

E KARERE

Wahanga 35

Hanuere, 1941

Nama 1



TE TAU HOU, 1941



A Prayer for the New Year

By Solveig Paulson

Oh Lord, in this new year,
May I be strong and quick to see
The graces You have planted deep
In all creation, tenderly.

I would be wise to see the things worth
while,
And generous with Thy gifts to me,
Have ready hands for heavy toil,
And bear misfortune buoyantly.

I would have healthy, friendly thoughts,
Clean swept, like rocks beside the sea,
And wit to find life's crevices
Packed full of mirth and jollity.

Oh, Lord, may all the days that come
Just find me sweet and pliable and free,
Like grass that yields itself to wind
Then rises, after, gracefully!

—Improvement Era.

“Te Karere”

Established in 1907

Wahanga 35

Hanuere, 1941

Nama 1

Matthew Cowley	Tumuaki Mihana
Kelly Harris	} Nga Etita
Hohepa Meha	
Eru T. Kupa	Kaiwhakamaori
Waimate Anaru	Kaiwhakamaori

“Ko tenei Pepa i whakataupua hei hapai ake i te iwi Maori ki roto i nga whakaaro-mui.”

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CONTENTS

Editorial—	Page
“A Day of Warning”	522
Special Features—	
Te Kirihimete, na Hori Hooro	502
He Rongo Korero Mo Te Whawhai, na Paepae Witehira	503
Pakiwhara, na Waimate Anaru i Whakamaori	504
He Mihi Kia Ta Apirana Ngata	507
“The Eastern Orthodox Church,” by John T. Georges	518
“The Health of the Maori Race,” by Wi Pere Amaru, A.B., M.A.	526
“What to do with Your Genealogy,” by Mark E. Petersen	529
“Are Poets Inspired of God?” by Elder H. W. Kirkham	532
Church Features—	
Mahi Kura Hapati	510
News from the Field	513
Sunday School	516
Statistics	517
Branch Teacher's Message	531
“From the Desk of the General Superintendency,” by Elder Wallace F. Bennett	533
Genealogy Department	535
Primary	536
Mutual Improvement Association	541

TE KIRIHIMETE

Na Hori Hooro

TIMATA mai ia Mohi tae mai ki nga whakapaparanga Poropiti o muri iho i koa katoa ratou i te koa o te ra Kirihimete. Ahakoa e whia mano tau, rau tau ranei te tawhiti atu ia ratou, o te ra whanau ai te Ariki i whiwhi tonu te hunga whakapono o nehera ki te koa, ki te rangimarie o te Kirihimete. Na ratou nei hoki i whakaatu nga tohu o taua ra ki te ao.

Ko ta Ihaia kupu whakaari i rangona i te wa e po atarau ana te hitori o Iharaira; i roto i te kino, i te whakaheke toto e takatu ana; i raro ano hoki i nga taumaha-tanga o te ture; ka homai enei kupu hei taanga manawa mo ratou. Heaha te he o te kii ahakoa i roto i te hohonutanga o nga mano tau o nga whakatapuranga tangata o mua i koa tonu te hunga whakapono i te koa o te Kirihimete? i waiata ano ratou i te waiata Atua, o te maungarongo ki te whenua o te whakaaro pai ki nga tangata. I roto i o ratou koringa, kahore he hoaketanga ko tenei anake; pumau tonu te whakamau atu a o ratou mata ki te wa, ki te ra me te haora e tatu ai nga waewae o te Mihaia ki runga ki te whenua—te “Tino Kirihimete.”

E tata ana tenei te eke ki te rua mano tau e Kirihimete ana ia tau, ia tau. Tena ra e hoki a tatou mahara ki te takoto o nga kupu whakaari e tutuki tonu nei i tenei ra. Te Kirihimete i mahue ake nei me te Kirihimete e tumai nei kei roto i te po atarau. He mano tini nga whaea ka uhunga kia ratou tamariki e whakaekae atu ra i nga maunga o te riri i nga raorao o te mate; ka whakangaro atu ki roto i te mura o te ahi e rauna nei i te ao.

He ra pouri enei ki te rau o te ropu tangata pera me te ra ia Rahera me ona tamariki kua turakina e te hoari a Herora.

No reira whakatapatahi atu o tatou manawa ki to tatou Atua, kia whakatauria te wikitoria ki tana i pai ai, kia tau iho te tomairangi o Tona aroha kia hohoro mai te Kirihimete o te Maungarongo, kia awhinatia te hunga e pouri ana, e mamae ana i te mata o te hoari.

Ahakoa i roto i te pouri me Meri Kirihimete tonu tatou, me mau hoki nga whakaaro ki te tau hou kia tika, kia toa.

HE POWHIRI HUI PARIHA

He panuitanga tenei ka tu te Hui Pariha o te takiwa o Here-taunga nei ki Waipawa, a te Ratapu tuatoru o Hanuere, 1941, ara, i te Hatarei me te Ratapu, te 18 me te 19 o nga ra.

Haere mai tatau ki konei: he wa pai tenei kia tutaki, kia kite kia rongu hoki i te Timuaki Mihana.

Na te Timuakitanga o te Takiwa.

HE RONGO KORERO MO TE WHAWHAI Na Paepae Witehira

Kei te horapa haere tonu te whawhai ki etahi atu motu ara ko te hoa o Tiamani ko Itari kua takahi i te whenua o nga Kariki.

E rua rau mano nga hoia o Itari kua whakaeke atu ki runga o taua whenua a kei te kaha nga Kariki ki te tu atu ki aua taua. Ka nui te kaha o te whawhai a tenei hunga engari e haere raru ana i Itari inaianei.

Ka nui te parakura o taua iwi i nga Kariki ara (Greece). E haere kaha ana te whawhai a tenei iwi a e pera ana ano hoki ta te Ingarahi raua ko Tiamana. Kahore te whawhai e ahu mai ana ki te mama engari e ahu ke atu ana ki te taimahatanga. Kahore ano i ruarua noa te whakaaro a tetahi taha me tetahi taha engari kei te tapatahi tonu te whakaaro a te tokorua kia haere kaha tonu te riri. Kei te titaritaria tonutia nga taonga nga whare nga tangata me nga mea rere rangi.

Ka tokowha inaianei nga iwi kei te haere kaha te whawhai. Ko Tiamana raua ko Ingarangi me Itari raua ko Kariki. He nui te parekura o te tangata o nga mea rere rangi me era atu o nga mea o enei whenua e wha.

Ko nga mea rere rangi kua pakaru e 5058 o te Tiamana e 1648 o te Inariri e 299 o Itari e whitu tekau o nga Kariki. Na kei te kaha te haere o nga wheketere ite ao ite po kei te hanga i nga mea whawhai atetahi taha me tetahi. Kei te u tonu te whakaaro o Amerika kite hanga me te tuku i nga mea whawhai ki Ingarangi.

Ko tu ano te Timuaki a Ruhiwhera (Roosevelt) ki taua turanga i te toru o nga wa. He tangata tuatahi tenei ki pera te hikoi. Kote kaupapa tuturu kia rua ano wa ka mutu ai ka riro i tetahi atu. He nui te koa o tenei taha mo te tunga ano o tenei tangata ko te take ko tona kaha katoa e whakapaua ana ki te awhina i a Ingarangi.

He ripoata poto mo te motu nei. Kua haere te ture muru inaianei mote pakeha kia uru ki te whakareri mote whawhai a ka rua putanga o te tono. Kua puta te tono a te Kawanatanga ki nga kura katoa Maori, pakeha kia kohia he moni hei whakatu whare hokohoko ma nga hoia ite whawhai, ko nga kura Maori mo nga hoia Maori nga kura Pakeha mo nga pakeha. Kati mo tenei wa. Kia ora te iwi kua haere me te hunga kei te kainga.

(Taria te Roanga)

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PAKIWHARA

Tona takenga mai, tona horapatanga ki etahi atu me tona taeatanga te mahi kia ora.

Na Waimate Anaru i Whakamaori

He mate wehi rawa tenei mate. Ko tona timatanga i ahu i roto i nga ahuatanga paruparu o te tane raua ko te wahine. I puta ake i enei ahuatanga he ngarara ririki rawa kahore e kitea ana e te kanohi maori, ma te karaihe anake ka kitea. E kia ana he spirochete. E rere ana tenei mate i tetahi ki tetahi atu. Tera noa ake ko te tane e pa atu ana ki te wahine kei tetahi nei o raua tenei mate, tera ano etahi e pangia ana i nga kihinga, taoretanga ranei i nga taore o nga mea pera, me nga inumanga i te kapu, karaihe ranei i inu ai aua hunga e pangia ana e tenei ahua mate. E hara i te mea kotahi anake te mate nei, engari he maha noa atu ahua rere ki tetahi i tetahi me nga ngarara ano hoki rereke ano tetahi i tetahi.

Ko te mate "pakiwhara" he tino kai kohuru tangata. Kei etahi taone o Amerika nuku atu i te 100,000 e mate ana ia tau ia tau i tenei mate, e 40,000 e mate ana ia tau i te mate a ngakau. Na taua mate ano e 25,000 pepi e mate ana ia tau no te mea he pakiwhara nga matua. Kei taua takiwa ano nuku atu i te 10,000,000 nga mea kua pangia e tenei mate. Nui atu hoki nga tamariki e kapotia ana. E wha nga ahuatanga o tenei mate. I te 10 ra ki te toru wiki katahi ano ka kitea kua puta ki waho, ahua penei me te hakahaki nei me he komaoa nei. Ko nga tane e kitea ana nga tohu ki runga i te kirimatamata, ko nga wahine e kitea ana nga tohu ki te wahanga o te aroaro me te takotoranga tamariki. Tera nga tohu nei e kitea ki etahi wahi atu o te tinana, ki nga ngutu, ki te arero, nga matimati waewae ranei. Nga wahi i pa ai nga ngarara mate nei kua pa ki taua wahi ka hari te tangata e tae wawe ana ki te "takuta" e wa tuatahi ana. E ngawari ana hoki ki te rongoa ina tere te mahi.

Wahi tuarua: e timata tenei wa i te toru wiki ki te ono wiki. He nui nga tohu o te mate nei e puta i tenei wa. Ka komaoa katoa te tinana. Ko te tikanga kahore e rekareka ana. Ka komaoa a roto o te mangai, a muri o te te kauae me nga tako ano nei he kainga na te piwa me te makariri. Ka puta he pukupuku ririki ki runga i te wahi ngaro o te tinana a ka horapa atu ki nga wahi katoa o te tinana. Tera nga huruhuru nga ngakuru, tera e mamae te korokoro me he piwa. Ko te wa tenei e mohiotia ai te mate ina whakamatauria nga toto o te tangata. Kia mau ki nga tohutohu ka ora.

Te wahi tuatoru: He maha nga tangata e pangia ana e tenei mate kahore e mohiotia ana, tera pea kihai he tohu o waho, kahore hoki he mamae o roto e mohiotia ana, ma te whakamatau anake i nga toto ka mohiotia ai koia kei roto nga ngarara nei e ngau ana. Ka puta tenei ahua o te mate pakiwhara nei ki te hunga kahore

nga toto e tirohia ana, otira nga ngarara nei e tae atu ana ki nga paipa toto ki te aho turuturu, ki te ngakau me era atu wahi o te tinana.

Te wahi tuawha: e rima tau ki te tekau tau. A 20 ki 30 tau i muri iho i enei mahinga katoa me he mea kahore i tino ora ka waiho hei whakore kaha i te tinana me nga waewae. Ka matapotia te tangata a he nui etahi atu mate me he mea ka mohiotia koia nei te mate he toenga mai na te pakiwhara nei. Ma te hoki anake ki nga tohutohu nei ka ora ai, na reira me whakamatau nga toto ia tau ia tau, kia mohiotia ai kahore tenei mate i roto i nga tangata me nga wahine ano hoki.

“Ko te pakiwhara he mate kaha ki te hopu tangata.”

I roto i te wahi tuatahi me te wahi tuarua o tenei mate koia nei te wa kaha o te mate nei ki te rere ki tetahi atu. Ma te mea e mate ana e tupato ka puta ake i tenei wa nga tohu o enei wahi e rua. E ma ana a runga o nga mate e pararahi ana a runga o nga mata. Kia tino tupato kei whara i nga mata o te pu nei. Waiho hei taurira me penei te ahua. Kauarawa te tane me te wahine kei a raua nei tenei mate e tutu ki etahi atu no te mea ka riro tonu atu taua pakiwhara i tetahi atu. Kaua e kahi ki nga mangai pera. Kaua e taore i nga taore o etahi atu. Kaua e inu i te karaihe e inu ai etahi atu, karaihe niho ranei, paipa me era atu mea e riro ai nga ngarara mate. Ina mutu te raweke i to wahi e mate ana me horoi rawa o ringa ki te hopi.

“Ko te pakiwhara i roto i te haputanga.”

E kaha ana te mate nei ki te rere atu i te whaea ki te pepi i roto i te takatoranga tamariki. E rima ra i roto i te ono o nga wahine kahore e rongoatia ana e kokiri ana te pepi e mate roto ana. Ko nga mea i puta ahua pararuki noaiho te ahua o te ora. Ko tenei ahuatanga he mea kore noaiho ina rongoatia te whaea i te wa tonu e noho ai te pepi i roto iaia hei awhina i te whaea me tona pepi.

Ko etahi wahine kahore e tino mohio ki te ahua o te huringa o tona wa ara te whakaaturanga o te tamingi i roto i te wahine. Nga wahine katoa e hapu ana kia tere tana haere kia tirohia ana toto kei raru te pepi i tenei mate. Ki te kitea kei roto tenei mate i nga toto me timata tonu atu te mahi i mua atu i te taenga o te kopu ki te rima marama, ki te timata te rongoa i muri i te rima marama e toru ano tamariki e ora i roto i te rima.

Ko te mea nui inaianei ko te oranga o tenei mate i nga takuta mohio kei te ao nei. Ko ta ratou whakahaere he mea penei. Ko te pakiwhara ka ono marama te panga mai, ka nui te tere o te mahinga kua mutu te kai o nga ngarara ki roto i te tinana, ko nga mea i pangia i raro mai i te 11 tau e 70 nga papunga e 30 e

mapua ana he spirochet ki nga ringaringa hei patu i nga ngarara i roto i nga toto. E 40 enei mapunga (bismuth compound) ki te humu o te tangata. Ko tenei ahua mahi me mapu tonu kotahi i roto i te wiki. Kauaka e mutu ai pau noa nga wiki e 70. Kaua e taoki i muri iho i nga mapunga tuatahi ka kore haere atu nga tohu kei runga i te tinana e mau ana. Kaua e haere ki nga whare mahi rongoa rongoa ai ia koutou. Heoi ano ta ratou e whakaaro ana ko a koutou moni me te tere ano hoki o te ora, engari e kore e roa kua hoki mai ano taua mate kia koutou.

Me mahara mau ki enei maharatanga o te "pakiwhara."

1. Me whakamatau nga toto i nga tau katoa.
2. E kite i te takuta i te wa ano e pa ai tenei mate kia koe. Kaua e haere ki nga whare rongoa.
3. Kua whakamaramatia e runga ake nei ki 70 mapunga katahi ano ka ora pai tenei mate i roto i te tinana.
4. Te spinal fluid me tiro tiro i te wa e mahia ana tenei mate hei mohiotanga mo te takuta mo te ahua o nga roro me nga uaua haerenga toto. Tera pea kua he te takotoranga i te mate nei.
5. Ko nga wahine katoa kua pangia e tenei mate haere kia tirohia nga toto e te takuta mo te whai tamarikitanga e kore e pangia e tenei mate kino. Kia tino noho tatou i runga i te whai whakaaro mo enei mate kikino o te ao nei hei peehi i nga whakaaturanga e heke mai nei kua homai e te Atua he tangata mohio ki tenei ao hei awhina i aia i waenganui i nga tamariki a te tangata. Kei whaka-whirinaki tonu tatou ki te whakamahi i te Atua mo nga mate e taea e tatou te mahi nga rongoa tae atu hoki ki nga takuta mohiotanga kei te ao nei kua homai hei painga mo tatou katoa.

HE MAHI WHAKAMIHARO

I tu he marena ki roto i Takahiwai i te 26 o nga ra o Oketopa i raro i te whakahaere o Hirini T. Heremaia. I taua wa i hou he wairua uiui ki roto i nga matua o te tane, a i riro na Hirini i whakamarama nga whakahoki me te kauwhau hoki i te Rongopai. He wairua ora ia matou katoa i roto i tenei ra. I whakapono te whanau a Te Reweti Penehia me tana wahine, a i konei ka whakaeatia kia iriiringia etahi o nga tamariki a ko etahi i manaakitia. Ko nga mea i hou ki roto i te wai o te iriiritanga ko Rangi Marama Te Reweti Penehia me Iritana Te Reweti Penehia, a ko nga mea i manaakitia ko Hemi, Mereana me Tui Penehia. Ko nga matua o enei tamariki ko Te Reweti Penehia me Pira Te Reweti Penehia. He tika he mea whakamiharo tenei.

—*Tuwharurangi Henare.*

HE MIHI KIA TA APIRANA NGATA

TENA ra koe Ta Apirana Ngata e whai kupu nei ki to iwi Maori. Te matua o te Iwi tena koe. Kia nui nga manaakitanga a te Kai-hanga kia koe e whakahua nei hoki koe i te Tiriti o Waitangi me te whakanuinga o te huri rau tau ia Pepuere te 6 o te tau nei. I taua ra i whakaaro pehea tatou? Kei te whakaaro pehea tatou inaianei?

I tenei ra kua kore he whenua, a ko te kaute o te Maori i te 1914 piki ake i te 50,000 a inaianei e tata ana ki te 80,000, a e 3 miriona (3,000,000) eka tonu e toe ana.

Tuatahi—Kia mau ki to Maoritanga, te reo Maori kia mau, akona a koutou tamariki i runga tonu i nga turi o o ratou whaea ki te reo. Kua e tukua ki nga kura ako ai i te reo. Kia mau ki nga tikanga Maori, mahi Maori, mahi a ringaringa me era atu.

Tuarua—Tukua a koutou tamariki ki nga kura ki te ako mai i nga matauranga katoa o te Pakeha a kia mau ki te Maoritanga, ahakoa pehea to haere tahi i te pakeha e kore koe e kiia he pakeha.

Tuatoru—ko te tono ki te Kawanatanga kia riterite te Maori ki te Pakeha i roto i nga turanga whakahaere mahi, ara (equality of opportunities) i te mea e pehia ana te Maori ki raro ano i te Pakeha.

Tuawha—Me tono ki te Kawanatanga ko tana hoko whenua mo te Pakeha me ahu mai ano mo te Maori, tena rawa ia i te mea kua haere nei a tatou tamariki ki te awhina i roto i te pakanga nei. Te take mutunga hei maimai mihi kia koe e hoa kia inoi te iwi mo a tatou tamariki i te pakanga.

—*Toke Watene.*

RIPOATA HUI PARIHA

Ia Noema te 23 me te 24 o nga ra ka tu te Hui Pariha o Hauraki i te Wairoa, Tauranga. He tino kaha nga tangata whenua ki te manaaki, ara nga mea i eke mai o Whatawhata, Mangere, Akarana me Hauraki. I te mea ko tenei te Hui Pariha tuatahi i muri iho o te hokinga atu o nga kaumatua he nui nga mihi ki te iwi mo tenei Hui Pariha pai.

I te po o te haterei ka timata te Hui i raro o te whakahaere o te Paraimere, na Marjorie Bryan i whakahaere. He tino pai nga waiata, poi me nga haka a nga tamariki, a i muri iho na Hohepa Kohu o te ropu Miutara i whakahaere. He nui nga mea pai o tenei karakia. Ko te purei he mea whakataetae na tetahi tangata ko "Nicotine" ki tethi atu ko "Alcohol" mo runga i te ahua o ta raua whakamate i te tangata i te nui o te paihana i roto ia raua.

Nga karakia o te Ratapu i tima he "kura rongopai" me nga patai me nga whakahoki. I te 8 o nga haora ka hui te Tohungatanga me te Hui Atawhai. I korerotia nga mahi a nga apiha o te Tohungatanga me etahi patai e pa ana mo aua mahi. Ko te korero a te Timuaki Mihana, kia kua e pehia e te Tohungatanga nga mahi a te Hui Atawhai no te mea he ropu whakahaere ano ta nga wahine.

Te karakia Kura Hapati i timata i te hapahi o te 10. Na te koea o Huria i raro i te whakahaere o Roy Matthews i waiata te nuinga o nga himene, a na Oriwa Omipi i whakahaere te karakia. I timata te karakia kauwhau i te 2, na Timuaki Toke Watene o Hauraki i whakahaere. I tautokona i tenei karakia, Hui hoki, te Timuaki Mihana me ana kaiawhina katoa me te hoatu hoki i nga ingoa hou mo nga turanga i mahue iho i nga kaumatua, a Hori Watene hei teputi hekeretari mo te Mihana, a Kelly Harris me Hohepa M. Meha hei Etita mo "Te Karere." Ko nga kai korero mo tenei Hui e whai ake nei—Tangatai Teito, Timuaki o Mangere, nga Te Hira (brothers) o Waikato, Hare Piahana, Sister Kewene, Eru Nikorima me te Timuaki, a Matiu Kauri. Te karakia mutunga na te Hui Atawhai i timata i raro o te whakahaere a Sister Rosie Watene a na Hori Watene i whaka haere te waahi mo te Tohungatanga.

Na Rosie Watene.

HE PANUITANGA

Ka tu he hui Tohungatanga me he Hui Atawhai me nga Timua-
kitanga o nga ropu awahina o te Takiwa o Hauraki ki HURIA, Tau-
ranga a te 26 o Hanuere 1941. Kua tae tenei ki te mutunga o te
Tau 1940. Tenei ra matou ka tuku atu i ta matou mihi ki nga
Hunga Tapu katoa o te Takiwa me nga Apiha whakahaere o nga
ropu awahina ia matou i mama ai nga mahi o te Takiwa. Ma te
Atua koutou katoa e manaaki, kia kaha, kia ora hoki i roto i te
Tau 1941. Waiho enei take hei whakamaunga ma te whakaaro, i
roto i te tau hou.—"Te inoi i te ata i te ahiahi, te kupu o te matau-
ranga, te kohi ohaoha o nga wiki nohopuku, whakatekau, me nga mahi
i o tatou whakapapa, a ko tenei hei kupu pepeha ma tatou—"Mahia
te mahi i te mea e ao ana, me ake ko te po e kore ai e taea te mahi."
—Hoani 9: 4. "Mo reira nei hoki me whakapu rawa o koutou uaua
a honoa iho te pai ki runga i to kautori whakapono: ki runga hoki i
te pai, ko te matauranga ki runga i te matauranga, ko te pehi i te
hiahia, a ki runga ki te pehi i te hiahia, ko te manawanui ki runga
ki te manawanui, ko te karakia pai ki runga ki te karakia pai, ko te
atawhai ki nga teina ki runga i te atawhai ki nga teina, ko te aroha
ki te mea kei ia koutou enei mea a e nui ana, ka meinga koutou kia
kaua e mangere."—2 Pita 1: 5-8.

Hapi Nu Ia . . . Na te Timuakitanga o Hauraki.

HE MATENGA

Utaina atu ra enei kupu ki runga ki te tuara o to tatou Karere
maana hei waha atu ki nga marae o nga motu o te ao hei titiro ma
nga iwi i te matenga o ta matou tamaiti o Mairepuhangahau Day-
mond i te ra horoi, 30 o nga ra o Noema, 1940. E 18 noahio ona
tau, a he tamaiti kaha ki te whakarite i tona karangatanga Rikona
o te Peka o Manaia. He nui ra te aroha.

—*Turake Hanu, Timuaki Peka.*

E Te Karere,

Mau e panui atu te matenga o te kotiro a Robert Miljak raua ko te Aurere Miljak. No te ahiahi ka pa mai te mate, ao ake ka mate i te 13 o Noema, 1940.

Ko tona mate ki te korero a te Rata he niuonia. I mauria mai e ona matua kia manaakitia e au i mua atu o te taenga ki te rata. Otirawa te manaaki ka mauria ki te rata, heoi e rima meneti te taenga ki reira ka mate. Koia ano enei ko etahi o nga mate uruta e korerotia nei.

Ko tona papa he tino pakeha engari he mea tuku ano ana tamariki katoa ki roto i te hahi o te Hunga Tapu. Ko ia anake kei waho. He Hunga Tapu ano hoki tona hoa wahine. Kia ora,

* * * *Hirini T. Heremaia.*

Ki nga Etita o Te Karere,

E hoa ma tena korua. Panuitia atu te matenga o Renata Komene i te 15 o nga ra o Noema, 1940.

Ko tona mate he mate rereke, ara, i moe, kore tonu atu i korero. E kore e haere. I etahi taima ka korerotia atu ka tungou, hoi ano tino kore e kiki. E waru nga ra ka mate. Kihai ana tamariki me te iwi i mohio ki ona whakaaro. Ka tutuki nga kupu whakaari ka puta nga mate uruta; koia enei ko aua mate uruta.

Ki te korero a te rata he pararaiha. He nui ona iwi i taemai kia kite i tona matenga. Ko 17 o nga ra ka nehua atu ia ki te wahi tapu o te wharekarakia o te peka o Kaikohe. Na Hemi Whautere i whakatapu tona rua. Kia ora ra,

* * * Na Hirini T. Heremaia.

