courts.

There are many conscientious parents who do all in their power to train their children well, and yet they suffer the distress of seeing their head-strong offspring fall into paths of sin. But while we have these instances, there are many more in which the children fall because of the failure of parents to do their part.

The Proverbs truly say that "a fool despiseth his father's instruction," but what about those children who have fathers who do not take the time to give them instruction? What is to be said about them?

Parents must regard it as their first responsibility to properly instruct their own children, and this refers to leisure time activity as well as to school time and work time. Parents should strive to work with their children and play with their children, and to give instruction to build character in both these activities. Parents should endeavour to avoid trouble as between themselves, as parental trouble breeds children's trouble. Train up a child in the way he should go, and as a general rule he will not depart from it when he is grown.

Deseret News.

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



The President's Page

THE MORE WE GIVE, THE MORE WE GET

The beauties and bounties of this fine land should be a source of pride to all who claim New Zealand as a home, as well as to many others who have been privileged to partake of these fine things because of the hospitality of the Government and the people of New Zealand. Even during these long years of war, aside from the mental suffering and worry which is a natural sequence to participation in military combat, we haven't suffered any physical discomfort, only a few inconveniences. Even these can prove a blessing as they teach us to plan and work to accomplish the things we are trying to do.

Loyalty to country should be expected of every respectable person, and our appreciation should be expressed by our zeal in supporting and sustaining the laws of the land. Our aim should be that through loyal support and co-operation and industrious conscientious efforts to progress we may qualify ourselves to the extent that we can make a valuable contribution to our country and to our people.

It matters not how good the land may be or how great and promising its resources, if the people of that nation do not progress neither can the country. The greater the number of people within a nation who are of an independent and progressive inclination and attitude the faster and more general will the conditions within the country improve to the benefit of all the people. If on the other hand the attitude of the people generally is such that all the benefits should come from the Government to the individual and none from the individual to the Government, the Government will fail in its objectives, because after all the Government is the people and the attitudes of the people are naturally reflected in the Government. And, again, like any other business, the Government cannot give more than it receives and continue to exist. Sooner or later if it is to be of service to its citizens, or stand as a Government whose influence is recognized and honoured among nations, its business must be on a firm foundation and the integrity of its people unquestionable.

Through proper co-operative effort on the part of the people here in support of the Government we can assure ourselves that conditions here will be such that we can always be proud of them and can enjoy an enviable standard of living.

In turn we can expect from our Government the greatest consideration for the welfare of each and every individual citizen. Our rights and properties should be protected and the welfare of the people assured. If our attitudes have been proper we can without any embarrassment look to the Government for assistance in case of unavoidable distress or calamity, we can expect that wrongs will be made right and that we can enjoy freedom, peace and security. We

would truly say that we have and are holding fast to that which is good.

What we have said about nations, our obligations to and our expectations of, to a great extent we can say of the Church. Occasionally we find people who would join the Church because they think they can see a possibility of benefiting through the efforts of others while expending little or no effort on their part. This has been especially true since the growth of the Welfare Programme within the Church has been so noticeable. Yet such people never appreciate the Church, nor do they ever expect to offer any constructive effort or influence. This is only natural because they have no testimony or knowledge of the Gospel and no love for or faith in God or they would not try to live a life of deceit and hypocrisy.

It is a known fact that those who make the greatest efforts and sacrifices in defence of their country have the greatest appreciation and love for it. This is definitely true also with the Church. The more we study, the more service we give, the greater our efforts to overcome habits and tendencies contrary to the teachings of the Church and our encouragement of others to do likewise the more precious our testimony becomes and the greater our love for both God and man. The more we help others the more we are benefited and influenced and our spirit of right, love and service cannot be contained within ourselves but spreads to our associates, lifting and building them up and making life and living a joy and a thing of beauty. Not only our lives but the lives of those with whom we mingle is improved, and we can say the world has been made better because of us. Such living is definitely a benefit to the nation and the Church as well as to the individual. It can truly be said that the more love and service we give, the more we get. The more influence we expend on others the greater becomes our influence. Faith put to work becomes stronger, testimonies born become more real, loving service builds greater love and ability to serve, more godliness brings us nearer to God, all of which makes possible our greatest joy in life and the full accomplishment of our earthly mission.

These are the worthwhile things of life and as we analyse them they could be listed as those things which can truly be called good and should be sought after and held fast to. And the fine thing about them, strange as it may seem, is that they are within the grasp of every individual. They are not exclusive, not of such a nature that only the wealthy can procure them, but are more common among those of medium circumstances.

The first part of the impressive oath taken by "Boy Scouts"—"On my honour I will do my best to do my duty to God and my country." Well could we all pledge ourselves in a similar manner.

"DO YOUR BEST IN ALL THINGS. YOU CANNOT DO MORE, YOU SHOULD NOT BE SATISFIED TO DO LESS."

The Woman's Corner

BECOMING ACQUAINTED

By Luana Halvorsen

After a year of anxiously awaiting our arrival in New Zealand we have found ourselves settled in a beautiful land, among a choice group of Saints, full of love, generosity and kindness in their hearts for all mankind. We find the members of the Church, both Pakeha and Maori, working hand in hand to further the work of God.

The New Zealand Missionary Society in Utah is one of the largest and strongest of the Missionary organizations, and now I'm beginning to understand why.

I have just returned from a visit out among the Maori people and have attended my first Hui. I have come home most thrilled, so may I here tell of my first introduction to Maori Land.

I find the lives of the Maori people complete—plenty to eat, abundant recreation, spirituality and all other things that go to make life rich and worth while. This has been shown to us through speech, song, and dance. The Poi dance is very fascinating. The action songs, the Haka, the music have been most enjoyable. I have wondered during the last few days, if the Maoris realize just how much this all means to someone who has never seen such things before. I hope you people will never lose the traditions which make your lives so very interesting. I'm sure the love within your hearts will never die.

Nowhere in the Church could you find children who could give any better talks and show any better preparation than we have seen in the Sunday Schools which we have attended. Members from the tiny tots to the older ones have shown what can really be accomplished in this great Church of ours.

The choirs have not gone unnoticed. As I love music I was thrilled to see the choirs going in full swing. The Maoris are blessed with musical voices which many of us would love to possess. It is very gratifying to see and hear so many voices put into such usefulness. The Lord will not forget to multiply the talents of those who strive to put them to use.

Last but not least—we have sat at many tables loaded with so many good things to eat. We have not wanted for anything. We have partaken of the spirit of love and hospitality in your homes and we thank you for that privilege.

I have just touched a few of the many things which impressed me so much while away from home. We realize that every organization has its ups and downs, but I'm sure with the co-operation we have found thus far in our travels, our Church will continue to progress and do much good here in this land.

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa—First Assistant Superintendent.

Joseph Hay—Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R. Tengaio.

SACRAMENT GEM

“God, our Father, hear us pray
Send Thy grace this holy day;
As we take of emblems blest,
On our Saviour’s love we rest.”

LESSONS FOR OCTOBER TO NOVEMBER (First Week)

KINDERGARTEN (4 to 5 years).

“Raising the Widow’s Son at Nain,” Luke 7.

“Raising of Lazarus,” John 11.

“Raising of Jarius’ Daughter,” Matthew 9. Luke 8.

“Christ Walks on the Sea,” Matthew 14.

PRIMARY (6 to 9 years).

“Christ in the Temple,” Luke 2.

“John as a Missionary,” Mark 1.

“Baptism of Jesus,” Mark 1: 9-16; Matthew 3.

“The Temptation,” Luke 4. Matthew 4.

CHURCH HISTORY and A DEPARTMENT (10 to 11, 12 to 15 yrs.)

“Alma’s People Remove to Helam—Amulon and the Priests of Noah,” Mosiah 18, 23.

“Alma in Helam—Lamanites—Deliverance,” Mosiah 23, 24.

“The Reunited People of Nephi in Zarahemla,” Mosiah 25.

“Miraculous Conversion of Alma 11,” Mosiah 26-27.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSPEL DOCTRINE and C DEPARTMENT.

“The Gospel Preached by Angels,” Rev. 14: 6-7; Alma 12: 28-29; 13: 21-25; 24: 14; 32: 23. Helaman 5: 11; 16: 14; Moroni 7: 29-31.

“Angels Reveal the Future,” 1 Nephi 3: 29; 11: 14-36; 12: 1-23; 13: 1-42; 14: 1-29; 2 Nephi 6: 9-18; 10: 3; Helaman 14: 26-28.

“Ministering Angels,” Matthew 4: 11; Luke 22: 43; 3 Nephi 7: 18; 17: 24; 19: 14-15; Moroni 7: 28-30.

“Fallen Angels,” Psalm 78: 49; Matthew 25: 41; 2 Peter 2: 4; Jude 6; Rev. 12: 7-9; 2 Nephi 2: 17-18; 9: 8-16; Mosiah 26: 27; 3 Nephi 9: 2; Moroni 7: 17.

MAORI CLASS.

RATAPU TUARUA

Te Hakaramete: I roto i a tatou akoako mo nga tikanga o te rongopai, e whakaaturia na i te tikanga tuawha o te whakapono e ahei ana te taha mo te hakaramete o te Hapa a te Ariki. Kia ata tirotohia, ko te whakarite o tenei tikanga ma te katoa o te hunga kua noho hei mema mo te Hahi o Ihu Karaiti na roto atu nei i te whaka-

tutuki i nga whakaritenga e rite mo te whakaponu, mo te ripeneta me te iriiringa rumaki ki te wai me te Wairua Tapu.

.. **Nga Patai.**—(1) He aha tetahi o nga tikanga o te rongopai e ahei ana hei ata tirohanga ma tatou? (2) Kei hea te whakaaturanga o nga tikanga o te rongopai e pa ana mo te hakaramete? (3) Te whakaritenga o te hakaramete e pa ana kia wai ma?

RATAPU TUATORU

Te timatanga o te hakaramete i waenganui i nga Hurae. Te hakarameta o te hapa a te Ariki no te wa o te po o te Hakari o te Kapinga i mua tata atu o te ripekatanga o te Karaiti. I taua wa whakapoururu i te huihuitahi a te Karaiti me Ona apotero i Hiruharama e whakarite ana i te hapa i roto i tetahi o nga ruma o runga, nana nei i whakahau kia whakaritea mai. I te mea he Hurae Ia a te ahua e whakarite pono ana a te Karaiti i nga tikanga o tona iwi a tena ake ona whakaaro ia ia ka whakarite i tenei hakari whakamaharatanga, te hakari whakamutunga penei he tohu nei mo te whakahere kei te takoto mai tae atu hoki ki te whakamaharatanga mo nga manaakitanga a te Ariki ki te whanau a Ihairira i nga wa kua pahemo.

Nga Patai.—(1) Te hakaramete o te hapa o te Ariki i timata mai i nahea? (2) I te mea he Hurae a te Karaiti pehea tona ahua ki nga tikanga a nga Hurae? (3) He aha te hakari o te ra o te kapinga?

RATAPU TUAWHA

I te mea kei te mohio tuturu a te Karaiti ki nga mea kei te takoto mai tera e pa ki a Ia, i korerorerotahi a Ihu i runga i te mamae nui o Tona Wairua i te tepu hakaramete, e poropiti ana mo tona whakakahoretanga, ina ka tupono, ma tetahi e kaitahi ana me Ia e whakarite. Katahi Ia ka mau ake i te taro, ka whakapai a ka hoatu ki era, ka mea, "Tangohia, kainga, ko toku tinana tenei." "Meinga teinei hei whakamaharatanga ki Au." I muri iho ka mau ki te kapa ka whakawhetai, ka hoatu kia ratou me te mea atu, "Inumia e koutou te katoa, ko Oku toto hoki enei o te kawenata hou e whakaheke ana mo te tini hei murunga hara." Te whakaaturanga mo te hakaramete me ona tikanga e marama rawa ana ki te titiro iho, ta Paora whakaaturanga tata rite tonu ki ta nga kai tuhi o nga rongopai. Te whakahuatanga o te hakaramete ko te hapa a te Ariki kahore i etahi atu kai tuhi ko Paora anake.

Nga Patai.—(1) I te wa e noho tahi ana a Ihu me ana Apotero i te hakari e mohio ana ano ranei Ia ki nga mea tera e pa ki a Ia i muri iho? (2) Pehea Tana poropiti mo tetahi o Ana apotero? (3) E rereke ana ranei ta Paora whakaaturanga ki ta nga kai tuhi o te rongopai mo te hakaramete?

RATAPU TUATAHI (Noema)

Te hakaramete i waenganui i nga Niwhai. I te wa o te torotoronga o nga Niwhai e te Karaiti, i tupono nei i muri tata iho o te kakenga atu, mai i Maunga Oriwa, ka whakahaeretia te hakaramete ki waenganui o tenei wehenga o Tana kahui. I whakahau Ia i Ana akonga i whiriwhiri ai kia mauria mai he taro he waina; katahi ka mau iho ki te taro, ka whatiwhati ka whakawhetai a ka hoatu kia ratou me te hau atu kia kai ratou a muri iho ka tohatoha ki te whakaminenga. Te mana ki te whakarite i tenei tikanga i oati mai Ia ka hoatu kia ratou. "A ko tenei mea me whakaaro tonu e koutou i nga wa katoa kia mohio, a ka meatia tenei e koutou hei whakamaharatanga ki Toki tinana kua whakakitea nei e Ahau kia koutou. A hei kai whakaatu ano tenei ki te Matua e mahara tonu koutou ki Au, a ki te mea e mahara tonu ana koutou ki Au, kei a koutou Toki Wairua, e noho ana." I pera

(Concluded on page 232)

PRIMARY

SECOND WEEK

HONOURING FATHER AND MOTHER

Jamie was ten years old and liked to play. He could think of the best games, and the boys all liked to be with him. One afternoon, just as school closed, a crowd of boys was waiting on a street corner for him.

"Say, Jamie, Sam has invited us to go out to his place for a good time," explained the leader.

"You don't mean to go now—right from school?" asked Jamie.

"Why not? The sooner we get there the more time we'll have," replied Sam.

Jamie stepped back and shook his head. "I can't go unless I go home first."

"You're a sissy—have to go home and ask Ma first!" laughed one tall boy in the group.

"Your folks won't care," suggested the first boy. "We'll be home before dark. Come on, Jamie, we always have more fun when you're along."

Jamie really wanted to go. It was hard to be called a sissy. But he knew that his parents trusted him, and he must tell them before he went.

"No, boys, I can't do it. My folks are depending on me to be fair with them. I can't disappoint them."

The smallest boy in the group had been listening eagerly. His eyes brightened at Jamie's last remark. "I know what Jamie means. There's a verse that we had not long ago. 'Honour thy father and mother,' Jamie is right. I'm not going either until I go home." And he started down the street. Finally two others stepped away from the group. Only Sam and the tall one remained. No one went out to Sam's.

Jamie hurried home with a satisfying feeling in his heart. He knew he had done right.

As he opened the front door his mother greeted him: "I'm so glad you are home promptly, Jamie. We're going out to Uncle Bill's farm right away, and stay tomorrow; do hurry and get ready."

Going to Uncle Bill's was Jamie's one great delight. He was glad that he had again honoured his father and mother, when he was tempted.

THIRD WEEK

JESUS TAUGHT HIS HELPERS TO PRAY

One bright sunshiny day Jesus, his helpers and friends were sitting in the shade of a big tree. Everything was peaceful and quiet. Birds flew overhead in the blue sky. "What a beautiful day," said one of Jesus' helpers.

Jesus bowed his head and prayed to our Heavenly Father. He asked him to help the poor and the sick. He asked him to forgive any bad things the people might have done.

After the prayer was ended everyone was quiet. Not a sound could be heard. Then one of his helpers spoke up, "Lord, teach us to pray. We have seen you break the loaves and fishes, bless them and pass them about so that all may eat." (Show picture.)

Another said, "And we have seen you bless little children." (Jesus Blessing Little Children.) And another helper said, "Teach us how to pray." So Jesus bowed his head and his helpers did likewise, and

Jesus said, "Our Father which art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, on 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. Amen."

Since that time we've all had this lovely prayer to say. Some people even sing it with beautiful music.

After the Story:

How many know the Lord's Prayer?

Let the children sing some of the songs of thanksgiving as, "Thanks to Our Father," and "Can a Little Child Like Me."

FOURTH WEEK

Lesson Story:

MOTHER'S GIFTS

Under a big tree in a beautiful meadow, little Ann sat crying.

"Oh, I'm so unhappy," she said, and she cried and cried.

"What did you say?" asked a tiny voice.

Ann gave a start. "Where are you? Who is talking?" she said.

"Here I am, Queen Maybelle, queen of all the meadow fairies."

"But I can't see you."

"Hold out your hand and I'll come closer."

Ann held out her hand and a beautiful little fairy, no larger than her thumb, stood on the palm of her hand.

"Why are you crying?" the fairy queen asked.

"I want to give my mother a present and I have no money."

"Money! What's money?"

"You don't know!" exclaimed Ann looking so surprised. "You buy things you want with it, especially a present—a present for mother."

"You could give your mother many things that wouldn't take money," said Queen Maybelle. "Come with me and I'll show you."

Swish! Swish! went the tall grass as Ann and the fairy walked through the meadow.

"Look over there," said Maybelle pointing with her wand.

Ann looked and saw a group of little fairies all dressed in yellow, smiling and dancing.

"They seem to be having such a good time," said Ann. "May I play with them? What are their names?"

"They are the 'Smile Fairies' and to play with them one must be happy and gay. Perhaps they could tell you what present you could give mother."

Ann joined the fairies and danced in the ring.

"Come," said Maybelle a little later, "we must be going now. There are other fairies I want you to see or hear."

Maybelle hopped up on Ann's shoulders as they walked along.

Ann put her head to one side and whispered in Maybelle's ear.

"I found out one present I could give mother. It's a big smile."

And as she said that last word a big smile spread from ear to ear.

By and by they came to a little bubbling brook that ran through the meadow.

"Listen, Maybelle! I hear voices, little tiny, fairy voices."

"The voices you hear are those of the song fairies. Can you tell what they are singing?"

From afar came the little voices singing:

"We sing because we're happy,
We sing because we're gay.
We sing to help each other
Do kind things every day."

"Isn't that lovely?" said Ann. "I could sing my mother a song, and Ann hummed the tune. As she hummed it she began making up her own words to the lovely melody.

"I sing because I'm happy,
I sing because I'm gay.
I want to help my mother
In every kind of way."

"It is getting late now," said Queen Maybelle. "We must be getting on."

They left the meadow and came to a beautiful garden.

"Why, this garden looks very much like our garden at home," said Ann.

The fairy queen smiled and waved her wand over all the flowers in the garden. They began to dance and sway in the breeze.

"Aren't they beautiful?" said Ann. "My mother loves flowers."

"Perhaps you have thought of another gift," said Maybelle.

Ann turned to thank her but the fairy queen had vanished.

"Aren't you ever getting to wake up?" said Mother as she kissed Ann.

Ann opened sleepy eyes and smiled.

"Oh, I had the best dream. The fairy looked just like you, Mother."

And on Mother's Day Ann gave to her mother the three gifts she liked best of all—a smile, a song, and a lovely red rose.

FIRST WEEK (November)

Lesson Story:

JANE LEARNS ABOUT FOOD

One day Jane was too tired to play. She came into the house and lay down. Her aunt Mary, who was visiting her mother, explained why she was so tired.

"Have you ever watched a locomotive pull a long train of cars?" asked Aunt Mary. (Show a picture of a locomotive and let the children talk about it.) What do you think Jane answered her Aunt. "Oh, yes!" said Jane. "I love to watch a train."

"Do you know why the engine can pull the load so easily?" asked Aunt Mary.

"No, I never thought about that," said Jane.

"Well," explained Aunt Mary, "it's because it burns fuel. The fireman puts coal in the fire-box of the engine. When the coal burns, it heats the water in the boiler. This then turns water into steam. The steam makes the engine go.

"If the engine does not get enough fuel, it will not have power to run. If the body does not get enough food, it will not have strength.

"If the engine gets too much fuel, the fire will be smothered and will not burn. If you eat too much, your body will be clogged and you will have no energy."

"Do you have to know what to eat as well as how much?" asked Jane.

"Yes, Jane," answered Aunt Mary. "Our Heavenly Father has told us what foods to eat. He has promised us many blessings if we eat the right foods. Men have studied all about it, too. If you will follow their advice, you will be more likely to keep well and grow strong."

"Tell me what our Heavenly Father says about right foods, Aunt Mary."

"I'll tell you a few things if you wish," replied Aunt Mary. "And here is a thing to remember, Jane: doctors and men who have studied about foods agree with what our Heavenly Father says. You must eat

sugar, bread, and cereals to give you energy. Fish, milk, eggs, cheese and a little meat—Father in Heaven says not very much meat—will help you grow. Fresh vegetables and fruits are necessary to help take care of the wastes. Then certain foods such as oranges and milk give us vitamins.”

“Why, those are the foods Mother is always wanting me to eat!” exclaimed Jane. “She says I need them.”

“Yes, and if you eat them you will be a healthier little girl. Then you can play harder and enjoy the games more.”

What would happen if we ate all sweets, for example, or didn't eat fresh fruits?

SUNDAY SCHOOL—*Concluded from page 228.*

ano te waina, i hoatu ki nga konganga i te tuatahi, muri ki te huihuinga. A ko tenei tikanga me whakahaere tonu i waenganui i te iwi. “A hei whakamaharatanga mo Oku toto kia whakaatu atu ai ki te Matua e mahara tonu ana koutou ki Au.” A muri iho ka whakahua ano i tona oati mai “A ki te mahara tonu ki Au, ka noho Toku Wairua ia koutou.”

Nga Patai.—(1) Ko wai atu i nga Hurae tetahi iwi i whakahaeretia e te Karaiti te hakaramete? (2) No tehea wa i puta ai Ia kia ratou? (3) Pehea te ahua o nga kupu o te hakaramete?

News from the Field

MAKETU BRANCH

By Ray Polamalu

Missionaries to visit us were Sisters Kate Tari and Ngaroma Pita. Their stay with us will always be remembered by the few Saints here.

Another baby boy has come to brighten the home of Mr. and Mrs. Ray Polamalu, born July 6th, 1945.

AWAPUNI BRANCH

We regret to announce the death of Elder Rangī K. Paki, who passed away July 17th, 1945, in the Palmerston North Hospital.

We extend to Sister Bessie Paki the heartfelt sympathy of the Saints in her loss.

PORIRUA BRANCH

By Polly WiNeera

One of our own boys, Pte Ngahina WiNeera, has just returned and was received at his home with a dinner and social evening with all the trimmings. A pair of crutches and a plastered leg has not interfered with his getting around and going places even though the doctors say it will be about nine months before any healing will begin to take place.

A very grave loss to our community was the passing of Sister Sarah Parae. After burial service, she was laid to rest by those holding the Priesthood in the Branch.

Sunday, August 9th, Thanksgiving Service was held, with the choir taking prominent part. A larger crowd than usual attended, including visitors and members from the Wellington Branch. Visitors to our Branch during the month were the George Randalls, Sr. and Jnr., of Hastings, John Meha and Sister Ruta

Meha of Waipawa, Ruta had just returned from representing the Hawke's Bay in a basketball match in the South Island; Ken Heperi of Ngapuhi (who is doing very well at Station 22B), Enoka MacDonald of Blenheim (now in Training College), and Lady Elkington (who is vacationing with her parents, Bro. and Sister James Elkington, from the Wai-pounamu College).

Speaking of the Elkingtons, we are very happy to announce the engagement of Nurse Olive Elkington to Hiwi Maraki of Waipiro Bay. Olive has been nursing for some years now, but will soon be showering her attentions on one lucky man. After being overseas for some years, what else could a man wish for. These two people deserve the very best life has to offer, and we wish them all the best for their future lives together.

The Saints throughout the Mission will be interested in this announcement from Zion; that Janet Woods, daughter of the late Pres. and Sister Charles Moroni Woods, was joined in holy wedlock to Bruce Decker Roberts of Southern Utah. The reception took place at the home of Mr and Mrs. Elmer D. Davis (nee Charlene Woods) in Salt Lake. Their home was very beautifully decorated for the occasion with appropriate flowers and other trimmings. Charles and Rosebud Scowcroft attended the bride. Only the two families and close friends were present at the ceremony. Janet's husband is a supervisor of photography at Hill Field, Ogden, Utah, where she was last employed and now the bride and groom have made their home in Salt Lake City. Our congratulations go with them, together with lots of happiness and success for their future lives together.

Another surprise is still forthcoming. At one stage of this Second World War, we were led to believe that a former missionary of this country, Barden Gee Smith, was missing, believed killed on air operations over Germany, but instead he was taken prisoner and remained so for twenty months in Germany. He has now returned home to his loved ones and more than that was married in the Salt Lake Temple to Joyce Buckley of Burley, Idaho, who belonged to the Waves and has a missionary record to her credit as well. All good things come to those who wait and a bright future awaits these two good people. Elder Toronto and wife Helen, are in New York waiting his transfer to the West. For the past few months he has been stationed at Connecticut in the Coast Guards. Alex and Anne Burnett are still in New York continuing their dress designing studies, and while there were privileged to meet President Halversen and family. To Anne it was like a direct link with home and she wished she were coming out her to visit the land of her birth.

Andrew Kohu and Adam Puriri are helping out with the preparation of concerts overseas for the entertainment of the boys, and through the teaching of M.I.A. songs to them and Hui Tau competition numbers they have started many interesting Gospel conversations with those they come in contact. Now that the actual fighting is over these boys will devote more time to the spreading of the Gospel of Jesus Christ. The fatal accident of Brother Johu of Tauranga has come to our notice through the newspaper, and we would like to express our sincere regrets to his wife and family in their hour of loss.

Wikitoria Katene was mentioned in the last group of despatches announced by the Minister of Defence.

KORONGATA BRANCH Artamesia Heke

Births.—Mr. and Mrs. Watene Marsh (nee Polly Edwards), a daughter, born July 28th, 1945

To Pte. and Mrs. Taiehu Maere, a son. (Pte. Maere, overseas.)

To Mr. and Mrs. Paul Randell, a daughter, named Georgina Potahi.

The 1945 Primary Gardening competition was won by Rakaipaka Puriri Tipoki. He was presented with a silver cup donated and presented to him by Mrs. Teiti McIlroy, Branch Primary President.

The end of our successful Gold and Green Ball efforts was spent at a very happy party given in honour of the three competing Queen candidates on the night of August 3rd by the M.I.A. officers.

Speakers at the special Thanksgiving Service held in the Chapel under the direction of the Branch Presidency on the 19th were Sisters Rebecca Crawford, Merianna Whakamoe and Elders George Randell, Peter Edwards, Hemi Puriri and District President Eriata Nopera. The service was enhanced by the singing of Rangī Hapi (solo) and Sisters Reremoana Kingi and Olive Edwards (duet).

The Korongata Choir has been invited to sing at the Memorial Hospital at a time suitable to them.

A wonderful day of competitive sports and other activities was enjoyed by the Omaha-Ohiti M.I.A. and the Korongata M.I.A. at Omaha Pa on August 28th. It was a great day for Korongata who came out winners by the small margin of four points—Korongata 122½; Omaha 118½.

HERETAUNGA BRANCH

By Eric Tahau

Mr. and Mrs. Koni Tari acknowledge the many expressions of sympathy and condolence which reached them on the occasion of the death of their little baby boy on July 18th, 1945.

The Relief Society competition winners for the month are:—Pillar Slips, Mrs. Lucy Marsh; Cuddle Toy, Mrs. Jane Thompson; Knitted Jersey, Mrs. Jane Tahau; Girl's Frock, Mrs. Lucy Marsh; Boy's Romper, Mrs. Jane Thompson; Sugar-bag Apron, Mrs. Lucy Marsh.

A surprise party was given Mr. and Mrs. Hemi Puriri of Korongata, on the occasion of their "Golden Wedding Anniversary," by members of the family, which included Mr. and Mrs. Whare Cotter (nee Hana Puriri) from Gisborne.

The Branch sponsored a welcome home party to Captain Hokianga, a P.O.W. The function was enjoyed by all who attended at the home of Mr. and Mrs. Ted Tari.

Mr. and Mrs. Eric Tahau welcome the arrival of their new baby daughter.

NUHAKA BRANCH

By Gladys Mitchell

Wharekuka Mataitai Walker and Puuaute Peter Smith were baptized.

Te Rana Walker was ordained a deacon. News has just come through that Ponty Te Kauru and Nu Smith are now in England after being P.O.W. for some years.

Mr. and Mrs. Pera Tengaio announce the birth of their first daughter.

A welcome home to George Ormond, Jr., was sponsored by the M.I.A.

The death of former Branch President Tuehu Smith came suddenly, and his family wish to acknowledge the many expressions of sympathy and condolence which have come to them in their bereavement. The funeral services were conducted by Elder Eru Tengaio of the Branch Presidency.

A successful Victory Ball was arranged under the direction of Mrs. Bessie Whaitiri at the Takitimu Hall, Wairoa.

HAURAKI DISTRICT

By Sam Te Hira

Under the supervision of the Hauraki District Presidency Waimana became a hive of activity with the first Hui Pariha ever to be held there on September 1st and 2nd. This occasion was further enhanced as it marked the first official conference attended by President Halversen.

Visitors included the Hawke's Bay District President, President Henry Hamon from Poverty Bay and many others from Korongata, and Te Hauke. The meetings of the Conference commenced with the usual Saturday evening M.I.A. and Primary sessions, while Sunday's meetings were Priesthood, Sunday School, a General

Session and the Evening Session. The Huria Branch and their young members which assisted with the musical programme, their choir, are to be commended for their presence at the Hui.

To Sister Materoa Mate and her people of Waimana Pa and those others who came and supported this successful Hui Pariha we feel to offer our appreciation and thanks for the hospitality and kindness extended to the Mission President and his family and the many visitors who were present.

WAIKATO DISTRICT

By Betty Hill

District President Henry S. Marshall held a meeting with the Saints of Hamilton on September 2nd.

Sister Una Thompson from Dannevirke, President of the Y.W.M.I.A., of the Mission, spent several days in Huntly preparing for the Huntly Gold and Green Ball.

President Don Coromandel of the Te Awamutu Branch conducted the funeral services at Otorohanga for Sunny Heke, who died on September 6th. More than 250 people were present at the Tangi.

MAROMAKU BRANCH

By Norma Mason

Mr. and Mrs. Ray Going of Maromaku are happy to announce the birth of their baby daughter.

KAITAWA HYDRO HOME SUNDAY SCHOOL

By Joe R. Tengaio

President Sydney Christy of the Mahia District with Elders Eru Tengaio and Willian Christy and Sister Lena Waerea of the Primary Board visited Kaitawa for the purpose of organising a Home Sunday School for the Saints there.

The Sunday School organization effected is as follows: Les T. Nelson, Superintendent; Joe R. Tengaio and Pera Tengaio Assistant Superintendents.

The Primary Association comprised Mrs. Iti Rangī, President; Mrs. Tamaiti Mate Campbell and Mrs. Millie Tengaio Counsellors, and Mrs. Hana Tengaio as Secretary.

MAHIA BRANCH

By Monica McKay

On behalf of the Mahia Opoutama Relief Society, we hope that the following would be of interest to "Te Karere."

One Sunday in July the Nuhaka Mission Board met the Mahia and Opoutama Church members at Brother and Sister Broughton Tangiora's home to organize a Mahia Opoutama Relief Society, the officers being as follows:—

President, Sister Keita Tangiora; 1st Counsellor, Sister Heke Pomare; 2nd Counsellor, Sister Riripeti Mataera Ataria Asst. Secretary, Sister Eva Greening; Secretary, Sister Monica McKay.

We have already held four meetings, at which the principal question was—A Centenarian Celebration for Kihī Patara August 21st All members of the Church banded together and assisted the Relief Society royally.

The Mahia Native Scheme Supervisor's wife, Mrs. Mulcahy, very kindly baked and beautifully decorated the all-important cake. (Incidentally Mrs. Mulcahy assisted in the lighting of the 100 candles and the honoured guest blew them out.) Maori and European were cordially welcomed, and suitable remarks were extolled by Bros. Pomare and B. Tangiora, Messrs. Huitau Te Hau and Hansen, the local schoolmaster, who spoke on behalf of the Pakehas.

TAUMARUNUI BRANCH

By Howard Osborne

The reports for August of the Branch activities which, in view of the small number of Saints living within a reasonable distance of meeting places, shows a creditable result of the activities of the Auxiliary organisations. I quote from reports:—

Sunday School.—Number of meetings 4. Average attendance 17.4. Total enrolment 26. Number of officers' meetings 4. Number of officers 7. Average attendance 5.4. Lessons as outlined in "Te Karere": Cash last report £1/6/9; cash received 5/6; cash disbursed 4/-; balance in hand £1/8/3. Number of teachers 2.

Relief Society.—Number of meetings 5. Average attendance 4. Total enrolment 5. Number of officers 3. Number of work meetings 5. Value of completed work £2/2/-. Lessons taken from Relief Society magazine: Cash last report £14 8/8; cash received £2/18/3; cash disbursed £1/1/7; balance in hand £16/5/4.

M.I.A.—Number of meetings 4. Average attendance 7. Total enrolment 10. Number of officers' meetings 2. Number of officers 4. Average attendance 3. Lessons from "Deacon": Cash last report £5/9/4; cash received 15/-; cash disbursed 7/-; balance in hand £5/17/4.

Primary.—Number of meetings 2 (owing to school vacation). Average attendance 7. Enrolment 16. Number of officers' meetings nil. Number of officers 4. Number of work meetings 2. Lessons from "Children's Friend": Cash last report £1/15/2½; cash received nil.

Branch.—Number of meetings 10. Average attendance 12. Number of officers' meetings 2. Number of officers 4. Average attendance 3. Priesthood meetings 2.

HURIA BRANCH

By Joe Kohu

Panuitia te matenga o to matou papa, matua o Peri Kohu. I mate ia i te 25 o nga ra o Hune. Ona tau e 73.

He mate ohorerē tona, e toru tonu nga ra e mate ana ka tangohia atu tona wai-rua. Nui te pouri i pa mai ki ona whanaunga, heoi, "Na Ana i homai na Ana i tango atu, kia whakapaingia Tona Ingoa."

He kaumatua kaha tenei i roto i nga mahi o te rongopai a tonu ia ki tona karangatanga Timuaki mo te mahi Whakapainga.

Nga waka i eke mai ki te tanōi ki tenei tangata ko Te Arawa, Mataatua, Tainui, Tuhoē, Whakatohea me era atu hapu maha. No te 28 o nga ra o Hune ka tu te karakia whakamutunga mo Peri Kohu.

E KARERE

Wahanga 40

Noema, 1945

Nama 11



PRESIDENT GEORGE F. RICHARDS
(Council of the Twelve)

President George Franklin Richards

As the years made rich the life together of Elder George F. Richards and Alice R. Richards in complete fulfilment of the Psalmist's song—

"Blessed is every one that feareth the Lord;

That walketh in his ways . . .

Thy wife shall be as a fruitful vine by the sides of thine house;

Thy children like olive plants round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord."

—for theirs have been enriched by the eight daughters and five sons spoken of as a blue ribbon family.

Brother Richards is the son of President Franklin Dewey Richards, a former president of the Council of the Twelve, and Nancy Longstroth Richards, born February 23, 1861.

On April 9th, 1906, Elder George F. Richards was ordained an Apostle by President Joseph F. Smith. Since that time the continued service of Brother Richards in the Church in the many offices that came to him, as well as being Mission President in Europe during the World War I., Temple President of the Salt Lake Temple, and between the periods of 1932 to 1942 Acting Presiding Patriarch of the Church to his present appointment as President of the Council of the Twelve Apostles effective May 21st, 1945, having been ordained and set apart by President George Albert Smith, are but the blessings of the faithful and worthy servant of the Lord.

* * * *

Bishop Glen Rudd



Elder Glen Rudd, former Assistant Mission Secretary, has recently been appointed Bishop of the Fourth Ward, Pioneer Stake. This news is included in the August 4th issue of the News.

The Saints and friends of Elder Rudd send their aroha and congratulations to Bishop Rudd in his new appointment and calling, knowing full well that the Lord has blessed him for his faithfulness and diligence in the Gospel.

Previous to this appointment Elder Rudd was already a member of the Bishopric as Counsellor.

Bishop G. L. Rudd

Te Karere

Established in 1907

Wahanga 40

Noema, 1945

Nama 11

A. Reed Halversen	.. .. .	Tumuaki Mihana
Kelly Harris	.. .. .	Etita
Eru T. Kupa	.. .. .	Kaiwhakamaori
Waimate Anaru	.. .. .	Kaiwhakamaori

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

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Editorial . . .

THE PARABLE OF THE JEWEL

Once there was a certain rich man who had a precious jewel that he desired to have delivered to a nobleman who resided in a castle at the summit of a high mountain.

He called one of his slaves and said to him:

"Take this Jewel, posthaste, carry it to the top of the mountain and deliver it to the nobleman in the castle."

The slave sullenly took the Jewel and started up the mountainside. Every step he took, one sullen hateful thought passed through his mind.