No te 25 Noema, 1940, ka mate a Keita Kereama (Tungane Kingi) ki te Napier Hospital. E waru marama ia e oke ana i te taumaha o tona mate. I whanau ia ki Te Aute i te tau 1861, he mea tapa tona ingoa a Keita e Archdeacon Samuel Williams he ingoa no to na tuahine no Kate Williams. Ko tona matua tane a te Kereama Hupata ko ia te tahi o nga kaumatua na ana i whakanoho a Archdeacon Samuel Williams ki Te Aute i wehea ai a Te Aute College, Hawke's Bay. No taua takiwa ka whakaritea taua kaumatua he Reimana (Layman) mo te Hahi Ingarangi. I piri pono taua kaumatua ki te Kawanatanga o Niu Tirenī ite whawhai kia Te Kooti i raro ia Major Henare Tomoana. Ko tona Hapu ko Ngai-Terangikoianake, Ngai-Tewhatiapiti, he wahanga no roto o Ngati-Kahungunu ki roto o Heretaunga, he uri rangatira no roto i nga Hapu i whakahuatia ake nei. He mea iriiri te kuia nei ki Papawai takiwa o Wairarapa 25 Aperire 1897, e Elder H. Lee Bradford. E rima ana tamariki e rua kua mate ko nga mea kei te ora ko Teao Wirihana (hekeretari o te mahi whakapapa o te Mihana), Tareha Kingi, me Ereatara Kingi. He wahine kaha ki nga mahi o te rongopai i roto ite Peka o Heretaunga. Nga karakia whakamutunga me te whakatapu i tona urupa na Eriata Nopera Timuaki takiwa o Haki Pei, i whakahaere. He mea tanu tona tinana i te 26 Noema 1940.

MAHI KURA HAPATI

RATAPU TUATAHI:

AKORANGA 37

Ta Te Tangata Whakaaturanga. Upoko 2.

I te mea ko te oranga he whakamutungakore no reira kaore ona timatanga kaore rawa hoki ona whakamutunga, i tetahi ahua tena wahi me tena wahi o te hanganga ake he timatanga ano tona a i roto i nga tu ahua katoa o te oranga e whakaaturia na e tena ropu me tena ropu o nga mea kuahanga kaore nei hoki e taea te tatau he tuatahi ano tona, a he whakamutunga hoki; ahakoa hoki ko nga whakamutunga me nga whakaotinga o nga mea o te ao (nature) he timatanga atu ano. No reira, na to te tangata matauranga i kite he mea hei whakaatu hei whakamarama hoki mo nga tukunga iho i tu ai te whenua mai i tona turanga korekore noa iho ki tona ahua inaianei, he wahi e pai ana hei nohoanga i runga. Otira, na runga i enei tirohanga ka kitea ko tenei ao he wahi titohea i mua. Ko nga mea hoki e ora nei i runga inaianei kaore i te ora i runga i mua. No reira i runga i enei whakaaturanga e ahei ana kia timata he oranga i runga i te whenua, e ahei ai tenei timatanga ma tetahi hanganga, tipunga noa ake ranei, he homaitanga ranei i waho atu o te whenua. Mehemea ki te whakaetia he mea homai nga mea e ora nei i runga i te whenua no tetahi atu ao tawhito atu i tenei ka horapa whanui ana kimikimi mo te timatanga o te oranga; e kore hoki e ahei kia kiia te roohi e tipu nei i roto i ta tatou kaari putiputi i te mea he mea tango mai i tetahi atu roohi, a koia tera te timatanga mai o te roohi. Ko te matauranga o te tangata e mea ana he timatanga o nga mea kei runga i te whenua a he wa mutunga mo te whenua i roto i nga mea e tipu haere nei; a ki te pera te whenua ka pera atu ano hoki era atu tinana penei i raro i te rangi. Te mutunga kore o te oranga kaore i konei ake i te mutunga kore o te huringa o te ahua o ia mea no te mea ia ahua he timatanga he whakamutunga e whakaatu katoa ana i te Kai-whakahaere mau tonu.

Te putake o nga mea kua hanga, te timatanga o te ao kua topu he pakeke rawa te whakamarama i tona ake kaha ki te whakawhiti i tona ahua e mohiotia atu nei te hua noa ake ranei o te whakamahi nga mea.

Nga Patai:

1. He aha i noho ai te timatanga me te whakaotinga o nga mea o te ao, hei timatanga mo tetahi atu mea?
2. He pehea te ahua o tenei ao i mua atu i te nohoanga e te tangata?
3. Pehea nga mea e ora nei i runga i mua atu?
4. Me pehea e ahei ai he timatanga mo te whenua i te mea kaore he oranga i runga i te tuatahi?
5. Te roohi i tupu ake he mea whawhati mai na tatou i tetahi atu roohi e ahei ana ranei kia kiia ko ia tera te timatanga mai o tenei mea o te roohi?

RATAPU TUARUA

AKORANGA 38

Te Atua me te Tokoturu Tapu. Upoko 2.

E kore e taea e te tangata ake i roto i ana wananga te whakaatu pono mo te mohiotanga ki te Atua i te mea e he noa ana ia i roto i nga mea ngawari ake; otira te whakamahinga i tana wananga hei awihina iaia i roto i ana rapurapunga hei whakakaha hei whakapumau hoki i te mohiotanga e tupu nei i roto i aia mo tona Kai-hanga. "E ki ana te kuare i roto i tona ngakau kaore he Atua" I roto i tenei rarangi korero pera ano i era rarangi karaipiture, ko te kuare he tangata tutu, tona matauranga kua kauparengia e ana mahi he riro mai ana ko te

pouri hakere, kaore hoki he maramatanga ki tona hinengaro, kua riro te mohiotanga i te kore mohio. Na tenei ahua ka he haere te hinengaro kua kore e ahei te hapai ake i nga mea tautoko i roto i nga mea o te (nature). Te tangata totohe tonu kia hara ia ka tupu haere te turi ki te reo o te mohio e tupu nei i roto i aia me te whiriwhiri marama i roto i nga mea tapu, na konei ka makere atu i aia te wahi hei kohimuhimu atu ki tona Kai-hanga, a na konei ka tino kaupareatu e ia te tino huarahi e whiwhi a tinana ai ia ki te mohiotanga ki te Atua.

Nga Patai:

1. He aha i kore ai e tino taea e te tangata ake te whakaatu pono mo te Atua?
2. Pehea ta te kuare korero mo te Atua?
3. He aha te tangata kuare, pehea hoki te ahua mo taua tu tangata?
4. Na te aha i kore ai e whiwhi a tinana ia ki te mohiotanga ki te Atua?

RATAPU TUATORU

AKORANGA 39

Te whakakitenga e whakawhiwhi ana i te tangata i te mohiotanga tuturu mo te Atua.

He maha nga whakaaturanga karaipiture ara o Ihowa, e whakamohio ana i aia ki ona poropiti i nga wa o mua tae mai hoki ki nga wa o muri mai. Kua kitea iho e tatou, hei kaupapa mo nga kupu maha tuku iho o nehe, e pa nei ki te oranga me te tangatanga o te Atua, ko nga whakakitenga a te Atua i aia ano kia Arama me era atu peteriaka o mua atu o te waiPUKE; tuku iho hoki kia Noa, kia Aperahama, kia Ihaka, kia Hakopa tae noa kia Mohi. Hei taurira tera he whakaaturanga poto kei a Kenehi mo EnoKa te matua o Metuhera; mo ona kua korero ra tatou i tona whakaaturanga i haere tahi ia me te Atua; a tera atu ano i tino whakaatu marama mai te Atua i aia ano ki tenei poropiti tika, me te whakakite mai ki aia nga mea e tupono tae noa mai ki te wa i whakaritea ai a te Karaiti ki tana mihana i roto i te kikokiko, te taurira o te whakaoranga ma roto i te whakahere o Tana Tama Kotahi tae noa ki nga mea e whai ake ana i enei ki te whakawakanga ra ano.

Nga Patai:

1. He aha i whakaatu tuturu ki te tangata te mohiotanga ki te Atua?
2. He maha ano ranei nga whakaatu-ranga karaipiture mo nga whakakitenga a te Atua i Aia ano ki te tangata?
3. He aha hei kaupapa mo nga kupu tuku iho o nehe e pa na ki te Atuatanga me tona oranga?
4. Whakaaturia te whakaaturanga mai mo EnoKa, a kei hea taua whakaatu?

RATAPU TUAWHA

AKORANGA 40

Nga whakakitenga mai mo Mohi kua korerotia e tatou i rangona e ia te reo o te Atua, i korero mai ki aia i waenganui o te ngahere e mura ana i maunga Horepi, e mea mai ana "Ko Ahau te Atua o to matua, te Atua o Aperahama, te Atua o Ihaka me te Atua o Hakopa." I hunai e Mohi tona mata; no te mea i wehi ia ki te titiro atu ki te Atua. Kia Mohi me Ihairaira e huihui ana, ka puta mai te Atua i roto i te kapua i runga hoki i te haruru whakawehi, te whatitiri me te uira i Hina. "Kia penei tau kupu ki nga tama a Ihairaira, ka kite koutou kua korero ahau i te rangi kia koutou." E mea ana i

tetahi whakaaturanga o muri mai "Na ka piki ake a Mohi ratou ko Arona, ko Natapa, ko Apihu me nga kaumatua e whitu tekau o Iharaira. Na ka kite i te Atua o Iharaira, kei raro ano i ona waewae me te mea ko te hapira i hanga hei whariki he rite tonu ano ki te tino rangi te marama.

Nga Patai:

1. Kei hea te whakaaturanga mo te korerotanga mai o te Atua kia Mohi i maunga Horepi?
2. He aha te korero mai kia Mohi a he aha hoki a Mohi i huna ai i tona mata?
3. Pehea te ahua o te whakaputanga kia Mohi me Iharaira e huihui ana?
4. Pehea te whakakitenga kia Mohi me nga kaumatua o Iharaira?

HE POWHIRI HUI PARIHA

Ki nga iwi, ki nga reo ki nga huinga tangata; He panui atu tenei kia tae a tinana mai ki ta tatau Hui Pariha ka tu ki Porirua, takiwa o Wairarapa me Manawatu i te 25 me te 26 o nga ra o Hanuere, 1941. Haere Mai. Haere Mai.

Na te koutou pononga,
Timuaki Takiwa,
Eruera Taurau.

* * *

Some people mistake license for liberty. The freest man is he who walks with a still and quiet conscience. Happy is the man who walks humbly with his God with a daily testimony that he is pleasing the Almighty. This is the man who enjoys the sweetest and most lasting liberty.—*Elder Charles A. Callis.*

* * *

Our mission is to every nation, kindred, tongue and people, no matter what their faith or nationality. Our mission is unique. We recognise no competitors and yet we recognize men doing good in all churches, insomuch as they teach men to honour Christ, to believe in God and attempt to live up to some at least of the teachings of the Master.—*Elder Melvin J. Ballard.*

* * *

The prime, indeed the sole, responsibility for starting a child along the right way, rests upon the parents. This responsibility is the inescapable result of bringing children into the world. It cannot go unheeded, nor can it be cast off or shifted to another. It is a responsibility that comes by divine decree.—*Pres. J. Reuben Clark, Jr.*

* * *

If we would succeed in developing true leadership within our own groups, then let us remember that the first essential is to follow willingly the advice and counsel of those who preside over the Church.—*Elder Samuel O. Bennion.*

News from the Field

NGAPUHI

Reported by Patrick Wi Hongi,
and Lois Going

A very successful Hui Peka was held at Awarua from November 30 to December 1st, 1940. Much credit is due the young people who were responsible for the direction of the marae activities, especially Koni Tari and his co-workers. The auxiliary organizations each presented their messages, and throughout them all the spirit of the Gospel permeated. President Cowley presided at all meetings and with him were Sister Cowley and Bro. George Watene, Mission Secretary. The Genealogical Presidency of the district were very busy with the many visitors, who were shown the new office of the Society and had many questions explained to the inquirers. Through the generosity of Bro. William Mannering, numerous volumes of the Polynesian Society Journal are available to the Society.

The reorganization of the Tautoro Branch occurred October 27th, 1940, where both Presidents Hohepa Heperi and Henare Pere Wi Hongi attended. The occasion was a Hui Peka, which commenced with a Primary programme, with the M.I.A. following. The Sunday meetings began at 6 in the morning, and at 9 o'clock Priesthood, with the Sunday School at 10.30. The Genealogical meeting commenced at 12.30 and the General Session at 2 o'clock, which ended in the evening with the Relief Society and Priesthood. A worthwhile contribution to the success of the Hui were the renderings of the choir under the leadership of Bro. Rangi Wharemate, particularly so when the majority of the members were non-Mormons. This same choir were invited to attend the Church of England Conference which was to be held at Kai-kohe.

The newly-organized personnel of the branch are:—Branch Presidency: Rangi Pere Wharemate, President; Tuhiwai Wharemate, First Counsellor; Hone Wahapu, Second Counsellor; Matekino Pere Wharemate Secretary. Sunday School: Aperahama Pere Wharemate, Hone Kanuta, Rangi Whaikawa and Wiremu Te-whata. Relief Society: Tewakeroa Wharemate, Henrietta McOnie, Ngarangikahui Wharemate and Heeni Wharemate. Y.M.M.I.A.: Matekino Pere Wharemate, Tame Tai Rakena, Petu Tuhiwai and Teorewa Whaikawa. Y.W.M.I.A.: Tewakeroa Wharemate, Rehuwairua Hawea, Ngarangikahui Wharemate and Ngairo Komene. Primary: Maud Wharemate, Ngairo Komene, Heeni Wharemate and Rehuwairua Hawea.

The Saints and friends of the Takahiwai Branch have contributed approximately £30 to the Patriotic Fund and have sent parcels, 12 in number, for the forces overseas. A letter of appreciation was received from Egypt, from Driver W. Robertson, formerly of Christchurch.

Ani Pirihi, daughter of Mr. and Mrs. Friday Pirihi, is at present sitting for

her school teacher's certificate, and all her friends wish her the best.

The Whangarei Branch is carrying on its meetings with Bro. R. H. Osborne as leader. The Sunday School and Cottage meetings are held weekly. A visit by Bro. and Sister Ray Going was enjoyed by all. The Primary, under the leadership of Sister G. A. Jones, had a "Bring and Buy" afternoon party, and the children responded very happily.

Reported by Kate Ngakuru.

During the past two months Brother Hohepa Heperi has been kept busy visiting the different branches and reorganizing them. Many changes have been made with the aim in view of making year 1941 a bigger and better one as far as this part of the vineyard is concerned. Brother Katuhi Ngakuru is visiting various branches in the Whangarei district and then up to the far north on Genealogy Research work.

To our gain and to swell our numbers, the Kai-kohe Branch welcomes Sister Pare Ngakuru of Waimamaku. We can use you, Sister Pare, so be like the boy scout and "be prepared."

The Elders mail box in Kai-kohe has not been claimed, as yet, by anyone. The Postmaster misses the Elders' smiling faces as well as their "iron horses" pushed up against the fence. He also enquires if the Elders have all reached home safely.

AUCKLAND DISTRICT

Reported by Rona V. Attenborough

The Auckland Branch M.I.A. closed for the year, with a fanfare of trumpets—so to speak—on Tuesday, November 26. Present were some very distinguished people, and Bro. William O. Brosnan (I don't know what the "O" stands for), who by the way was in charge of the very classical programme.

Bro. William R. Perrott has been called to the office of District President for the Auckland District—good for Auckland.

A new personality has been presenting itself on Queen Street of late, and it is no less than the youngest edition of the Cowley household, in effect, Master Tony. He stands, and with one hand on the signboard on the front lawn (just to add a little dignity to the occasion) inspects all and sundry who come and go, and after silently "O-kaying" the lot, he passes on—probably to see what possibilities the kitchen holds. You can't fool this little man—he knows what time it is.

The "Love-bug" has paid another visit to Auckland, and this time the victims are Bro. Ivan Reid and Sister Gladys Boyne, who on Saturday, December 7, became Mr. and Mrs. Congratulations and best wishes.

Bro. Hemi Paki is still a patient at the Auckland Hospital, and we regret to report that there has been no improvement in his condition.

We take off our hats to Bro. Matthew Tarawa, of Onehunga (aged 16 years) who, last Sunday, baptized two children. The first child submitted easily to the immersing, but the second one persisted in floating on top of the water, and so our youthful baptizer had to have assistance in order to fully immerse the candidate. However, we are glad to report that the ceremony concluded and the baptisms are now on record. Kia Kaha, Matthew.

A silent but steady worker in Auckland is Bro. George Watene, who is assisting President Cowley in the office. We are happy to have Bro. Watene with us, and hope he will enjoy his stay.

Since the departure of the Elders few changes have taken place in the Manurewa Branch. The activities of the Priesthood are now centered on regular visits and "teaching" in the homes of the people. Tracts are distributed by the brethren and from reports to hand favourable hopes are brought to pleasant realities. Brother Taikehu Mateono and his family have come to swell the membership of our branch, and he with Matthew Tarawa have been ordained priests along with Tema P. Kewene, Jnr.

A Hui Tau Social Committee has been organized and has already gone into action. Brother Tema P. Kewene, Snr., former Branch President, is the chairman.

Many Saints in the New Zealand Mission will be interested to hear the comings and goings of some of our American friends who throughout the past have been very dear to us.

The Woods family are the most outstanding in their recent contributions to the birth rate in the United States of America: Charlene Davis has a bonny baby boy; Roger Woods is a proud father of a cute little daughter, and Casper Woods also proudly boasts of a blonde beauty (I'm referring to his daughter).

Our own little Janet has certainly had a hectic time since returning to the States, what with having her appendix removed, filling an important position as dental nurse to Dr. Petty of Ogden and at the same time trying to keep all her beaus happy, she hardly has time to eat, so maybe that accounts for that streamlined figure.

Family News.—Here's a line-up that's hard to beat:

Elder E. Holey Bigler—daughter.

Elder Crawford—daughter.

Elder Wayne Jensen—daughter.

Elder Cannon Q. Lambert—daughter.

In the matrimonial circles we have Elder Clarence S. Johnston, Elder Richard Lambert, Elder Mark Wheeler, Elder Garn Dastrup, and we hear that Mr. and Mrs. Rushby C. Midgeley have just moved into their new home.

We hear that Elder Barry T. Wride is having a hard time to decide whether to be a farmer or a cop.

Since Elder Glenn Rudd has returned to the States we hear the chicken business has picked up 100 per cent.

Elder A. Harper Wallace, after much meditation and thought, has decided to give the girls a break and is now attending the University of Utah, where he is in popular demand. Elder Richard Evans

is so tied up in his new garage that he can't take time out to go to classes (that's his story and he's going to stick to it).

Well, ta-ta, more news next time.
That's all, folks!

MAHIA

Reported by Elsie Loader

Members of the Nuhaka Branch have been working very diligently in improving our marae—the hedges and lawns are expertly manicured, with flower-beds cleaned and newly planted. Several meetings have been held to make preparations for the coming Hui Tau at Easter. The Saints of the district are eager to give of their best. We will be very happy to welcome you all.

Sister Molly Tengaio and Bro. Oranoa Tengaio are inmates of the Wairoa Hospital, where both are improving. We hope to have them home for Christmas.

Fay Loader has been set apart as assistant teacher to the Primary S.S. class, and she has also joined the staff of the local post office. We hope she will be very happy in both callings.

The District Presidency with the Relief Society and Primary Boards have been very active in the district and are happy to report that the organizations are all working hard. Baptisms were performed by Pera Tengaio, with Barney Brown a convert and Joyce Hapi and William Walker as candidates. Brother Joe Pilmer and his wife with their family returned to Nuhaka from Matewai, Gisborne, to spend their holidays with his mother, Newa Tuahine.

The Saints of the Mahia District send New Year Greetings to President Cowley, his wife and family, to all Zion Elders and the Saints throughout the Mission. May the year 1941 bring peace and happiness to us all.

At Tahaenui, a double marriage ceremony was performed by eru Tengaio at the home of the late Wi Smith on November 3rd, 1940, uniting David Smith to Ripeka Raureti, and Barney Brown to Bernice "Tusie" Smith.

WAIKATO

Reported by Douglas Whatu and Percy Hill

October and November have been two particularly busy months for Percy Hill (Tetana Te Hira), President of the District Genealogical Committee, where he has traversed the entire district, setting up boards in the various branches, which are as follow:—

Aria: James Heperi, Here Tangihaere, Wanihi Tangihaere and D. Tangihaere as Secretary and Mipi Tangihaere Assistant Secretary. Address, Mahoenui, via Te Kuiti. Hamilton: Tupana R. Te Hira and Dave Ormsby. Address, Whatawhata. Puke Tapu: Ngaha Rotana, Kio Tarawhiti and Ivan Noda. Address, Box 24 Huntly. Hoetainui: Rei Tuhua, Tatana Arona, Hani Pohutuhutu and John Apiti. Address, Hoetainui, via Ohinewai. Pukekohe and Wairoa: Teawe Whareponga. Address, Pukekohe. Wairoa and Whangape: Henry Marshall. Address, Rangiri. Kopuku: Wiremu Tauria H. Paki. Address, Kopuku, via Pokeno. Indica-

tions are that this very important work will move forward in the Waikato.

The Sunday School District Presidency have been going through their district and have received more than £6 for the "Sixpenny Fund."

Of interest to Maori visitors to Hamilton and those who have sick friends and relatives in the hospital, is the erection of a hostel for their use. This is the culmination of the tireless efforts of Sister Whatu of Frankton who, as a member of the Hostel Administrative Body, has found justifiable cause to agitate to the extent that brought about the desired effect.

An innovation that will be of added interest to the activities of the Mata-kowhai Branch and especially to the M.I.A. is the opening of a new tennis court, which was set for the 7th December, 1940. Both young and old alike are looking forward to wielding a racket that day, and as there are no proficient players to provide an exhibition it should be an interesting, if not a mirth-provoking day from the spectators' viewpoint.

Kahunumu Nuihaere Paki was baptized by John Paki and confirmed by Douglas Whatu on December 1st, 1940.

A competition for the best review on past concert recitations for the year 1940 ending November 24th, was won by Myrtle Paki, the prize being "Te Karere" subscription for one year, commencing January, 1941. The competition was open to all and any not already "Te Karere Wise" and was sponsored by the branch Sunday School officers.

MANAWATU

Reported by Polly Wi Neera

Olive Elkington Hippolite, daughter of Brother and Sister James Elkington, has been transferred from Nelson to Wellington to continue her training in the St. Helen's Hospital. In an amazing short time she has been able to adapt herself to nursing life, performing her duties without trouble. Visiting during her days off included going to Porirua among relatives and the Saints.

Brothers Tony Walker and Bob Hippolite have left the Madsen Branch, sailing from the Wellington Harbour for overseas service. Friends and relatives bade them bon-voyage and "Haere ra."

Elder George Katene, Jr., on active service overseas reports that "The Mormon Battalion" have come in contact with the Saints in London and attended several meetings, which have helped them much. Sister Madeline Hill, president of the Y.W.M.I.A. in London, has taken it upon herself to see that the boys are well cared for — now, mothers, your troubles are over.

WELLINGTON

Reported by Alice Scott

June Taylor was baptized by Elder D. Curtis, October 17th, 1940. June has been investigating the Gospel for the last year, and it is with much pleasure and happiness we welcome her into the Wellington Branch.

Bro. Charles Billman of the Auckland Branch Presidency visited us on Sunday evening, December 1st, 1940, and gave interesting thoughts and encouraging

words to the Saints. Visits like these are really appreciated, and we look forward to them with great interest. Church and Cottage meetings are carried on with the same amount of enthusiasm and success.

TARANAKI

Reported by Zena Stent and C. Arthur Stinson

Since the Elders left we have managed to keep our regular attendances, and still more investigators coming. "Mick" Arthur Stinson seems to be the one upon whom most of the work has fallen, and with his previous experience as Missionary in Dunedin things are doing well. He has, however, mentioned something about "going grey." Who knows? Bro. William Katene is also contributing his portion, which is very, very useful.

His daughter Esther, who for some time past has been making a name for herself in Wellington, returned to us on Sunday, December 1st, 1940, to bid farewell to her friends and relatives before leaving for Sydney, where she endeavours to climb higher. We sincerely wish Esther the best there is.

POVERTY BAY.

Reported by Bros. Tipi Kopu and Hixon Hamon.

Funeral services were held on November 30 for Lily White, 17-year-old daughter of Brother Pat White of Tokomaru Bay. The funeral service was conducted by Brother Kopua as was also the dedication of the grave. Lily had been a student at Hukarere School, Napier, whence she was taken to the Napier Hospital. Her body was brought back to Tokomaru by Brother and Sister Sid Crawford of Korongata. Our appreciation and thanks go to them for their kindness and generosity.

HAWKE'S BAY.

Reported by Taylor Mihaere and Tuheni Pohatu.

We have large attendances at our regular Sunday meetings of the Te Hauke Branch, in spite of the fact that the people are all away at the shearing sheds. They all return at the week-end in order to attend to their church duties.

On Sunday morning, November 17, Sister Makere Tangaroa passed away at the Dannevirke Public Hospital. A very impressive service was held in the Tahoraiti L.D.S. Chapel, Brother Whati Mihaere conducting. Sister Makere is survived by her husband Winac and five children. Sister Makere is well known throughout this mission and was a steady worker in this branch. The members of this branch who are not out shearing are helping wholeheartedly with the patriotic work. Sgt. Karena of Hastings is stationed at Dannevirke with the H.B. Regiment. He is sergeant in command of the Maori platoon. The Maori Boy Scouts of this branch are also assisting different organizations in the drive for raising funds for patriotic purposes.

Brother Tapsell Meha has been transferred from the public hospital to the Pukeora Sanatorium, where he is progressing satisfactorily. Brother Nitama Paewai has returned home from Dunedin on his summer vacations.

Sunday School

Hohepa M. Meha, Superintendent
James R. Elkington, Assistant Supt.

Eru T. Kupa, Assistant Superintendent
James V. Haslam, Secretary

Lessons compiled by Hohepa M Meha and Eru T. Kupa.

PRELUDE

Slowly.

Adapted from HANDEL,
by EDW. P. KIMBALL.

SACRAMENT GEM

Prepare our minds that we might see
The beauties of Thy grace;
Salvation purchased on that tree
For all who seek Thy face.

POSTLUDE

CONCERT RECITATION

Acts, Chapter 1, Verse 11.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven."

KORERO A NGAKAU

Nga Mahi a nga Apotoro, te Tahi o nga Upoko, te tekau ma tahi o nga rarangi.

"E mea ana, E nga tangata o Kariri, he aha ta koutou e tu, e matakītaki atu na ki te rangi? ko tena Ihu kua tangohia atu na i a koutou ki te rangi, ka pera ano tona haerenga mai me ia i tirohia atu na e koutou e haere ana ki te rangi."