"I am a slave. I hate my master because he compels me to serve him."

So when he reached the top of the mountain, he was more sullen and hateful than when he started to climb. For it is a settled law of human nature that the more we do in the spirit of hatefulness, the more hateful we become.

When the slave reached the entrance of the castle, he was met by a stern guard who demanded,

"What brings you here?"

"I have a Jewel for the nobleman in the castle."

"Why do you bring it?"

"Because I am a slave and I am compelled to bring it."

"The nobleman will not accept a gift from a slave."

So the slave returned to his master with the Jewel.

The rich man now called one of his free employees and asked him if he would deliver the Jewel to the nobleman.

"Yes," replied the ambitious youth.

"What will you charge for your services?"

"One hundred dollars."

The bargain was struck. The ambitious youth started up the mountainside with the Jewel. Every step he took, one greedy thought passed through his mind.

"When I shall have delivered this Jewel, I shall receive one hundred dollars."

So when he reached the summit of the mountain, he was more greedy and selfish than when he started to climb. For it is a settled law of human nature that the more we do in the spirit of greed and selfishness, the more selfish we become.

When he reached the entrance to the castle, he, too, was met by the stern guard, who demanded,

"What brings you here?"

"I have a precious Jewel for the nobleman."

"Why do you bring it?"

"Because I am paid for bringing it."

"The nobleman will not accept a gift from a hireling."

The rich man next asked a generous hearted Christian youth to deliver the Jewel.

"What will you charge for your service?" he asked.

"Nothing," responded the youth. "I know the nobleman. I have met his only son, who is the gentlest of the gentle and purest of the pure. I understand that the nobleman is just like that son. Because he is like that son, I love the nobleman as I love his son. And because I love the nobleman, I will gladly carry the Jewel to him without pay."

And so the Christian youth started up the mountainside with the Jewel. Every step he took, he became a finer and nobler soul. For it is a settled law of human nature that the more we do in the spirit of loving service, the nobler we become.

When the Christian youth reached the entrance of the castle, he, too, was met by the stern guard who demanded,

"What brings you here?"

"I have a precious Jewel for the nobleman."

"Why do you bring it?"

"Because I love the nobleman."

So the Christian youth was admitted into the castle and graciously delivered the Jewel to the nobleman who invited the youth to come and live in the castle forever.

—*Nephi Jensen in "Instructor."*

* * *

TOLERANCE

In the 11th Article of Faith, we declare that "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege; let them worship how, where, or what they may." That should be an easy article to live up to and yet it seems to be one of the most difficult. History proves that the people who have rebelled against church and government, once they were in power, were the severest against others who chose to differ from them, yet they should have been the most tolerant.

(Concluded on page 244)



The President's Page

ENDING UP THE YEAR

November 30th marks the end of the fiscal year for all records and reports, payment of tithes and offerings and, in fact, all activities connected with the Church in the New Zealand Mission. This arrangement was made to enable us to get our reports to the headquarters of the Church in time to be compiled with the reports from other parts of the Church. So the 1945 year of Church activity began December 1st, 1944, and will come to a close the last day of November this year.

We are often surprised and disappointed when we realize that the year has gone and some of the good resolutions we made at the beginning of the year have failed to materialize because we expected to take care of them a little later in the year and suddenly we find that the year has gone and we are too late. We regret that we have failed but decide to put it high on our list of resolutions for the next year with probably the same result.

When time passes it doesn't come back. The person who hasn't used it advantageously has thrown away a part of his life, has missed the opportunity to make good certain resolutions or to attain a certain goal that has been his objective. We have been warned of the worthlessness of good intentions. They don't pay debts, build bridges or buildings, nor even excuse us for our failures. We have even been told that the place called "Hell" is full of good intentions.

I mention these things with the thought that even though the year 1945 is nearing a close there is still time to do something about taking care of our responsibilities this year. Have we been entirely honest with our Heavenly Father, who has blessed us with life and everything worth while that we possess? Have we remembered that from all the Lord has given us he asks that one-tenth be returned to Him? The fact is that the Lord through the Prophet Malachi made it very plain that he who does not pay his tithes and offerings is not only negligent but actually robs God. (Mal. 3:8-9.) When the law of tithing was given in these latter days the Lord said that those who obeyed not this law should not be found worthy to abide among the Saints.

It is not that the Lord is in dire need of our tithes. Naturally every penny helps to build up the Church, but the Church will go along if you and I fail in our duty. The Lord's greatest concern about our paying tithing is that through doing so we may develop perfection as Saints of God, and show that we acknowledge Him as the giver of every blessing we enjoy by returning unto Him as a token of our appreciation one-tenth of what he gives.

Great promises have been made to those who are honest in their payment of tithes. The Lord says through Malachi: "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field. And all nations shall call you blessed for you shall be a delightsome land.

Numerous testimonies have been born declaring that the promises made are true and are being fulfilled in the lives of many people. The late President Heber J. Grant had this to say, "I appeal to the Latter Day Saints to be honest with the Lord and I promise them that peace, prosperity, and financial success will attend those who are honest with our Heavenly Father, because they are fulfilling the law and an obligation. He will bless them for doing so, and being strictly honest with the Lord is the most splendid way to teach your children faith in the Gospel of Jesus Christ."

This is termed a day of sacrifice and a day of tithing. The wonderful promise is made that in the days of destruction and cleansing "He that is tithed shall not be burned at His coming."

Much more could be said about the law of tithing. It is God's law of revenue for the Church and was instituted for the maintaining and building up of His kingdom on earth. By living the law we bring untold blessings upon ourselves and our families, we are made stronger in the faith, more capable in meeting the problems of life and we have the assurance that God will reward those who are honest with Him.

I bring this subject to your attention at this time that you may analyze your account with the Lord and be able to settle that account honestly before the year ends and reports are sent away. I feel that it is the duty of every district and branch president to encourage all Latter Day Saints to pay an honest tithing that the Lord may receive that which is due him to carry on his work and that they will be entitled to the blessings promised the honest tithe payer.

We note in comparing figures for 1944 and 1945 that throughout this year there has been a general decrease in amount of tithes paid. We hope sincerely that this doesn't indicate a loss of faith or neglect of duty. Please give this matter your sincere consideration. We all know that the best time to turn over to the Lord the one-tenth that is due Him is when we first receive it. If we spend our nine-tenths first it is always harder to give the Lord what is left. Let's settle up our account as honestly as possible for 1945 before the end of November and be determined from this time forth to keep our accounts with our Heavenly Father paid up to date. Our greatest joy, satisfaction, assurance and security come with a feeling that we are worthy and entitled to the blessings of God.

FOUR THINGS

Four things a man must learn to do
 If he would make his record true:
 To think without confusion clearly;
 To love his fellow-men sincerely;
 To act from honest motives purely;
 To trust in God and Heaven securely.

Henry Van Dyke.

**PRESIDENT MATTHEW COWLEY APPOINTED
 MEMBER OF THE QUORUM OF THE TWELVE
 APOSTLES**

This happy news was cabled President Halversen by former Assistant Mission Secretary Glen Rudd, which read: "President Matthew Cowley sustained as member of Quorum of the Twelve. Aroha Nui."

It is understood that this call and honour came to President Cowley during the last October Conference at Salt Lake City, Utah. President Halversen presumes that this took place on Sunday, October 7th, 1945. Already news of this appointment has been sent to all District and Branch Presidencies in the Mission.



Elder M. Cowley

A cablegram to President Cowley was immediately despatched conveying the congratulations and best wishes of the Saints and the Mission.

As yet no other official information is to hand regarding this thrilling news, but we feel sure that more news will come to hand when we can all share in the full information of our own President's appointment to the councils of the General Authorities of the Church.

At this time we assure President and Sister Cowley of our continued faith and prayers to sustain them in the added responsibilities that are now theirs. We associate ourselves with Jewell and Toni in the humble joy and pride they feel in the call that has come to their and our father.

Ma te Atua koe e arahi Timuaki. Ma Ana koutou ko to whanau e tohu ki te whakapainga o Tona Ingoa.

The Woman's Corner

FIXING UP THE OLD FURNITURE

By Luana Halversen

Now is the time to take an inventory of your home and see the possibilities of doing a bit of fixing up around the place. Although the war is over we won't all be able to purchase a lot of new furniture which we have been needing for a long time, but we can go to work on the old.

About the first thing we should do is look the furniture over. If you have discarded any chairs, tables, dressers, etc., get them out of the attic, see if they are worth fixing, then get them together good and firm again. Examine all furniture now in use to see that it is good and solid. A few minutes' work now with a little glue and some screws will have you hours of work putting furniture back together again in the future.

Take the dresser drawers out and wax or soap the edges. Maybe some of the handles are missing and a new set would help considerably. Oil all the castors wherever needed.

Furniture that has been polished time and again may need a good cleaning first. Use a soft cloth wrung out of warm, soapy water. Wash over a small area at a time, then wipe over again with another cloth wrung from clear water, drying thoroughly after each spot has been cleaned. Handle the furniture very gently to avoid further damage. Another way of removing finger-marks or an over supply of polish which has caused dirt to accumulate, is to take a cloth dipped in turpentine and rub over furniture.

If you find small scratches in the wood they can easily be covered. Touch them up with a furniture stain or you may be able to purchase a regular scratch-removing polish. If the scratches are too deep to cover so easily, melt a little coloured wax and let it run very carefully into the depression. Polish off smoothly after it sets.

Varnishes are available which, if used carefully and properly, will make the furniture like new. When using varnish, smooth the surface first, then apply a coat of varnish with a good soft brush that will not shed hairs. Let the varnish dry for about 48 hours. Then if the finish is completely dry, take some very fine steel wool and rub until you have a very smooth finish, then apply another coat of varnish. If you are not yet satisfied, repeat this process again. With each new application your furniture will take on added beauty.

There are furniture creams on the market which help to give a fine polish. A good floor wax also gives a sheen to the wood. Use polish sparingly for good results. Too much polish tends to make a film over the surface of the furniture, and as a result you will

gather more dust. Always use a soft polishing cloth and rub briskly over the finish.

If some of the finish is too far gone, then it might be well to wash the furniture with strong hot soda water, and use sandpaper to give it a smooth surface. A coat or two of paint then will make it good as new. Be sure the old finish is too far gone to be restored before taking this step, however. Many different woods have much too nice a grain to cover over with paint, so try renewing the old finish if possible.

Some chairs have removable seats, making it possible to replace the old seat covers with new material. New sofa and chair covers brighten up the room and give it a cheerful appearance, or the old covers may be cleaned up satisfactorily.

Don't forget your kitchen during your checking up. Women spend a lot of their time in the kitchen, so brighten it up with a little paint or whatever the room may call for. Give it bright touch by taking the left-over paints and paint the outside of the can containing the sugar, bread, or flour. Decorate them with flower or fruit designs, cut from a magazine or from the left-over wallpaper and border.

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EDITORIAL—*Continued from page 239.*

That is one of our biggest problems—to keep from condemning and ridiculing members of other churches. If we are ever to gain the friendship and goodwill of others and convert them to our faith, it will be because we can show by our lives and our teachings that we have the best religion in the world. One missionary who had interested a friend in the church through his fairness and broadmindedness, took the investigator to sacrament meeting, where the speaker, unfortunately, was one of the few who seem unable to see any good anywhere except in the Mormon Church. He began by saying he was glad to belong to the only church that had the right to preach Christ's Gospel and declared emphatically that preachers in other churches were hypocrites and false teachers who were leading the people astray. He further maintained that the ministers preached merely because that was their way of making money. The investigator left the meeting feeling that after all perhaps the Mormons were not any better than other people he knew.

We must recognize the fact that no two people hold the same views on all questions; that all of us have our own right to think and believe as we choose so long as we don't infringe upon the rights of others.

—Mildred Platt in "Instructor."



The Doctor's Digest

CRIME DOES NOT PAY

Do not cough or spit without thinking first, "I am going to do something which will show others that I do not care what happens to them."

Yes, by coughing up sputum and spitting it out indiscriminately you commit a crime by spreading disease to others; actually this occurs whether you do the thinking mentioned above or not.

A crime you say? Who says that spitting and coughing is breaking the law? You have never seen or heard of anyone being penalised for such action.

Well, perhaps you are right. No one has been prosecuted for breaking the law when all he has done is cough and then spit on to the footpath or on to the lawn some thick yellow sputum.

As it so happens, in a few places only will you find that it is a breach of a by-law to spit on the footpath. There should be no doubt in your mind, however, that wherever you see much coughing and spitting—there you see someone committing a crime against the unwritten laws of health. We can criticise and complain about this, but we cannot have the law down on these social criminals or not even have them publicly reprimanded. Yet sooner or later, he or she is going to be indirectly responsible for transmitting disease to some (a few for certainty, perhaps too many) innocent and healthy bystander, thus bringing about in due time more grievance, sorrow and eventually more death than the murderer in the popular fiction magazine.

Yes, this is true, unfortunately. T.B. infected people give their disease to strangers and loved ones alike, when they cough and spit with no regard for responsibility to protect their next-door neighbour, his wife, her husband or their children.

As an intelligent and enlightened people surrounded by civilisation with its blessings of scientific knowledge, we must not fail to respond to the teachings which show us how to build and maintain healthy physical bodies.

TB is mainly spread by the fine spray of droplets which shoot out of the mouth of a person coughing (or sneezing). Each little droplet contains millions of TB germs. The sputum which is coughed and put out on the ground soon dries up but the germs do not die. They remain alive and active for a long time and, by being carried about on dust particles, they are inhaled by uninfected people and then . . . soon symptoms of fatigue, loss of weight, night sweats, loss of appetite, the development of a cough with production of sputum . . . more TB cases happen. Many of these unfortunate victims wonder how they have caught Tuberculosis. Some of them will be wise and will go to a doctor for examination while the disease

is still young and after a few months of proper treatment they will be normal again. Others will not go to the doctor soon enough, usually because they are not on the lookout for the early symptoms and do not notice anything to be wrong until they become too ill to go to work. These cases have little hope of recovery. They are partly to blame for their ill-health and almost inevitably their premature death—but how much greater is the blame that should be rightly placed upon the person who is the carrier of the germ and because he failed to take proper precautions in preventing the spread of the disease. If only more people would try to understand—that they will give the germ to their little baby or some other member of their family—more people would follow us in saying that THIS “Crime does not pay.”

A breach of a written law by any person, though not knowing that law to exist, does not mean that he is free from blame. The same principle should be applied to those of us who have TB, influenza and an ordinary cold—all of us do not have the same knowledge concerning the spread of these conditions; yet the consequences are the same when we break the rules and laws of hygiene and health; someone must suffer these consequences. Medically speaking, we have committed a crime whether we knew the rule or not.

We can all help today's situation by teaching those about us whom we see breaking these rules. Teach them to cough and sneeze into a handkerchief at all times. They can buy paper handkerchiefs which are burnt after use. Teach them to stay away from the young folks and from the crowded rooms when they have influenza or a severe cold. Teach them that to stay in bed and rest is the best place until these conditions have cleared up. TB people and people of suspicion should hand themselves over to a doctor until he gives them the assurance that TB is not the cause of their troublesome symptoms or until a cure has been affected.

Let us take these measures with serious thought so that we may save many of our young people from an unnatural death before their time.

“CRIME DOES NOT PAY.”

SUNDAY SCHOOL SUPERINTENDENTS

The Sunday Schools will observe December 23rd as CHRISTMAS SUNDAY by arranging their own special programmes suitable for the occasion. Branch Superintendents are asked to confer with Branch Presidencies and District Sunday School Superintendencies in the matter of working out the programmes.

It is expected that every effort will be made to make this programme the occasion of thanksgiving and appreciation. Let it be well prepared.

KELLY HARRIS,
Mission Sunday School Superintendent.

A Visit to David Whitmer

By James H. Moyle

(Editorial Note.—James H. Moyle, the author of this article, is, as far as we know, the only living member of the Church who had a conversation with David Whitmer, one of the three witnesses to the divine authenticity of the Book of Mormon. He is now approaching his 87th birthday.)

The Book of Mormon and Joseph Smith's early life and work have always had a charm for me. They are the basis of our faith, and upon the divinity of that book rests the truth of our religion. If that book is not a divine record then we are a deluded people.

While I was studying at the University of Michigan, in Ann Arbor, I read in one of the local papers that David Whitmer was alive and that he had given a very interesting interview to a newspaper man. That aroused my interest. So I determined that, on my way home, I would see him if he was still living.

Realizing this fact, I made my way to Richmond, Missouri, when I graduated from Michigan, on the last of June, 1885. There was only one train a day in and out of that town. I therefore had to remain there during the night. Richmond was a small town, something like our nice little country towns here in Utah, in a farming section of the country. There was a bus to meet the train—drawn by horses, of course. I sat on the seat with the driver, and there I began my investigation of David Whitmer and continued it for one day. I talked with the driver. He said David Whitmer was a highly respected citizen of Richmond. I stopped at the local hotel and talked with the clerk; he gave me the same response as did everyone else I approached.

In the newspaper article the statement was made that David Whitmer was pestered with curiosity seekers who had heard that he had seen an angel from heaven. So I brought a nice little present for him, to show that I was really interested, and I induced a friend of his to give me a favourable introduction.

We went to his home. It was a plain, simple little two-storey building with one or two little fruit trees in front of it. There were no other ornaments. (We didn't have lawns in those days.) He was sitting in front of the house under his fruit trees.

I told him something about myself and my family. I was born in the Church. My mother was born in the early days of the Church in Illinois. My father came to Utah in his 'teens—a boy alone in the world with no relatives in America, and it was all for his religion. My mother's father had given up a new home and farm for the gospel. He had come to Kirtland in 1834 where he built a nice home and farm. That, too, was given up for the gospel's sake, and he went to Missouri where his resources were exhausted, and in the late fall of 1838 he built a simple, rough log home in Far West, from which place they were again driven by organized military mobs early in the

spring of 1839. Then, with their resources exhausted they had either to go east or with their people to Illinois. They chose to go to Illinois. My mother was born just after their arrival in Illinois. My grandfather pulled a handcart every foot of the way from the Missouri River to the valley. My mother saw him as he entered it and said that his fingers looked like the claws of a bird and he much like that of a skeleton.

I told David Whitmer that I had grown up in the pioneer days of Utah believing devoutly in my religion. I told him further that I had just graduated from the University of Michigan as a lawyer and that I was about to commence my life's work as he was preparing to lay his down. And so I begged of him not to let me go through life believing in a vital falsehood. Was his testimony, as published in the Book of Mormon, true? Was there any possibility that he might have been deceived in any particular?

His answer was unequivocal. There was no question about its truthfulness. The angel had stood in a little clear space in the woods with nothing between them but a fallen log—the angel on one side and the witnesses on the other. It had all occurred in broad, clear daylight. He saw the plates and heard the angel with unmistakable clearness.

He was 80 years old at the time I saw him—perfectly grey, serious-minded, and beyond question sincere. His mind seemed perfectly clear. He moved about with freedom and lived three years after, with his mind normal. He was the first witness I ever attempted to cross examine, and I did so with all the intensity of my impelling desire to know the truth. The interview lasted two and one-half hours. I exhausted all my resources, and he was very kind and willing to aid me.

There was only one thing that did not fully satisfy me. I had difficulty then, as I have now, to describe just what was unsatisfactory. I wrote in my diary immediately on my return home that in describing the scene in the woods he was "somewhat spiritual in his explanations and not as materialistic as I wished." That was my description then and I cannot make it any clearer now. He then said "it was indescribable; that it was through the power of God." He then spoke of Paul's hearing and seeing Christ, but his companions did not because it is only seen in the spirit. I asked if the atmosphere about them was normal. He said it was "indescribable," but the light was bright and clear, yet apparently a different kind of light, something of a soft haze, I concluded.

A few years before this, in an interview with President Joseph F. Smith and Apostle Orson Pratt, they reported that he said it was more brilliant than that of the noonday sun.

I have wondered if there was a special significance, not clear to me, in the language used by the three witnesses in their testimony referring to the Golden Plates: "And they have been *shown* unto us by the *power* of God and not of man." The eight witnesses say the

plates were shown unto them by Joseph Smith. That I call materialistic; the other spiritual, and I could not get anything more out of it.

Paul says: "For what man knoweth the things of man, save the spirit of man which is in him. Even so the things of God knoweth no man, but the spirit of God. . . . But the natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

The *Encyclopedia Britannica* and, I think, another encyclopedia, in an edition published not long before David Whitmer's death, rendered a real service, in disguise, to the truth by repeating and giving credit to the falsehood circulated by the enemies of the Book of Mormon that David Whitmer had repudiated his testimony. That provoked a formal denial from David Whitmer, and he said that the contrary of this was the truth. In this statement he was supported by the leading citizens of Richmond and the county officials of the county in which Richmond is located. All of them not only joined in the denial but asserted that David Whitmer had consistently adhered to his testimony and that he was a highly respected citizen of the community.

I asked David Whitmer why he left the church. His answer thrilled me more than any other statement which he made. It was the greatest surprise of the interview. I was not familiar then with his history after leaving the Church. He said, "I never left the Church. Joseph Smith was a fallen prophet of God and I accepted nothing revealed to him after 1835 because I did not know whether it came from God or Sidney Rigdon. He introduced into the Church many innovations. I have presided over a branch of the Church here in Richmond ever since the thirties."

The surprise and thrill were due to the way he said it, the way he looked and the circumstances surrounding the interview. The spontaneous expression of his thought—it came as if from the depths of his soul—"Joseph Smith was a fallen prophet of God" which spoke so impressively the most important fact that I was seeking. He could not have fallen if he had not been a prophet of God. That fact, that knowledge in David Whitmer was as manifest as the fact that he sat before me. The conviction came to me as clearly as the sunshine that, if David Whitmer knew anything of the facts, it was that Joseph Smith in bringing forth the Book of Mormon and organizing the Church was a prophet of God and the testimony of the three witnesses was the truth and nothing but the truth.

David Whitmer knew the Prophet as few, if any, knew him, so far as the bringing forth of the Book of Mormon was concerned. It was he who went to Harmony, Pennsylvania, and brought the Prophet, his wife, and Oliver Cowdery to the home of David's father to live there and complete the transaction of the Book of Mormon. There they all lived for months in a three-room house, if you believe the Church was organized in the old home, or in a

six-room house, if you believe the Church was organized in the new home: Joseph Smith, his wife, Oliver Cowdery, father and mother Peter Whitmer, four sons and a daughter—ten people, in about as close and intimate a relationship as could possibly be. The fifth son lived in the same home yard with his wife in a small and older building. That friendly relationship continued until the disaffection, excommunication and final separation of Joseph and David. If there was anyone who had the opportunity of knowing the Prophet in the most vital months of translating the Book of Mormon it was the five sons of father and mother Whitmer, whose names appear in the Book of Mormon among the eleven special witnesses to its divinity. And David Whitmer was selected to be one of the three who not only saw the plates and the engravings thereon, but saw and heard the messenger from heaven "who brought and laid the plates before our eyes," and he and they, the three witnesses, declare "beheld and saw the plates and the engraving thereon" and heard the "Voice of the Lord" which commanded them that they "should bear record of it." This they did throughout their lives even when groping in darkness and the loss of the divine "light of life" and in antagonism to Joseph Smith and the body of the people.

If there had been fraud in this matter Joseph Smith would have cultivated those men and kept them with him at any cost. The truth is that when they became unworthy they were excommunicated, even though they were witnesses to the Book of Mormon. It does not appear, I say again, that there was any evidence that Joseph Smith did anything more than was clearly his duty to keep these men around him; but, on the contrary, he did that which alienated them.

That declaration of David Whitmer's that Joseph Smith was a fallen prophet in 1836 coming as it did, removed all doubt in my mind about the sincerity and honesty of David Whitmer's testimony as published in the Book of Mormon.

It is interesting to note that the Doctrine and Covenants contains 133 revelations and that 108 of them were received before 1836. The age of Joseph Smith and his intellectual opportunities are added evidence of the fact that he was a great prophet. His surroundings were those of the pioneer frontiersman, and these 108 revelations before the Prophet was 30 years old contain the fundamentals of the most important essentials of the most perfect religious organization ever created.

Those revelations received before 1836, when Joseph Smith, according to David Whitmer, was a prophet of God were, I repeat, received when the Prophet was just emerging from boyhood on the frontier of the United States, with practically no education, no library, and very few sources of information within his reach.

In that interview I did my best to ascertain if money could influence David Whitmer and so when he showed me what he called the original copy of the translation of the Book of Mormon, which

he did with apparent great pride and interest, I asked him what he would sell it for. He would not even discuss the subject. He said that when the great cyclone a few years before struck Richmond and destroyed many homes, including his own, except the room in which the manuscript was kept, that manuscript was not injured at all. It appeared to me to be in excellent condition. Money had no value to him compared with that of the manuscript, notwithstanding his circumstances in life.

I find that I have forgotten much that David Whitmer said about priesthood, polygamy and wherein the Prophet and the people had departed from first principles, which he emphasized. That did not impress me. My mind at the time of my visit was concerned with one question, was the printed testimony of David Whitmer the truth and nothing but the truth?

The Annual Report

It is desired that all Reports from the Districts necessary for the compiling of the ANNUAL REPORT, 1945, be completed as soon as possible. In the matter of Tithing and Fast Offerings, District Secretaries are asked to have all details fully completed between the period November 10th to November 20th, for the year 1945. This means that all Tithing Receipt Books, etc., must be in the hands of the District Secretaries from all Branches. Every individual who has a Tithing Receipt Book in their possession is asked to return such book to the District Secretary, unless such person has received the Tithing Book direct from the Mission Secretary, in which case they will return the book direct to the Mission Office.

The new issue of Tithing Receipt Books will not be made to any individual until all used or unused Tithing Receipt Books previously issued are returned. No person is legally to have in his or her possession ANY TITHING RECEIPT BOOK after November 10th, 1945.

District Secretaries are asked to secure all information necessary to making out their QUARTERLY REPORTS for 1945 and have them ready for immediate transcription to the Quarterly Report Forms which will be sent to all Districts IMMEDIATELY, for completion and to be returned to the Mission Office no later than November 30th, 1945.

KELLY HARRIS, *Secretary.*

“Te Awhiorangi”

By Te Weringa Naera

Whano! Whano!
 Haramai “Tè Toki”
 Haumi ee _____,
 Hui ee _____,
 Taiki ee _____!

E nga uri o nga waka nei o Aotea raua ko Takitimu, otira, e nga iwi, e nga reo, e nga matauranga o runga i nga moutere o te Moana-Nui-a-Kiwa, mai i Wharekauri tae atu ki te Paparoa-i-Hawaiki me ona rohe katoa. Tena koutou i te ahuatanga o te hunga kua nunumi atu ki tua i nga kokinga o te anu matao, kia ora mai i raro i te maru o Ihowa, ma Ana koutou e manaaki, e tiaki, i roto i nga mamaetanga, i nga pouritanga me nga tukinotanga o tenei. Heoi ra enei mihi.

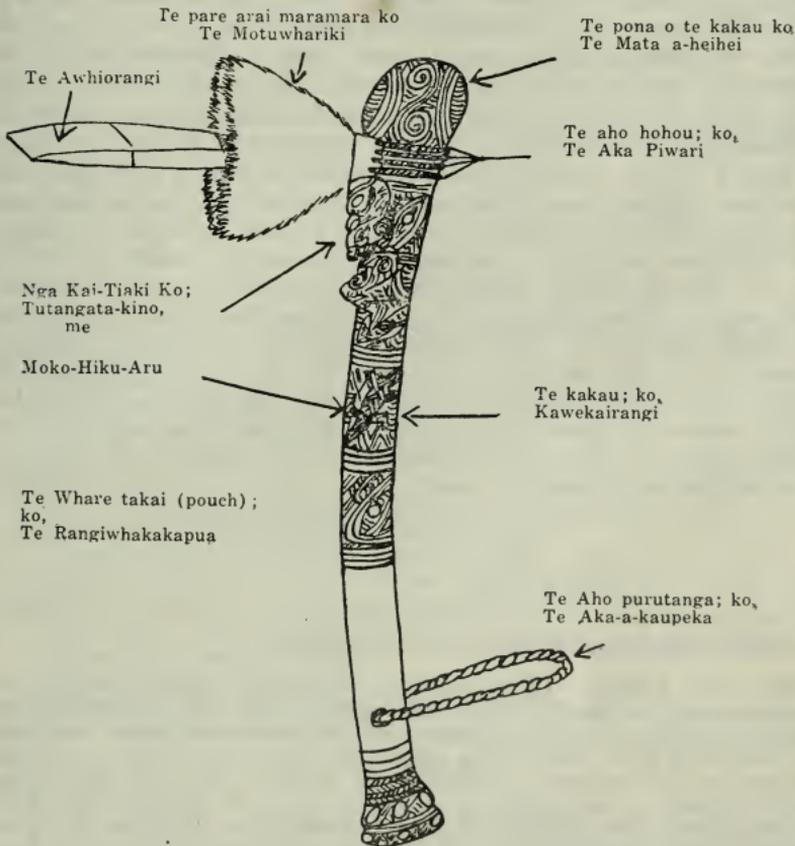
Tenei ka tuhia nga korero mo te toki nei mo “Te Awhiorangi,” kei te mohiotia nga korero o te toki nei mai i Wharekauri tae atu ki te Paparoa-i-Hawaiki, no te mea i hangaa tenei toki e te whanau tane a Ranginui raua ko Papatuanuku; ko nga uri o runga o Aotea e kii ana, i haria mai e Turi a Te Awhiorangi i runga ia Aotea, ko nga uri o Takitimu e kii ana, i riro mai ia Tamatea i runga i to ratou waka, ara ia Takitimu, no reira e nga uri o nga waka nei, otira, i te kaha nui o te taupatupatu o nga korero mo te toki nei, tukua ko tenei Waka ko Te Rangimarie hei waka mo tatou; ia tatou, e nga uri o runga i nga waka nei, e kimi nei, e rapu nei i nga korero o Nehe, no te mea kua kore ke nga Whare Wananga me nga Tohunga hei whangai ia tatou ki nga kai o roto i te kete Aronui, me te kete Tuauri, a Taane-nui-a-Rangi, he ahakoa i roto i enei tu ahuatanga, kia matau ano tatou, kei te haere mai te wa e whakawhiwhia ai tatou ki te iwi Maori, no reira, tukua kia Takitimu, ma ana te korero tuatahi, kia kite ake tatou pewhea ana korero; ko nga korero na Moihī te Matorohanga i korero i te 29 o nga ra o Hurae 1865, koia te kai-whakaako whakamutunga o tenei Whare Wananga te Poho-o-Hinepae, takiwa o Wairarapa. Heoi! Weringa Naera.

* * * *

Ko “Takitimu” te waka,
 Ko “Tamatea” te tangata;
 Ko “Te Awhiorangi” te toki.

I te wa i whakaaro ai a Taane ma kia wehea o ratou matua, a Ranginui raua ko Papatuanuku, ka mea atu a Taane kia Uruao, kia Tumatahuki, kia Tumata-rau-wiri, kia Tua-matua; e ta ma, haere ra, tikina nga toko hei toko ake mo to tatou papa, kia taamaua, ki te Pu, ki te Weu o Rangi-tamaku, ki reira tu iho ai kia rewa ai te anu wai, te anu Rangi, te anu Winiwini, te anu Wanawana, kia tau

ai te Ahuru kia ratou. Ka mea mai ona tuakana me tiki e matou e whea? Ka mea atu a Taane, haere kia Kowhaonui, kia Kowhao-roa i runga o Rangi-Naonao-Ariki, kei reira a Parinui-ote-Ra e noho ana raua ko Nga-Toko kei roto o Maunganui, kei te tahataha nui, kei te tahataha roa e tau i te waotu, ma raua e tope mai, ma koutou e mau mai. Ka haere nga tuakana, ka tae ki Rangi-Naonao-Ariki kia Parinui-ote-Ra ka ki atu ki aia, kia korerotia atu kia Kohao-nui



kia Kohao-Roa kia tikina nga toko e wha nei, kia topetopea mai. Ka mea mai a Kowhao-nui, kei whea he toki hei tope mai, a ka hoki mai te whanau nei ka mea kia Taane, i patai mai a Kowhao-nui kei whea he toki hei topetope mai i nga toko e wha nei. Ka mea atu a Taane kia Uru-te-ngangana kia homai tona Pae urunga hei toki topetope mai i nga toko; ka homai e Uru-te-ngangana tona Pae urunga hei toki, ka mahia e rua nga toki e Uru-te-ngangana, ko Te Awhiorangi tetahi, ko Te Whironui tetahi, ka kawea mai kia Tuamatua ma ana e whakanoho mai he kakau, ka ki atu a Tuamatua, kei

whea he kakau, he arai maramara, he aho hei hohou hoki mo nga toki nei, ka mea atu a Taane tikina taku hei-tawhiri, taku taratara ka hoatu kia kokiritia ki te whanau nei te Paihere Matira, kia tau kia wai te rito, kia tango ai tena i tana Matira, kia tau kia wai i Rito kai tangata.

Katahi ka huihui katoa te whanau nei ki runga ki te Papatahurangi tango ai i te Matira a tau ana te Rito-kai-tangata kia Kaupeka. Ka mea a Whiro-te-Tipua, kia Taane kia whakawhitingia te Rito-kai-tangata kia Te Arawaru, ka mea a Taane, kaore e marama tena whakaaro e Whiro, no te mea i tau te Rito-kai-tangata kia Kaupeka, noreira waiho atu ia Kaupeka. Ka riri a Whiro-te-Tipua kia Taane ka mea, "taupuru o mahara ki waho tauhinga ki te Ao Whakaruhi, whakawhitingia ki a Te Arawaru." Ka mea a Taane, e kore e tika kia kapea te Rito-kai-tangata kia wai o te whanau nei, i te mea i tae katoa mai ratou ki te Papatahurangi, waiho ia Kaupeka, ka mea a Whiro kia Taane ka tatu te po ki raro, ki Papa-nui-o-henga kia Whakaotirangi, ki a koe whakaoti mauri, ka rumeke ki raro ki te po. Ka mea atu a Taane, "e Whiro, waiho tatou ma te akaaka, ara, ma te koroua, ma te turoro, ma te hengahenga, me te huhu, ma te haha tauata i te Ao Taruaitu; puarangi o mahara, puaho ki runga ra, he aho rangi kia koe e Whiro." Ka mea a Whiro, ki te kore koe e whakarongo ki te whakawhiti i te Rito-kai-tangata kia Te Arawaru, ka heke i au te tangata ki te po. Ka mea a Taane, kaore e taea te whakarite o whakaaro e Whiro no te mea kua rite i te whanau ko Kaupeka e mate.

(Taria he roanga)

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SUNDAY SCHOOL—*Continued from page 256.*

Hahi o Ihu Karaiti. Na te Karaiti i whakahaere tenei tikanga i te tuawhenua ki te tai-rawhiti ki nga Apotoro. Ko nga whakaaturanga hoki kia tatou, i hoatu te hakaramete ki te hunga anake kua mau nei te ingoa o te Karaiti kia ratou. I roto i tona kahui o te tuawhenua ki te hauauru, i hanga e te Ariki te ture ko nga mema tuturu anake o tona Hahi e ahei kia pa ki te hakaramete. I te whakaaetanga kia whakaritea tetahi i waenganui ia ratou kia whai mana ki te whakahere i te hakaramete, i whakatuturutia e te Kai-whakaora ko ia kua oti nei te whiriwhiri mo te whakahaere i taua tikanga me hoatu ki te iwi o tona Hahi ki te hunga katoa kua whakapono kua iriiria rumakitia nei i runga i Tona Ingoa.

Ko ratou anake hoki kua oti nei te iriiri rumaki kua karangatia ko te Hahi o te Karaiti. I haere tonu Tona tohutohu ki nga akonga mo te hakaramete i mea Ia "A ka meatia tonutia tenei e koutou ki te hunga e ripeneta ana, e rumakina ana i runga i Toku Ingoa."

Nga Patai.—(1) Mo te hakaramete he aha te mea e tauhara ana i roto i nga karaipiture? (2) Pehea ta te Ariki tikanga i te tuawhenua o te Tai-rawhiti mo te hoatu i te hakaramete? (3) Pehea hoki mo tona kahui i te tuawhenua o te Tai-hauauru?

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa — First Assistant Superintendent.

Joseph Hay — Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R. Tengao.

SACRAMENT GEM

“While of these emblems we partakee,
Dear Lord, we think of Thee,
And of Thy wondrous sacrifice;
That all men might be free.”

LESSONS FOR NOVEMBER AND DECEMBER (First Week)

KINDERGARTEN (4 to 5 years).

“Israelites Crossing the Red Sea,” Exodus 13-14.

“Naaman, the Leper,” 2 Kings 5.

“The Three Hebrew Children,” Daniel 3.

“Daniel in the Lion’s Den,” Daniel 6.

PRIMARY (6 to 9 years).

“Jesus Cleanseth the Temple,” John 2; Matthew 21.

“Jesus and Nicodemus,” John 3.

“Conversation with the Samaritan Woman,” John 4.