SINGING PRACTICE

No. 171. "Accept the Tribute of Our Hearts"

KAI WHAKAHAERE O NGA HIMENE

"Kurangia Ou Mahara"

Please Note.—For the month of January Superintendents of the Branch Sunday Schools choose your own subjects for the Two-and-a-half Minute Talks and make your assignments. The subjects need not be doctrinal or scriptural, so long as they contain a lesson or a moral.

STATISTICS.

BIRTHS.

WIHONGI—To Mr. and Mrs. Te Ahu Wihongi, a son, November 13, at Kaikohe.

SOLOMON—To Mr. and Mrs. Rutene Solomon, a daughter, July 15, 1940, at Hastings.

ROHE—To Mr. and Mrs. Whaingakau Rohe, a daughter, August 1, 1940, at Pukehou.

MATAIRA—To Mr. and Mrs. Ratu Mataira of Nuhaka, a son, February 12th, 1940.

MATENGA—To Mr. and Mrs. Karepa Matenga of Nuhaka, a daughter, September 20th, 1940.

WINIANA—To Mr. and Mrs. Winiana (Joseph) of Nuhaka, a son, August 4th, 1940.

WINIANA—To Mr. and Mrs. William Winiana of Nuhaka, a son, April 5, 1940.

PEAKMAN—To Mr. and Mrs. James Peakman of Wairoa, a son, September 9th, 1940.

HARMER—To Mr. and Mrs. Noema Harmer of Hastings, a daughter, October 28th, 1940.

RAKENA—To Mr. and Mrs. Tame Tai Rakena, a daughter, August 28th, 1940.

KOMENE—To Mr. and Mrs. Perekura Komene, a son, July 13th, 1940.

PAREKURA—To Mr. and Mrs. Erueti Perekura, a daughter, September 15th, 1940.

TE NAMU—To Mr. and Mrs. Te Kapo Te Namu, a daughter, August 4th, 1940.

KANUTA—To Mr. and Mrs. Hone Kanuta, a son.

APITI—To Mr. and Mrs. John Apiti, Hooetainui, a son, October 18th, 1940.

TITO—To Mr. and Mrs. Kepa Tito, Hooetainui, a daughter, August 31, 1940.

RYAN—To Mr. and Mrs. John Ryan, Tahuna, a son, November 14th, 1940.

ONEHI—To Mr. and Mrs. Tahi Onehi, Parawera, a daughter, October 30th, 1940.

DEATHS.

MILJACK—Claire Hazel Miljack, 8 months, November 13, 1940, at Kaikohe.

KOMENE—Renata Komene, 53, November 15, 1940, at Kaikohe.

MOON—Kahi Moon, November 29th, 1940.

SMITH—Ariria Smith at Wairoa Hospital, October 13th, 1940.

HAPUKU—Oriwia Hapuku, 86, October 21st, at Napier

ERUETI—Tiaina, Mereana Erueti, 51, October 23rd, at Waipukurau.

TE HIRA—Parewhakarongotai Te Hira at Aramiro, September 29th.

MARRIAGES

SMITH—RAURETI—David Smith to Ripeka Raureti at Tahaenui, November 2nd, 1940.

BROWN—SMITH—Barney Brown to Bernice Smith at Tahaenui, November 2nd, 1940.

REID—BOYNE—Ivan P. Reid to Gladys Boyne at L.D.S. Chapel, Auckland, December 7th, 1940.

CURTIS—BAKER—Patumona Curtis to Merehana Baker, November 23, 1940, at Hastings, by Elder Te Ao Wirihana.

BAPTISMS.

ASPINALL—Micky Aspinall, 8, of Tokomaru Bay, was baptized by Elder Phil Aspinall.

HAWKINS—David Tamati Hawkins, 29, of Mohaka, by Elder Robert L. Cardwell.

TIMU—Ropata Timu, 13, of Te Hauke, by Tamanohorakau Timu.

TIMU—Noel Timu, 12, of Te Hauke, by Tamanohorakau Timu.

TIMU—Rex Timu, 10, of Te Hauke, by Tamanohorakau Timu.

TIMU—Wiripina Timu, 9, of Te Hauke, by Tamanohorakau Timu.

CAMPBELL—Faith Arohanui Campbell of Oputama, October 13th, by Ruka Rarere.

WALKER—William Parker Walker of Nuhaka, November 3rd, by Pera Tengaio.

BROWN—Barney Brown, November 3rd, by Pera Tengaio.

HAPI—Joyce Hapi of Nuhaka, November 3rd, by Pera Tengaio.

IHAIA—Adelaide ("Bubbles") Harris Ihaia of Nuhaka and Te Hauke, October 1st, by Benjamin Christy.

RANGIAWAHA—Te Ropiha Niho Rangiawha, by Tupana Te Hira.

ORMSBY—Manawarewa Dave Ormsby, by Dave Ormsby.

ORMSBY—Tipiwhenua Dave Ormsby, by Dave Ormsby.

JONES—Valerie M. M. Jones of Whangarei, by Elder Clyde R. Jones, October 6th, 1940.

THE EASTERN ORTHODOX CHURCH (Second Instalment)

By John T. Georges

ACCORDING to the teaching of the Eastern Orthodox Church, Jesus Christ the Lord, is the only begotten Son of God, the King of kings and Lord of lords, who with the Father and the Holy Ghost is glorified. Hence the Church acknowledges and confesses one God in three persons glorified, the Father, the Son and the Holy Ghost, but in one nature and substance, in one glory and kingdom undivided. He then is in three persons one God, without beginning and without end, eternal and everlasting, uncreate, incorporeal, invisible, infinite, incomprehensible, alone and righteous, immutable, who has created all things whether visible or invisible.

This God, first He made the heavenly and invisible powers, the countless multitudes immaterial and bodiless ministering spirits of the majesty of God. Then visible world, the He created our

the man, taking dust of the ground and breathed into his nostrils the breath of life, giving him a reasonable and intelligent soul, which, as it is written, was made after the image and likeness of God. The man made after the image of God, because he was endowed by his creator with reason and free will; after His likeness, because of the likeness of virtue in its degree to God. He endowed the man with free will and immortality and appointed him sovereign over everything upon the earth; and from man He made woman to be his helpmate.

Then He planted a garden eastward in Eden, full of delight and all heart's ease, and there He put the man whom He had formed, and commanded him to eat freely of all the heavenly trees therein, except of the tree of the knowledge of good and evil, thus saying: "In the day that ye eat thereof ye shall surely die."

The first instalment of this very interesting article appeared in the Hurae (July) issue of "Te Karere."

A personal friend of President Cowley, the writer, John T. Georges of Salt Lake City, was born in Turkey of Greek parents. Specially written for "Te Karere" these articles are exceptionally interesting and we would recommend all readers to read the first instalment in order to appreciate all subsequent instalments.

—The Editors.

heaven and earth sea, which also He made glorious with light and richly adorned it. The heavens with the sun, the moon and the stars, and the earth with all manners of herbs and divers living beasts, and the sea in turn with all kinds of fishes. "He spake the word and all these were made; He commanded and they were created." Then with his own hands He created

But one of the angel powers, the marshall of one host, though he bore in himself no trace of natural evil from his Maker's hand, but had been created for good, yet, by his own free and deliberate choice turned aside from good to evil, and has stirred up by madness to the desire, to revolt against his Lord God, as a consequence of which he was cast out of his rank and dignity, and instead of his former blissful glory and angelic name received the name of the devil and "Satan" for his title, for which offense God banished him from heaven as unworthy of the glory above. And, by completely renouncing the good and assuming an evil nature, the devil had conceived a spite and evil design against the man, whom he could not tolerate to see being raised to such an honour and glory, and therefore, he schemed to oust him from that blissful state. To accomplish this, he took the serpent, the most subtle of all the beast of the field, for the workshop of his own guile, and through it, he conversed with the woman and persuaded her to eat of that forbidden tree, which is in the midst of the garden, in the hope of becoming as God, and through her he deceived Adam also. So Adam ate of the fruit of the tree and for his disobedience he was banished by his Maker from that pleasant and resplendent garden and in lieu of those happy and blissful days that he and his wife were enjoying and the immortal life which was their heritage, they fell alas! into this life of misery and woe, and at last they received the sentence of death. The devil, from there on became strong and boastful for his victory, and, as the race of man multiplied, he prompted them in all manner of wickedness.

But, God, wishing to cut short the growth of sin brought a deluge on the earth and destroyed every living soul, with the exception of one righteous man whom He found in that generation and whom He ordered to build an Ark and save himself and his wife and children. But when the human race again began to multiply, they forgot God, and ran into worse kind of wickedness, being in subjection to divers sins and strange delusions thus wondering apart into many branches of error. Some of them deemed that everything they saw in the Universe moved by itself by a mere chance, and taught, as yet some men they do to-day, that there was no Providence, since there was no master to govern. Others brought in the theory of fate, and committed everything to stars at birth. Others worshipped many evil deities subject to many passions, to the end that may have them to advocate their own passions and shameful deeds. They builded for their false deities magnificent temples and enclosed therein the dumb figures and senseless idols they set up, and rendered homage to them, serving the creature more than the Creator. Some worshipped the sun, the moon and the stars, which the Almighty God has placed upon the firmament to give light to our earthly planet—things without soul or sense, en-

lightened and sustained by the providence of God, and unable to accomplish anything of themselves. "And there was none that did understand and seek after God."

So when the human race had sunk once more to the depth of the new disobedience, misery and misfortune, God, in his mercy for the human race, did not suffer his own handy work utterly to perish. By the good pleasure, therefore, of our God and Father, and the co-operation of the Holy Ghost, the only begotten Son, even the Word of God, which is in the bosom of the Father, being of one substance with the Father and with the Holy Ghost, He that was before all worlds, without beginning, who was in the beginning, and was with God, and was God, was made perfect man, of the Holy Ghost, and of Mary the Holy Virgin and Mother of God not of the seed of man, nor of the will of man, but of Holy Ghost conceived a perfect God and a perfect man with an intelligent soul, and preserved undefiled, even after birth, the virginity of her that bore him. He being made of like passions with ourselves in all things, yet without sin, took our infirmities and bare our sicknesses. For, since by sin death entered into the world, need was that He, that was destined to redeem the world, should be without sin.

For thirty years He lived among the men, and was baptized in the Jordan river by John, a holy man and a great prophet, and there came a voice from heaven, from God the Father, saying: "This is my beloved Son, in whom I am well pleased," and the Holy Ghost descended upon him in the likeness of a dove.

Soon after that, Jesus began to do great things and wonders, raising the dead, giving sight to the blind, casting out devils, healing the lame and maimed, cleansing lepers, instructing men both by word and deed, and teaching the way of virtue, turning men from destruction and guiding their feet toward life eternal.

And, in order to propagate His Ministry, Jesus chose twelve disciples whom He called Apostles, and commanded them to preach the Kingdom of Heaven, which He came upon to declare, and to make heavenly the men who are low and earthly, by virtue of His incarnation.

But, because of envy of His marvellous and divine conversation and endless miracles, the chief priests and rulers of the Jews, in their madness forgetting all, condemned Him to death, having seized one of the twelve to betray Him. And, when they had taken Him, they delivered Him to the Gentiles, Him that was the life of the world, for of His free will consenting thereto, because He came for our sake to suffer all things, that He might free us from suffering. But when they had done Him much despite, at the last, they condemned Him to the cross. All these He endured in the nature of that flesh which He took from us, His divine nature remaining free of suffering; for being of two natures, the divine and that which

He took from us, His human nature suffered, while His Godhead continued free from suffering and death.

So our Lord Jesus Christ being without sin was crucified in the flesh, for He did no sin, neither was guile found in his mouth. He was not subject unto death, for by sin only, as I said before, came death into the world. But, for our sake, our Lord Jesus suffered death in the flesh that he might redeem us from the death. Then, He descended into Hell, and having harrowed it, he delivered thence many souls that had been imprisoned therein for ages. He was buried and on the third day He rose again, and by vanquishing death, He granted to us victory over death and immortality. He was seen of His disciples, and bestowed upon them peace, and through them peace on the whole human race.

Forty days after, He ascended into heaven and has taken His seat on the right hand of the Father. But, He shall come again to judge the living and the dead, and shall reward every man according to his works. After His glorious ascension into heaven, He sent forth upon His disciples the Holy Ghost in likeness of fire, and they began to speak with other tongues as the Spirit gave them utterance. And from thence by His grace, the Apostles were scattered among all nations and they began preaching the true faith, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, and teaching them to observe all the commandments of the Saviour.

From thereon, the Apostles conscious of the importance of their divine mission not only faithfully discharged that which was instructed of them to do, but they began giving to others their divine power and priestly authority by ordaining in the name of the Lord and appointing in Holy Ghost deacons and presbyters, and in that manner, establishing permanent successors to their Apostolic diaconate.

As a result of the propagation of the Christian faith the first established churches were that of Jerusalem, Antioch, of Halep and Damascus, and those that believed in the new faith were called Christians. In a short while, due to the rapid dissemination of the New Faith, many Christian churches were established in almost all the Greek territories of Asia Minor, especially in Thrace, Macedonia and Greece proper. The most important of these ancient churches are the Church of Antioch of Damascus, and Halep in Syria, the Church of Laodicia, of Ceasaria, of Smyrna, of Ephesus and Nicomedia in Asia Minor, the Church of Byzantium and of Andrinople in Thrace, and the Churches of Philippi, Thessalonica, Verria in Macedonia, and the Churches of Athens, Corinth, Crete and Cyprus.

As a visible fellowship, the Eastern Orthodox Church is a self-governing system exercising the threefold mission of the Lord, by preaching of the gospel, by administering the Lord's priestly office through the performance of the sacraments and by governing the

(Continued on page 524)

Editorial

A DAY OF WARNING

This is a day of warning and not a day of many words, for I, the Lord, am not to be mocked in the last days. (Doc. & Cov. 63: 85)

Since the date upon which the foregoing statement was given in a revelation through Joseph Smith, the Prophet (August, 1831) many additional warnings have been given to the people through Church leaders.

In view of conditions in the world to-day, it is well for Latter-day Saints to consider seriously the advice and admonitions which have been given, and to prepare themselves against the time when the prophecies will be fulfilled. From an article by Elder Joseph Fielding Smith in the *Deseret News* Church Section, February 10, 1940, the following quotations have been taken:

President Joseph Smith said:

Look to the Presidency and receive instruction. Every man who is afraid, covetous, will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her stakes. . . .

These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that summer is nigh at hand.

President Brigham Young gave this warning:

Do you think there is calamity abroad now among the people? . . . All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "come home; I will now preach My own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquake, hail, rain, thunders and lightnings, and fearful destruction.

President Jedediah M. Grant added this comment:

Consequently, when we see nation stirred up against nation, and on the other hand see other nations exerting a powerful influence to bring about negotiations of peace, shall we say they can bring it about? Do we expect they can stay the outward course of war?

The Prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the prophets have declared by the spirit of prophecy in them.

President John Taylor's statement:

Were we surprised when the last terrible war took place here in the United States? No! Good Latter-day Saints were not, for they had been told about it. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I tell you to-day the end is not yet. You will see worse things than that, for God will lay His hand upon the nations, and they will feel it more terribly than ever they have done before; there will be more bloodshed, more ruin, more devastation than ever they have seen it before. Write it down! You will see it come to pass, it is only just starting in.

President Wilford Woodruff, more recently, said:

I heard the Prophet Joseph bear his testimony to these events that would transpire in the earth. . . . We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips to these things.

The warnings from the Lord, Himself, are clear. He says:

The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come; for the indignation of the Lord is kindled against their abominations and all their wicked works.

But the promise has been made to Zion and the pure in heart, that they shall escape if they "observe to do all things whatsoever I (the Lord) have commanded."

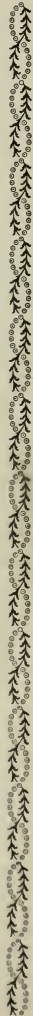
The Doctrine and Covenants (45: 38-41) reads:

Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh. And it shall come to pass that he that feareth Me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heaven above, and in the earth beneath. And they shall behold blood, and fire, and vapours of smoke.

The Bible (St. Luke 21 : 36) gives this admonition:

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

All Latter-day Saints should give heed to the counsel of the servants of the Lord. We should prepare ourselves by observing the teachings of the Gospel and the commandments of the Lord, by refraining from evil practices, by observing our prayers, and by showing brotherly love in our dealings with each other.



(Continued from page 521)

faithful. In order to realize this divine purpose, our Lord selected the twelve and the seventies to whom He gave His own authority and power, and endowed them with the power of the Holy Ghost. (Math. 10: 1; John 6: 71; Acts 2: 1.) Thus the Church has been divided into two classes, the clergy and the lay—the Hierarchy in the broad signification of the word, and the flock.

The existence of hierarchy is plainly manifested in various places of the Holy Scriptures (Heb. 5: 4), and that what is stated there does not in any way conflict with the salutation of Peter to the Christians (2: 9) because he plainly tells them that the privileges enjoyed by the Jewish people referred to in the Old Testament were simply transferred to them. We know from the Old Testament that the chosen people of God had its own priesthood—the Aaronic Priesthood, so that when the King of Israel refused to burn incense, and those of the tribe of Reuben and Levi disputed the connection of the priesthood with the house of Aaron, were punished severely for their disobedience, the king was afflicted with leprosy, and the others were swallowed by the earth. (Numbers 16: 32.) Peter in his salutation to the Christians does not intend to designate them, according to the orthodox interpretation, as priests, a theory so held by the protestants, neither does it deny the existence of a proper priesthood. It is in justification of this theory that John says: "The anointing that you received from him dwells in you and you have no need so that anyone to teach you." (Epist. 2: 27.) This admonition, however, does not imply the omission of a teaching priesthood, but merely aims to safeguard them. The existence of the priesthood is also shown by ancient ecclesiastical monuments, and it is also evidenced by the writings of Clement of Alexandria, who, reprimanding the Corinthians for their acts of disloyalty to the faith and the Church, he is accusing them for having dethroned presbyters ordained by the Apostles with the approval of the entire Church. (2 Cor. 43-44.)

This divinely constituted hierarchy is a special order founded by our Lord, and it comprises three degrees consecrated by a proper service of the Church called ordination.

This Bishop, ordained by three bishops, is the centre of the spiritual authority of the local church, its visible head and the indispensable pillar of the church in whom alone resides the power and authority to ordain the presbyters and the deacons.

The deacons aid the pastors in the discharge of their threefold office, and the presbyters since they receive from the bishop the authority to exercise their spiritual authority over the flock, they administer the Church by performing some of the duties of the bishop, save the ordination and the consecration of myrr, which is exclusively reserved to bishops. The priest, however, is permitted to make use of the anointing with myrr, a practice which differs from

that of the westerners. They are called priests, because of the offering of the Eucharist—a sacrifice in reality.

Regarding the above mentioned three degrees of hierarchy, there is an ample evidence in the Bible. It is stated in the Bible that the deacons were selected by the Apostles and ordained to that office by the laying of the hands, and are mentioned as the firm ministry of the church. (Ph. 1:1; Tim. 3:8. 12.) The presbyters are referred to as presiding over the church by the authority of the Apostles. (Rom. 12:8; Cor. 16:16; Thes. 5:12; Heb. 13:7, 17, 24.) It is stated in the Acts that Paul with Barnabas, ordaining presbyters in various cities (Acts 14:23) he sent to Ephesus from Militus and called to him the elders of the church (Acts 20:17), and James likewise commands that the sick may be anointed with oil in the name of the Lord, by the elders of the church. (James 5:14.) From a careful and diligent study of the New Testament, one may safely conclude that at the formative period of the church the names elder, or bishop (*presbyteros*) were used interchangeably. Thus we find that the presbyteries of Ephesus and Philippians 1:1, Acts 20:28 are called bishops. But it is noteworthy in this instance that the presbyteries and the bishops were distinguished from the Apostles, who, evidently, were the first bishops of the Christian Church, the successors of whom were the laterly ordained Seven Bishops. According to the testimony of a good authority the name of the Apostle was given exclusively to the first founders of the Christian Church. John Chrysostome "First Address to the Philippians." Also, we learn from the same source that Paul ordained Timothy a bishop and stationed him in Crete, and Titus in Ephesus with the authority to ordain priests and deacons under their jurisdiction. (Titus 1:5; Tim. 3:2-8.)

From the foregoing Biblical facts, and as a consequence of the divine authority vested upon the bishops, they are of equal degree and dignity among themselves. But in the early days, on account of administrative purposes and territorial jurisdictions in the exercise of their authorities, a distinction in the ranks of the bishops has been made. For instance, the bishop of a Metropolis has been called Metropolitan; but following the separation of the Eastern from the Western Church, upon the four thrones of the Christendom, the Eastern Orthodox Church has elevated the four Patriarchs, namely, the Patriarch of Constantinople, of Jerusalem, of Antioch and of Alexandria. Also, there is the Autocephalus Orthodox Church, which is governed by its Holy Synod independently, but acknowledging the spiritual authority of the Patriarchate of Constantinople in matters pertaining to the interpretation of dogmatical questions. In the Eastern Orthodox Church the bishop is the highest rung in the ladder of Hierarchy established directly by the Lord and the Apostles. He is the highest pastor of the church under whose spiritual authority remain the clergy and the laity.

THE HEALTH OF THE MAORI RACE

(*Fourth Instalment*)

By Wi Pere Amaru, A.B., M.A.

(Brigham Young University, U.S.A.)

Since the beginning of the white man's regime in New Zealand our Maori people have looked upon the pakeha ways of life with prejudice because of their belief in the superiority of the old Maori order over civilization. In all probability that may have been true five or six generations ago, when our people were still living according to the statutes of the "wharewananga." However, with the passing of this ancient order and its tohungas had gone the "mana" and foundation of Maori economic and social life, and in its transition from the savage to the civilized life the race lost the art and science of good living and good health which was the lot of our illustrious ancestors.

Indeed the pakehas introduced disease when they invaded the serenity of our shores, but the pakehas also brought the only possible means by which disease may be overcome—the medical profession. Now, consider the statistics quoted in a previous article and it is obvious that the rate of infant mortality, although four times greater than that for the pakehas, had been appreciably reduced. We can help the medical profession and the Plunket Society to rebuild our race, but first we must forget the prejudices and superstitions of the past and look forward with more confidence and faith in the medical science of to-day, accepting the counsels and advice of our doctors and nurses in all matters of health, particularly in regards to the rearing of our children.

In order to have a healthy baby, the mother must generally be healthy. An untreated syphilitic mother will definitely give birth to a syphilitic child, and likewise, a mother suffering from "consumption" will almost certainly infect her baby with that dreaded disease. If a mother (or expectant mother) is suspicious of having either one of these diseases, she should consult a doctor immediately and submit herself to the treatment prescribed, because both of these diseases are quite curable in their early stages. So give the doctor a chance by consulting him as soon as any sort of sickness or physical disorder is noticed. The mother who ignores this timely advice will be guilty of a grave sin and crime, because the child born to a diseased mother is doomed to an early death.

A few Maori mothers still, perhaps, insist on visiting a "tohunga" instead of a doctor, but it must be remembered that the "mana" of our ancestors went with the passing of the "wharewananga," and the cure and treatment for these new diseases can only come through the hospitals and doctors which are the "wharewananga" and "tohungas" of the pakeha.

The parents of to-day should submit themselves for complete medical examination each year and thus be assured of a perfect physical condition, because it is only through healthy parents that healthy babies may be born. The usual fee of a medical examination is only one guinea; however, this one guinea seems to be a very sore point with Maoris. But one guinea of prevention is better than ten guineas of cure.

The teeth of the Maori mother should receive daily attention and care. The condition of the teeth seriously affects the health of an individual, and a healthy mouth generally means a healthy person. There are only two people in the whole world who can keep your mouth healthy—you and the dentist. You brush your mouth at least once a day, and see your dentist at least once a year.

Taking it for granted that the Maori mother is quite healthy, here are a few rules she should observe during pregnancy (te wa o te haputanga) :—

1. Take proper daily exercise, of which walking is perhaps the best. Not just walking around the house, but taking leisurely strolls of at least a mile.
2. Eat good and nourishing food with plenty of green vegetables, fruit, and cereals (foods made from wheat, barley, oats, rice, and corn—but definitely not “kaanga pirau”).
3. Drink plenty of milk, cocoa and water, for the pregnant mother requires more liquid than a normal person. Avoid tea and coffee because of the harmful alkaloids—tannin in tea and caffeine in coffee.
4. Get plenty of sleep, remembering to keep the room well ventilated and the windows kept open summer or winter.
5. Bathe regularly, but with most of our Maori homes dependent on rainwater stored in tanks, bathing becomes a luxury in the summer months when rain is so scarce. But try to have at least a sponge to cleanse the tiny pores of the skin.
6. Don't drink alcohol in any form. Foods taken into the body are converted into substances which are assimilated into the bloodstream to be utilized by the tissues and eventually eliminated as something entirely different from the original. But alcohol enters the body as alcohol and goes through the system—even passing into the child within the womb—and ultimately passes out of the body as alcohol.
7. Do not over-eat. The baby within the womb of a fat mother is congested by the fat of the abdomen. Delivery becomes difficult, and the chances for the baby endangered.
8. Do not smoke, as the harmful effects of the nicotine inhaled by the mother will definitely affect the unborn child.
9. Do not over-work during confinement. Maori husbands should see that their wives refrain from doing any strenuous work around the home.

10. Do not fast or diet unless under a doctor's supervision, because babe within the womb might be starved or ill-nourished.

Most Maori mothers nurse their own babies, and this is indeed the best thing to do, as mother's milk is nature's food for the child. Mothers who do not make every effort to nurse their babies do them a great wrong. Statistics have shown that of children born healthy and fed on the breast, very few die in the early years of life. On the other hand children fed on bottles and patent foods die before they are a year old, it being ascertained that about ten bottle-fed babies die to one that is breast fed.