“Jesus in Nazareth and Capernum,” Mark 6; Luke 4.

CHURCH HISTORY and A DEPARTMENT (10 to 11, 12 to 15 yrs.)

“The Close of the Monarchy,” Mosiah 28-29.

“Alma Chief Judge,” Alma 1.

“The Rebellion,” Alma 2-3.

“Alma Preaches Throughout the Land,” Alma 4.

B DEPARTMENT (16 to 19 years). Same outline as Gospel Doctrine.

GOSPEL DOCTRINE and C DEPARTMENT.

Pre-Existence:

“The Saviour,” Isaiah 48:17; 49:26; John 1:1-4; 5:62; 8:58; Exodus 3:14; 16:28; 17:5; 1 Peter 1:19-20; 1 Nephi 17:30; 19:10; 20:17; 21:26; 2 Nephi 6:18; 11:2-3; Mosiah 3:5; 4:2; 13:34; 15:1; Helaman 14:12; 3 Nephi 1:13; 9:15; Ether 3:6-20.

“Pre-Existence of Mankind,” Deut 32:8; Ecclesiastes 12:7; Jeremiah 1:5; Alma 13:3; Abraham 3:22-23.

Free Agency—The Fall:

“Free Agency,” Genesis 4:7; 1 Nephi 6:4; 2 Nephi 2:16-27; 10:23; Mosiah 2:32-33; Alma 3:26-27; 12:31; 13:3; Helaman 14-30-31.

“Foreordination,” Jeremiah 1:5; 1 Peter 1:20; Alma 13:3; Abraham 3:22-23.

“The Fall,” Genesis 3:1-20; Romans 5:12-20; 1 Timothy 2:14; Alma 12:22-24; 42:2-14; Moses 4:6-25.

“Purpose of the Fall,” 2 Nephi 2:22-25; Moses 5:10-11.

MAORI CLASS.

RATAPU TUARUA

Te hunga e tika ana kia kai i te hakaramete. E tino marama ana ta te Atua tohutohu mo te tapu o tenei tikanga; a e ahei ana te whakahaere tupato kei tango he i taua hapa. I roto i te kauwhau a Paora ki nga Hunga Tapu o Koriniti i tino whakatupato ia mo te hohoro o te tango me te tango he hoki i te hakaramete, me te mea atu ko nga whiu o te mate tae hoki kia hemo rawa ka tau iho kia ratou ina takahi he i taua tikanga tapu. "I nga wa katoa hoki e kai ai koutou i tenei taro, e inu ai i tenei kapa, e whakakitea ana e koutou te matenga o te Karaiti kia tae mai ra ano ia. No reira ki te kai he tetahi i tenei taro, ki te inu he i te kapa a te Ariki, ka whai hara ia i te tinana, i nga toto o te Ariki. Engari kia uiui te tangata ki a ia ano, ka kai ai i taua taro, ka inu ai i taua kapa. No te mea ki te kai he, ki te inu he tetahi, e kai ana e inu ana i te whakawa mona, te whakaaro ko te tinana o te Ariki. Na konei hoki he tokomaha i roto ia koutou e ngoikore ana, e mate ana, he tokomaha ano kua moe." (1 Koriniti 11: 26-30.)

Nga Patai.—(1) Pehea ana nga tohutohu mai mo te tango i te hakaramete? (2) Whakatakina te tohutohu a Paora ki te hunga o Koriniti?

RATAPU TUATORU

Ia te Karaiti e tohutohu ana i nga Niwhai i tino kaha te pa o tana keroro mo te tango tika o te hunga e kai ana i te hakaramete; a i utaina hoki e Ia te taumahatanga ki runga i nga apiha o te Hahi kei a ratou nei te mana ki te whakahaere i tenei tikanga, kia kauaka e tukuna e ratou tetahi tangata kotahi kia pa ki taua tikanga ina mohio ratou kei roto i te hara e noho ana. "Na, ko te whakahau tenei e whakahau atu nei ahau kia koutou, kia kauaka koutou e tuku i tetahi ki te mea e mohio ana koutou, kia tango he i oku kikokiko me oku toto ina minitatia e koutou. Ko ia hoki e kai he e inu he ana i oku kikokiko me oku toto, e kai ana e inu ana i te whakawakanga mo tona wairua; noreira ki te mea e mohio ana koutou kahore e tika tetahi tangata ki te kai ki te inu i oku kikokiko me oku toto, riria ia e koutou."

Nga Patai.—(1) Ko wai te mea i tohutohu ki nga Niwhai mo te hakaramete? (2) Whakatakina ake ona kupu mo tenei tikanga? (3) Kei a wai ma te taumahatanga i utaina mai?

RATAPU TUAWHA

Motuhake tonu te kupu mai a te Ariki ki te hunga tapu o tenei o nga wa e whakaako ana ia ratou kia kauaka e tukua tetahi kei roto nei i te he kia tango i te hakaramete kia whakawateatia ra ano ia; ahakoa ra, kua whakahaua nga hunga tapu kia whakatupu nui i te aroha ki te hunga e ngau ana e te he, kia kaua e maka atu ki waho o nga huihuinga engari ko te hakaramete kauaka e hoatu kia ratou. I roto i te kaupapa whakahaere o to tatou hahi ko nga apiha whakahaere o roto o te Peka e whakawhiwhia ana ki te taumahatanga o te whakahere o te hakaramete, a ko te iwi hoki me pupuri i a ratou i roto i te tika kia ahei ai te tango i te hakaramete.

Nga Patai.—(1) I roto i tenei wehenga o nga wa pehea ana te kupu tika mai i te Ariki mo te hakaramete? (2) Kia pehea hoki to tatou ahua ki te tangata e ekengia ana e te he? (3) I te whaka-kaupapatanga mai i to tatou Hahi, pehea ana mo tatou mo te taha ki te hakaramete?

RATAPU TUATAHI (Tihema)

Kahore e kitea iho ana he karaipiture whakaetanga mo te hoatu hakaramete ki te hunga kahore i te noho tika tuturu he menma no te

(Concluded on page 254)

PRIMARY

SECOND WEEK

JESUS BLESSED THE LITTLE CHILDREN

One day Jesus was talking to many people. There were old men and women, mothers, fathers, and children. The mothers had even brought their little babies with them. They had listened to Jesus as he told them stories. They had watched his kind, tired face.

One of the mothers said, "Oh, how I wish that Jesus might hold my baby in his arms."

Another mother said, "I wish Jesus would put his hand on my Mary's head and bless her. I'm sure she would always want to be good."

Still another mother spoke, "He might tell my son how to be a fine boy."

The fourth mother said, "Let us ask him to put his hands on our children's heads."

After Jesus had finished his stories the mothers brought their children to him. The mothers hoped Jesus would touch their children and give them a blessing.

The helpers of Jesus saw the mothers coming toward Jesus and said, "Don't you know that Jesus is tired? He hasn't time for the children."

When Jesus heard what his helpers had said he was angry and he said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of Heaven."

Jesus took the little children in his arms.

He put his hands on their heads. (Show the picture "Jesus Blessing Little Children." The children crowded around Jesus. They loved him very much as you can see.)

Jesus turned to his helpers and the people who were there and said, "You must become as good and sweet as these little children if you want our Heavenly Father to be proud of you."

Plan to sing or have some one sing to the children the following songs: "I Think When I Read that Sweet Story," and "Jesus Blessed the Children," from Primary Song Book.

Say the first verse of the latter to the children and have them repeat it after you.

There were other ways in which Jesus showed his love for little children. (Show picture, "Christ Healing the Sick.") What did he do? If you have time you might tell the story, "The Daughter of Jarius."

THIRD WEEK

DAVID AND JONATHAN

"Please do not go, David," begged Jonathan. Jonathan was King Saul's son. He and David had become good friends while the latter was in the king's palace.

"Your father is well now. He no longer needs me. I must go back and tend my sheep," answered David.

"Promise me that you will come back soon. I will miss you so," said Jonathan.

"I will come back," promised David. But he really did not know what great event would happen that would bring him back to King Saul's court.

Many months passed. One day the captain of King Saul's army brought a young lad before the king. "Oh, sir," he cried. "This is

the boy who killed the great giant Goliath with his sling shot and saved our people from the cruel Philistines."

"What is thy name, lad?" asked the king.

"Do you not remember me? I am David who played you melodies on my magic harp."

"David! David! You have come back," cried Jonathan happily as he entered the room. "He shall stay with us, Father?"

"Yes, as long as he likes," answered the king.

Jonathan took off the fine robe that he was wearing and put it on David. "You shall have my sword," he said, "and my bow and arrows, too."

How happy David was! He was glad that Jonathan loved him for he, too, loved Jonathan. They then made a promise that they would always be kind to each other. (Show picture, "David and Jonathan.")

King Saul made David a leader over some of his armies. The people loved David because he was brave and kind. This made the king jealous. He wanted to harm David.

Jonathan heard what his father was planning. He talked to David. "My father plans to hurt you," he said. "Go to a secret place and hide yourself."

Then Jonathan talked to King Saul and said, "David has not hurt you. He has saved us from the Philistines. Be kind to him."

Saul listened to Jonathan and said, "David will not be hurt."

Many years later David repaid Jonathan for saving his life. Would you like to hear that story sometime?

Conversation Following Story:

How did Jonathan show David he loved him? Do you think Jonathan was a good friend? What makes you think so?

FOURTH WEEK

Lesson Story:

Show the picture "Noah and the Ark." This story is quite well known by most children. Bring out the idea of the family co-operating in working together to build the ark, the gathering in of the animals, etc. Following is a plan you might use in developing the story through conversation.

Here is a family working together. I wonder who they are? (Noah and his sons.) What are they making? Let one of the children read the caption underneath the picture. What is an ark? What was it for? You might tell the children that our Heavenly Father had said he would punish those who weren't doing as he asked. He was going to send a great rain that would cover the earth. Were Noah and his family the only ones to go into the ark? Just imagine how hard Noah and his sons must have worked to get two of each kind of animal—wild and tame, birds and creeping things—into the ark, and also the food to feed them. (The children love to take turns naming an animal, a bird or insect that they know and that Noah would have brought into their shelter.) Then what happened after Noah, his family, and the animals were in the ark and the doors of the ark were closed?

The following details of the story might be given by the teacher if the children are uncertain about them.

1. The great rain came. It lasted forty days and nights.
2. A wind came to dry up the water. The ark landed on a mountain called Ararat.
3. Noah sent out a dove. The dove came back, which showed him that the waters had not gone down. A week later another dove was sent out. It came back with an olive leaf in its mouth. Noah knew that the water was almost gone and the trees were beginning

to grow. The third time a dove was sent out it did not come back, showing that it had begun to build a nest.

4. Noah and his family thanked our Heavenly Father for helping them.

5. The rainbow. The promise that our Heavenly Father would no more send a flood to destroy the world.

Conversation following story:

How did Jesus co-operate? How did Mary, Bob, and mother co-operate? How did Noah and his sons co-operate? What would have happened if any one of these people had refused to do his part?

FIRST WEEK (December)

PAUL IN JERUSALEM

You will remember the story of Paul's conversion, which took place on the road to Damascus. Paul was persecuting those who believed in Christ. But after the Lord spoke to Paul and caused him to be blind, Paul repented of his evil ways. His sight was restored and he went about preaching the gospel to all who would listen to him. Paul was fearless and courageous. Even though his life was threatened he continued to preach, for he knew that this was the right thing for him to do.

As our story opens, we find Paul, with some of his disciples, at Caesarea carrying on a splendid missionary work. As they stayed in Philip's house, a prophet named Agabus came from Judea to pay them a visit.

Agabus took Paul's girdle, which was fastened about his waist, and tied it securely around his own hands and feet. "In this manner," he said, "shall the Jews of Jerusalem bind the man who owns this girdle, and he shall be delivered into the hands of the Gentiles." Now Agabus was a prophet, and this was a warning to Paul.

The disciples cried and gathered around this beloved leader. They begged him not to go to Jerusalem as he had planned. Paul looked at them all bravely, "What mean ye to weep and break my heart?" he asked them. "For I am ready, not only to be bound, but to die also at Jerusalem for the Lord Jesus."

So great was Paul's faith that he knew he must go to Jerusalem, even though his life was at stake. Very soon he went with his disciples to the city of the Jews.

All went well for a few days, but when he entered the temple with several men who had been converted to the gospel, the Jews began to murmur, "This man has brought wicked men into our beautiful temple," they said. "He has polluted our holy place."

Paul pleaded with the Jews. He told them that the men had done wicked things in the past, but now they had learned of Jesus and his teachings, and had repented. But he pleaded in vain, for the Jews could not understand the gospel of the Lord. They became very angry.

"Throw him out," the great crowds cried, as they gathered outside the temple walls. "Throw him out."

Then Paul was thrown out of the temple, and the angry people bound his hands and feet. Paul remembered the words of the prophet Agabus, who had used a girdle to demonstrate how he would be tied.

The chief captain of the army heard the angry words of the crowd and rushed out to see what was happening. He demanded to know who Paul was and what he had done. Then Paul was taken to the castle of the chief army captain, and while there he asked permission to speak from the balcony to the angry mob outside.

Again Paul was able to give his beautiful testimony of Jesus. You will remember how he was knocked from his camel as the great light surrounded him, and the voice of Jesus said, "Saul, Saul, why persecutest thou me?"

The mob remained very still while Paul spoke, for he was a fluent speaker and knew many languages. The people listened respectfully, and Paul told them he was trying to preach that which he knew to be right. But as soon as he had finished talking, the mob began to cry out again. They wanted Paul out of the way. They could not understand the message of Jesus which Paul taught them.

The centurion put Paul in chains. Then Paul remembered that he was a citizen of the Roman government. He looked at the centurion who was putting on the chains, and said, "It is unlawful to bind a Roman who is not condemned." The centurion looked frightened, for he knew that Paul spoke the truth. He ran to tell the chief that Paul was a Roman.

When the army chief learned that Paul was a Roman, he too was worried. Paul's life was spared at that time. Later he was sent to Rome for trial. But always, as in Jerusalem, Paul had the courage to do what was right, no matter what the consequences were.

HUI TAU BOARD MEETING

At a recent meeting of the Hui Tau Board convened at Nuhaka at the suggestion of President A. Reed Halversen, the Board decided to recommend to President Halversen their unanimous decision to hold a HUI TAU in 1946.

As yet no definite decision has been made by President Halversen except to express his appreciation of the action and recommendation of the Hui Tau Board, and furthermore that every effort will be made to determine the time and place for the Hui Tau 1946 as soon as possible.

At the moment I am authorised to announce that there will be a Hui Tau in 1946 if circumstances beyond our control do not necessitate otherwise.

KELLY HARRIS,
Mission Secretary.

News from the Field

PORIRUA BRANCH

By Polly Wineera

Greetings!

We have been privileged indeed to welcome our new Timuaki into our Branch, together with Bro. Rahiri Harris. Service was held where we were able to hear him speak and had the opportunity of making his acquaintance. We are anxiously looking forward to meeting Sister Halversen, who was unable to make the trip with Timuaki.

We are very happy to have Taylor Mihaere back with us again. Although Taylor is from Dannevirke we see more of him than his folks do, and naturally so, as Taylor was employed in the office of the Hon. E. T. Tirikatene in Wellington. Wiki and Puoho Katene were fortunate enough to take a trip to Dannevirke, where a special Welcome Home was being held for Wiki and some of the boys. They went on to attend the Te Hauke Gold and Green Ball and report having had a most enjoyable time.

A fine letter has been received from an ex M.I.A. Mission President, Elder Elwin W. Jensen, who is still doing missionary work back there in Zion. He was called on a local mission and could only do this work at nights and on Sundays. He organized local radio programmes and was able to do quite a lot of good this way. He was chosen as Superintendent of the Sunday School in his Ward, where the enrolment numbered five hundred, with seventeen classes and thirty-six officers and teachers to assist him. The two assignments proved a little too much for his allotted time so he continued only with the missionary work to which he had been accustomed to and found much joy in doing so. He was called into the Stake Presidency of the Pocatello Stake, where they have nine Wards, and the members number some five thousand. The work occupies most of his time, but he thrills at the task to which he has been assigned. Elder Jensen has two daughters, the older one Ilona K. is six years, the younger Venita L. is three years old. He says his daughters always remember the Maori Saints in their prayers, which is a very fine thing.

Elder Q. C. Lambert has two fine sons and, together with his wife they live in Salt Lake. Elder D. G. Taggart was awaiting shipment overseas with the Army but, luckily, there is no need for that any more. Elder E. M. Wooley, who is also an army man, is in the China area. Elder Verl Horrocks, who also has three sons, is running a dairy in Blackfoot. Elder Rulon Crook and W. Tingey have moved from their respective home towns to Salt Lake; Elder Boley E. Bigler, a Californian, has also moved to the same place. His younger brother married the daughter of Pres. Whitaker of the Pocatello Stake. Bro. William (Bill) Hall, formerly of Tauranga, is also on his way to Salt Lake to reside. The main thing is that Zion is growing (in Salt Lake anyway) and the former N.Z. missionaries are doing their bit in helping it to grow.

Sister Ray Stinson of Wellington, who was married a short time ago to Dick Ormsby of Tauranga, is back with us again, after a short stay with her husband's people. We regret that her return to us is through no good fortune as her sister Connie is very ill in hospital and reports have not been very encouraging. However, our prayers are for her speedy recovery to health and happiness very soon. Another visitor to the Branch was Dr. Nitama Paewai, who was here with a rep. football team and attended our Sunday School together with relatives. Back to the city again comes Douglas Whatu of Waikato, after a short spell at home from army life, and another youngster who has been making the headlines lately is Harry Puke, also of Waikato, and no greenhorn when it comes to Rugby. He was selected in the N.Z. Services team that played N.Z. in Wellington on 29th September. It was always a privilege indeed to meet up with the fine hungatapu boys from other parts of the mission who were in the services and now that they have gone, all we can

say is kia kaha, and we are missing you very much, boys in khaki!

Another four visitors to the Branch were Claude and Ella Haware of Korongata and their two young sons, who amused and heckled their grandparents no end. Rumour has it that the M.I.A. is going to be organized and will operate throughout the summer in this Branch. Watch this column for confirmation of this rumour in the next issue.

HOROHORO AND ROTORUA BRANCHES

Under the direction of the Mission President and the Hauraki District Presidency, the organization of the Horohoro and Rotorua Branches were brought to a successful conclusion at a Branch Conference held in Rongomai, Horohoro, on October 7th, 1945.

We wish to record here our appreciation and gratitude to the worthy efforts of all the past officers of the Branch, Relief Society, Sunday School, Mutual, Primary, and Whakapapa organizations.