When baby arrives, here are a few things to remember outside of the usual routine prompted by a mother's instinct:—

1. Train the baby to sleep at the same time every day and all night.
2. The baby should sleep outdoors as much as possible summer and winter, and when indoors the windows should always be open and the baby warmly wrapped.
3. The baby should be fed at regular hours. Sometimes when baby cries it is only thirsty, give her plenty of cool boiled water to drink. Don't over-feed baby because too many babies die from this cause.
4. If baby is on a bottle, don't change her food every day of the week. Babies sometimes die because the food is changed too often. Let the doctor direct any such changes.
5. Do not give baby a "dummy," because "dummies" are unclean. Thumb-sucking is the same as sucking a "dummy."
6. Do not take baby to the Maori hui and dances. The best place for baby is at home.
7. Keep all of baby's soiled napkins away from flies. In fact keep flies away from anything that belongs to baby.
8. If baby appears sick call a doctor immediately. It is better to pay him ten shillings and find that baby is quite well, than to save ten shillings and risk losing baby.

These few hints that I have listed are only a few of the ones I consider most important. However, don't hesitate to call your district nurses and ask for advice regarding the welfare of your children. Give your babies a better chance of surviving the first few years of life and the only way to do this is by constantly acquainting yourselves with the problems of to-day, and learning what you can from books, from the Women's Institute, from the Hui Atawhai, and from the Plunket nurses.

NEW YEAR BIRTHDAYS

JANUARY

Marjorie Effie Wilson (23rd); Edith Wilson (24th); Rangi Wilson (27th).

WHAT TO DO WITH YOUR GENEALOGY

By Mark E. Petersen, Deseret News

How should genealogical data be compiled and prepared for use after it has been collected?

Careful consideration must be given this question by every Latter-day Saint, for unless it is wisely used, what doth it profit?

In preparing our data, we must keep in mind the object of all our work—the salvation of our dead through vicarious ministration of the Gospel ordinances in the Temples of the Lord.

These ordinances are to provide baptism and the gift of the Holy Ghost to the dead; to provide the higher ordinances of the House of God, including the sealing blessings by which families are united for eternity under the power of the priesthood.

Then if families are to be preserved as units through Gospel ordinances, we must arrange our names in family groups, and determine accurately the relationship of every individual in our family tree.

Our first task after gathering our data then is to arrange it in correct order. To accomplish this, we will use pedigree charts and one of the family group sheets spoken of in the early part of this series of articles.

To assure correct linking of each generation, showing where, in our family tree, each person belongs, we will commence with ourselves, placing our own name on our chart first. Then we will record the names of our father and mother. This ties these two generations together for record purposes. But our father had parents, and so did our mother. Then in our pedigree we will record the names of the parents of our father and mother; that is, the names of our four grandparents. Going back after this manner we will record the names of those who make up each generation in our descent, showing clearly how we are related to every person on our genealogical line. We carry this line or chain of parentage back as far as our information will permit.

Now let us look at this chart. We notice that each father and each mother appear side by side, in pairs. Each pair represents the nucleus of *one family group*. We say nucleus, because we must list the names of the children with the parents. However, because there is insufficient space on the pedigree chart for this information, we will arrange the data for each family group *separately* on a sheet specially prepared for this purpose. This sheet is known as the One Family Group Record, because it provides spaces only for the information on a single family—a father, mother and their children.

On the pedigree chart, under each name we list the vital statistics for that individual. On the one family group sheet we list this same information for each individual, only more completely. This sheet provides that the names of the parents, together with all necessary

information regarding their dates and places of birth, marriage, death and parentage, be written in the upper part of the sheet. Below, with separate spaces for each, the names of the children are listed, with data on their birth, marriage and death.

If we follow this plan for each family in our record, we have an orderly array of information, well classified, with each family grouped as a unit. In other words, we have prepared our information in such a way that it will most easily lend itself to orderly ordinance work.

The first ordinance is that of baptism. We must place the names of all the dead who make up our ancestral record, on specially prepared sheets for this purpose. The sheet is known as the baptism and endowment sheet, since it is used for both these types of ordinances.

These sheets require that we copy upon them not only the names of our ancestry as they appear on our pedigree and one family group sheets, but also that we write in spaces supplied, sufficient information (as we have written it on our one family group sheets) to identify beyond question, the individuals for whom those names stand. The baptism and endowment sheets ask for the names of parents and wife or husband of each person listed; also the dates and places of their birth and death, and the relationship of the dead to the person in the Church who is known as the *heir* to the record. The selection of an heir to the record is required in establishing correct relationships, and does not mean that the heir is the only one who has a right to work on that record, or that he alone obtains credit for work accomplished. The naming of the heir is merely for convenience in record keeping. The heir should be the oldest male member of the family to join the Church. The name of the heir is retained even though he be dead, since, as we say, choice of the heir is for convenience in record keeping. A space is provided at the top of each baptism and endowment sheet for the name of the heir.

After the baptism and endowment sheet is filled out, one more step is needed before temple work can be performed. The names on the sheet must be checked at the central clearing house for all temple work—the Temple Index Bureau, 80 North Main Street, Salt Lake City, Utah. This is required to prevent duplication of temple work, since various members of families often do research simultaneously, without either knowing that the other is so engaged. No temple work is permitted in any temple of the Church, without the names on the baptism and endowment sheets being first checked at this bureau. Names which are approved are so indicated, and the sheets are returned to the individual in charge of the family work. Then they may be sent to the temple for ordinance work.

Arrangements must be made for the ordinance work, each person being responsible for seeing that the work is accomplished for his ancestors on both father's and mother's sides of the family.

After the baptism and endowment work is completed, then "sealing" work is in order. Two types of sealing must be done—the wife must be sealed to the husband, and the children must be sealed to the parents, thus uniting the family as a group for all eternity.

Special sheets must be used for each of these sealing ordinances. Information to identify each individual must be supplied for sealings, as for baptisms. When the sheets are properly filled out, following performance of all necessary prior ordinances, the sealings may be performed, preferably by relatives of the dead, in the temples.

It is advisable that these permanent records be preserved in a safe place, and for further protection against loss of these records, it is urged that *copies* of all records thus obtained be placed in the Archive of the Genealogical Society of Utah, 80 North Main Street, Salt Lake City, Utah.

BRANCH TEACHER'S MESSAGE

The Sacrament

Latter-day Saints should be urged to make attendance at Sacrament meeting a regular habit. It is the one meeting of the Church which the members are directed, by commandment, to attend. It has been considered so important, so necessary to spiritual welfare, and so helpful in strengthening faith and fortifying against temptation that the Lord has commanded his people to attend.

Section 59 of the Doctrine and Covenants contains the following :

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments on my holy day; for verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Host High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High.

Nothing could be more direct. The command is clear. Attention should be called to the fact that observance of the Sabbath day is very closely associated, also by commandment, with attendance at Sacrament meeting. It is evidently the desire of our Heavenly Father that the Sacrament meeting shall be a spiritual benediction to the Sabbath day. Glorious promises are made to those who obey these commandments. See Doctrine and Covenants, Section 59, verses 14-24. One of the best resolves a Latter-day Saint can make is to determine to keep the commandments of the Lord and attend Sacrament meetings regularly.

(Teachers should read all of Sec. 59 and call attention to the obligation placed upon all members by the Lord.)

ARE POETS INSPIRED OF GOD?

By Elder H. W. Kirkham

"The wind bloweth where it listeth, and thou hearest the voice thereof, but knoweth not whence it cometh and whither it goeth; so is everyone that is born of the Spirit."—John 3:8.

To the man who is in tune with spiritual things the voices of the spirit come from many different sources. As varied as are the ever-changing sounds of the wind, even so varying are the voices of inspiration to those who have ears to hear and minds and hearts to understand. Think from how many different sources religious inspiration comes to men.



Elder Kirkham

Poetry, for example, and poetic prose have been religion's ministers. All the truly great poets are religious teachers. They give us more noble impulses and more divine inspiration. They make us feel that we are heirs of pure delights, but have not yet entered into our inheritance. In the best English poetry the highest ideals of right living are grandly and inspiringly set forth. He who neglects Shakespeare and Browning, Milton and Tennyson, and many others, does so at the risk of loss to his spiritual life. He misses certain rich formative influences that strengthen faith, purify conscience, and show us how to make our human life more divine. And this is true also of the sacred writings of Isaiah, the Book of Job, the Psalms and the sublime poetry of the Old Testament.

Here are a few verses from poems of poets whom I believe were inspired of God.

Montgomery expressed the desire of immortal life in these words:

*Who that hath ever been
Could bear to be no more?
Yet who could tread again the scene
He trod through life before?*

The poet Wordsworth obtained an inspirational glimpse of the eternal doctrine of pre-existence when he wrote the following:

*Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home.*

Then there is Robert Browning's "Prospice," which was written six months after the death of his beloved wife, Elizabeth Barrett Browning, in 1864. Here are the last two lines of this poem:

*O thou soul of my soul. I shall clasp thee
again,
And with God be the rest.*

Another thought from Browning: "Life is probation and the earth no goal but starting point of man."

Space will not permit me to use other poems of inspired poets. But my hope is that these few will make you dig and delve into these religious riches of which we have such an abundant source to read from.

Someone has said: "Too much of our reading is on a low level. We chatter with clowns when we might talk with kings."

FROM THE DESK OF THE GENERAL SUPERINTENDENCY

WHY GO TO SUNDAY SCHOOL?

By Elder Wallace F. Bennett

Every man or woman who grew up in a Mormon family and a Mormon community spent most of his childhood Sunday mornings in Sunday School. There he learned much of what he knows to-day about the Gospel. There he acquired those habits and attitudes toward the Church which mark him to-day as a Latter-day Saint. Among the useful habits so developed was the obvious one of going to Sunday School, and even after many years of irregular attendance, that old habit gives a little tug every Sunday morning when Sunday School time comes around. No matter what else we may plan on Sunday morning, somehow that old habit seems to remind us, often in a voice too faint to be clearly heard, that we should be in Sunday School. Next Sunday morning, when the ghost of your childhood says, "I wonder if you shouldn't be in Sunday School? I suggest that you answer "Yes," and reach for your hat. I can give you several interesting reasons why you should.

The first three of my reasons are personal. When you spend the morning in Sunday School, you create an attitude of worship; you create, within your own soul, and by your influence on others, an atmosphere of well-being that will last through the whole day. The Sabbath is a day for worship, and we cannot turn it to any other purpose without robbing ourselves of the week's greatest satisfaction, and if we start the day with worship, the sense of joyful well-being we achieve is carried through, to reach its climax in the worship of the Sacrament Meeting at the Sunday's close, and if we give up the day to worldly things, even attendance at Sacrament Meeting fails to make up for our lost opportunity.

Our early leaders must have realized the importance of the Sunday School in establishing this Sabbath atmosphere, because they provided a place in its programme for the administration of the sacrament—that ceremony which gives tangible expression to our relationship with the Deity, and when we can have the sacrament at the beginning and the end of the day, it stands, both as a promise and a fulfilment, through our opportunity on the Sabbath, to live closer to Him whom it commemorates.

In addition to the privilege of morning worship, the Sunday School offers us all a practical opportunity to teach and be taught the truth of the Gospel. Its scope is so broad, and its beauty so deep that none of us can comprehend it, even in a lifetime of study. Sunday School offers us a continual weekly privilege of discovering and rediscovering the many facets of its glory.

All these reasons why we should go to Sunday School are personal. There are others outside ourselves equally important. The first of these is based upon our membership in the family. Most of us, who grew up as children in the Sunday School, are determined that our own children shall have the same privilege of learning the Gospel, so we arrange our schedules at home for them to attend. How much better if we go with them, not only setting an example for attendance by our presence, but testifying to our friends and neighbours that our love of the Gospel is a family possession, in the pride of which our family is united.

But there are other reasons yet why Sunday morning should find you in your place in Sunday School, not the least of which expresses the demand your religious community has on you as a member. The very nature of our Church organization gives each of us a share in the responsibility for the success of all branch activities. If the Sunday School in your branch is the kind of Sunday School that can give your children the intelligent understanding of the Gospel you wish them to have, it will be so because yours is the kind of branch that is made up of men and women who have a keen and living interest in its success. That interest cannot be expressed convincingly except through your personal participation in the affairs of the Sunday School, whether as officers, teachers, or simply as loyal students in an adult class. The officers and teachers cannot succeed without your understanding and co-operation, and you can't give that by absent treatment.

From another point of view, your branch—your religious community—is greatly enriched in fellowship and understanding when you go to Sunday School. There you meet your neighbours and friends in an atmosphere of spiritual understanding—an atmosphere which brings them out in their best light, in which prejudice and fault-finding have all disappeared. Your branch will be a happier place

in which to live, and your share in it will bring more happiness to you if you will meet your neighbours often in Sacrament Meeting and in Sunday School.

Why should you go to Sunday School? To all these reasons, you can add many personal ones of your own; in fact, your reasons will multiply with your attendance until you regain the old habit of going to Sunday School on Sunday morning.

A FULL VISION NEEDED.

In order to appreciate the value of the Sunday School in its entirety one needs more than a fragmentary acquaintance with its genius and power. It has a history and a record of achievement recognized as worthy by those who are most familiar with its development. It has been more than an institution—it has been and is a movement. One needs to realize its potency in order to evaluate its contribution to the church and the nation. This fact is strikingly revealed in such gatherings as the World's International and State Conventions, in which widespread activities of the Sunday School are apparent. Attendance upon these conventions is often an eye opener to even the most intelligent.

The late Dr. F. B. Meyer, president of the World's Sunday School Convention in 1907, said: "I received at the World's Sunday School Convention at Rome a new vision. If the world is ever to be saved it must be saved through its childhood." To judge the value of the Sunday School by the local school—however large or efficient—is like evaluating the worth of public education from an acquaintance with one district or town school. A full vision is needed, and that is secured only from a study of the movement-in-the-large.

—*The S.S. Executive.*

GENEALOGY

Cottage Meetings for the month of January.

- Jan. 9—Lesson 12, "The Dream of Yellow Face."
- „ 16—Lesson 13, "A White and Blessed People."
- „ 23—Lesson 14, "Our Indian Brethren."
- „ 30—Lesson 15, "The Noble House of Salazar."

An Urgent Appeal.

As general officers of the Genealogical Society of the Mission, we feel that a heavy and urgent responsibility is resting upon us. To you as our representatives we are passing the duty that is rightfully yours to you and your workers pertaining to "Whakapapa." With a world trembling on the brink of total war and devastation we are appealing to you to act swiftly and decisively about acquiring and working for your ancestors.

"E moe ana te matahi-tuna, e ara ana te matahi-taua."

Primary

Elva T. Cowley, President
Waima Davies, First Counsellor

Rona V. Attenborough, Second Counsellor
and Secretary

Lessons compiled by Rona V. Attenborough

MEMORY GEM:

"If a thing is worth doing,
It is worth doing well."

—Selected.

LESSONS:

FIRST WEEK

DAVID THE SHEPHERD BOY

Objective:

To help the child to feel that the Lord knows the thoughts of our hearts, even though we do not express them.

Suggestions for Teaching:

That the children may fully understand and appreciate this story, they should know a little about the shepherds, of the East. Pictures will help. It will be interesting for them to know that shepherds have small flocks; that they lead the sheep instead of driving them; that the sheep know the shepherd's voice and will come at his call.

The shepherd is very kind to his sheep. He leads them to green pastures and sees that no harm comes to them while feeding. He knows where fresh water is to be found, and here he takes his sheep to drink. At night he leads them to his sheep fold. At the door of the fold he stands with his crook and, as the sheep pass in one by one he looks at each carefully: If any are bruised or scratched they receive his special care. If one little lamb has strayed away during the day, and has not been missed the loss is known as soon as the sheep are brought into the sheep fold for the night.

You can enrich your lesson by making a sheep fold. Add interest also by cutting from cardboard several sheep and lambs. A little white cotton, or wool, if available, and some mucilage will make them white and woolly. You may care also to include the shepherd with his crook.

A large box lid will make a very good base for the cut-outs.

Song:

"Can a Little Child Like Me," No. 6 Primary Songs for the Missions.

Prayer:

Let the children say the following verse before the prayer is said by the teacher.

"Father of all in heaven above,
We thank Thee for Thy love;
Our food, our homes and all we wear
Tell of Thy loving care. Amen."

Story:

THE LITTLE LOST LAMB

Long ago, in a country far across the big, wide ocean, there lived a shepherd. Such a good kind man he was! Everyone who knew him well loved him.

This good shepherd kept his sheep in a beautiful meadow. There was nice soft grass for miles around, and running right through the centre of the meadow was a brook where the sheep and lambs could drink whenever they were thirsty. In one corner of the meadow the shepherd made a sheep-fold. Every night this good kind shepherd

let his sheep through the gate into the fold. While they were going through he would stand and watch them. He knew every one and loved them so much that he wanted them safe for the night.

Big tall mountains stood around this beautiful meadow, and sometimes the shepherd let the sheep climb up on the sides of the mountains. One day while they were climbing on the mountain sides, a big storm came up. The shepherd called to the sheep. It was the call they all knew and they started home. The wind blew, and the rain came down, but they hurried on. Soon they came to the sheep-fold. The shepherd, wet and cold, stood there to watch them, but there was one little lamb he could not find. It must have been back in the mountains. It was dark. The shepherd loved his sheep. He couldn't let even one be in trouble and alone. So he went back to the mountains, calling in his kind, gentle voice. Soon he heard a weak little voice saying, "Baa, baa," just as if it were trying to say "Here I am, here I am. I climbed too far, and could not get back." The good shepherd hurried to the place and in between two rocks, he found the little lamb with his leg hurt and his coat all black with mud and rain. The shepherd knelt down and picked the little lamb up in his arms and carried him home. He took him into the sheep-fold, where he was safe with the other sheep.

Conversation After the Story:

Compare the love of our Heavenly Father with the love of this shepherd and let the children relate any experiences which will show how our Heavenly Father cares for His children.

SECOND WEEK

THE JOY OF BROTHERS AND SISTERS

Objective:

To help the children to be grateful to Heavenly Father for brothers and sisters and for the joy they give.

Lesson Story:

TWO SISTERS

Janet and Margie were two sisters who helped each other and played together every day. Janet was eight but Margie was just five and was a roly-polly little girl. She was a good sister and liked to help Janet. One night Janet was taking her dolls to bed. She had five in her arms and couldn't turn the light on.

"Wait a minute," said Margie. "I'll turn it on for you." She couldn't reach the switch so she pushed a chair to the wall, climbed up, and on went the light.

One day when Janet and Margie went to school, the sun was shining, but when they started home the wind was blowing. "Woo-oo," went the wind, and both little girls buttoned their coats up tight. Soon Mr. Wind came harder. "Woo-oo, woo-oo," he said, blowing right into their faces.

"That hurts my cheeks and nose," said Margie.

"It goes right through my coat," said Janet. "Let's try walking backwards."

They tried that a little way but Margie stumbled.

"Oh dear!" she cried, "we can't get home."

"Yes we can," said Janet. "Come, I'll take your hand."

Then Mr. Wind became fierce. "Woo-oo, woo-oo, woo-oo," he shrieked. He pushed so hard that Margie's little feet just couldn't go, and she began to cry. Janet felt like crying too, but she thought, "I mustn't. I must get Margie home." So she said "Now just duck your head like this so the wind won't hit your face so hard. See we are nearly to the corner. When we turn up the next street maybe the wind won't be so strong."

So they went on, one step, then another, then another, until they reached the corner. The wind wasn't nearly so bad on that block, and then, they were home.

Mother had them sit by a nice warm fire and gave them warm milk to drink. Soon they were feeling fine again.

"I wonder," said Margie, "what the other children did, the ones that don't have a sister like Janet to help them home?"

SPECIAL MEMORY GEM (For This Week Only)

We thank Thee, Lord, for all good things;
For Sister, and for Brother,
For life, for health; for food and friends;
For Father and for Mother.

—Janet Tooke.

THIRD WEEK

THANKSGIVING IS THANKS LIVING

Objective:

To help the children to know that we can give thanks to God for plenty by sharing with others.

Suggestions for Teaching:

If we would help the children to develop a thankful attitude our own hearts must overflow with gratitude for all God's gifts. Thankfulness strengthens faith and courage. We can acquire this invaluable treasure by counting our blessings—not once in a year only, but every day and often during the day. There is no finer method of increasing our own joy than by giving someone else a cause for gratitude.

Read the ninety-fifth Psalm for your own inspiration and comfort.

Lesson Story:

"THE PIE THAT GREW"

"There," his mother said to Bobby as she packed the little mince pie in a box, "it isn't a very large pie but I know how Mrs. Murphy will manage to make it go around among the little Murphys. It is too bad that Mr. Murphy is out of work and so they can't have a fine dinner like us. Take your bicycle, Bobby, and hurry."

Bobby tied the box which held the mince pie to the handlebars of his bicycle and started off in the direction of the lane where all the little Murphys lived, but on the way he met his friend Polly.

"What have you in that box, Bobby, and where are you going?" she asked.

"A small mince pie for Mrs. Murphy's dinner," Bobby told her. Polly's eyes shone. "Wait a moment," she said. Then she ran into the house and came out with another box. "Molasses taffy!" she said. "I just made it but I want it to go to the little Murphys with your mince pie."

Bobby tied the second box to his bicycle and started on, but he was in such a hurry he almost ran over his grandmother who was sweeping up leaves from her front walk.

"Where are you going with those boxes, Robert?" she asked him.

"I'm taking a small mince pie and some taffy to the Murphys for their dinner," Bobby told her. Grandmother's eyes twinkled.

"They will need more than that," she said. "Wait a second!" Grandmother went in the house and came out with a basket of sugar and potatoes. "It isn't much," she said, "but I want it to keep the mince pie company."

Bobby hung the basket to the handlebars of his bicycle underneath the two boxes and went on, but he had not gone very far when he almost ran into an old gentleman who looked severely at him over his spectacles. The old gentleman's arms were full of parcels and he had not been looking where he was going any more than had Bobby.

"What are you doing, young man?" asked the old gentleman, "blocking the sidewalk with your bicycle that has so many bundles on it that you can't see the passerby?"

Bobby got down and took his hat off politely as he explained. "I am taking a small mince pie and some taffy and a basket of sugar and potatoes to Mrs. Murphy, sir. They are for the little Murphys' dinner."

"Well, well!" said the old gentleman, "and how about some oranges. Here I am taking home a larger bag of oranges than I could carry or use, since I live alone. Could you manage, do you think, to tie a bag of oranges to the seat of your bicycle?"

Bobby could and he did. The old gentleman was quite jovial as he helped him and then watched him ride off. There really seemed to be some kind of magic in the little mince pie, and Bobby wondered what would happen next. He did not have long to wait. The butcher's boy stopped him.

"Won't you help me deliver these parcels?" he asked Bobby. "You can leave your parcels here in the shop, but I won't be able to get all the orders out if I can't have some help."

Bobby knew the butcher's boy in school, so he wanted to help him. He delivered parcels for an hour, and when he finished and was tying on the Murphy's dinner once more the butcher's boy spoke to him.

"What are all those bundles?" he asked Bobby.

"A small mince pie and some taffy and sugar and potatoes and oranges for Mrs. Murphy's dinner," Bobby said.

"But no chicken?" asked the butcher.

Bobby shook his head and the butcher went into his shop and brought out a fine roasting chicken in a bag.

"Can you tie this on, too?" he asked. "I am sure you have earned it."

Indeed Bobby could! He raced off to the lane where the Murphys lived. How that little mince pie had grown into a whole dinner! It had spread itself into a dinner from the chicken to the dessert, as all kind deeds grow into something larger and better.—Carolyn S. Bailey. (Courtesy Albert Whitman & Co., Chicago, Ill.)

FOURTH WEEK

LET'S KEEP CLEAN

Objective:

To help the child to feel that God gave him his beautiful body.

Lesson Approach:

Show a picture of a bathroom. (There are very many beautiful ones in the magazines.) Let a child point to the bathtub. What is it for? What other kinds of baths may we take? Which kind do you like best? We like to swim and we like to shower but a nice warm soapy bath makes us feel fine, doesn't it? We found out many reasons why we should have clean hands, now let us write down some good reasons why we should bathe.

THE SPICK AND SPAN TWINS

In a bright, clean town not very far from here live a boy and a girl who are twins. Their names are Keith and Kay. Their faces are so bright and rosy that people love to see them coming down the street. Keith always wears a clean suit and Kay wears a spotless dress. They wear smiles instead of frowns and help everybody they can.

One day the twins heard some children who were called in from play to take their baths say that they did not like to bathe. The twins thought this was very odd, because they liked to get into the big tub

and scrub and scrub and scrub. One little girl said, "Oh, mother, I want to stay out and play. Anyway it's too late. The water is always too hot, or else it's too cold. The soap gets in my eyes."

So the twins talked to Mary and the other children and said, "Why, we take a bath all over at least twice a week. We just love nice warm water and soap-suds. We wash our faces and necks and ears every morning and we don't even count how many times a day we wash our hands. We always wash them before eating." So Mary decided she would like to be sweet and clean too, so that she would look like Kay.

Soon they went into a house and found a little girl scolding because she had played so hard and she was too tired to take a bath. Kay told her about a poor little girl who didn't even have a tub to bathe in. Every time she wanted a bath, she had to put buckets of water on the stove to heat. Then she would go outside and bring in a wash-tub in which she put the warm water so that she could be bathed and be sweet and clean. The little girl who was scolding was surprised, because she had a nice white tub to bathe in, and didn't have to worry about getting nice, warm water.

A little girl called Sunny was the next child they saw. She was washing her hair, and then she dried it in the sunshine. Keith and Kay told her what a fine thing it was to keep the hair bright and shining by washing it often and brushing it well.

Then they saw a little girl called Careless Carrie who always had unclean finger nails. She just could not remember to clean them and keep them clean. So the twins thought of a plan to help her. They took a piece of paper, put their right hands, palms down, and drew around each finger and thumb with a pencil. This made a picture of a hand, and on it they wrote, "I will clean my nails."

Keith and Kay saw so many children and talked to them about clean bodies and hair and finger nails, that before they knew it, it was time for them to go home and bathe. So home they skipped, happy because they had helped someone else to be clean, and the last thing they said was:

"When you have had a nice warm scrub,
Always remember to clean the tub."