Though some of you may have been replaced by others in your callings, we want you all to feel and know that it is a blessing as great for one to give one's calling as it is for another to receive that calling.

In a letter dated 10th August from President Castle H. Murphy, of the Hawaiian Mission, mention was made of the landing of President and Sister Cowley and Tony in Pearl Harbour. Difficulty was experienced in further transportation, but after due pressure was brought to bear, they were able to depart for home happily. President Murphy also wishes to make known his "arohanui" to all the Saints of New Zealand whom he has associated with in the Temple.

At the time of this writing, we are very thankful to report the safe return of all our boys of the Kirikiri-Omahu Branch from overseas: Corporal Bartlett Watene, Pte. David Randall, Pte. Rapata Reihana, L.A.C. Philemon G. Watene, not forgetting our boys from Thames, Harry Walker, Dodo Anderson, and Captain Pita Rapihana, who brought with him the happy greetings from Lieut. Robert L. Simpson to all the Saints of Thames, Kirikiri and Omahu.

The following are the names of the officers presented, sustained and set apart at the Conference:

Horohoro Branch

Rangi Greening, President—Set apart by Elder A. Reed Halversen, Mission President.

Edward Kiel, First Counsellor — by Elder Toke Watene, District President.
Urupene Waerea, Second Counsellor and Secretary—by Elder Haami Te Hira, District Presidency.

Relief Society—Maureen Haira—sustained as President.

Sunday School—Edward Kiel—sustained as Superintendent.

Rotorua Branch

Henry Davies, President—by Elder A. Reed Halversen, Mission President.

John Josephs, First Counsellor and Secretary—by Elder Toke Watene, District President.

Bartlett Watene, Second Counsellor—by Elder Haami Te Hira, District Presidency. (Bro. Bartlett Watene is at present in Rotorua on Rehabilitation Carpentry Training.)

Relief Society—Rangi Davies — sustained as President. Elsie Chirney—sustained as 1st Counsellor. Thelma Moore—sustained as 2nd Counsellor. Olive Goodall—sustained as Secretary.

Ordination to the Priesthood. — Ray Polamalu, Superintendent of the Maketu Home Sunday School, Priest—was ordained an Elder by the Mission President A. Reed Halversen. "Kia Ora tonu koe, Bro. Ray. May the Lord enable you to keep sacred the Holy Priesthood conferred upon you."

This is the first meeting in Horohoro for President and Sister Halversen, whose presence and kind remarks were enjoyed by all who were present, particularly by Mr. Hawthorne, headmaster of the Horohoro Native School, who was responsible for the action-song items rendered by his school children in the Kearoa Meeting House.

AUCKLAND BRANCH

Anita Wilson

Hello Folks!

This is your Branch reporter with a budget of news she hopes will be of interest to you all.

We are very happy to have with us (for some time we hope) Bro. and Sister Amadio, and we welcome Bro. Amadio to the Branch Presidency as 2nd Counsellor.

Sunday, September 23rd, Pukekohe saw our President and family, also Bro. Perrott, District President, and Bro. Hooro, District Secretary. A very fine meeting was held at the home of Bro. and Sister Ponga and an enjoyable time was held by all. Sister Ponga has since been very ill, but we trust by now she is well on the road to recovery.

The Aaronic Priesthood has been doing some very good work lately. The credit goes to three fine young lads of the Branch, Bros. Bruce Douglas, Ralph Bush and Wil Owens, who visited Mangere a short time ago, and I'm sure the Saints were converted anew after hearing their message. Good work, boys; keep it up!

News has recently been received of Elder Miller, who was out in New Zealand on missionary work in 1916. He is married and has nine children to his credit, and also wishes to be remembered to all who knew him.

Many recent visitors to the Branch include Sister Cooksley from Linton, whose son was baptized. Two cheery faces around Auckland were those of Sisters Zena and Betty Stent, who made names for themselves in the hockey world. Good sticking girls! We welcome L.A.C. Taylor Mihaere back to our fair shores after 12 months' service in the Pacific. Kia ora, Taylor; we hope you enjoyed your

stay here. A special "Hello" to Sister Dulcie Brooker, who hails from Bay of Plenty and is at present in the Air Force somewhere around Auckland.

L.A.C. Leslie William Brooker locked his heart and gave away the key to Dawn Huia Cash on Saturday, September 29th. Bro. Perrott officiated. The bride looked very charming gowned in cream satin. To this young couple we wish every success and happiness.

The following folk were set apart as M.I.A. officers on Tuesday, September 25; Young ladies—Mary Kelcher, President; Rona Attenborough, 1st Counsellor; Anita Wilson, 2nd Counsellor. Young Men—Harold Stokes, President; Matthew Tarawa, 1st Counsellor; Ralph Bush, 2nd Counsellor.

A baptism performed by Bro. Amadio on 26th of September was with Phillipa Lois Peters as candidate.

The Mission Home was awfully quiet last week-end. Guess why? Well President and family (even Baby David) left Saturday for Huntly to attend a Hui Pariha, and from all accounts had a splendid time.

Lost, stolen or strayed—not strayed surely. Just missing from around the Chapel is Sister Fryer. I am very sad to say illness is keeping her company in bed at present. To you Sister Fryer we send a big health germ.

That's all.

MANUNUI BRANCH

By Howard Osborne

The following reports have been received for the month of September and show the activities of the Tamarunui Branch and auxiliaries for the month.

Branch.—10 meetings, average attendance 12; officers' meetings 3; No. of officers 4, average attendance 3; cash received £2/7/4, disbursed £2/1/-, balance 6/4; Priesthood meetings 3, average attendance 8.

Sunday School.—Meetings 5, enrolment 26, average attendance 17; officers' meetings 5, No. officers 7, average attendance 4½. Lessons from Te Karere. No. of teachers 2.

Relief Society.—No. meetings 4, enrolments 6, officers meetings 1. (Further details not available owing to absence of secretary.)

M.I.A. — Meetings 4, enrolments 10, average attendance 10; members removed 2; officers' meetings 3; No. of officers 4; Lessons from "Deacon"; cash received for month £6/9/-, distributed £2/1/1.

Primary.—meetings 4, enrolments 9, average attendance 9; No. of officers 4, Lessons from 'Te Karere.'

Bro. and Sister Hixon Hamon and some of their family are moving to Rotorua very shortly, and though we will feel their loss here we wish them joy and success in their new location. Bro. Trevor Hamon and his wife have already moved to Rotorua, where they have commenced duties on a sheep station.

TE KARERE

Wahanga 40

Tihema, 1945

Nama 12



The First Christmas



TWO BOYS



By Patricia Bryson

The Christmas stockings, robbed of all their load,
Hang limp and empty by the fireside.
There's tinsel, paper, ribbon everywhere;
They've wrecked the tree I trimmed with eager
pride.

I'll let the litter stay awhile. I know
When Christmas comes around, boys will be boys.
What fun the two of them are having there!
The house is filled with happiness—and noise.

They've built a track across the living-room;
A streamlined train goes flashing past the door.
They've built a windmill on the radio,
An airport in the middle of the floor.

The younger of the two complains, "But, Mom—
I almost never get a chance to play!
It isn't fair!" The older grins, abashed,
"But I was only showing him the way. . . ."

And now again the air rings with their shouts;
They laugh together—Christmas is such fun.
I watch them, and my heart is filled with pride
And love for both—my husband and my son!

TE KARERE

Established in 1907

Wahanga 40

Tihema, 1945

Nama 12

A. Reed Halversen	.. .. .	Tumuaki Mihana
Kelly Harris	.. .. .	Etita
Eru T. Kupa	.. .. .	Kaiwhakamaori
Waimate Anaru	.. .. .	Kaiwhakamaori

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

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EDITORIAL

CHRISTMAS COMMEMORATION

As we approach the end of the year our thoughts and efforts are directed to the commemoration of the birth of the Child Jesus in Bethlehem. To all Christians, Christmas Day ranks above all others in importance. More thought is given to it, and rightly so, than to any other holiday among those who profess belief in the Saviour. At no time in the year are our thoughts and personal ambitions and desires set aside as we direct our attentions to the problem of remembering our friends and loved ones. The season is especially noted for beautiful songs and addresses.

Some lose themselves in hilarious celebrations of various kinds, untold quantities of intoxicants are consumed and many minor and even major offenses are committed in the name and with the excuse of a Christmas celebration.

Contrast such a celebration with the happenings of the first Christmas. The birth of the Holy Child in the only refuge available in the crowded Bethlehem, an event anticipated and looked forward to by so many yet noted at the time by so very few. Of such great import was it that in fulfilment of prophecy a new star appeared which was seen and understood by two or three wise men. Heavenly hosts sang praises to God as a climax to the visit of the angel to the shepherds as the glory of the Lord shone round about them and He quieted their fears with the announcement. "Fear not, for behold, I bring you glad tidings of great joy which shall be to all people; For unto you is born this day, in the city of David, a Saviour which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

No untamed celebration marked His entry into the world. On the contrary, the angels' song was, "Glory to God in the highest and on earth peace, goodwill toward men." Righteous rejoicing and praise was the manner in which holy men and angels express their joy in the birth of the Babe of whom prophets had prophesied and taught since the time of Adam.

Now Christmas is anticipated from one year to another, not so much as a time of rejoicing as was the case with the first Christmas, but a time of more worldly celebration.

As we plan for our commemoration of the Saviour's birth let us bear in mind the importance of this event to man. He came from the presence of God as the Redeemer of mankind. He filled His mission to the glory of His Heavenly Father, He overcame death paving the way for the resurrection of all men and making possible our exaltation through our obedience to the plan of salvation which He gave. Surely we should honour His birth and show our appreciation for Him. This can best be done by adjusting our lives to completely harmonize with the first great commandment, "To love the Lord our God with all our might, mind and strength and our neighbour as ourselves." Let our rejoicing be directed in such a manner that the angels of heaven could join us in our celebration and with us express themselves as they did that first Christmas night.

Throughout all the year may we show our gratitude and love through righteous living and service.

May the true spirit of Christmas be with you during the holiday season. May peace, love and righteousness abide in your homes and gatherings and may the choicest blessings of our Heavenly Father be poured out upon each and everyone.

—A.R.H.

The President's Page

JOSEPH THE PROPHET

Another day of importance to the Latter Day Saints is December 23rd. It was on this day, in the year 1805, that the Prophet Joseph Smith was born in fulfilment to prophecy of Joseph of Old as recorded in 2 Nephi 3:11-14. We rejoice in his birth and even more so in his own righteousness and his will to do the bidding of his Heavenly Father, thereby qualifying himself with divine assistance to accomplish the work prepared for him in the councils of Heaven.

In the short span of thirty-nine years, though born in humble circumstances and denied the privilege of scholastic training, his accomplishments were great and many. His translations of ancient writings alone could have marked the average man as a great success. His ability to organize, lead and direct people would, in itself, stamp him a great man. His understanding of the laws of the universe, of nature, of health were far beyond the knowledge of men of his time. His understanding of the past and insight into the future were exceptional. His knowledge of God and His attributes, His purposes and plans in connection with the inhabitants of the earth were unknown by others of his time except those who associated with and were taught by him. Truly no man could have excelled as he did without divine assistance.

He was a Prophet in every sense of the word. He saw the Father and the Son. Holy men of old and of the Saviour's time ministered unto him, instructed him, gave unto him power and authority to build up the Kingdom of God on earth, and keys and ordinances for the salvation of men were restored to the earth through him.

He performed his great mission nobly and efficiently, and sealed his testimony with his life which was taken by angry, wicked men in their endeavours to overcome the work of God. But the great truths he had received, the power and authority of the Priesthood which had been given him, the knowledge and testimony of the restored Gospel of Jesus Christ had been received by others and men were raised up by God to take the place of the Prophet Joseph as His personal representative on earth.

Though his mortal life was brought to a close he still heads the "dispensation of the fullness of times" and with the chosen of God counsels in the heavens for the successful accomplishment of the mission of the Church of Jesus Christ of Latter Day Saints. His name shall never be forgotten but will become greater as the years pass. We can truly sing "We Thank Thee, O God, for a Prophet."

The Women's Corner

THE SPIRIT OF CHRISTMAS

By Luana Halversen

It is Christmas-time again. The world is full of thoughts of others. The stores are filling their windows with new and dainty gifts—something for Mother, Father, an Aunt or Uncle, or maybe a friend. The shops are unpacking all kinds of toys we may give to the children. We live a continual round of rush, which often ends with many a remark that we are glad Christmas is over.

We grow up from childhood with the thought that Christmas is our big day. A day made especially for our individual happiness. For the first few years of our life we thought Santa Claus and our Heavenly Father were much alike because they both did such lovely things for us, and we were always concerned about doing something to please them both. Then we eventually found that Santa Claus didn't exist, that he is just a myth, and we wondered what Christmas would be like now. Then we find that Santa represents love, kindness and a joy in doing something for someone else. So we get into the swing with the rest and have a merry time as usual helping keep Santa alive for the smaller youngsters, teaching them the spirit of love, kindness and giving as well as receiving.

Through all this we gradually find that we are really celebrating the birthday of our Christ, which we really should have known from the first. He is no myth, but lived, and gave the world so much. When we celebrate the birthday of some great person it is to dwell on their character and the contributions they have made to mankind. So it should be with our Saviour. The opportunity has now come for us to show our gratitude for His sacrifice. It is His birthday we are celebrating, so let us think of a few of His qualities, that we may realize why the whole world stops for one day in the year to pay special tribute to Him.

No other person on earth has ever possessed the wisdom, power and perfection which was Christ's. A power so strong it commands the sea and wind be still, and they obey. A power and faith so strong that under His command the lame walked, the sick were made well again. When he spoke it was with such force and meaning that all stopped to listen, and his words were so simple that the most illiterate people could understand.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world but that the world through Him might be saved." St. John 3: 16-17. In the three years of Christ's ministry He gave enough that if we lived as He taught we too might attain perfection.

A certain lawyer asked: "Master, what shall I do to inherit eternal life?" He said unto him. "What is written in the law? how readest thou?" And he answered, saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." And He said unto him: "Thou hast answered right, this do and thou shalt live."

"And who is my neighbour?" the lawyer asked Jesus.

And Jesus answering, said, "A certain man went down from Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and sat him on his own beast and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Which now of these three, thinkest thou, was neighbour unto him that fell among thieves?"

And he said "He that showed mercy on him."

Then Jesus said unto him, "Go, and do thou likewise."

Then there was the man who said "Master, speak to my brother, that he divide the inheritance with me." The Saviour said, "Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Jesus then gave the parable of the man whose crops were plentiful. He thought to himself, "I will tear down my barns, and build greater, and there store all my fruits and goods, and I will say to my soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Gratitude is thankfulness of heart for every good thing you possess. It never counts its payments but is a continual flow of kind deeds coming from the heart. Ingratitude is a crime that many commit. As it grows it develops into unkindness and hate. It causes heartache and unhappiness. Christ's life was full of tragedy because of the ingratitude of those about Him.

As Christ went into Jerusalem, he met men that were lepers. They pleaded to Him for mercy and became healed, then went on their way. One turned back and with a loud voice glorified God,

fell down on his face at Christ's feet, giving Him thanks: and he was a samaritan. And Jesus answering said, "Were there not ten cleansed? but where are the nine?"

Judas showed his gratitude to the extent of treachery. His selfishness and jealousy brought death to our Saviour. And after such great suffering Jesus said, "Father, forgive them for they know not what they do." How near are we going to become as Jesus was?

You'll be giving on Christmas—everybody does. Make it a gift from the heart. The cost can be ever so small or even nothing, but make it a gift laden with love, gratitude, and kindness. That gift may be just a kind word, a cheery smile, or a good deed, but you'll make someone happy. That is the spirit of Christmas. That is the way Christ would have you celebrate His birthday.

* * *

HANDY HINTS FOR THE USE OF LEMONS

One tablespoonful of lemon juice added to water in which eggs are poached will keep eggs from separating.

When making apple sauce add one tablespoon of lemon juice and one-fourth teaspoon grated lemon rind to one quart of apples.

A tablespoon of lemon juice added to pie crust dough, taking the place of equal amount of water, helps make crust tender and flaky.

Add a slice of lemon to water in which old potatoes are boiled, to keep them from becoming discoloured.

Add the juice of a lemon to pan of water for refreshing wilted vegetables .

Sliced bananas, apples, etc., will not discolour if dipped in lemon juice.

HUI TAU, 1946

The Hui Tau Board and President Halversen are agreed that the 1946 Hui Tau is to be held at NUHAKA, H.B., during the Easter.

As yet the definite days of the Hui Tau are not set out, nor how much of pre-war competitive activity will be practical. There will, however, be choir competitions which will be open to Branches or Districts.

The M.I.A. sphere of competitions has not yet been discussed. It is hoped that an announcement of details will be available for the next issue of Te Karere. In the meantime, Branch Presidents and District Presidents are invited to prepare their people for full participation in our 1946 Hui Tau.

The Doctor's Digest

NUTRITION

Nutrition is the process of taking food into the body, its digestion, its absorption and its assimilation. By assimilation we mean the process whereby the body uses the food to bring about growth and to release energy, with the final result of causing health. To achieve these happy end-results, you may be assured that it takes care and purpose to be certain that your diet is made up of the majority of nourishing foods and not of just one or a few good foods. There are many articles of diet required by the body for good nutrition—and no single food gets anywhere near to having the lot or even most of them.

It is the purpose of this and the following articles that an insight into the principles of nutrition may be made more evident in order that those who have a desire to do so may get to understand why we should eat more of this and less of that food and so forth.

Everyone wants to have health, it is certain. It is just as certain that health is within the grasp of everyone, for the rich and the poor. Wealth certainly does not necessarily mean health. Nature will let us achieve our objective if we would pay more attention to correct food habits and nutrition, and, if we would make more adequate provision for exercise, fresh air, sleep, and the pursuit of interests that bring satisfaction and contentment to the mind.

In order to understand what food is needed for the healthy body it is necessary to consider the precise meanings of some of the commonly used terms.

(1) Calories.—A calorie is a unit of heat, or of energy derived from a food. It is an exact quantity, readily measured by means of the appropriate apparatus. Roughly, 24 calories represent the difference between a cupful of water from the tap and a cupful of boiling water. Its use allows direct comparison between the energy of food and the energy of work. In other words, by knowing the exact amount of energy that you get from your daily diet and by knowing the exact amount of energy which you use to complete your daily work, you then know precisely whether or not you are taking sufficient food for your needs. If you take in less calories than you are using, then you lose weight. If you do not use up the calories you take in, then you put on weight. The part of food which produces calories is the protein, carbohydrate and fat. Most of it comes from carbohydrates, for they constitute the greatest part of our foods.

(2) Proteins.—A protein is a substance such as is found in large quantities in egg-white, meat and fish. It often hardens or sets when

it is cooked, e.g., the small amount of protein in flour is what causes bread when cooked to retain its shape and to hold the gas produced by the yeast; without it the bread would be heavy. Protein is essential for BUILDING new tissue and for REPAIRING the daily wear-and-tear of tissues of the body. Protoeins differ from one another in quality; some are better than others, hence we have "first-class" and "second-class" proteins.

(3) Carbohydrates.—Starches and sugars are carbohydrates. They are the great releasers of energy. Sugar releases heat energy when thrown on the fire, and heat and muscular energy when digested.

(4) Fats.—Energy is stored in the body as fat. A small amount of fat is needed in a good diet because it supplies valuable vitamins.

Most of the natural foods contain a mixture of two or more of these substances—e.g., milk contains protein, carbohydrate, and fat; peas contain protein and carbohydrate; bread contains protein and carbohydrate; eggs contain protein and fat; and so on.

(5) Minerals.—If you burn a few leaves of cabbage on the fire you will notice a residue of ash consisting of minerals. Though minerals have no energy value they are nevertheless important for our welfare.

(6) Vitamins.—These are substances, required in very small amounts, which the body cannot make for itself. Usually it has to rely on plants to make them in the first place. Fortunately, some of them can be stored or concentrated by animals, so that if we eat the appropriate animal food we can save ourselves the trouble of being entirely herbivorous.

The Requirements of an Adequate Diet:

An adequate diet is one which is not lacking any essential factor, which is equivalent to saying that it fulfils the following requirements:—

- (1) Sufficient total food, i.e., of sufficient calorie or energy value.
- (2) Sufficient protein for building the growing body or for repairing our tissues from day to day).
- (3) Adequate protein (as opposed to inadequate or poor protein).
- (4) Certain minerals constituents. Many of these are so widely distributed in foods that our supply of them is generally assured, but practical experience has shown that a few are likely to be lacking in the diet, notably calcium (or lime), phosphorus, iron and iodine.
- (5) Vitamins.

(To be continued)

Tools for the Gospel Teacher

By Wendell J. Ashton

A disease-deformed, but brilliant little Englishman once jotted off these meaningful lines:

"All spread their charms,
But charm not all alike;
On diff'rent senses
Diff'rent objects strike."

Those thoughts of Alexander Pope well might be remembered by the Sunday School instructor in preparing his or her tools of teaching. Every normal student in your classroom has five senses: hearing, seeing, feeling, tasting, and smelling. Why not take them *all* into consideration in developing your tools?

Jesus of Nazareth was the Master Teacher, and His methods are a perfect model. He constantly appealed to the five senses in driving home His doctrines.

In the Sunday School classroom, the sense of hearing is appealed to most . . . and, sadly, too often the ear is approached almost solely through the monotone of a teacher reading from the lesson Manual. Ears like variety. Jesus referred to the sound of a howling wind to clarify a point before the scholar, Nicodemus.

There are several tools for appealing to your pupils' ears. Appropriate songs may occasionally be brought into the classroom. Recordings which dramatize the history of the Church are now available. The voice of a Pioneer in your community will add drama to a Church History presentation. There are countless quizz devices for supervised study and review purposes. Consult your radio and magazines for hints.

The eye is perhaps the most popular objective of tools for teaching. Every class should have a blackboard. Some teachers like a bulletin board, in addition. On this may be pinned pictures. An inexpensive material for this purpose is Quarter (or Studio) Board, obtainable at lumber yards at low cost.

Current newspapers and magazines will give you countless suggestions for making more graphic home-made maps. The same is true of charts. A Gospel study group in Sanpete County, Utah, recently exhibited a beautiful chart. Through pictures, drawn and coloured by an artist in the class, it told a chronological story of the course of study, representing contemporary historical events above and below the religious subjects. Such a chart could be drawn in segments, and, added together, make a strip of story that might go across your classroom wall.

Pictures, film strips, and various objects often save scores of words and minutes in treating a theme. Jesus liked to use objects to make His lessons more concrete. He pointed to the lilies in the

field to illustrate faith, and held up a coin to show the relationship of Church and government. A fig tree, sheep in the field, water in the well, and a sower planting crops are among the many commonplace objects He used to portray truths.

Other great teachers have employed objects to make a point. Joseph Smith used a ring to explain eternity. As he opened the eyes of General Grant's kittens, Abraham Lincoln said: "O that I could open the eyes of my blinded fellow countrymen as easily as I have those of this little kitten." Those who heard him speak before the Congress of the United States in 1942 may forget what Prime Minister Winston Churchill said, but they will never forget his raised two fingers forming a "V" and the spirit it symbolized.

Imaginative teachers have used such household articles as a bundle of matches to illustrate co-operation, a bruised apple to epitomize bad environment, or a glass of water and a drop of ink to illustrate the effects of a misdeed.

The sense of touch is a most powerful instrument of lesson reception. The Master asked doubting Thomas to feel His scars to learn the reality of resurrection. We remember what we do much longer than what we see or hear. Excursions, pioneer relics, dramatizations, and mimeographed maps and charts for students to work on give pupils experiences they will never forget.

Frank Kent, in the *Readers' Digest* (March, 1941), gives some excellent examples of how experiences will put over a topic. A teacher in sociology one day distributed a Lincoln penny to each member of his class, and wrote on the blackboard, "A.D. 3,000." He told his students to assume they were living at that time and had discovered the coin buried under the earth. They were to dig out all the knowledge they could about the era of 1941 from the disc alone.

Such a method may be adapted to religious themes. Some one has said, "Leadership is imagination with its work clothes on." The same may be said of teaching.

"But how can the sense of taste enter into better teaching tools?" you ask. Have you ever thought of an occasional party for the class—with refreshments, too? It's an excellent way of getting better acquainted. It will break down barriers. One teacher found her work in the classroom much easier after a week-night "taffy pull." Jesus used this device. Remember when He fed the 5,000?

Smell, too, must not be overlooked. How is the atmosphere in your classroom? Is it stuffy? Have you ever thought what the fragrance of a bouquet of flowers will do? Wholesome surroundings invite lofty thoughts. Perhaps that is why our Master chose the refreshing venue of a hillside for giving His Beatitudes.

In the choice and use of teaching tools, make sure they are pertinent to the subject. Nothing is more disturbing than a device which fails to hit the mark, as was the experience of one well-meaning teacher. The lesson was on the Word of Wisdom. She presented before the class two glasses. One contained water; the

other alcohol. Placing a live worm in each tumbler, she showed how the one in the liquor died, while the other lived. "Now what does this demonstration teach us?" she asked the class.

One little fellow put up his hand, and replied, "It shows that if you drink alcohol you won't get the 'worms.'"

On the other hand, nothing will make lessons live more than well-chosen teaching tools. Would that every Latter-day Saint Sunday School teacher could have it said of him or her as one statesman once described Henry Ward Beecher, the great nineteenth century evangelist: "As a preacher (teacher) he is a landscape painter of Christianity."

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NEWS FROM THE FIELD—*Concluded from page 284.*

spoke in Maori, then the choir rendered through tears "The Rosary," which was Emily's favourite piece. Bro. Parata addressed the gathering in English, and again the choir rendered "The Mountain of the Lord's House," closing hymn was "God Be With You 'til We Meet Again." Throughout this service there reigned a spirit of reverence and sacredness which made it so sad and yet so very beautiful. Six girls representing the Toa hockey team were the first pall-bearers, then six girls representing the choir took over for a distance, then six men representing the Harbour Board, where Kere is employed, took a turn in carrying the body, after them came our local pakeha friends, then Emily's uncles, and her immediate family, all wanted to be close to her before she was laid in mother earth to rest.

Bro. James Elkington dedicated the grave. On this day we witnessed one of the largest gathering of people to any funeral held at Porirua. All those who knew our beloved sister became attached to her and learned to respect her because of the soft words she spoke for all those whom she knew, and the fine character and charm that showed through her actions. Her church duties covered every organization from the Primary to the Relief Society, where her knowledge and talent were given to the utmost of her ability to assist both young and old in every possible way. Her advice in all things will be greatly missed. Her interest was shown in the workings of the local Tribal Committee, where she exerted herself to further its work. She was a great lover of sport. As one of the speakers put it, she was one of the most progressive persons we have ever known. May God help us to strive to be an example of her faithful teachings.

If a different name heads this report next month, don't be surprised; it will still be me, but I will have changed my name. A Merry Xmas to you all.

HAMILTON BRANCH

By Teito Tangataiti

President Halversen, accompanied by Lt. Lee and Max King, both of the U.S. Navy, visited the Hamilton Branch on Sunday, October 28th, 1945. Both Bro. Lee and Bro. King added much to our

testimonies as they imparted faith and encouragement to us. It is interesting to know that both of these fine men are returned missionaries, of the same kind and type as 'nga kamataus.'

President Halversen's fine presence and talks are always sources of inspiration to us. After attending Sunday School and Sacrament meetings, luncheon was served by the good Sisters and friends of the Branch, before President Halversen's party accompanied by President Tetana Te Hira (D.P.) and President Tangataiti left for a visit to the Saints at the Karapiro Works at Cambridge.

Bro. William Mannerling had gathered the few Saints at the works together for a very good meeting with the Timuaki and the brethren.

GISBORNE BRANCH

By Hine McGhee

The M.I.A. season in our Branch had a wonderful climax in the successful Gold and Green Ball held in the Pohoro-Rawiri Hall, Kaiti, on October 6th, under the very able direction of Elders Whakahe Matenga, Lehi Morris and Rei Kahuroa.

We record here our sympathy and condolences to the loved ones of Sister Iwingaro Karaka of Tokomaru Bay, and of Sister Maraea Dewes also of Tokomaru Bay, and of Bro. Wereta Smiler of Waituhi, in their loss sustained in the death of these good people. All of the funeral services were under the personal direction of the full District Presidency.

KAIKOHE BRANCH

By Paepae Witehira

Sunday, October 28th, 1945, provided an opportunity at a Hui Peka for the reorganization of the Kairohe Branch under the direction of District President Hohepa Heperi and his two counsellors.

The Kairohe Branch Presidency now composed of Elders Paepae Witehira, President, with Hare Kawwhata and Kawana Erueti Counsellors, and Kate Ngakuru as Secretary, is expected to lend itself to greater efforts for the continued growth and vitality of the Branch.

Brother Mita Heremaia an M.A.C. Old Boy, was appointed Social Leader for the Branch, which is expected to add greatly to the success of the new set-up.

He Korero Whakarite Mo Te Tangata Haurangi

Na Hone Wahapu

Na tetahi kaumatua Arapi (Arab) i korero tenei korero whakarite ki tetahi pakeha tuhituhi pukapuka rono-nui, a panuitia ana e te iwi pakeha puta noa te ao. Ko H. V. Morton te jingoa o taua pakeha. Ko tetahi o ana pukapuka e karangatia ana e ia, "I Nga Hikoinga o te Ariki." He pukapuka tera e korero ana mo te ahua o te whenua tapu me nga mea i tutaki ia i ana haere i reira. Na kei roto i taua pukapuka tenei korero whakarite i korerotia ki a ia e tetahi kaumatua Arapi i a ia e haere ana i taua whenua. Ko ia tenei ko taua korero.

I nga wa onamata i a Arama raua ko Iwi e noho ana i te Kaari o Erene ka titiro a Iwi ki te ahua o tona rangatira o Arama, ki tana piri mai ki te kainga, ka mahi noa iho i roto i te kaari, kahore e hiahia ki te haere kia kite i nga mea i roto i te ao, ki te whai kararehe mohoa ranei, ki te whakaputa ranei i te toa o te taane i tetahi atu huarahi o te haere ki nga wahi whanui. No reira i te ahiahi ra ka korero a Iwi ki a Arama ka ki, "He aha koe ka noho noa iho i te kainga i nga ra katoa, he aha koe ka kore e haere ki te kimi i nga mea hei whai mau. Mehemea he taane ahau, he mea kaha pena me koe, ka tino whakama ahau ki te piri tonu ki te kainga me te noho noaiho i konei i nga ra katoa."

Ka mamae a Arama i enei taunu a tana wahine, a Iwi, ka timata tona haere atu ki waho i te Kaari ki nga wahi tawhiti ano o te ao. Kahore i roa ka kite ia i tetahi rakau kahore i roto i te Kaari e tupu ana. He waina taua rakau i kitea e Arama i a ia e haere ana i nga wahi i waho atu o te kainga i whakanohoia ai raua ko Iwi.

Ka whakia mai e ia etahi o nga hua, he mea kakariki te ahua, ka mauria atu ki a Iwi. Ka kai a Iwi i aua hua waina, ka reka ki a ia. Na pai ana ki a Arama te pirangi o Iwi ki aua hua i kitea ra e ia i tawhiti. Ka tau te whakaaro o Arama ki te tanu i te rakau ra ki te Kaari, ki te tiaki hoki, te whakamakuku kia pai ai te tupu. Otira he tino wera taua whenua, a i etahi wa ka iti rawa te wai.

Ka tae ki te tino werangao te raumati ka haere a Arama i tetahi ra ki te titiro i tana rakau, na e memenga ana nga rau i te kaha o te maroke. Na i a ia e whakaaroaro ana kei hea rawa ka kitea e ia he wai hei whakamakauku i tana waina, na ko tetahi makimaki (monkey) ka tupono mai. Ka mau a Arama ki te makimaki ra ka patua e ia, ka whakamakukutia e ia tana waina ki nga toto o te makimaki.

Ka noho, a, ka haere ano te tangata ra ki te tiroiro i tana rakau, na i te kahamarika o te wera kua memenga ano nga rau o tana rakau. Na i tenei wa he pikaka (peacock) te mai i puta mai. Ka patua e Arama taua manu, ka ringihia nga toto ki te take o tana waina.

Ko te tuatoru o ona haerenga ki te matakitaki i tana rakau, na kua maroke ano. Ka rapu ia he aha ano hei hoatu mana ki tana rakau hei whakamakuku. Na he raiona (lion) ka haere ake. Ka whawhai a Arama ki te raiona, a ka waimarie ia. He roa ta raua pakanga engari i te mutunga ka mate te raiona i aia. Na ka peratia ano nga toto o te raiona me nga toto o te makimaki raua ko te pikaka, ka hoatu hei wai mo tana rakau.

I te wha o ana haerenga ki te titiro i tana waina ka kite ia kua ora ake te ahua, engari kahore ano kia tino pai. Ka whakaaro ia me pehea, kei hea ano he wai hei whakamakuku i tana rakau. Na he poaka e ngorongoro haere mai ana, ka whaia e Arama, ka mau, ka hinga, ka tu i aia. Na whakamakukutia te waina ki nga toto o te poaka. I muri mai i tenei ka mutu te kaha rawa o te wera o taua raumati, ka tupu kaha te waina a Arama. Na i tetahi atu wa ka haere a Arama ki te tiroiro i tana rakau, na ka kite ia kua kapi tonu i nga tautau karepe (grapes), mea whero whero. Ka whatia mai etahi e ia ka mauria atu ki a Iwi. I te tatanga mai o Arama ki a Iwi ka karanga a Iwi, "E Arama, kua motu ranei koe? He toto kei runga ia koe." Ka ki a Arama, "Kaore! E hara tenei i te toto, ko te wai ke tenei o nga karepe kua mau mai nei e ahau mau, kua whero inaianei, kua rite te wai o roto ki te toto, naku hoki i whakamakuku ki te toto."

I tino pai ki a Arama raua ko Iwi nga karepe, a ka purua e raua ki roto i te kohua a ka inu i te wai, a koianei te huarahi i kitea ai te waina inu.

Na ko te tikanga o tenei korero whakarite e penei ana. Kia kotahi to inu waina ka rite o mahi ki wa te makimaki. Ka rua o inu waina ka hikoi whakahihi koe penei me te pikaka. Ka toru o inu waina na ka hamama tou waha penei me te raiona. Ka wha o inu waina, ka rite o mahi ki a te poaka.

I ki a Robert Burns tetahi o nga tangata ingoa nui o Koterana (Scotland), mehemea kia homai e tetahi mana ki a tatou, kia kite tatou i a tatou ano, pera me etahi ka kite nei ia tatou, ka whakaorangia tatou i nga he maħa me nga pohehe. Mehemea pea kia kite ta tangata haurangi i a ia e mahi ana i nga mahi a te makimki, a te pikaka, a te raiona, a te poaka, tera pea ia ka anuanu ki te kai whakaheahea i a ia, whakaweriweri i a ia. He pai pea me titiro nga tangata inu ki nga mahi a te tangata haurangi i nga taima e ora ana ratou, ka mohio ratou he pera ano ratou te heahea te weriweri i nga wa ka inu ano ratou i te waipiro.

SUNDAY SCHOOL

MISSION SUPERINTENDENCY OF SUNDAY SCHOOLS

Kelly Harris—Superintendent.

Eru T. Kupa — First Assistant Superintendent.

Joseph Hay — Second Assistant Superintendent.

Mission Board Members:

Rakaipaka Puriri; Sydney Crawford; Joseph R. Tengaio.

SACRAMENT GEM

Pass to each one the broken bread,
Give each the cup, a token true;
Disciples by the Priesthood led
In the true Gospel, old, yet new.

LESSONS FOR DECEMBER AND JANUARY (First Week)

KINDERGARTEN (4 to 5 years).

"**Fasting**," Matthew 6. Christ fasting—Matt. 4. Fasting as observed today.

"**Tithes and Offerings**," Malachi 3. The widow's mite—Mark 12 and Luke 21. Tithing as observed today. Sixpenny Fund.

"**Word of Wisdom**," Doc. and Cov. 89. How Daniel kept the Word of Wisdom. Daniel 1.

"**David and Jonathan**," 1 Samuel 20.

PRIMARY (6 to 9 years).

"**The Apostles Chosen**," Matthew 4. Mark 3. John 1.

"**The Beatitudes**," Matthew 5.

"**Christ's Sermon on the Mount**," Matthew 5-6.

CHURCH HISTORY AND A DEPARTMENT (10 to 11, 12 to 15 years)

"**Alma at Ammonihah**," Alma 8.

"**Deliverance of Alma and Ammonihah from Prison**," Alma 14.

"**Growth of the Nephites**," Alma 15-16.

"**Mission of the Sons of Mosiah**," Alma 17-18.

B DEPARTMENT (Same outline as Gospel Doctrine.)

GOSPEL DOCTRINE & C DEPARTMENT.