* * *

We can't hope to be always on the crest of the wave. Deep shadows but serve to accentuate the high-lights of life. And though we arise to a day shattered with disappointments, let us remember that even the darkest day has its to-morrow—a to-morrow that may restore our lost yesterdays.—*Lella Marler Hoggan.*

* * *

Though justice be thy plea, remember this, that in the course of justice none of us should see salvation. We do pray for mercy; and the same prayer doth teach us all to render the deeds of mercy.—*Shakespeare.*

* * *

A man's true wealth is the good he does in this world. When he dies, mortals will ask what property has he left behind him, but angels will inquire, "What good deeds hast thou sent before you?"—*Mahomet.*

Mutual Improvement Association

George R. Biesinger, President
Gleyre C. Frederickson, First Counsellor

Y.M.M.I.A.
Tapsell Meha, Secretary

Una Thompson, President
Hene T. Ngaio, First Counsellor

Y.W.M.I.A.
Wiki Katene, Second Counsellor
Annie W. Meha, Secretary

"Wherefore be not weary in well doing for ye are laying the foundation of a great work and out of small things proceedeth that which is great. Behold the Lord requireth the heart and a willing mind."

Greetings to you all. As most of you are aware, the Elders have been released and returned to Zion, and we want to encourage the M.I.A. workers to continue diligently in building and spreading the Mutual ideals among the people of our land. Be not too worried by the changes in the present march of events, but let us take heed of the Lord's counsel—"stand ye in holy places"—and show our respect and love to those who have sacrificed so much in bringing the light of truth to the people here, by emulating their faithfulness to service. Let us not be weary in well doing.

May the Lord bless you all for every righteous effort that you have put forth during the past season and pray continually for strength to carry on in the year to come.

ORGANIZATION

Officers, we request that you organize your Associations properly, as set forth in the Manual, and study the prescribed lessons as closely as possible. Let us endeavour to incorporate the open programmes that are so prevalent in some of the districts, even though one class only may be available.

LESSONS

We do not know, as yet, when the new Manuals will be sent from Zion, however we advise you to continue studying last years lessons, viz.—

Adults: "Way to Perfection."

M-Men and Gleaners: "Youth and Its Religion."

Juniors: "Happy Landing."

Explorers: "Scouting." (Proceed to your nearest Scout Depot; have yourselves registered and follow out their lesson work.)

MEMBERSHIP CARDS

Money for all Membership Cards must accompany the orders for same. The fee is one shilling per card or member. Every branch should make an endeavour to increase its membership over last year's. Remember each membership fee will be credited to your Hui Tau Queen.

OPENING DATE

Mutuals will commence on the last Tuesday in January, and officers should plan a very attractive opening programme to encourage members to attend. It is surprising what first impressions can do.

HUI TAU

1. Each M.I.A. Group shall be allowed one entry in each event excepting the Cooking and Sewing, when each entrant may enter as many articles as she may wish to do. However, only one entry point will be allotted in each particular group or class.
2. All members of the Mission Board are ineligible for competition.
3. In order to compete in Hui Tau Competitions, a person must:

- (a) Be a financial member of the New Zealand M.I.A.
- (b) Be prepared to show his or her Membership Card upon request of judges or officials.
- (c) Attend at least three Mutual "lesson meetings" in 1941.
- (d) Reside in Branch to be represented for at least one month before Hui Tau.

4. All entries to be sent to Tapsell Meha, Box 61, Dannevirke, H.B. Closing date will be given in a later issue of "Te Karere."

5. Those living away from organized Branches or are unable to abide with above regulations who wish to compete at Hui Tau must present their case through the mail to the M.I.A. Board, Box 61, Dannevirke. Permission will be granted providing the request is a legitimate one.

ACTIVITIES

Mixed Contest.

1. Parade. Judged according to Interhouse Standards.
2. One-Act Play, "Jean's Awakening." Copies now available.
3. Dance, "Senorita Mia." Music copies available.
4. Tennis (Men and Women)—Singles, Doubles, and Mixed. Entry Fee, 2/6 each group.
5. Haka and Action Song.
6. Wood Chopping Competition. Entry Fee, 7/6.
7. Horse-shoe Pitching.

M. Men:

1. Oration. Theme, Proverbs 6:20-22. Time limit, 8 minutes.
2. Vocal Solo. Own Choice. Sacred or Secular.
3. Chorus, "Pale Moon." No less than 8 or more than 16 members.
4. Quartette, "Sweet Sabbath Eve."
5. Athletics.

Explorers:

1. Quartette, "Abide With Me." Age limit, 17 years.
2. Hand Craft. Leather purse.
3. Athletics.

Ladies (Adults and Gleaners):

1. Oration. Theme, Proverbs 6:20-22. 18 years and upwards.
2. Vocal Solo. Own selection.
3. Chorus, "The Prayer Perfect." (9 to 15 contestants.)
4. Trio, "In a Green Cathedral."
5. Poi. Three rows—Long, Short, Double-short.
6. Basketball. (5 a side.)
7. Athletics.

Adults:

1. Rongopai, "Nga Apiha o te Hahi."
2. Embroidered Cushion Cover in Wool.

Gleaners:

1. Cooking.
2. Sewing. (1) Knitting Bag made from sugar bag and embroidered in wool. (2) Three-piece Dressing Table Set. Hairpin work as demonstrated at Hui Tau.
3. Athletics.

Junior Girls:

1. Cooking.
2. Trio, "Stars of the Summer Night." Age limit, 17 years.
3. A Maori Story (Legend).
4. Elocution.
5. Sewing. (1) Embroidered Apron (Maori design). (2) Knitted Scarf. (Own design and choice of colours)
6. Athletics.

Scouting:

1. Handicraft Work—Models, etc.
2. Aerial Runway. (1) Own blocks and tackles and ropes. (2) Not less than 20ft. span.
3. Signalling. Morse and Semaphore (sending and receiving the greatest number of words within 4 minutes).
4. Fire Lighting and Boiling the "Billy." Own materials.
5. Flagpole Raising. Use any number of guide ropes.

Note.—All Scout Units must be registered with the New Zealand Council at your nearest Depot.

Queen Voting (Queen Entry Fee, 10/-):

	Votes		Votes
Marae Ticket	100	"Te Karere" Subscrip-	
Contest Ticket	5	tion—1 Year ..	100
1st Place	50	5 Years ..	300
2nd Place	25	Life ..	500
3rd Place	15	Queen Entry ..	200
		Membership ..	100

Elocution (Junior Girls):**"HOMEWARD BOUND"**

By Una Thompson

1. As I gazed at the sea at sunrise,
I thought of the ship that was homeward bound,
And prayed in my heart that she would reach port safely,
That there might be nothing to run her aground.
2. I thought of the noble souls aboard her,
The missions they had fulfilled so well,
Of hundreds of miles they had come to our homeland
With the Gospel Message to tell.
3. Oh, Lord! in your tender mercy, watch o'er them,
Till that ship reaches the other shore,
To deliver them safely in the arms of their loved ones,
To travel the seas no more.
4. Thankful am I for their guidance,
And the gospel they had brought,
Of the many trials and hardships
That they so bravely fought.
5. And may I always be found worthy
Of the sacrifices they made,
Doing my part, cheerfully,
In valleys, hills or glades.
6. I looked again at sunset,
At the close of another day,
And knew that ship was somewhere,
Riding the crest of a wave.
7. With her load of precious cargo,
Sailing o'er the mighty main,
Oh, Father—protect our brothers
Until we meet again.

COOKING EVENTS FOR NEXT HUI TAU

Try these recipes out on your families. Start your training now. You might even serve them for supper after this month's social evening.

ADULT CLASS

Sultan Cake:	$\frac{1}{4}$ lb. Sultanas
$\frac{3}{4}$ lb. Butter	1 cup Sugar
4 Eggs	$2\frac{1}{2}$ cups Flour
$\frac{1}{4}$ cup Milk	2 teaspoon Baking Powder

Cream butter and sugar, add eggs well beaten; lastly dry ingredients: flour, fruits and milk.

Blackberry and Banana Jam:

6 lbs. Blackberries; 2 lbs. Bananas; 6 lbs. Sugar.
Mash up the fruits and boil for 20 minutes without water. Then add the sugar and boil for about 15 minutes longer. Test as usual and seal when cold.

GLEANERS

Sponge Sandwich with Butter (Own choice of filling):

3 Eggs	$\frac{3}{4}$ cup Sugar
3 tablespoon Boiling Water	1 dessertspoon Butter
1 cup Flour	$\frac{1}{2}$ small teaspoon Soda
1 small teasn. Cream of Tartar	

Beat the eggs lightly for 20 minutes, then add sugar, flour and powder. Then add melted butter and water.

Rolled Oat Shortbread:

6 oz. Butter	2 cups Rolled Oats
$\frac{3}{4}$ cup light brown Sugar	1 teaspoon Baking Powder
1 cup Coconut	

Mix dry ingredients well together, melt butter and add to dry ingredients. Press into well buttered tin and bake $1\frac{1}{2}$ to 2 hours in a slow oven. Cut into shapes while hot.

JUNIOR GIRLS

Plain Sponge Sandwich. (Own choice of filling. Same as Gleaner recipe without butter.)

Afgans:

6 oz. Butter	4 oz. Sugar
6 oz. Flour	6 oz. Cornflakes
1 tablespoon	$\frac{1}{4}$ teaspoon Salt
1 small teaspn. Baking Powder	

Cream together butter and sugar, add other ingredients. Cornflakes last of all.

DANCE

- | | |
|---------------------------|----------------------------|
| 1. Originality of Figures | 5. Introduction and Finale |
| 2. Execution of Figures | 6. Rhythm and Time |
| 3. Poise and gracefulness | 7. Execution of Steps |
| 4. Dress and Manner | |

COMBINED ACTION SONG AND HAKA

Ladies in front and men at back for action song—leader must be a lady, and men must confine themselves to action song, not haka. Party must not retire from platform, nor should the curtain be drawn at the end of the action song. The men must advance to the front and the ladies retire to the rear immediately. The haka is then executed under the leadership of a male. The ladies must haka in the rear, otherwise it is not a combined action song and haka.

The music for an action song must come from the performers, although help may be allowed from anyone else not necessarily a participant in the action song. Instruments may be used in the wings or off stage.

Notice.—Will all associations which have contributed towards the National War Fund through their Gold and Green Ball efforts please send the name of the Branch and the amount of the sum donated. We would like to have this data on our records.

The Board Officers stand united in extending heartfelt thanks to all Mutual Members and friends who have co-operated so splendidly to make last year's work so outstanding.

—M.I.A. Board.

“Te Karere”

Established in 1907

Wahanga 35

Pepuere, 1941

Nama 2

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.”

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Contents

Editorial—	Page
The Sacrament Service, by Matthew Cowley	562
Special Features—	
Hohepa Mete, na Rawiri Kamau	550
He Mihi, na Hemi W. Witchira	552
Ma Nga Kaiwhakaako—Zion	Back Cover
Branch Teachers' Message—Zion	Front Cover
To a World at War, by First Presidency	561
Special Greetings, by President Rufus K. Hardy	564
Back Picture Competition	576
Church Features—	
Mahi Kura Hapoti	557
Ripoata Hui Pariha	554
Genealogy	556
M.I.A.	565
Hui Tau	566
Sunday School	559
Primary	571
News	567
Statistics	576
Unclaimed Correspondence	560

HOHEPA METE

Poropiti Pono, Tika Hoki

“Taku tautoko i aia”

★ Na RAWIRI KAMAU



Rawiri Kamau

HE MIHI—Ki nga Etita o Te Karere, e hoa ma tena ra koutou katoa, nga mema whakahaere o tenei “Manu Tangi Pai.” E mihi ana mo te pai, mo te marama o nga ripoata me nga mahi katoa e whakaturia ana, mahi Kura Hapati, Hui Atawhai, Minitara, nga korero o te Ao me nga korero Rongo Pakannga. E mihi atu ana hoki ki nga Hunga Tapu o te Mihana i roto i te Tau Hou, a he mahara hoki ki te ra o te Kirihimete—ki ta te ao—te ra whanau o te Ariki, tae noa hoki te ra whanau a tona pononga o Hohepa Mete, te 23 o Tihema. He mihi aroha hoki ki to tatou Timuaki—to tatou matua—kia Kauri me tona whanau, ara ki tona wahine me a rana tamariki, a Jewell me Nopera Takana Meha.

Na Nga Etita:

He Timuaki Peka a Rawiri Kamau o Korongata i mua atu o tona teina o Hamiora e Timuaki ana i naianei. He tangata kaha tenei i roto i te Rongopai—he kaha ki te kawe korero mo te pono o tenei mahi. Tirohia ana korero pai i roto i nga wharangi o nga “Karere” o nga tau kua mutu, me nga “Karere” e haere ake nei.

E TE HUNGA TAPU, i te mea kua hokihoki o tatou tuakana kua tae ki te wa—ki te haora i mohio ai te Atua hei karangatanga i nga Kaumatua kia hoki atu . . . kua noho rite tatou; kua oti ke o tatou “pa tuwatawata” me o tatou whare tapu, te tohungatanga tapu o Merekihirika me to Arona, te mana tapu o te Atua i tohutohu ai o tatou Timuaki Mihana katoa: “E tu i runga i o koutou turanga tapu” kua hei whakawhirinaki ki runga i tetahi tangata hei pou whakawhirinakitanga, kei whati, na kua hinga koe—ka mate. Kahore tatou i te kuare ki nga whakaaturanga a nga pononga a te Atua—nga kaumatua, “kei te haere mai te ra e karangatia ai matou kia hoki atu ki Hiona.”

E te Hunga Tapu, kua tutuki tenei korero panga whakamua a o tatou Timuaki, no reira e aku hoa mahi puta noa te Mihana—kia mau whakawhirinaki ki runga i to Tohungatanga me nga ture o te Hahi. Te Kupu o te Matauranga—utua o whakatekau—me utu hoki nga moni ohaoha. Koia nei ra nga ture i whakatakotoria hei pupuri ma tatou. Ki te puta mai te wa o te mate-kai, penei kei te rite ia tatou enei ture te whakarite—e noho rite ana tatou. Ko taua wa o te mate-kai kei te kitea atu i naianei. Kei te tata mai kia tatou. Kei te mate ra te ao. E miriona ana nga tangata e mate ana o nga whenua e pakanga ana, a kei te horapa haere ki te ao katoa. Ki

te pa kia tatou tenei mate e hara i te Hahi te he, no nga Kaumatua ranei. Nuku atu i te 50 tau inaianei e korerotia ana tenei take. Nuku atu i te 100 tau i korero a Hohepa Mete i enei ture, noreira kihai tatou i waiho kuaretia e nga pononga a te Atua. Ki te ahua, akuanei pa ai tenei mamae kia tatou ki te Hunga Tapu—he kore kaore i tautoko, ko nga mea anake i whakarite i te ture noho-puku me te utu i nga ohaoha e whiwhi a taua ra—penei e pera ana kei te pai, e tika ana hoki—no wai te he?

Kaati mo enei wahi hei matakitaki ma o tatou whakaaro puhoi ki te whakarite i nga whakahau a te Hahi.

E whai ake nei etahi o nga kupu panga whakamua a Hohepa Mete mai te tau 1832 mo nga whawhai. I tohungia e ia i mua atu o te whawhai nui ki Amerika ara te Civil War, ka timata ki Kararaina (Carolina), ka pakanga katoa a Amerika ki aia ano, ara te tonga ki te nota, a i muri iho ka karanga tetahi taha kia Ingarangi ki te awihina i aia. I rite katoa enei kupu panga whakamua. Me titiro i roto i te hitori o Amerika ka kitea te pono o tenei poropititanga. I pa hoki ana korero i roto i tana poropititanga mo nga iwi taurekareka o Amerika, ara, nga mangu-mangu. Kaati i roto i taua pakanga (Civil War) ko tera tetahi o nga take nui o te whawhai.

I puta hoki i te Poropiti, ara, ia Hohepa, etahi korero mo nga pakanga nui i pa ki te ao i muri iho o te pakanga i Amerika (Civil War). I ahu ki te pakanga nui o te tau 1914-18, ara mo te nui o nga mea kikino o taua wa, tae noa ki te mate "Flu" i horapa ki te ao katoa i muri iho o te whawhai-nui "World War." I korero whakapato ia ki tona iwi, ki te Hahi mo aua ra, tae mai ki enei ra, ki nga ra o tenei pakanga kino e mahi nei i tana mahi, nga tohu e tata ana te wa o te "Hokinga tuarua mai o te Tama o te Atua." Ko enei nga korero nui kaha a Hohepa Mete hei matakitaki ma tatou i roto i tenei wa o te whawhai. Kia mau mahara Hunga Tapu ma. Tirohia te Akoranga me nga Kawenata, wahanga 45, kei reira e hoa ma nga tino korero mo enei ra. E marama ana i reira nga ahuatanga kei roto nei tatou i naianei tonu.

Kei te tino tautoko ahau, me te whakapono hoki i roto i ahau he Poropiti pono, tika hoki a Hohepa Mete. He pononga tapu ia na te Matua me te Tama i roto i tenei ritenga wa. E kore ahau e whakama ki te tautoko i nga mahi me nga korero a tenei tangata tapu, a Hohepa Mete.

BOUND VOLUME OF "TE KARERE," 1940

A limited number of bound volumes of the 1940 issue of *Te Karere* will soon be available. Place your orders as soon as possible with *Te Karere*, Box 72, Auckland.

HE MIHI

Na Hemi W. Whautere

Kite Te Karere:

Tena koe te kai waha i nga tikanga me nga mahi o te Mihana o Niu Tireni whiti atu ki te whenua o te Kupu Whakaari. Te Tumuaki o te Mihana me tona hoa wahine me ta korua kotiro, kia ora ite tau hou.

E nga Etita o te Karere me te Hekeretari o te Mihana, ko koutou nei nga Maori kua whiriwhiria hei mahi i ena mahi nui o te Mihana, e tuku atu ana ahau i aku mihi kia koutou. Kia ora i te tau hou. Panuitia atu enei kupu e whai ake nei.

Tuatahi he mihi ki te iwi Maori o te motu. Tena koutou e nga rangatira e noho mai na i o koutou marae waihotanga iho a o koutou matua kua poto kite po waiho iho ko koutou hei waihotanga iho i muri i a ratou. E nga mate o te motu, haere koutou ki nga iwi e pai ana koutou i takoto ki te whare i tangihia, i tanumia; no reira haere i te rangimarie, moe pai i te moenga mo te katoa.

Tena ko te mano e hinga mai ra i tera taha o te ao, e kore e taea te whakaaro atu te kino. Kore he tangi, kore he tanumanga, kahore he takotoranga. Aue, te nui o tenei pouri e hipoki nei ki nga iwi katoa o te ao. Me pehea ra he whakaaro ake i enei ahuatanga? E te iwi Maori, taku titiro tenei pakanga mo nga tauwiwi, mo nga kingi e hara mo taua mo te Maori. Heoi ano na te mana o Ingarangi me te Tiriti o Waitangi hei tirohanga, ae pea, kua tika. E te iwi Maori e hoki ki to Atua i arahina mai ra koe i Ihipa ki Kenana, te whenua whakaari. Kua wareware koe ki to Atua: me hoki ano koe kia arahina ai koe ki te Whenua Whakaari mo Hohepa. Kei nga puke-puke tu tonu te whenua e rerengia ana e te miraka me te honi. Tirohia a Amerika e rerengia ana e te miraka me te honi, e te koura e te hiriwa, e te matauranga o runga o raro.

E te whanau ma e haere nei ki te pakanga e mau ki te whakaponu hei whakangungu rakau e taea ai e koutou nga mana whakamuramura a te wairua kino e inu ai i te wai whakama. E te Hunga Tapu e tino tika ana kia ataahua ta tatou haere, kia kite ai nga tangata i a tatou hanga pai ka whakakororia te ingoa o to tatou Matua i te rangi, ina rite i a tatou nga tikanga o te Rongopai.

Ko te kai tupeka, rama, hikareti, piriota, pai ke te hoatu hei whakatekau, te tuku ranei mo te pakanga hei awhina i nga hoia. E kitea ana te raruraru o te ao kua kore e mohio pehea e tika ai. I penei ai na te kore whakaponu. Nui ke te whakaaro ki te whakamate i te whakaora. I enei ahua ka tino pohehe nga whakaaro. Kua whakaporopiti etahi o nga Maori.

Taku titiro kua tino tika te karaipiture inaianei. Kua huna te matauranga ite hunga nunui, i te hunga whakaaro. Kua huri ki nga kohungahunga me nga kahore noa iho e mea e whakama ai te hunga nunui me te hunga whakaaro.

Kati nei ra e nga taitamariki mohio ki nga mea pakeha. Panuitia nga mea o te ao ki te reo Maori hei titiro ma nga Maori kia mohio ai ki te pai o to panui me to matauranga ki nga mea o te ao.

Ki ora nga kaituhi korero. Ma te Atua e homai nga pai mo tatou i tenei tau.

JANUARY "TE KARERE" FRONT-COVER PICTURE



For the information of "Te Karere" readers who are not acquainted with the young man whose picture appears on the front-cover of the January (Hanuere) Karere, let us introduce you to Nopera Takana Meha Kauri, adopted son of President and Sister Cowley.

Better known as Tony, this young member of the Cowley family has been a resident at the Mission Home since he was eleven months old. He has endeared himself to all who have met him, and nobody on these islands has more "uncles" than Tony. Every Elder who has laboured in this Mission since President and Sister Cowley acquired him has claimed Tony as his nephew. And is he proud of it? Just ask Tony.

A trait of his Maori ancestors is betrayed by the fact of his gift of oratory. With his hands gesticulating and the expression on his face equalled only by a seasoned campaigner, Tony's ancestors, to put it colloquially, "has got nothin'" on Tony. Of course his sister, Jewell, is proud of him as we all are who have lived with this young man.

HE WHAKAATURANGA

Te whakaahua o te tamaiti e kite nei koutou i runga i te whare (outside front cover) o te Karere o Hanuere ko te tamaiti whangai a te Timuaki Mihana raua ko tona wahine, ko Sister Cowley.

I te Kirihimete nei ka taemai te powhiri a Eriata Nopera me tona iwi katoa e nohomai ra i Porangahau, Haki Pei, kia tae atu te Timuaki me tona whamere katoa ki taua Kirihimete. Heoi ra i tae atu te Timuaki ki reira. I te po o te Kirihimete ka manakitia te tamiti nei e Eriata Nopera huaina ana te ingoa ko Nopera Takana Meha Kauri.

Tekaumawaru marama te pakeke o ta raua tamaiti whangai. E peepi tonu ana ka riro mai ta raua whangai a kua riro pu tonu naianei i a raua. He tamiti Maori a Nopera a tino whakahihi raua ki ta raua whangai. He tamiti matau rawaatu hoki te tangata nei—kua akona ki te ru ki te hongu hoki.

HE RIPOATA HUI PARIHA

Pei Whairangi-Ngapuhi

Na Hirini T. Heremaia

Te ripoata tenei no te hui pariha i te Takiwa o te Pewhairangi i tu ki Puhimoana-Ariki, Kaikohe, i te 21 me te 22 o nga ra o Tihema, 1940.

Ko nga manuhiri i taemai ko te Timuaki Mihana, me tona hoa wahine me ta raua kotiro; Te Ao Wirihana, Hekeretari o te Mihana mo nga mahi Whakapapa me tokowhitu, no Tauranga.

Te huihuinga tuatahi o tenei hui i tu i te 1.30 p.m. i te Ra horoi i raro i te whakahaere a te Ropu Whakapapa, ara, na te kaurihera Tuarua o tenei Takiwa na Hone Paea i whakahaere. Tino pai tenei huihuinga. Ko te Kaupapa o tenei karakia ko te whakamarama i nga kororia o nga ao: te wahi i haeremai ai nga wairua, te ahua o te hokinga me era atu tini kupu pai. I whaikorero hoki a Paepae Witehira, he korero tino pai.

Ko te karakia tuarua na te Paraimere i te 7 o nga haora i raro i te whakahaere a Keita Ngakuru. He nui nga mahi a tenei ropu; he haka, he waiata, he korero. No te Ngawaha etahi o nga tamariki. Mutu mai ta te Paraimere ka hurihia te taima kite Miutara. Note Ngawha ano etahi, no Waimamaku hoki etahi. I roto i tenei huihuinga ka poi te tiima tane, tino maia hoki taua tiima. Na Hoana Rapatini i ako enei tane ki te poi. Heoi he Ratana ia ko ia tetahi o nga apiha wahine o te Miutara o te Pei. I whai kupu te wahine a te Timuaki a he nui ana kupu ki nga tamariki me nga matua, ki te Hunga Tapu me te hunga o waho.

I te Ratapu te 22 o nga ra i te waru o nga haora ka tu nga karakia a te Hui Atawhai raua ko te Tohungatanga. Na Hemi Whautere i whakahaere te Tohungatanga. I konei ka tukuna ma Hirini Heremaia e karanga nga ingoa o nga kaikaiwhau o nga marama e toru kua pahure kia homai i a ratou ripoata. Ka nui te kaha o nga kaikauwhau ki te haere kite whakarite i o ratou karangatanga.

I roto i tenei huihuinga toko ono nga tangata i whakaritea hei kaumatua, kotahi i whakaritea hei kai whakaako. I tonu etahi o Ngapuhi ki te Tumuaki kia homai te Hui Tau kia Ngapuhi a tera tau. Ka mea te Timuaki kia tae kite Hui Tau ki Nuhaka whiriwhiri ai. I roto i nga kupu a te Tumuaki ka mea ia ahakoa kua hoki nga kaumatua he kaumatua ano kei konei, no reira kaua e awangawanga. He tini nga patai marama katoa i te Timuaki.

I te 10.30 o nga haora ka tu te Karakia a te Kura Hapati. Na Hare Nehua i whakahaere, Timuaki takiwa o nga Kura Hapati o te Pei. I roto i tenei karakia ka tu te mahi whakataetae mo te pere koura ate Timuaki Mihana me te kapu mo te Waiata Rongopai. Ko te whakataetae mo te pere koura ma nga taitamariki e waru tau

ahu iho ki raro me korero e ratou te Korero a ngakau mo Tihema i roto i te reo Maori i te reo pakeha ano hoki. Tokoiwa nga tamariki i uru ki te whakataetae—1 no Awarua; e 4 no Tautoro; e 2 no Kaikohe he 1 no Mangamuka. Ko te mea i wiini no Kaikohe, a Meriana Heremaia. E toru nga Peka i tomo ki te Waiata Kura Rongopai whakataetae mo te Kapu ia Awarua e pupuri ana. Nga ropu i uru no Awarua, Tautoro me Kaikohe. I roto i nga whakataetae nei na te Timuaki Mihana i tohu, a i roto i tenei whakataetae i wiini ano ia Kaikohe. I roto i nga korero a te Timuaki i mihi ia ki nga matua o nga tamariki e kaha nei ki nga mahi o te Rongopai.

Na Hone Paea i whakahaere te karakia Whakapapa i te 12 o nga haora. I kauwhau a Teao Wirihana i runga i nga mahi whakapapa a i muri iho ka whakamarama ia i etahi take nui. I korero ano te Timuaki Mihana i roto i tenei karakia. I tu te karakia kauwhau o te 2 i raro o te whakahaere o Hemi W. Witehira, a i roto i tenei huihuinga na te Timuaki Mihana i whakahaere te pootitanga o nga Apiha o te Hahi me te Mihana. I te 7 i te po i timata te karakia mutunga i raro i te whakahaere o te Hui Atawhai, na Keita Ngakuru i whakahaere i muri iho na te Tohungatanga i whakamutu i raro ia Hirini T. Heremaia. He nui ra nga mihi mo tenei Hui ataahua i roto i nga ahua maha, i nga waiatatanga a nga Koea o Kaikohe me Tautoro, nga whakahaere o te marae me nga mea katoa. Ki te Atua te kororia me te honore mo tenei Hui pai.

NGA HUI PARIHA

Auckland.

Ka tu te Hui Pariha o te Takiwa o Akarana ki te taone a te 1 me te 2 o nga ra o Pepuere 1941. He powhiri tenei ki nga iwi kia mahara ki enei ra, haere mai ki te tautoko i tenei Hui Pariha i raro i te whakahaere a te Timuaki Takiwa hou, a William R. Perrott.

Poverty Bay.

Ki nga huihuinga tangata. He karanga tenei, "Haere mai" ki te marae hou—te POHO-O-RAWIRI, Gisborne, i te 8 me te 9 o nga ra o Pepuere. Katahi ano tenei marae ka ekengia e te Hahi, no reira—HAERE MAI—mauria mai nga kupu ora ki nga morehu a te Kani-a-takirau, rangatira nui o te Tai-rawhiti nei. Haere mai.

Henare Hamon

Tipi Kopua

Phil Aspinall

Timuakitanga Takiwa.

Waikato.

Haere mai ki te Hui Pariha ka tu ki Puke Tapu, Huntly West, a te 22 me te 23 o nga ra o Pepuere, 1941. Haere mai e hoa ma ki te matakitaki i nga mahi e tika ana mo tatou i roto i enei ra.

Henry Marshall,

Timuaki Takiwa.

KO NGA KAI-KAUWHAU MO NGAPUHI MO NGA MARAMA O PEPUERE, MAEHE ME APERIRA

WIKI TUARUA

Hare Nehua me Pita Nehua	Mangamuka
Tiata Witehira me Pane Herewini	Matauri Bay
Rangi Wharemate me Pane Herewini	Ngawha
Rehopoama Heke me William Palmer	Mangakahia
Wiremu Tamihana me Hohepa Tanu	Whangaruru
Tirarau Renata me Waimate Wihongi	Kaikou
Marore Piripi me Wi Wharekura Heta	Whangaroa

WIKI TUATORU

Pere Hereroa me Haki Paewhenua	Waiomio
Hemi Joyce me Mahuika Otene	Kaikohe
Eru T. Kupa me Huiki Kupa	Waimamaku
Hori Ruwhiri me Hare Herewini	Mataraua
Pita Pene me Hirini Pita	Waikare
Frederick Beezley me Iraia Palmer	Mokau
Rangi Te Haki me Remana Heke	Mangakahia
Ray V. Going me Paepae Witehira	59 Kamo R., Whangarei

WIKI TUAWHA

Hirini T. Heremai me Wehi Heta	Whare karakia Mihinare me te Ratana, Kaikohe
Mairangi Ngakuru me Katuki Ngakuru	Whirinaki
Manihera Kauwhata me Whakaita Kauwhata	Utakura
Wiremu Te Whata me Tamatai Rakena	Mataraua
Aperahama Wharemate me Tuhiwai Wharemate	Kaikohe
Taite Rewi me Henare Hoterene	Takahiwai
Wiremu Peihopa me Hone Peepe	Ruatangata
Hepi Haika me Wi Hetaraka	Punaruuku
Koroniria Tari me Hono Wihongi	Tautoro
Ngaro Tia me George Telford	Awarua
Riki Reihana me Tane Heringitana	Te Horo
Hare Pita me Haehae Taniora	Whananaki

—Na nga Timuakitanga Takiwa.

GENEALOGY

By Teao Wirihana

Cottage Meetings for the month of February.

- Feb. 6—Lesson 16, "Other Children of Lehi."
 ,, 13—Lesson 17, "Ancestry of Hyrum De Fries."
 ,, 20—Lesson 18, "Maori Traditions and Genealogies."
 ,, 27—Lesson 19, "The Gathering of the Nations-Pagent."

Home Teaching.

Mahia nga whakapapa, kua noho mokemoke te Mihana, ite kore kaumatua. Te whakahau mai o Hiona ki te Poari Mahi Whakapapa kia nuku atu te kaha, no te mea kua waiho te mahi ki te Iwi Maori. Awhina-tia te Timuaki Mihana kia teretere nga whakapapa "Ko wai kahua ko wai ka tohu." Ka hoki te Timuaki ka noho tonu ra nei.

Whakatauki.

"Mauri mahi mauri ora, mauri mangere mauri mate."

MAHI KURA HAPATI

RATAPU TUATAHI:

AKORANGA 41. Upoko 2

Te Atua me te Tokotoru Tapu:

Tae noa ki te wa o Hohua me nga kai-whakariterite, a i te wa hoki o nga Kingi kua whakaatu tonu te Atua i Tona mana me Ia hoki kia Iharaira. I kite a Ihaia i te Ariki e noho ana i runga i te Torona i waenganui i tetahi ropu whai kororia, na ko tana kianga ake "aue te mate moku ka ngaro hoki ahau, he tangata ngutu poke hoki ahau e noho ana i waenganui i te iwi nugutu poke, kua kite nei oku kanohi i te Kingi, ia Ihowa o nga Mano." I tetahi wa i muri mai i te pueatanga ake o te Karaiti i nga wai o te iriiritanga rumaki, i rangona te reo o te Matua e mea ana "Ko taku Tama tenei i aroha ai, ko Taku i ahuaireka ai." Ia Tipene e ngaua ana e te mamea i aia i mate i raro i nga ringa o tona iwi tutu, matapo hoki i runga i o ratou whakaaro ake, ka tuwhera nga rangi a ka kite ia i te kororia o te Atua, me Ihu e tu ana i te ringaringa matau o te Atua.

Nga Patai:

1. Tae noa ki tehea wa te whakaatu tonu o te Ariki ki te whanau o Iharaira?
2. He aha te take i aue ai a Ihaia?
3. Pehea te reo i rangona i te wa o Tona iriiringa?
4. He aha te whakakitenga kia Tipene i te wa i whakamatea ai ia?

RATAPU TUARUA

AKORANGA 42

Kii pu te Pukapuka a Moromona i nga mea e pa ana mo nga korero, take hoki i waenganui i te Atua me tona iwi, ko te nuinga he kitenga a nga minitanga o nga anahera me te whakaatu tonu mai ano hoki o te Atua i Aia ake. Na, kua korero tatou mo tetahi iwi i mahue atu nei ia ratou te pourewa o Papera a ahua atu ana ta ratou haere ki te tuawhenua ki te hauauru i raro i te whakahaeretanga o tetahi o ratou, e karangatia nei i roto i nga tuhituhinga ko te teina o Iarere. I aia e takatu ana mo te haere a moana ka inoi taua tangata ki te Ariki kia whakapa mai ki tona ringa ma reira hoki e marama ai etahi kohatu e whiwhi ai te hunga haere he maramatanga mo roto i o ratou kaupuke. Te whakahoki mo tenei inoi . . . ka totoro mai te ringa o te Ariki, ka pa ki nga kohatu kitea atu ana Tona ringa, whakamiharo tonu taua tangata i te kitenga atu i te ringa ano no te tangata, katahi te Ariki, i te ahuaireka ki te nui o te whakapono o taua tangata ka whakakite mai i Aia, a ka whakaatu mai ki te teina o Iarere, ko te tangata he mea ata hanga ki te ahua ake o te Kai-hanga.

Ki nga Niwhai i noho nei ano ratou ki te tuawhenua ki te hauauru ka whakakitea e te Karaiti a Ia ano kia ratou i muri mai i tona ripekatanga me te kakenga atu. Ki enei hipi o te kahui ki te hauauru i whakaatu tuturu Ia mo Tona mana i raro mai Ia i te Matua.

Nga Patai:

1. He whakaaturanga ano kei te pukapuka a Moromona mo te ahua i waenganui i te Atua me Tona iwi?
2. Ko wai tetahi tangata i korero, i kite hoki i te Atua no te wa o te Pourewa o Papera?
3. He aha i ahuaireka ai te Atua ki aia?
4. He aha te mea i tono ai ia ki te Atua a he aha hoki te mea i miharo ai ia?
5. I roto i te whakautu ki tona inoi me nga whakakitenga ki aia, he aha te maramatanga nui i puta kia tatou?

RATAPU TUATORU

AKORANGA 43

Nga whakakitenga i tenei wehenga o nga wa. Kua whakakite te Atua i Aia ano ki tona iwi. Na te whakapono me te whakaaro pono ka whiwhi a Hohepa Mete i aia ano e tu tamarikitia i te whakakitenga mai a te Atua i Aia, me te whiwhi nui kia kite tonu i te Matua Oratonu me Ihu Karaiti Tona Tama. Ko tana whakaaturanga mo Te Matua kaore i tuaina ki runga ki nga kupu tuku iho o nehe. Ki ana whiriwhiri i roto i nga akoranga e whakamohio ai ia ki te ao—"e ora ana Raua tokorua, te Matua me te Tama, i te mea kua kite ia i o raua tinana, kua rongo hoki i o raua reo." Hei tapiri ki tenei whakaaturanga kua tuhia ake nei tera ano a Hohepa Mete me Hirini Rikitana ia Pepuere 16, 1832, i kite raua i te Tama a te Atua, i korero tahi hoki me Ia i roto i tetahi whakakitenga. "I a maua e whakaroaro ana ki enei, i meinga e te Ariki o maua kanohi kia kite i te maramatanga, e kanapa ana te kororia o te Ariki, a i kite ano mua i te kororia o te Tama kei te ringa matau o te Matua, i whiwhi hoki ki tona raneatanga, a i kite hoki i nga anahera tapu, nga tangata hoki kua whakapaua nei i mua i Tona torona, e karakia ana ki te Atua raua ko te Reme, a ka koropiko hoki ratou ki Aia mo ake ake tonu atu. Ko tenei, ahakoa ra he maha nga whakaaturanga kua oti noa te whakaatu mona ko tenei te mutunga o nga whakaaturanga katoa te hoatu nei e maua Mona, ara, kei te ora Ia, no te mea i kite maua i Aia, kei te ringa matau hoki o te Atua, i rongo hoki maua ki te reo e whakaatu mai ana ko Ia anake te tamaiti a te Matua i roto i te kikokiko., Nana hoki, na roto i Aia e tu nei nga ao, Nana hoki i hanga, a ki nga iwi o te ao Nana hoki i hanga, a ko nga iwi o te ao nei kua oti te karanga he tamariki na te Atua." . . . (Ako. me nga Kawe, 76: 19-24)

Nga Patai:

1. He aha te kaupapa o nga korero mo tenei wahanga?
2. He pehea te whakaaturanga a Hohepa Mete?
3. He aha ia i whiwhi ai ki tenei whakaaturanga?
4. He aha te whakaaturanga hei tapiri mo te mea kia Hohepa Mete?
5. Ko wai ma hoki i whiwhi ki tenei whakaaturanga?
6. Korerotia nga wahi nunui o taua whakaaturanga?

RATAPU TUAWHA

AKORANGA 44

Ia Aperira 3, 1836, i roto i te temepara i Katarani, Ohao, ka whakaatu mai te Ariki i Aia ano kia Hohepa Mete me Oriwa Kautere, i mea ia i taua wa, "I kite maua i te Ariki e tu ana i runga i te paparewa, i mua ia maua, i raro i Ona waewae, tetahi mahi whakamiharo, koura para kore tonu, rite ki te ngarehu wera, Ona kanohi ano he mura ahi, Ona huruhuru ma tonu ano he hukarere, Tona mata whiti tonu, kei runga ake i te maramatanga o te ra, Tona reo ano ko te harurutanga o nga wai maha, ko te reo o Ihowa e mea ano—"Ko Ahau te Tuatahi me te Mutunga, ko Ahau ano e ora nei, i mate ano Ahau, ko Ahau ta korua kai-whakaatu ki te Matua."

Nga Patai:

1. No tehea wa tenei whakaaturanga kia Hohepa Mete me Oriwa Kautere?
2. Ko wai ta raua i kite ai?
3. Pehea hoki Tona ahua i to raua kitenga atu?
4. He aha te reo i rangona e raua?
5. Pehea nga kupu mai a taua reo kia raua?

Sunday School

Hohepa M. Meha, Superintendent Eru T. Kupa, Assistant Superintendent
 James R. Elkington, Assistant Supt. Kelly Harris, Secretary
 Lessons compiled by Hohepa M Meha and Eru T. Kupa.

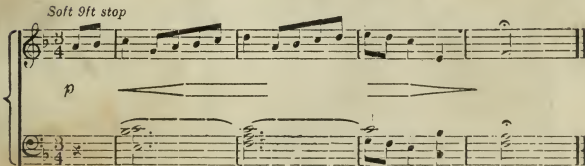
PRELUDE



SACRAMENT GEM

Hush, hush! be ev'ry sound subdued,
 They may not softly harmonize
 With faith and trust and gratitude,
 For Christ's atoning sacrifice
 The matchless love betokened thus
 Claims most sincere response from us.

POSTLUDE



CONCERT RECITATION

Matthew 4: 18-19.

"And Jesus walking by the Sea of Galilee, saw two brethren, Simon, called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me and I will make you fishers of men."

KORERO A NGAKAU

Matiu 4: 18-19.

"A i a Ihu e haere ana i te taha o te moana o Kariri, ka kite ia i etahi tangata tokorua, he tuakana, he teina, i a Haimona, tona ingoa nei ko Pita, raua ko tona teina, ko Anaru, e maka ana i te kupenga ki te moana; he kai hao hoki raua. Na ka mea ia ki a raua, Arumia mia ahau, a maku korua e mea hei kaihao tangata."

HYMNS

"Te Kupu a te Atua, te Reo Poropiti" Page 10
 "The Joy and the Song" Page 116

UNCLAIMED CORRESPONDENCE

N.B.—Anyone knowing the whereabouts of the persons given hereunder kindly forward the correct addresses to "Te Karere." Numerous issues of "Te Karere" have been returned unclaimed and we are endeavouring through this column to better serve all Readers. —Editors.

Since July.

Graham Kauwhata, unknown.

Since September.

Rosina Watene, Pukekohe.

Henry M. Davies, Rotorua; also Air Training Base, Hobsonville
Wikitoria Poutu, c/o Wi Taylor, Kawakawa.

Since October.

Patukohuru Paraha, Waiomio, Kawakawa.

Hone Kapa, Pokere, via Kawakawa.

Rebecca Smith, Nuhaka, P.O.

Rangi Te Haki, R.M.D., Mangakahia, Whangarei and Kaikohe.

Kohi Moon, R.M.D., Awarua, Whangarei and Kaikohe.

Wahangu Neho, R.M.D., Awarua, Whangarei.

Jimmy Kemp, Box 16, Waharoa.

Since November.

Ada Hira, 19 Second Ave., Wairoa, H.B.

Mrs. Wiki Aramakutu, Te Araroa P.O.

Tamati Ngatoro, Te Araroa P.O.

Kathleen Williams, P.O. Kaikohe.

Since December.

Miss Betty Aubrey, Thames Public Hospital, Thames.

Hori Eramiha Neho, R.M.D., Awarua, Whangarei and Kaikohe.

Marjory Bryan, Box 72, Auckland.

Grace Haratua, Box 72, Auckland.

Again let us remind all who can be of service to their neighbour to communicate with "Te Karere" as soon as possible about the above names. Perhaps it would be to our mutual good if proper postal address is given along with rural address, viz.: Awarua, via Whangarei, which by the returned mail has been changed by P.O. officials to read, Awarua, Kaikohe.—Editors.

AUCKLAND DISTRICT CONFERENCE

President William R. Perrott of the Auckland District is pleased to announce that during the week-end February 1st and 2nd, 1941, a Conference (Hui Pariha) will be held at the L.D.S. Chapel, Queen Street, Auckland, and the Manchester Hall, corner of Hobson and Victoria Streets, Auckland. All are cordially invited to partake of the spiritual good that bless those who attend.

TO A WORLD AT WAR

The meeting of the Saints in this General Conference finds the world still war-torn. Millions of the Lord's children are suffering and mourning. All the woes and misery that attend armed conflict are spending their force upon them.

From these afflicted peoples comes the prediction that the approaching winter will bring famine. If famine shall come, the history of the past shows it will likely bring plagues with it.

Our brethren and sisters are found on both sides of this terrible struggle. On each side they are bound to their country by all the ties of blood, relationship and patriotism.

As always happens in such cases, each side claims to believe it is in the right. Each claims to feel it is fighting for its very existence. As the war progresses in its cruelty and horror, each may

A statement to all men from the First Presidency of the Church of Jesus Christ of Latter-day Saints, presented at the opening session of the 111th, semi-annual Conference, October 4, 1940.
Taken from the December, 1940, issue of *The Improvement Era*.

come to aim at the complete subjugation or extermination of the other.

This would be an inhuman and unrighteous purpose. God's way requires that nations shall live in peace and amity, one with another. The Master's command was:

"Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you."
—Luke 6: 27-28.

The Saints on either side have no course open to them but to support that Government to which they owe allegiance. But their prayers should go up day and night that God will turn the hearts of their leaders towards peace, that the curse of war may end.

God is not pleased either with war, or with the wickedness which always heralds it. When He uses war, it is to wipe out sin and unrighteousness. The hearts of all the Saints are torn with grief over the sufferings of their brethren and sisters who are taking part in this struggle. So, for the Saints this is a fratricidal conflict. They so mourn over it. Their prayers ascend to our Heavenly Father that the war may come to a speedy end.

To those Saints who are stricken by this great tragedy, we say live righteously, pray constantly, and the Lord will answer as your faith and works and His all-wise purposes allow Him.

To those whose wickedness has brought this strife and turmoil, we say repent lest the Lord shall smite you in His wrath. He will not hold you guiltless of the innocent blood of your fellow-men.

To all the nations, we say adjust your differences by peaceful means. This is the Lord's way.

"Blessed are the peacemakers for they shall be called the children of God."—Matt. 5: 9.

(Continued on page 564)


★ *Editorial***THE SACRAMENT SERVICE**

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many are weak and sickly among you, and many sleep."
(1st Cor. 11: 27-30.)

The most sacred service of religious worship is that of the sacrament. Through this service the religionist is brought into proximity to the spiritual force and exalting power of the perfect character of the Son of God.

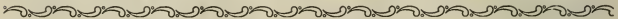
The law of the sacrifice instituted in the days of Adam was filled in the death of the Saviour. The greater law, that of the sacrament, is fulfilled only in the eating of the bread and the drinking of the cup, worthily, during the sacrament service of the Church.


There is no substitute for this divine ritual in God's plan of redemption and regeneration.

Adam and his posterity, down through the ages, offered the firstlings of their flocks and the best of their fruits in anticipation of the fulfilment of the law of sacrifice in the death of "The Lamb without blemish," which fulfilment would bring to them a redemption from transgression of divine injunctions.

Only the best was acceptable to the Lord as a sacrifice. The excellence of the sacrificial offering was a convincing reminder that a redemption from sin should come only through the supreme sacrifice of one possessed of the attributes ascribed to Jesus the Christ.

As the day approached for the fulfilment of the old law the new law of the sacrament was instituted. Christ, as the days of the earthly ministry drew to a close, called His disciples together and administered unto them the "Sacrament of the Last Supper." He blessed the broken bread and the cup, and as He passed to each





the sanctified emblems, He admonished the disciples to "do this in remembrance of me, for as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come."

In showing the Lord's death by obedience to this holy ordinance, the partaker of the sacrament solemnly reaffirms the baptismal covenant to take upon himself the name of the Son, and always remember Him, and keep His commandments which He has given him.

The Lord, being aware of man's tendency to transgress the law, and that "it is human to err" has enjoined His Church to "meet together often" and partake of the emblems of His redeeming sacrifice, and to offer up their sacraments that they may more fully keep themselves unspotted from the world.

The administration of the sacrament as a component of religious worship is so essential that the words in the prayer of sanctification have been given by direct revelation from God for this specific purpose. Words other than those contained in the revelation will fail to sanctify the bread and the cup to the souls of those worthy to partake of them. In the blessing pronounced upon the sacred emblems of the Master's great sacrifice the Priest repeats God's own words—words which carry inspiration to the heart and soul of every participant in this holy ritual.

The sabbath is the day appointed for sacrament service. In the religious worship of this day every member of the Church is expected to present himself before the sacrament board and renew his covenants with his Redeemer. For those who neglect this duty there is no covenant renewal and the Lord will not hold them blameless.

The vitality of the Church lies in the obedience of its members to the divine plan and this vitality comes from the frequent communion of the Saints—meeting together often, and with contrite spirits, partaking of the sacrament of the Lord's Supper.

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

—MATTHEW COWLEY.

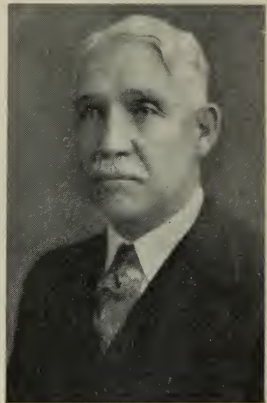


Special !

CHRISTMAS GREETINGS to President Cowley's Family, Saints and Friends from President RUFUS K. HARDY

Received after the Christmas holidays the following cablegram from former Mission President Rufus K. Hardy, of the Council of Seven Presidents of Seventies, reads thus:—

“Salt Lake City, Utah. President Matthew Cowley, Box 72, Auckland, New Zealand: Merry Christmas. The Lord's blessing upon you, wife and daughter and all Saints and Friends whom we love in your beloved land.—Rufus K. Hardy.”



President Cowley regrets that this message has been so late in reaching the Saints and Friends, but owing to the Christmas holidays its arrival at Headquarters was delayed. Suffice to say, however, the thoughts and spirit of Timuaki Ruwhara was not far away from us, and this, we feel sure, more than compensates its late arrival to the Saints and Friends in the Mission.

—The Editors.

(Continued from page 561)

How infinitely greater it is to lead nations to peace, than to subdue a nation to chains. Let America put her house in order, forsake selfishness, greed and avarice, abolish unrighteousness, wipe hate from her heart, hold in loyal friendship the good and upright of all nations and peoples. Then to her shall come the high destiny of the peacemaker.

We humbly pray our Heavenly Father, that He will send to the earth His messengers of peace, that this terrible war shall afflict no more nations and spread no farther over the face of the land, that fear and frenzy shall be driven out from their place among the peoples, that hate shall be banished from the souls of men, for where hate abides, there righteousness cannot live, that sanity shall again assert its sway, and that love shall fill the hearts of men even to overflowing.

THE FIRST PRESIDENCY.

Mutual Improvement Association

Y.M.M.I.A.

Tapsell Meha, Secretary

Y.W.M.I.A.

Wiki Katene, Second Counsellor

Una Thompson, President
Henri T. Ngaio, First Counsellor

Annie W. Meha, Secretary.

HUI TAU M.I.A. ATHLETIC PROGRAMME

(Some of the events are in January issue of "Te Karere")

ACTIVITIES continued from page 542, January, 1941

Mixed Contest.

8. Tug-o-War—8 a side.
9. Dance, "Valeta Waltz." Fifty years and upwards.

M. Men.

5. 100 Yards Sprint.
6. 220 Yards Sprint.
7. 440 Yards 4 men Relay.
8. 880 Yards Dash.
9. Hop, Step and Jump.
10. High Jump.
11. Javelin Throw.
12. Throwing the Discus.
13. Shot Put.

Gleaners.

3. 75 Yards Sprint.
4. 100 Yards Obstacle Race.
5. 400 Yards 4 Gleaners' Relay.

Explorers.

3. 75 Yards Sprint.
4. 100 Yards Sprint.
5. 440 Yards 4 Explorers' Relay.

Junior Girls.

6. 50 Yards Sprint.
7. 220 Yards 4 Junior Girls' Relay.
8. 75 Yards Skipping. Bring own rope.
9. Basketball. (7 players.) Rules same as last year for both Gleaner and Junior Girls. Each M.I.A. MUST supply own ball and provide a competent referee.

Ladies (Adults and Gleaners):

4. Trio, "There's a Home in the Heart of the Hills" instead of what was announced in January "Te Karere."

Cooking:

N.B.—On page 544 of the Hanuere issue of "Te Karere" there is a recipe for the Junior Girls cooking with which there is an added correction. The item which reads "1 tablespoon" should be completed and its correct reading is "1 tablespoon of Cocoa."

HUI TAU

The New Zealand Mission of the Church of Jesus Christ of Latter-day Saints announce that during the "Easter 1941" the HUI TAU will be held at Nuhaka, Hawke's Bay.

President Cowley invites all peoples to avail themselves of this opportunity of witnessing the work of God among this people.

President Hirini Christy of the Mahia District Presidency and Nuhaka Branch President welcome you all and will assure you that everything possible will be done for your temporal well-being during this great Conference of the Church.