The Atonement:

"**The Atoning Sacrifice**," Lev. 17:11; Matt. 20:28; Luke 22:19-20; John 3:14-16; 10:11; 12:32; Acts 20:28; Romans 3:24-25; 5:8-10; 8:32; 1 Cor. 5:7; Gal. 3:13; Eph. 1:7; 5:2; Col. 1:14; 1 Tim. 2:5-6; Heb. 2:9; 9:12-23 and 28; 10:14; 1 Peter 1:18-19; Rev. 1:1-7; 5:9; 7:14; 12:11; 13:8; 1 Nephi 12:11; 2 Nephi 9:21-22; Alma 34:13-16; Helaman 5:9; Ether 12:33.

"**Christ a Sacrifice for Sin**," Isaiah 53:6-12; Gal. 1:4; Heb. 9:26-28; 1 Peter 3:18; 1 John 4:10.

"**Christ Redeems Mankind from Sin**," Matt. 1:21; John 1:29;

"**Christ Overcomes Death**," 1 Cor. 15:26; 2 Tim. 1:10; Heb. 2:14; Rev. 20:13-14; 21:4.

MAORI CLASS.

RATAPU TUARUA

Mo te Hakaramete. Ko taua ture ra ano i homai ra i mua kei te haere tonu inaianei. E whakahaua ana hoki nga mema o te Hahi kia hono tonu te hui tahi, kia whakarite i te hakaramete; ko te hunga hoki kua rite ke nga tau kahore ano kia iriiria i raro i te mana o te tohungatanga e hara ke ratou i te mema no te Hahi.

Te Take o Te Hakaramete. I roto i nga karaipiture kua oti te whakahua ake, e marama ana ko te hakaramete he mea whakarite hei whakamaharatanga mo te whakamarietanga o te Ariki o Ihu i tutuki nei i Tona whakamamaetanga me tona matenga, he whakaaturanga i mua o te Atua e mahara tonu ana tatou mo te whakahere a Tona Tama i meatia mo tatou, a e whakaae ana hoki tatou ki te ingoa o te Karaiti me te whakaaro nui kia mahi tonu ki te pupuri i Ana tikanga whakahaunga, he tumanako kia mau tonu kia tatou Tona Wairua. Te tango tika i te hakaramete hei tohu he whakahou ia tatou oati i mua i te Ariki, he whakaaetanga o te hoahoa tahi i waenganui i nga mema, hei mea titiro iho hoki ki ta tatou kereeme me ta tatou whakaaetanga hei mema tatou mo te Hahi o Ihu Karaiti. Kahore te hakaramete i ata whakaturia hei mea e whiwhi ai tatou ki te murunga o o tatou hara, mo era manaakitanga ranei i waho atu i te whakawhiwhinga tonu ki te Wairua Tapu, koiane hoki te whiwhinga ki nga manaakitanga katoa e tika ana. Mehemea hoki te hakaramete i whakaritea mo te murunga hara e kore e whakakorea atu ki te hunga e tino tika ana mo te murunga hara; te tango i te hakaramete e araia ana ko te hunga anake e mama ana nga hinengaro kaore e tamia ana e nga he nui, ara, ko ratou e paingia ana e te Ariki.

Nga Patai.—(1) Pehea te ahua o te hakaramete inaianei? (2) He aha te tikanga o te hakaramete? (3) He tohu aha te tango tika i te hakaramete?

RATAPU TUATORU

Te tohu o te hakaramete. I te whakaritenga i te hakaramete i waenganui i nga Hurae me nga Niwhai i meatia e te Karaiti te taro me te waina hei tohu ko Tona Tinana me Ona Toto, a i tenei te wa o te whakakiinga o nga wa kua whakakitea mai e Ia Tana i pai ai kia hono tonu te huihui o te hunga tapu ki te tango i te taro me te waina hei tikanga whakamaharatanga. Kua whakaaturia mai ano hoki e ia era atu ahua o te kai me te inu e ahei ana kia meatia mo te taro me te waina. I muri tata iho o te whakaturanga o te hahi i tenei o nga wa, ia Hohepa Mete te poropiti e mea ana ki te hoko waina hei mea mo te hakaramete, ka tutaki ia ki tetahi karere he mea tuku mai i te Atua ka homai ki a ia i enei tohutohu—"No te mea, nana, ko taku kupu tenei kia koe, kaore he tikanga mo ta koutou e kai ai, e inu ai ranei, i nga wa e tango ai koutou i te hakaramete ki te meatia e koutou i runga i te whakaaro tapatahi atu ki Toku kororia; e whakaaro ana ki te aroaro o te Matua mo Taku Tinana i whakatakotoria nei mo koutou me aku toto i whakahaheka nei hei murunga atu i o koutou hara. Noreira ka whakahau atu nei ahau kia koutou, ara, kaua koutou e hoko i te waina i te inumanga kaha ranei i o koutou hoa riri. Noreira, kauaka e inu i tetahi mea pera, engari ko te mea anake e mahia houtia i waenganui ia koutou; ae ra i roto i te kingitanga o Toku Matua meake e hanga ai i runga i te mata o te whenua." Koiane te mana

e whakarite na te hunga tapu i te wai mo te waina i roto i a ratou huihuinga kai hakaramete.

Nga Patai.—(1) Pehea te rereketanga o te hakaramete o naianei ki o te wa i nga Hurae me nga Niwhai? (2) Na wai i whakamana a Hohepa Mete ki te mea he wai mo te waina? (3) Whakatakina te korero i nga Akoranga me nga Kawenata e pa ana mo te hakaramete.

RATAPU O TE KIRIHIMETE

RATAPU TUARIMA

Te ahua o te whakarite i te hakaramete. He tikanga na te hunga tapu i roto i nga takiwa me nga peka he mea ata whakatu, o te hahi, ki te whakahaere i te hakaramete i nga ratapu katoa. Te mana o te tohunga o roto i te ritenga o Arona e ahei ana ki te whakatapu i te hakaramete; a ko ia hoki kua whakaritea nei ki te tohungatanga o runga ake e whai mana ana ki tenei whakahaere. Ko te taro e whatiwhatia ana kia nohinohi i te tuatahi ki roto hoki i nga ipu e tika ana kei runga i te tepu o te hakaramete; i raro i ta te Ariki tikanga katahi te kaumatua te tohunga ranei ka whakatapu i raro i te tikanga e whai ake nei,—me tuturi ia me te hahi me te karanga i runga i te mahaki ki te Matua me te inoi, “E te Atua, e te Matua ora tonu, e inoi ake ana matou kia koe i runga i te ingoa o Tau Tama o Ihu Karaiti kia whakapaingia kia whakatupa tenei taro mo nga wairua o te hunga katoa e kai ana, kai kainga e ratou kei whakamaharatanga ki te tinana o Tau Tama me te whakaatu kia koe e te Atua e te Matua Ora Tonu e whakaae ratou kia mau ki runga kia ratou te ingoa o tau tama, a ka mahara tonu kia Ia, a ka pupuri i Ana ture i homai nei e Ia kia ratou, kia noho tonu ai Tona Wairua ia ratou. Amine.”

Nga Patai.—(1) I roto i ona rohe Peka, pehea ai te hunga tapu mo te hakaramete? (2) Ko wai ma te hunga e whai mana an a ki te whakatapu i te hakaramete? (3) Akona a ngakau te inoi whakatapu i te taro?

RATAPU TUATAHI (Hanuere, 1946)

I muri iho o te tohatohatanga o te taro ki te whakaminenga me nga kaiwhakaako, rikona ranei e mau i raro i te whakahaere a te tohunga. Ko te ahua o te whakatapu i te waina o te wai ranei e whai ake nei, “E te Atua e te Matua Ora Tonu, e inoi ake ana matou kia koe i runga i te ingoa o Tau Tama o Ihu Karaiti kia whakapaingia kia whakatapaua tenei waina (wai) mo nga wairua o te hunga katoa e inu ana, kia meatia e ratou hei whakamaharatanga ki nga toto o Tau Tama i whakaheke nei mo ratou; kia whakaatu atu ai ratou kia koe e te Atua, e te Matua Ora Tonu ka mahara totnu ratou ki a Ia, kia noho ai Tona Wairua ia ratou, Amine.” Ano te marama o ta te Ariki akoranga ki nga hunga tapu mo tenei tikanga. Kore rawa he wahi i mahue hei tautohetanga ko tehea te whakahaere tika, e pono ana hoki ko ia e whakahaere i tenei tikanga tapu e kore rawa e tae mai te whakaaro kia whakarerekitia e ia te ahua o te whakahaere, ahakoa tetahi kupu kotahi. Ko nga tuhituhinga a nga Niwhai e whakatu ana mo te ahua o te whakahaere a te hakaramete i o ratou ra. Ko taua ahua ra ano ki tenei i whakakitea mai nei ki te hunga tapu hei arataki i a ratou i roto i enei wa o te whakakiinga o nga wa.

Nga Patai.—(1) He aha te whakahaeretanga i muri o te taro?

PRIMARY

Dear Primary Workers,—

A famous psychologist and teacher, upon returning from England recently, said:

"It isn't the separation of families, the shrieks of sirens, the bombing of homes and cities that is going to leave a lasting impression upon the lives of little children, it is the long weeks and months and years of blackouts."

Happily, that is ended; the lights now shine all over the world. Hearts are gladder, thoughts are turning to Christmas and all that it stand for. The sweet story of the Nativity will be retold.

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, 'Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.'"

"And lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding joy."

Wise men who seek the light still find the King of Kings.

"I am the light and life of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Sparkling candles, merry bells, gaily wrapped baubles— they all have a place at Christmas. But the greatest gift is to give one'self, to serve and sacrifice for those we love.

They also serve who guide precious young lives toward the light of truth, which God has caused to shine again. Primary workers could have no greater calling. A most happy Christmas to you all.

Sincerely,

General Board of Primary Association.

Things to make for Christmas

It is popular this year to make your Christmas presents from odds and ends you can pick up around home. Following are some suggestions for your room or the room of a friend:—

1. Doll Cradle made from a shoe-box. Make rockers by cutting a circle of cardboard in half. Glue or tack on each end. Finish by covering with cloth or wallpaper or by painting with your favourite colour of crayons or water colours.

2. Doll Set. A gift that would be appreciated by your friends is a doll cut from a magazine. Paste picture on heavy cardboard, tint and cut out. Make a set of paper dresses to accompany the doll. An attractive doll suit case can be made from heavy wrapping paper.

3. Key Board—a handy gift for any corner. Select a piece of board the size needed for the number of keys to be placed on it. Sandpaper until smooth. Mark places for keys and insert hooks. Write name of key above hook—front door, side door, etc.

4. Bean Bags—are welcome gifts. Any design or shape can be used—animals, flowers or pictures. Cut out two pieces. Sew around edge, turn inside out and stuff with beans.

5. Dresser Boxes—add to any room. Cover empty candy or stationery boxes with colourful wallpaper or scraps of fancy wrapping papers. Line inside with contrasting colour.

6. Banks—teach thrift. They can be made from various types of containers. Salt and ice cream cartons are easy to decorate. They can be coloured with scraps of cloth or paper and decorated.

7. Knitting Boxes or String Holders—are useful gifts. Use salt, ice cream or oatmeal cartons. Follow the instructions for making banks.

8. Handkerchief Folders. Decorate folded paper with seals, cut-paper designs, wallpaper cut-outs, or water colours. Add name for personal interest.

9. Rag Dolls and Pets are enjoyed by all children. Make pattern by tracing a paper doll or animal on cardboard. Cut out, use scrap material, flannel or turkish towelling. Make soft cuddle toy. Cut two pieces. Sew around edges, leaving space on side for turning inside out. Stuff and run through wringer of washing to flatten. If non-fade material is used for stuffing, these play things can be washed.

DID YOU KNOW THAT—

In England the Yule log is lighted at Christmas with a piece of wood saved from last year's Yule log.

In France the children leave their shoes by the fireplace at Christmas to have them filled with sugar plums. They do not receive their gifts until New Year's Day.

In Holland, before the children go to bed on Christmas Eve, they put out wooden shoes filled with sweet hay for St. Nicholas' horse.

In Norway a Christmas feast is prepared for the birds. Christmas trees are placed outside in safe places and on them are tied nuts, apples, cookies, suet and seeds.

In Sweden Christmas is the greatest festival of the year. It is celebrated for thirteen days.

News from the Field

AUCKLAND BRANCH

By Anita Wilson

Meri Kirihimete!

Our welcome to Bro. and Sister Amadio must have been all too sudden because now we have to say goodbye. Yes, at last they have been advised by the Consul that it is possible for them to sail for the United States. It is with much regret we say farewell to these good Saints. We all join in and send them our very best wishes for their future success.

Five very cheery faces around the Mission Home the past month were those of Bros. Lee, Max King, Zealand Fryer and Ralph Densly, all United States servicemen. We still have one cheery face with us, that of Floyd Herlin, and we hope he will favour us with his presence for some time.

Baptisms for the past month include Lloyd John Bush, Phil Arthur Thomas Ottley, and Geoffrey Thomas Kelcher. Children blessed were Daniel Thomas Collins and Reaella Luzon Ngawaka.

A very enjoyable evening was had by all who attended the M.I.A. Dance held in the Labour Club Rooms on Wednesday, October 17th. The evening was spent by dancing, and a very fine supper was served.

We hope the following folk are well on the road to recovery by now—Sisters Bernasconi, George and Billman, also Bro. Perrott and Hepa Meha. (A spot of work, Hepa.)

A large number of Saints attended a Branch Conference held at Pukekohe on October 4th. This especially appealed to our visiting servicemen who were very happy to meet our Maori Saints.

A very pretty wedding took place in the Chapel a short time ago; it was that of Mateen Jensen and Cecelia Boucher.

We leave you now with our best wishes for Christmas and the coming year.

PORIRUA

By Polly Wineera

The M.I.A. has been organized with Taylor Mihaere as President for the Young Men, John Ruruku, John Swainson and Madsen Elkington as counsellors and secretary respectively. For the Young Ladies, there is Polly WiNeera, Hinerau WiNeera, Maria WiNeera and "Girle" Solomon as president, counsellors and secretary respectively. An opening social and dance was held on the evening of the 27th. A large attendance of young folk especially was very nice to see. There were games dancing, items and novelty prizes which held the interest of the joy-seekers throughout the evening. A very nice supper was served, also ice

cream which topped things off. Everyone seemed to have had a happy evening.

We have the following report to hand from the Wairau District. The District President, Bro. Turi Ruruku, his good wife and Counsellor John MacDonald made a visit through the district from Blenheim to Picton, visiting the Saints en route. On their next visit they hope to organize Branches, which should help the Saints in that district to keep the work of the Lord functioning. Bro. and Sister Turi Ruruku were in Porirua when we had the privilege of welcoming our new Timuaki into the Branch. Our sympathy goes out to Bro. and Sister Turi Elkington who lost their little babe last month.

On the 27th October a Mass Rally of Junior Red Cross members was held in the Wellington Town Hall to farewell Her Excellency, Lady Newall. An officer of the Health Department, who had failed in his search for young Maori children to represent the Maori race at this rally, was finally directed to Porirua to enquire if our children were capable of carrying out this responsibility. So on the appointed day our Tiny Tots and Primary children who were dressed in black gowns and white blouses mingled with approximately a thousand other children who were lined up to take part in the parade through the capital city. The first part of the parade was led by Wellington College, and the second part was led by our children, some of the onlookers admired them so much that they marched along with them.

A fatal accident caused us to mourn for the loss of one of our most dearly beloved Sisters, Emily Katene, wife of Kere Katene. On November 1st, just before 7.30 a.m., she was knocked down by a train at Kaiwarra Station while crossing from one train to another. Severe injuries were incurred, she was rushed to hospital, where the doctors worked swiftly to try to preserve her life but by that time she was beyond medical aid. Just after 1 p.m., with her family around her bedside, she passed on without gaining consciousness. On Sunday the funeral service was held conducted by Bro. George Katene, Sr. Many, many friends and relations came to pay their last respects to this lovely girl. You had only to look at the beautiful flowers that were brought by those who knew her, and to see the tears of both Maori and pakeha flow like a steady stream, to realize how much her influence was felt in the hearts of those who knew and loved her.

Service opened with "O My Father" and prayer was by Bro. Peneamine Wi Neera, second hymn was "Piko Nei te Matenga," after which Bro. Turi Ruruku

(Concluded on page 275)

❧ The Lights of Christmas ❧

Turning the yellow scroll of history,
I saw that the most precious gifts to man
Have come from poor men. Bosoms thinly clad
Can feel the bitter wind of the world's need.
And there are earnest souls who are ashamed
That they can give the needy ones about them
So little food and clothing; so they search
Their hearts with the thin fingers of their longing
And sometimes bring forth strangely finer things.

My mother gave me much, but over all
I hold the love of Christmas that she fostered,
Christmas in deeper meaning.

First she lit

The little crimson candle of a baby's
Primitive glee with jolly Yuletide lilts,
Colours, and lights. Next with the tale of Christ
She kindled the white taper of young awe.

And then one empty Christmas-time, her sadness
At having nothing for the ones she loved—
A sorrow almost covered with a smile
And words of hope—she made me see a gleam
Of something that I should have seen before:
That folks in the threadbare garments hold the
power
Of doing splendid deeds and giving greatly,
As Jesus proved long centuries ago.

That gleam has brightened to reveal a world
More rich and potent, with a sunrise flush
Of promise.

Likely I shall never gather
A heap of heavy gold, but I believe
That some day I may reach an inner vein
That some strong metal for the tools of men
Who work the roadways to the high plateau.

—CARLTON CULMSEE, in *Improvement Era*.

A Plea for Peace



When mighty issues loom before us, all
The petty great men of the day seem small,
Like pigmies standing in a blaze of light
Before some grim majestic mountain height.
War, with its bloody and impartial hand,
Reveals the hidden weakness of a land,
Uncrowns the heroes trusting Peace has made
Of men whose honour is a thing of trade,
And turns the searchlight full on many a place
Where proud conventions long have masked
disgrace.

Oh, lovely Peace! as thou art fair be wise.
Demand great men and great men shall arise
To do thy bidding. Even as warriors come,
Swift at the call of bugle and of drum,
So at the voice of Peace, imperative
As bugle's call, shall heroes spring to live
For country and for thee. In every land,
In every age, men are what times demand.
Demand the best, oh, Peace, and teach thy sons
They need not rush in front of death-charged guns
With murder in their hearts to prove their worth.
The grandest heroes who have graced the earth
Were love-filled souls who did not seek the fray,
But chose the safe, hard, high, and lonely way
Of selfless-labour for a suffering world.
Beneath our glorious flag again unfurled
In victory such heroes wait to be
Called into bloodless action, Peace, by thee.
Be thou insistent in thy stern demand,
And wise, great men shall rise up in the land.

—ELLA WHEELER WILCOX

From Poems of Power.