President Rahiri Harris as Chairman of the Hui Tau Board and on their behalf extends their "Haere mai ki to tatou Hui Tau" to all.

On the Front Cover of this issue are composite pictures which were taken at Nuhaka during the Hui Tau of 1940. People who attended last year will remember the good that was to be had. Come this year and renew acquaintances, hear the Word of God, enjoy the spirit of the people, listen to your leaders, and mingle your hearts and hopes in prayer for the cause of the righteous in the conflict that is about us. Let us as Latter-day Saints be united in praying for the peace of the Saviour to fill the hearts of men.

The following poem is for us all—

IT'S YOU !

If you want to work for the kind of a branch
 Like the kind of a branch you like,
 You needn't slip your clothes in a grip,
 Or start on a long, long hike.
 You'll only find what you left behind
 For there's nothing that's really new.
 It's a knock at yourself when you knock your branch.
 It isn't the branch—it's you!

Real branches are not made by men who are afraid
 Lest somebody else gets ahead,
 When everyone works, and nobody shirks,
 You can raise a branch that is dead,
 And if while you make your personal stake,
 Your neighbour can make one, too,
 Your branch will be what you want it to be.
 It isn't the branch—it's you!

—From *Ka Elele O Hawaii*.

HUI TAU MUSIC

All M.I.A. and Choir Music may be obtained by writing immediately to Walter Smith, 16 Turner Street, Auckland, and ordering your requirements. The cost will be very small and a small charge will be made per copy and sent you when price is determined. Write now for your copies to Walter Smith for ALL Hui Tau Music, M.I.A. and Choir.

News from the Field

CORRECTION.—In the last issue dealing with this "column," news from overseas was inserted in the Auckland report, which should have been captioned "Overseas." We apologise to Miss Jean Porteous, who was specially asked to contribute the information, for our neglect and oversight in the matter. The Overseas news in the last issue was reported for you by Jean Porteous.—Editors.

AUCKLAND DISTRICT

Reported by Rona V. Attenborough

On December 23, the Auckland Chapel was a scene of much gaiety and frolic, when the children of the Sunday School were entertained by their usual Christmas Tree and Party. Fun was rampant and all voted the evening tops. President and Sister Cowley attended the Hui at Kai-kohe on December 21, 22 and 23, and returned to Auckland in time to leave again for Porangahau, where they spent Christmas. We believe that they had a very enjoyable holiday, but we are glad that they are back in Auckland.

There has been an almost general exodus of Saints from Auckland, but only on vacation, and on the other hand we are entertaining some visitors from down under—namely, good old Hawke's Bay (refer Hepa Meha). The visitors include Hine and Ruth Meha, who are housed at Headquarters, and Api Meha who is sharing his big brother's lot. We understand that Sister Mabel Meha is still in Hawke's Bay—knowing Hepa we are inclined to think that the one-way ticket was not merely coincidental—we'll watch him, Mabel.

Seen on Queen Street, escorted by a very handsome policeman—Sister Cecily Pentecost, who is convalescing. We are not quite sure whether the escort was Cecily's free choice, or whether the Law has eventually caught up with her, but this we do know, that her convalescence exercises take her looking at and for houses. Oh-oh! Cecily, take care, for the Auckland Love-bug bites awful hard when it bites.

The Auckland Saints have sincerely missed the pink-cheeked, beaming little Sister Davis who used to frequent these parts, but Auckland's loss is Idaho's gain, for Sister Davis—now known as Sister Hollingsworth—may be discovered among the Saints in Zion. Quite seriously though, no one ever more merited the opportunity than did this little lady, and so we all join in wishing her all the joy and happiness to be obtained.

Two more of Auckland's young men are rallying to the standards of the country. Brother Hepa Meha will leave Auckland on January 19 for Levin Air Force Training School, and we will wish him good luck and God speed there and back again. Brother Sonny Billman goes into Papakura Military Camp on January 6, and to him, too, we extend our hand of fellowship and our good wishes.

Sister Billman, inmate of the Auckland Hospital, is making very satisfactory progress, as also is Brother Hemi Paki, in the same hospital.

Saints, beware! There are a goodly number of sleepless nights ahead for both young and old—Brother Harold Stokes has taken a position manufacturing mattresses. Well, we still have the park benches.

Here endeth the report.

HORO HORO BRANCH

Reported by Edward K. Kiel.

The Horo Horo Orchestra played for a dance held by the Saints of Ohaki to raise funds towards the "Maori Battalion Mobile Canteen." The dance was an outstanding success. Elder Dave Moore of our branch is perhaps one of the proudest fathers in the Dominion. He has eight sons in khaki. Bill is serving with the Australian Forces in Egypt, Arthur in England, Gordon gone away with the Third Echelon, and Henry in the Fourth. The remaining four sons are in training. All these boys are members of the Church. A farewell karakia and party was given Brother Henry M. Davis, member of the Royal New Zealand Air Force, who is shortly to go overseas, at Waikuta Pa, Ngongotaha. It was a most impressive gathering and there were few dry eyes seen at the end of the speeches. Elder Dave Moore presented Brother Davis with a pocket edition of the Bible with air force blue cover, also a carved walking cane carved by Brother Tom McKinnon. Brother and Sister Amadio of Auckland were present and their talks were very much appreciated by us. The Relief Society is doing marvellous work among the poor and the sick of this district. Member or non-member, the Relief Society Sisters have been visiting the hospital giving succour to those who are in need. Considerable amount has been spent in this direction and have been greatly appreciated by those who have been aided.

NGAPUHI

Reported by Patrick WiHongi, Lois Going and Kate Ngakuru.

Brother Hetaraka Anaru, Board Member of the Mission M.I.A. and President of the District Y.M.M.I.A., has taken his wife and family to Kaikou, where they will reside indefinitely, thus depriving us of their membership in our activities. Kia ora ra Hetaraka!

The Genealogical Committee were invited to the home of Hori Whiu, a non-Mormon of Mataraua on Genealogical research and discussions. The party of Genealogical experts, viz.: Pera WiHongi, John Paea and Ernest Tari were accompanied by President Henare Pere WiHongi and District Secretary Rupert WiHongi. The visit lasted for two days, which just goes to show that things must certainly

have been interesting, a fact testified to by the visitors upon their return.

All the district books and records for Whangarei were removed from their previous office to the new Genealogical office in Awarua by the district secretaries. This action is due to the generous attitude of the Genealogical Committee in allowing a portion of their building to be used for district purposes.

Many thanks to the Zion Elders who have recently returned to the States for their many expressions of "Christmas Cheer" sent to us. We make special mention of Elder Ted R. Kindred. May the New Year bring much to you too.

Morgan Clark, accountant in the Social Security Office, Auckland, spent his Christmas and vacation with his parents. Auckland Saints, this man is a Church member.

People representative of both Maori and Pakeha paid their last respects to Tautohe Paki of Takahiwai, who passed this life on the 16th December, 1940.

Mrs. Ellen Hulme and her daughter Patricia spent several days in the North with her folks, and on her return to Auckland visited Mr. and Mrs. Cyril Goring, but had to cut that short because Mr. Hulme was expected to go into camp for overseas training. Perhaps it would interest many to know that before leaving for camp Mr. Hulme was baptized in Auckland under the supervision of President Matthew Cowley.

WAIKATO DISTRICT

Reported by Douglas Whatu.

Under the direction of President Cowley, members of the Waikato Priesthood gathered at the Puketapu Recreation Hall, Saturday, December 14th, 1940. Here we received wonderful counsel and advice and encouragement in our duties in the Church from our beloved Mission President. All Branch Presidents present reported their activities and all pledged continued support and renewed vitality in Church work. Brothers William Manering, James Heperi, Tupana Te Hira and George Watene, Mission Secretary, were also called to speak. Out of it all President Cowley called Brother Henry Marshall to be President of the Waikato District, into which office he was sustained by the priesthood.

Elders Percy Hill and Douglas Whatu visited all Maori and Hunga Tapu patients of the Waikato Hospital at Hamilton, and we are happy to report everyone as cheerful as can be. Sister Maisie Turinui, with her guitar and proficient fingers strumming haunting melodies, which sometimes break out into "swing" music, does much to help her "companions-of-the-realm" patients, as well as visitors enjoy themselves. Among the others there are Huia Paki, Ani Wini Kerei, Janie Ryan, Dave Honetana and Whei Te Hira, daughter of Brother and Sister Tupana Te Hira. Administrations were performed to Ani Wini Kerei and baby Whei.

The first meeting of the Waikato Genealogical Committee was held at the home of Percy Hill at Whatawhata on the 29th of December. The response and interest in this important work is very heartening indeed.

Another Sunday School has been organized in the district by the District Superintendency. Gordonton now becomes a regular Sunday School stronghold. The new superintendency are Hare Puke superintendent, Ray Puke 1st assistant, Keita Puke 2nd assistant and Hare Puke, Jr., secretary, and their meeting place is at the Puke home.

Reihana Gilbert Paki of the Matakowhai Branch was ordained a Deacon by John Paki on December 16th, 1940, which day is also a birth anniversary for Ray. Congratulations and birthday greetings are in order. Heoi ra.

MAHIA DISTRICT

Reported by Sister Elsie Loader.

On Sunday, December 1, Brother Perea Smith was ordained a Priest by Elder Eru Tengaio. Brothers Tamahau Haronga and William Christy visited the Saints at Mahia on December 15th and held a meeting at the home of Brother Hare Taumata. The Saints were happy to receive these brethren and all enjoyed the spirit of this meeting. Four babies were blessed during this karakia. Nuhaka Scouts held a silver coin party on December 16, to which a large number of young folks attended. They quickly put away all edibles in sight, much to the joy of the hostesses, Elsie Loader and H. Smith. Quite a gloom was cast over the district at the death of Walter McAnaney, husband of Sister Maggie Brown, who met his death in an accident at Morere No. 2 Oil Wells. The Saints of the district and friends extend their heartfelt sympathy to Sister Maggie and her two children. The many friends of Violet Moana, daughter of the Rev. Wi Moana, will be pleased to know that she has accepted a good position in Gisborne. Violet has been very active in the Nuhaka M.I.A. Brother Parata Pirihī of the Wellington Branch was a visitor to Nuhaka. We were privileged to have him speak at our services, and his address was most inspirational. We trust that he enjoyed his visit with us as we enjoyed having him. Very dear friends of the Saints and Zion Elders, Mr. and Mrs. Kahulia Whaanga entertained over three hundred guests at a dinner and dance in the Unity Hall to celebrate the coming-of-age of their daughter, Kura. An interesting feature of the occasion was the cutting of the cake with a sword, presented to Kura's great-grandfather, Major Tu Ihaka Whaanga by Queen Victoria for services in the British (Colonial) Army during the Hau Hau wars fought in H.B., Mohaka and Waikaremoana districts. Kura is a very active member of the M.I.A., and we extend our heartiest congratulations to her. Visiting the Saints of the Wairoa Branch, Brothers Sydney and William Christy with Tamahau Haronga were indeed pleased at the manner in which these people are carrying on. Although only a small branch in numbers, still they are very active and alive in their Church duties. They are now engaged in renovating their present meeting-house with the object in view of having it exclusively as a place for holding Church meetings only. Each member of the

branch contributes a cash donation each week towards preparing their table for the forthcoming Hui Tau. "Be Prepared" is also their motto.

Brother Ora Tengaio has returned from the hospital, happy and ora. Just as well he wasn't named "Mate." Sister Molly Tengaio, who has been confined to the Wairoa Hospital with rheumatic fever, is very much the same. Sister Mary Lewis is also there suffering with the same complaint. Sister Milly Tengaio is also in the same hospital. We trust and pray that these good Sisters will soon be well enough to return to their homes in the near future.

Nuhaka Branch Sunday School had a very splendid Christmas programme, and the large congregation present thoroughly enjoyed it. We are happy to report that the attendance of members of this S.S. is 75%, while 80% keep the Word of Wisdom. Attendance of officers 97% and 99% of the officers are tithe payers. Kia kaha Nuhaka. Let 100% be your aim for 1941-2000. The Genealogical Committee held a special service on November 29th, Brother Hohepa Te Kauru officiating. Those who attended were full of praise for the lessons and things that were learned in this meeting. Kia ora Nuhaka.

The Relief Society Sisters are well ahead with their Hui Tau Handwork and should have a very excellent display. These good Sisters visited the sick in the hospitals and distributed Christmas presents. Their kindness was greatly appreciated. Whakaki and Tahaenui Primaries held Christmas parties and presented each child with a gift and plenty of good things to eat. Kia ora the Sisters who were responsible for these functions. We feel sure the kiddies more than appreciate your kind efforts. Brother and Sister Moraro Walker have pleasure in announcing the engagement of their daughter Messines to Bro. Richard (Barney) Hollis, son of Mrs. G. Anderson Otane and the late Thomas Hollis of Hastings.

HAURAKI DISTRICT

Reported by George Watene and Roy Matthews.

Before this new year gets a little older the Hauraki District sends its season's greetings to all readers and wish them the best obtainable (among them "Te Karere"—Eds.). The old year has gone, but is not fully forgotten— isn't that right? Let its ills and sorrows be but signposts to point the path of better things and much more happiness. We now have a new page in our year's life—let us fill that page daily with progressive items. Hauraki, your task is before you, and to begin with there will be a general conference of the Priesthood, Branch Presidencies and all Auxiliary Organizations. To be forewarned is to be forearmed, and I want to warn you that this year will be something very methodical and systematic in its accomplishment. We are to contact every member of the Church—we are to become veritable statisticians—we are to try and take the place of the Zion Elders in reporting to Zion about ourselves and the

Mission. This will be our big task at the conference—to organize ourselves to enable all to partake zealously in the work. Your conference, as some of you might already know, will be at Judea (Huria), Tauranga, January 26th.

On Boxing Day the Huria Relief Society again held another "Haangi." The occasion was in conjunction with the local Regatta Committee, and all proceeds were donated towards the Tauranga Patriotic Funds. These Sisters are to be commended for their splendid efforts, as this is the third occasion upon which they have held "haangis" for such purposes.

Koī Tarawa and family paid us a visit which was certainly appreciated. Among the many things that transpired was the story told of the efforts of Matthew to immerse the little fellow who would not go under. The M.I.A. concluded a successful year with a closing social. The winners of the best attendance was Zella Tawa for the Junior Girls and Nau Tawa for the Boys.

That's all the news folks. I almost forgot, the news from Mr. Stork for the last of last year will be found in the "Statistics" column. Thank you.

HAWKE'S BAY

Reported by Tuheni Pohatu.

President Stuart Meha of the H.B. District Presidency, visited the Te Hauke Branch, and during his talk to the Saints the spirit of the Lord was very much in evidence. The Saints were asked to live the Gospel more faithfully, particularly to pay tithing and fast offerings.

The Christmas Sunday programme allowed us to meet visitors from Wellington—Misses Miriama Heketa and Meri Black; Wharepouri Heke from Otane and James Harris from Tamaki. The meeting was conducted by Tumanako Raihanua of the Sunday School Superintendency with Branch President Lester H. Ihaia presiding. The meetings were well attended and very well received, which speaks much for preparation and the blessings of the Gospel.

A combined Sunday School and Genealogical Dance was held in the L.D.S. Hall on the evening of the 25th December, 1940, with brother Wi "Bob" Rangui as master of ceremonies. The function was very well patronised and ended up very satisfactorily.

TARANAKI

Reported by Zena Stent and C. Arthur Stinson.

On 21st December, at the Ingestre Street Baptist Church, Wanganui, with the Reverend Nicholls officiating, a large number of people gathered to see Thelma May Cornish and Brother Joseph R. Robinson (Robbie, to you) joined in holy wedlock. Thelma has been a great help in the Mutual, and is well known in Wanganui for her musical capabilities. Robbie, who hails from Palmerston North, has been an active member in our meetings. The newly-weds spent their honeymoon in Auckland and will finally live in P.N. We wish them every happiness. Brother Mick Stinson was the groom-

man. The Christmas Sunday School Programme held December 22 was a wonderful meeting and was thoroughly enjoyed by the large congregation that attended. Thus, Brothers and Sisters, Wanganui continues onward.

WELLINGTON

Reported by Alice Scott.

Parata Pirihi has returned from his holidays. Where he spent them isn't very clear, but wherever it was we are sure that Brother Pirihi seems to have really enjoyed himself. Arrangements were made at Porirua for a Hui Pariha to be held there during the week-end of 25 January, 1941. Among those who have just come into the limelight is my own brother—Sid Scott—who has been very much praised for his work-outs with Boxer Maurice Strickland. It seems that fisticuffs isn't the only thing Sid is good at—no sir! The manly art of self-defense, "wrestling"—also lays claim to having made quite a stir in its semi-professional ranks last season.

It may be of interest to some to know that Elders Bodell and Kirkham had their names featured in Honolulu news-

papers upon their outstanding performances in basketball. Elder Grant has been assigned to labour in the Japanese Mission and was out on the Island of Kauai to continue his missionary work.

DUNEDIN

Reported by Beatrice Dalziel.

Sunday, 22nd December, 1940, marked the conclusion for the year of the Sunday School meetings, where every child in attendance received a gift in the form of an appropriate book for their attendance and diligence. The gifts were generously provided by the Saints of the Branch. Sister Grace Westlake during her stay here has helped us tremendously with her services as pianist for our meetings and we shall miss her very much, as she has now left us to reside in Auckland. The Dunedin Saints welcome into their midst with joy and thanks to our Father in Heaven, Evelyn May Paton Perriton, wife of William John Perriton of Christchurch and daughter of Mr. and Mrs. Robert Hislop of Brighton, Otago, who was baptised into the Church of the Jesus Christ of Latter-day Saints by Elder Henry Murray on Saturday, December 28, 1940.

TRAINING AT LEVIN

Editor Leaves for Air Force Training School



Hohepa Meha

With the removal of *Te Karere* to Auckland after the Hawke's Bay earthquake in 1931, Elder Hohepa M. Meha was soon after called by President Rufus K. Hardy to labour in Auckland with Elder Gibb as Assistant Editor until the release of Elder Gibb, when he became its first Maori Editor until 1938. Since that time Hepa has had much to do with *Te Karere*, and its life from then on has always benefited from his associations with it. With the release of the Zion Elders in October of last year, "Hepa" was again called to the Editor's chair in company with myself by President Cowley. *Te Karere* and I miss you, Hepa, but ser-

vice and duty are trade marks that will always follow you, for your life has been one of unselfish service to your Church and fellow-men.

The only tribute that is yours is the reward of the faithful and obedient. Kia kaha e hoa. He leaves behind his good wife, Mabel, who will continue to reside in Auckland until more pleasant information is obtained about Elder's Meha's future.

K.H.

Primary

Elva T. Cowley, President
Waima Davies, First Counsellor

Rona V. Attenborough, Second Counsellor
and Secretary

Lessons compiled by Rona V. Attenborough

MEMORY GEM:

"Do unto others as ye would that
They should do unto you."

—Adapted.

LESSONS:

FIRST WEEK

THE JOY OF FRIENDS AND PLAYMATES

Objective:

To help the boys and girls to know that if they want to have friends and playmates they must be kind and friendly.

Suggestions for Teaching:

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.

—Thomas Hughes.

Song:

"I Thank Thee Dear Father," No. 17, Primary Songs for the Missions.

Prayer:

Before the prayer by one of the children, repeat:

When I run about all day,
When I kneel at night to pray, God sees.
When I'm dreaming in the dark,
When I lie awake to hark, God sees.
Need I ever know a fear?
Night and day my father's near—God sees.

—Mary M. Dodge.

Song:

Teach the second verse of "I Thank Thee Dear Father," No. 17, Primary Songs for the Missions.

Lesson Approach:

With whom do you play, Mary? With whom do you play, John? What name do we give to the boys and girls whom we play with? There is another beautiful name; can you tell me what it is? Which name do you like best, playmates or friends?

Some boys and girls have more friends than others. Do you know why?

Jane ran into her home one morning. She was crying. She said to her mother, "Nobody likes me! None of the children will play with me."

Her mother knew the reason in a moment.

Can you guess the reason? This is what Jane's mother found out when she talked with her. When the other girls and boys said, "Let's play ball," Jane would pout and say, "No! I don't like to play ball." When they asked to play with any of her toys she would tuck them in her arms and say, "No, you might break them." She wasn't at all kind and friendly.

Whose fault do you think it was that Jane was unhappy that morning? What do you think her mother told her to do? That is exactly what Jane did, and when she came in from her playing that day she had a big smile on her face and was as happy as could be.

Jane found out that if you want to have friends and playmates you must be kind and friendly.

When you are ready, here is a story about Fred who knew how to be a good friend.

Lesson Story:

THE BIRTHDAY SLED

It was Fred's fifth birthday, and a great day to him. When he went down to breakfast he found beside his chair a bright, new, red sled—just the very thing that he wanted more than anything else. He and his mother were going down town that morning to stay nearly all day, but he wanted so much to try the new sled that when breakfast was over she helped him to wrap up warmly, and let him go out with it for a little while.

The hill back of the house was short, but Fred liked it all the better for that, because he didn't have so far to haul the sled to the top, each time that he slid down. What fun it was to go flying over the ground!

He had gone down twice and was just starting up again when he noticed another boy, standing by the big oak tree, watching him longingly.

"Hello, Jack," he called, "see my new sled?"

Jack nodded. "It's certainly fine," he said.

Fred walked on up the hill. "It's my sled and my birthday, and I'll only have time for two or three more rides," he kept saying over and over to himself, trying to forget about the other boy.

All at once he turned and ran back. "Don't you want a ride?" he asked. Jack was too delighted to say a word, but how he did smile as he ran over and began helping Fred pull the sled up the hill!

"It's my birthday, and I'm five years old!" explained Fred.

"It's mine, too, and so am I five!" said Jack.

"Honest!" cried Fred. "What did you get?" and then he was sorry that he had asked, for Jack grew very red as he said in a low voice:

"Nothing. My mother didn't have the money to buy anything with for me."

But he was happy again in a minute as the gay sled went skimming down the hill with him. He put the rope over his arm and kept his hands in his pockets as he trudged up the hill with it. "I had some mittens, but I lost them," he said. "Your sled goes fine."

"We'll take turns till I have to go," said Fred. They did so, but soon his mother called him and he had to hurry into the house.

"Mother," he asked suddenly as he stood warming his hands and telling her about its being Jack's birthday, "couldn't we buy Jack a sled and some mittens?"

"Perhaps," said his mother. "I'll see."

"I'll give a quarter out of my bank," he urged.

"Then I'm quite sure we can get them," she said, and she did—a red sled and red mittens.

If Fred's eyes shone when he saw his sled, I'm sure I don't know what to say Jack's did when he saw his and the warm mittens. He was as happy a boy as could be, and Fred was as happy as he was.

—Louise M. Oglevee.

Conversation After the Story:

Let us name some of the things we can do to make our friends happy. (The teacher may have to give helpful suggestions—taking turns for rides; sharing toys; sharing play places; sharing good things to eat; giving kind words; helping playmates who are hurt; giving kind words instead of cross ones.)

SECOND WEEK**SELF-CONTROL****Objective:**

To help the children to learn self-control that they may have strength and peace.

Song:

"Jesus, Friend of Little Children."

Prayer:

In concert, led by the teacher.

Song:

"I Think When I Read."

For the Teacher:

"Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, for its existence—strong feelings and strong command over them."

This very important truth to be developed in this lesson will need earnest study and prayerful thought.

Teachers, we begin our preparation of the lesson to be taught when we decide that the child needs our help in any given direction. Does he need self-control? His success in life depends upon his being able to control his thoughts, emotions, temper, words, actions, appetites, etc. Self-control means making one's self do the right or necessary thing. It means patience, too, to wait for what we want, until the right time. It is necessary often to make ourselves do things that are disagreeable in order to gain control, and be sure that one is master over one's self. It is an everyday necessity—it is needed every hour. It is the most important habit to acquire and fix.

A MAN WHO COULD SAY "NO"

Robert and David were having a hard time to decide whether or not they should go to a picture show on Sunday.

"If others can go I don't see why we can't," said David.

"What others do or do not do is not our business," said their mother. Everyone has a right to decide for himself what he thinks is right. The important thing for each of us to do is to have strength enough to do what we think is right regardless of the decisions of others."

"I know the story of a man who was willing to risk his life to do what he thought was right," she said.

And as neither of the boys spoke, she continued. "The man's name was Daniel. He lived hundreds of years ago. He was one of the great prophets of Israel. When his people were conquered by the Babylonians, Daniel was taken captive and went to live at the court of the king.

"Because Daniel was a brave and wise and good man, the king of Babylon thought very highly of him. And so did King Darius, the king of the Medes. He thought so well of Daniel that he set him in a very high place and gave him much power. This made the princes and the rest of the king's advisers very jealous. And they planned how to get rid of Daniel.

"So they persuaded King Darius to pass a law which said that, for a certain time, everyone must worship and pray to the king only. And that anyone refusing to do so would be cast into a den of lions. Daniel knew it was wrong to worship the king as a God, and he refused to do it. So he kept right on praying three times a day to the one, true God, just as he had always done.

"Then the princes told King Darius about Daniel. The king felt very sad, for he loved Daniel dearly. And he was sorry indeed that he had ever passed such a law. But it was too late. For even though he was such a powerful king, he couldn't change this wicked law. So Daniel was cast into a den of lions.

"But Daniel wasn't afraid. He knew that his God, whom he had obeyed so faithfully, would take care of him. I remember having seen a beautiful picture of Daniel in the lion's den. Through a tiny window high up in the wall shines a bright light into the den. And standing in the light is Daniel, his face is lifted, his back to the lions. They are slinking back into the shadows, quite harmless. The next morning, when King Darius went to the lions' den, he found Daniel as brave and as strong as ever. Not so much as a hair of his head had been hurt. The king was so pleased at this that he said that he, too, would worship the God that Daniel worshipped—the God who did such wonderful things for his obedient children.

Daniel is one of the great characters of the Bible, and we are very grateful for his example of courage and obedience.

The boys were silent for a few moments. Then David said, "My mind is made up. I don't go."

"I'm staying home, too, added Robert, quickly.

—Adapted.

THIRD 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.

Song:

"The Light Divine," No. 18, Primary Songs for the Missions.

Prayer:

Concert prayer, led by the teacher.

Lesson Approach:

"My mirror is a tattletale." Who can finish it? Let us all say it. Has your mirror helped to remind you how to look your best? (Let the children report what they have done during the month to improve their looks. Take a few minutes to look at hands, hair, position. Compliment the children as a group. It isn't safe to single any one child out on any account.)

Lesson Story:

" 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 sympathised 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?

FOURTH WEEK

Objective:

To give the children a happy hour of self-expression.

Suggestions for Teaching:

This period should be a happy hour for the boys and girls. Some one has said that play must make a child a better player, a better listener, a better loser, and a better comrade. This can only be done through thorough planning and careful preparation. The discipline for the day depends largely on a good beginning.

Song:

"Happiness," No. 28, Primary Songs for the Missions.

Inasmuch as this is the "Thank You" month you might substitute the word thankful for happy in the first line.

Prayer:

By one of the children.

Song:

Sing all the songs learned thus far this year.

Programme for the Hour:

Plan your own programme. The following suggestions may be helpful: Use a group of games that the children know and enjoy playing. It is a good plan to follow an active game with a quiet one in order to give the children a rest. It is advisable also to change the game while the children are enjoying it. Arrange the programme of games so that the children can take their places for the game that follows without confusion. Sometimes a song makes a good rest period.

Many years ago there was a man named Martin Luther who lived in Germany. When he was a young man he was a carol singer in the

city where he lived. He loved music. He thought it made people more gentle and kind. He wrote many lovely songs for his own children. One tells the story of Christ's birth. It is called "Cradle Hymn" or "Away in a Manger." Children all over the world love to sing it. Would you like to learn it, too?

If there is time a short story unifies the group before dismissal. The closing exercises should be the same as other periods.

Song:
"Cradle Hymn."

Prayer:
By one of the children.

STATISTICS.

BIRTHS

WAIRAU—To Mr. and Mrs. Rakato Wairau, a daughter, August 29, 1940, at Kaiuku, Mahia.

GEAR—To Mr. and Mrs. Herbert Gear of Opoutama, a daughter, November 2, 1940, at Kaiwaitau, Mahia.

KIEL—To Mr. and Mrs. Reginald Kiel of Opoutama, a son, July 23, 1938, at Kaiwaitau, Mahia

KIEL—To Mr. and Mrs. Kiel of Opoutama, a daughter, July 15, 1939, at Kaiwaitau, Mahia.

McKAY—To Mr. and Mrs. Pamea McKay of Opoutama, a son, September 15, 1940, at Kaiwaitau, Mahia.

GREENING—To Mr. and Mrs. C. Greening of Opoutama, a son, December 14, 1940, at Wairoa.

MIKAERE—To Mr. and Mrs. George Mikaere, a son, September 9, 1940, at Te Puke, Hauraki.

ORMSBY—To Mr. and Mrs. Lambert Ormsby, a son, August 2, 1940, at Te Puna, Hauraki.

ORMSBY—To Mr. and Mrs. Robert Ormsby, a daughter, August 3, 1940, at Tauranga, Hauraki.

MARSH—To Mr. and Mrs. Dick Marsh (not the D. Marsh of H.B.), a son, November 12, 1940, at Te Puke, Hauraki.

CHASE—To Mr. and Mrs. Geo. Chase, a son, September 13, 1940, at Taupo, Hauraki.

NGAHERE—To Mr. and Mrs. Winiata Ngahere, a baby, July 26, 1940, at Rotorua, Hauraki.

TE WHATA—To Mr. and Mrs. Tatuu Te Whata, a daughter, November 8, 1940, Tautoro, Ngapuhi.

McDONALD—To Mr. and Mrs. Gallo-way McDonald, a son, August 8, 1940, at Waipukurau, Hawke's Bay.

NERI—To Mr. and Mrs. Nerata (Sham-rock) Neri, a son, December 2, 1940, at Hastings, Hawke's Bay.

HART—To Mr. and Mrs. William Hart, a son, December 12, 1940, at Hastings, Hawke's Bay.

POHATU—To Mr. and Mrs. Tuheni Pohatu of Te Hauke, a daughter, December 13th, 1940, at Hastings, Hawke's Bay.

BAPTISMS.

PUKE—Pakete Te Amoana Puke, 10, of Hamilton, by Percy Hill, December 8, 1940.

GOODALL—Eric Tomoana Goodall, convert by George Chase, October 6, 1940.

PAKU—Rawhiti Paku, convert by H. R. Greening, October 27, 1940.

ORMSBY—Paul Ormsby, 8, by George Chase, October 6, 1940.

GREENING—Kauri Tamatea Greening, 8, by H. R. Greening, October 27, 1940.

MARRIAGES

TIMU—**HAU**—Irimatao Timu to Mereana Maria Hau at Hastings, December 1, 1940, by Elder Teao Wirihana.

ROBINSON—**CORNISH**.—Joseph R. Robinson to Thelma M. Cornish at Wanganui, December 21, 1940.

GARDINER—**WIHONGI**—Robert Gardiner to Rose WiHongi, December 22, 1940, at Elder's Home, Kaikohe, by President Matthew Cowley.

COFFEE—**WILLIAMS**—William Coffee to Kathleen Williams, December 22, 1940, at Elder's Home, Kaikohe, by President Matthew Cowley.

DEATHS.

RAPATA—Matekino Puru Rapata, 43, December 10, 1940, at Tawhaurae.

ARONA—Miringa Ta'iana Arona, 19, December 20, 1940, at Hoctainui.

BACK PICTURE COMPETITION

The person sending in to "Te Karere" the most correct names of those contained in the picture on back of this issue of "Te Karere" before the 10th March, 1941, will receive a year's subscription to "Te Karere," beginning at Hui Tau.

There is only one rule you must follow. The winner must attend Hui Tau and will be formally presented there in person with "A Year's Subscription to Te Karere." This rule will be iron-clad. No "buts" or "ifs" about it.

—Editor.

“Te Karere”

Established in 1907

Wahanga 36

Mahe, 1941

Nama 3

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.”

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Contents

Editorial—	Page
“Support Your Hui Tau,” by Matthew Cowley	595
“Awhinatia To Hui Tau,” Matiu Kauri	594
Special Features—	
“Etahi o Nga Whakaaro i Mau,” na Wiremu Takana	582
“He Kitenga i te Maramatanga,” na Hirini T. Heremaia	584
“He Rongo Korero,” na Witehira	585
“Nga Matenga”	586
“Health of the Maori Race,” na Wipere Amaru	591
“Sing We Now At Parting,” by Isabel Amadio	593
“Photo of the Month”	596
“Are You With Us?” Karere Special	597
“Back Picture Competition”	607
Church Features—	
“Mahi Kura Hapati”	587
Hui Tau	596 and 603
Genealogy	597
Sunday School	590
Primary	598
News from the Field	604
Statistics	607

ETAHI O NGA WHAKAARO I MAU

He Kupu Whakamarama enei na Wiremu Takana (kua mate) o Tahoraiti, Niu Tirenī, Mo Runga i nga Mana Maori kua Ngaro, me te Whakaatu atu te huarahi e hoki mai ano Taua Tohungatanga Tapu o te Atua ki te Iwi Maori.

HE KUPU WHAKAATU.—*Ko ia tetahi o uga Maori i tae ki Amerika. Ko te patai tenei, E hoa, me pehea e kaha ai te iwi Maori ki te whakarite i nga tikanga e ora ai o ratou tinana, e mutu ai hoki te wehi me te mate e puta mai ana kia ratou i roto i nga mahi Atua Maori katoa? Ko wai he kai awihina ma ratou? Ko enei ana kupu e whai ake nei. Na, e te iwi, tirohia—he tangata aroha ia, he tangata pai ano hoki. He uui tona mohio ki nga akoranga Pakeha me nga akoranga o uga Maori. Na tona matua ia i whakako ki nga matauranga i puta mai i roto i nga whare Wauanga o nga Tupuna.*

Ko ana korero e whai ake nei:

Me marama tatou, E te iwi Maori, he iwi whakapono tatou, no te whare o Iharaira hoki tatou... Titiro ki te kaha o o tatou tupuna ki te whakapono. Kaore rawa o ratou ruarua ki te pono o nga mea kaore nei e kitea e te kanohi tangata, nga mea ra whakate-Atua. Kite tonu ana ratou i nga mahi merekara me nga mahi o te Atua Ngaro. I pera hoki a Iharaira i mua. Kaore rawa e rite ana nga Tauwiwi, ara nga Pakeha nei; e whakaaro ana te nuinga a ratou, e horihori ana te whakapono o nga Maori ki nga mea Atua, ara, nga mea e kore nei e kitea e te kanohi tangata. Ko te wehi ki nga mea Atua katoa, ko ia tetahi taonga nui o te iwi Maori i runga i ta ratou whakaaro, he pono aua mea. Na, ka kite tatou i konei, he taonga whakaheke mai tenei mea te whakapono no o tatou tupuna. E te iwi Maori, ehara i te mea hanga noa ake na te whakaaro, i te mea homai ranei, e te tangata, engari he mea tuku iho no onamata. Ehara ia i te mea whakaako, engari, he homaitanga ki a ratou, ina hoki, he aha te mahi, he karakia, he mahi tohunga, makutu, tohu aitua, moemoea, he ruru ranei, ngarara ranei, taniwha ranei, he whetu rere ahi ranei, he wairua tangata mate ranei, patu paiarehe ranei, kehua ranei, ahi ranei, he tonu mai te wehi ki a ratou i runga i enei mea; na ta ratou whakapono hoki ki aua mea.

Na, he aha te take i pera ai? Ina te take. I mohio ratou he tino mana i o ratou tupuna i heke mai nei i Hawaiki, me to ratou mohio hoki e pono ana o ratou tupuna i a ratou aua mana tapu, e whakakitea ano hoki e o ratou tupuna nga kaha i roto i aua mana, koia tenei e whai ake nei. Ko nga rakau, ko nga kohatu, ko nga ngaru o te moana, ko nga ika, me nga whatitiri, me nga uira, me nga tupuhi, me nga hau, me era atu mea e rongo ana i a ratou i runga i a ratou karakia, i puta mai nei i roto i o ratou whare Wananga; na, he tino tohu tenei ki a tatou, kaore o tatou kaha i waho atu i te whakapono. Kei te mohio tonu tatou, he kino te haurangi, te moe

tahae, te puremu, te petipeti moni, purei kaari, patu tangata, me era atu mea e rite ana ki enei. Kaore hoki he tangata e ahei te ki pono, he mea pai enei e ora ai te tinana maori. Engari, e whakaae ana te katoa he kino aua mea. Otira, e kore e taea e te tangata te pupuri mai i a ia, kei pa atu ki aua mea. Na te aha koia? Na te kore kai awhina mona e taea ai e ia te whakakahore atu i aua mea kino, kei pa atu ia. Kei te mohio tonu tatou, koia tonu nga mea e tere ai to tatou ngaro atu i runga i te mata o te whenua. Ko te mea hoki tenei, ara, te mate o te tinana e tino wehinga ana e tatou katoa.

Tenei, ki te mahi koia tatou i enei mahi ka ora koia o tatou tinana maori nei? Kaore rapea, engari, ka mate rawa. Otira, kaore pea o tatou whakapono e mate ana te tangata i enei e whai ake nei, i te mea ehara enei i te taonga tuku iho no o tatou tupuna, ara, te kai waipiro, te kai paipa, te kai tii, te mau he i nga kakahu; ko nga huarahi hoki ia e putake mai ai nga mate Pakeha ki te Maori, e mate ai tona tinana.

Me hoki ana tatou ki te kupu ra, ko wai he kai awhina i a tatou, me te kupu ano, kaore o tatou kaha i waho atu i te whakapono. Hoki atu ra te whakaaro ki nga wa onamata. Na te whakapono o o tatou tupuna i taea ai e ratou te u ki nga tikanga e ora ai te tinana tangata. Ka rereke koia o ratou uri? Kaore rapea. Kei roto hoki i o ratou uaua e rere ana o ratou toto me te mana i homai ki a ratou, he tukunga iho ki tenei whakatupuranga, ki tenei whakatupuranga. I te mea kua arai tatou e nga mahi tinihanga, e nga mahi poka noa, e te ngakau kuare, ka puta tenei whakaaro i a tatou, kua kore o tatou hokinga atu ano ki aua mana tapu o o tatou tupuna. Mehemea, e tika ana tenei, kua kore rawa e ora o tatou tinana no te mea, na te whakapono o ratou i ora ai ratou i mua, ara, o tatou tupuna. No reira, me hoki ano tatou ki reira ki taua whakapono ano e ora ai tenei tinana. Me whakapono tatou ki te Atua, ki te Kai Hanga o te whenua, o te Rangi, me nga mea katoa e hua nei ki roto, me Tana Tama hoki, me Ihu Karaiti; ko ia nei te Kai Whakaoa o te ao, ara, tenei tinana maori, me tenei tinana wairua ano hoki. Me whakapono hoki ki te Wairua Tapu, me te mana o te Tohungatanga Tapu o Merekehereke raua ko Arona. Kei reira nei e mau ana nga kaha, nga mana o roto i te Atuatanga, na reira nei, i taea ai te te Atua ana mahi nunui.

(Taria te roanga)

BOUND VOLUME OF "TE KARERE," 1940

A limited number of bound volumes of the 1940 issue of *Te Karere* will soon be available. Place your orders as soon as possible with *Te Karere*, Box 72, Auckland.



Hirini T. Heremaia

HE KITENGA I TE MARAMATANGA

He Ripoata Kauwhau i te Rongopai

Me te Iriiritanga i Muri

Na Hirini T. Heremaia

I te 26 o nga ra o Hanuere ka tonoa mai ahau kia tae atu ki te kainga o tetahi tangata hoa-aroha, i Pua Onetai, Kaikohe. Aku hoa haere ko Ripeka Heremaia raua ko Moe Wi-Hongi. Ia matou ka tae atu ki te kainga ka kitea kua rite pu taua whanau mo te iriiri, te matua me ana tamariki tokorua. He pani te whanau nei, ara pouaru te papa.

Ka iriiritia rumaki e ahau ratou katoa, a Walter Ashby, Edward Ashby me Marshall Ashby. I tino whiwhi ratou ki te wairua kia tomo ratou ki te Rongopai, a i kite matou i te pono o te whakaaro ki te Hahi.

I muri i te iriiringa ka tu he karakia kauwhau ki te whare. I tino whakamaramatia te nuinga o nga tikanga o te Rongopai i konei, i mutu tenei ra ora o matou i runga i te pai, i te manaaki hoki i te whare-hou, ara i te whanau o Walter Ashby. Ki te Atua ano te kororia me te honore mo enei mahi whakapono i roto i enei ra.

MO NGA MAHI KURA HAPATI

Mau e kawe tenei ripoata ki nga Timuaki me nga Hekeretari o nga Kura Hapati o te Pei Whairangi, kia mataara i roto i tenei tau hou, tonoa mai a koutou ripoata i nga toru marama katoa. Me timata te ripoata mo nga Kura Hapati ia Tihema o te tau kua pahure, me Hanuere me Pepuere o tenei tau, ara ko enei nga marama toru tuatahi o te Tau Hou, a muri atu i tera me waiho kia tae tatou ki te Hui Tau ka homaingia te tino kaupapa ripoata mo tatou. Kaati te waiho i nga ripoata kia takoto roa, mehemea kei nga Hekeretari te takaware, rapua he Hekeretari hei mahi i te mahi. Kei te kaha te hoa-riri ki te whakangoikore i te hunga e hiahia mahi ana ki te Atua.

Kia kaha Pei Whairangi kia koutou.

Ma te Atua koutou, ara tatou katoa e tiaki e manaaki i roto i enei wa o te pakanga.

Na te Timuakitanga Kura Hapati o te Takiwa o Pei Whairangi.

Timuaki, Hare Nehua.

Kaunihera tuatahi, Kato Kauwhata.

Kaunihera tuarua, Raniera Paora.

Hekeretari, Hinehou Nehua.

HE RONGO KORERO MO TE WHAWHAI

Na Paepae Witehira

He maha nga rongo hou o te whawhai i tenei marama, tuatahi ko te maha o nga mea rere rangi kua pakaru inaianei. Tiamana e 5502, Ingarihi 1948, Itari 416 me te Kariki 120.

Nga tima whawhai kua ngaro-pakaru, nga manuaō, meā ruku moana me era atu—Tiamana 34, Ingarihi 68, Itari 42, kahore he korero mo Kariki mo tenei wahanga. I penci ai te nui o te parekura o nga tima o Ingarangi no te mea ko te nuinga o te moana katoa kei aia, na ka whai wahi te hoa riri ki te tukutuku mai i ana maina, ara, meā whakapahu tima. Tetahi he maha o ona tima i haere ki te awhina i nga motu ke, ko te Tiamana i pakarukaruhia ona tima ki ona rohe ake, ara te nuinga. Ka nui tona wehi ki te puta mai ki waho i ona rohe kei pera te nui o te parekura me ona mea rere rangi.

Ka nui te haere mate o Itari, e rua ona taha e patua ana, ko te Ingarihi kei te patu mai i tetahi taha, ko Kariki kei tetahi. Kua nuku atu i te 90,000 nga tangata o Itari kua mau herehere i tenei taha, he tohu tenei kahore tera iwi e aro ana ki te whawhai, heoi ano kei te mea kei raro ratou i te ture here e haere ana. Na ahakoa tenei rongo mate o tetahi o nga hoa riri o te Ingarihi, kahore ano i marie noa te wahi tino kino rawa.

I te marama o Tihema nei ka whai korero a Timuaki Reuwhera (Roosevelt) ki te ao katoa mo tona whakaaro ki te whawhai nei. A, i whakaatu ano ia ka whakapaua tona kaha katoa me te iwi kei raro i aia ki te mahi mea ma Ingarangi me ana hoa. I penci tana kupu whakarite, "ina toro te whare o tou hoa i te ahi ka tikina mai he mea tine kia horo te hoatu, a kia pirau te ahi hei muri whakahoki ai taua mea, whakariterite ai hoki i te utu." E pera ana tana huarahi inaianei I te mea kua toro a Ingarangi kia hoatu noa taua mea tine ahi a kahore he uiui kia pirau ra ano te ahi hei reira whakariterite ai.

I roto hoki i tana whaikorero ka whakaaturia e ia kia rongo te ao katoa me Tiamana me ona hoa katoa e kore a Tiamana e wikitoria i tenei whawhai, engari e mea ana ia ka hemanawa te ao i mua o te mutunga. E kore ia e whakaae kia mau te rongo kia hinga ra ano a Tiamana. E kii ana ia ko te putake a Tiamana i totoro mai ai ia Hapani kia nru atu kia raua ko Itari hei huarahi e whawhai ai a Merika a e mutu ai hoki i te tuku i nga mea whawhai ki Ingarangi.

Ina takoto penei e mohio ana a Tiamana ka ahua iti tana mate i te hoa. Ko nga wheketere (factory) nui katoa o Amerika kua hurihia hei banga mea whawhai. E kii ana te Timuaki o Amerika kei reira te tangata, te taonga, te matauranga me te huarahi hei tautoko i te whawhai. Kaati mo kōna, He whai korero iti mo te motu nei.

Ko nga moni i pan ia Nin Tireni mo te whawhai i te tau kua taha nei e £37,000,000. E mea ana te Pirimia a Te Pereiha muku atu nga moni e pan a tenei tau. E mea ana ia e hara tenei wa i te wa tautohe paremata engari he wa whakaaroaro kia horo te mutu o te whawhai.

(Taria te roanga)

NGA MATENGA

Te Aumihi Mare Gregory.

Ia Hanuere te 11, 1941, i wehe atu a Te Aumihi Mare Gregory i tenei ao. Ko te Hohipera o Thames, Hauraki te wahi i ngaro atu ai, he mate whanau. Kei te whai ake nei etahi o nga ahuatanga o tona matenga. Na te moto-ka i mau ki te Hohipera i te 9 o nga haora o te ata, i te 12 ka whanau te peepi kotiro, i whanau mate mai, e toru haora i muri maika haere te wairua o te whaea.

Te Nehunga

Ko Kiri Kiri te marae i taungia e nga iwi, hui mai ana hapu maha ki te tangi ki aia me tona peepi. No Ngati-maru me Ngati-te-aute. Ona tamariki i pae mai ko nga mea i konei. Ko te 16 whanautanga tenei mona i roto i te 46 tau. I iriiritia ia e Elder Jesse McBride i te tau 1908, kaati i aia i moe tana tane ka riro hei Katorika, a na te Katorika ano i whakahaere te karakia mutunga mo raua i te 13 o nga ra o Hanuere.

Nga Tamariki

I tae mai enei o ona tamariki ki te tangi, a Ivan Gregory me tona hoa wahine, a Raharuhi Pururu o Horohoro, a Frances i Akarana e mahi ana, me Pauline Gregory Clark hoa wahine o Tom Clarke kua hoki nei raua ki Haaki Pei. Ko te whakatekau o ona tamariki i riro mai i ahau, a ko tenei anake kei roto i te Hahi ki taku mohio.

Na Rose Watene

Meri Heperi

Na te Piwa Rumatiki i mate ai a Meri Heperi o te Peka o Waihou i te 3 o nga ra o Hanuere nei. E 8 noaiho ona tau.

Te Karakia Whakamutunga

He kotiro aroha tenei no matou katoa, e ona hoa tamariki, me ona matua. Na tona tupuna matua, na Hohepa Heperi, i whakatapu te rua takoto o tona tinana maori i te nehunga, na Hare Nehua i whakahaere nga himene. Nga tangata katoa i tae mai i taua ra, i te 5 o nga ra o Hanuere nuku atu i te 200.

Haere e hine. Haere i nga haerenga o nga tupuna, matua, me era atu tini hunga kua hoki atu nei ki te kainga tuturu mo o tatou tinana kikokiko. Haere-haere.

Na Hare Nehua.

Miringa Arona Matetaka.

Te tamahine o muri a Tatana Arona, me te wahine aroha a Hohepa Matetaka, a Miringa Arona Matemate i mate ki te kainga o ona matua i te 19 o Tihema 1940.

Na John Apiti

Hurac Hare Reihana.

I mate ta matou peepi, a Hurac Hare Reihana i te 31 o nga ra o Hanuere. Haere e te uri. Haere ki te kainga tuturu o nga tupuna me te iwi. Haere hoki ki te Ringa Kaha o te Kai-hanga.

Na Mete Kingi Reihana.

MAHI KURA HAPATI

RATAPU TUATAHI:

Whakaaturanga: AKORANGA 45. Upoko 2

Nga tikanga o te whakapono ki te Atuatanga. Te Tokotoru. Nga tangatanga e toru ko ratou nei te tino timuakitanga o te ao katoa kua whakakite mai ia ratou ano ki te tangata: (1) Ko te Atua Matua; (2) Tana Tama a Ihu Karaiti; (3) Te Wairua Tapu. Ko enei e toru he hunga wehe tonu tetahi i tetahi, motuhake tonu te tinana o tetahi i to tetahi, e whakaaturia ana e nga tuhituhinga kua whakamana nei e te tangata o nga mahi i waenganui i te Atua me te tangata. I te wa o te iriiringa o te Kai-whakaora, i kite a Hoani i te tohu o te Wairua Tapu, i mua i aia i roto i te tapenakara kikokiko a Te Karaiti nana nei na Hoani i whakarite te tikanga tapu o te iriiringa; i rangona hoki e ia te reo o te Matua. Nga tangatatanga e toru o te Atuatanga i reira, i whakaatu ia ratou rereke ake tetahi i tetahi, motuhake tonu hoki tetahi i tetahi. I muri mai i whakaari mai te Kai-whakaora ki Ana akonga ko te kai whakamarie ko ia nei ko te Wairua Tapu tera e tukua atu kia ratou e Tona Matua. Na ka kitea iho ano i konei nga mema e toru o te Atuatanga e whakaaturia wehewehetia ana. Ia Tipene i te wa o tona whakamatenga i manaakitia ki te mana o te kite atu i nga mea o te rangi a i kite ia i a Ihu Karaiti e tu ana i te taha matau o te Matua. A Hohepa Mete i aia e karanga ana ki te Ariki i roto i te inoi kaha, i kite ia i te Matua me te Tama e tu ana i waenganui o te maramatanga nuku nuku ake i to te ra, i mea mai tetahi o raua mo tetahi: "Ko Taku Tama tenei e arohatia nei e Ahua, whakarongo ki Aia." Tenei me tenei o nga mema o te Tokotorutanga e kiia ana ko te Atua ratou katoa e huia ana ko te Tokotorutanga.

Nga Patai:

1. Ko wai ma te Atuatanga?
2. E hia ratou?
3. Mehemea he wehewehe o ratou tinana, whakaaturia te rarangi karaipiture e tautoko ana?
4. Mehemea ranei he tinana kotahi tonu ratou e toru whakaaturia ano te tautoko?
5. Ko wai te mea i whakaaria mai e te Atua ki Ana akonga tera e tukua mai e te Matua kia ratou?
6. Pehea te ahua o te Matua me te Tama i te kitenga a Hohepa Mete?

RATAPU TUARUA

AKORANGA 46. Te Kotahitanga o te Atuatanga.

Whakaaturanga:

Nga tikanga o te whakapono. Te Atuatanga he ahua kotahitanga i roto i nga paanga mana me nga whakamaunga atu o Ona mema. Ia Ihu i runga i te whenua a i Tona whakaaturanga i Aia ano ki Ona pononga Niwhai, e honotonu te whakaatu kia ratou i te kotahitanga i waenganui ia raua ko te Matua a i waenganui hoki ia ratou ko te Wairua Tapu. E kore hoki e ahei kia kiia te tikanga o tenei rarangi he kotahi tonu te tinana o te Matua me te Tama me te Wairua Tapu me o ratou wahi hoki. E hara hoki i te mea no te tinana kotahi aua ingoa ra i roto i tetahi atu ahuatanga. Hei whakaatu i te he o enei whakaaro ko te whakaaturanga e whai ake nei. I muri tata iho i te tukinonga ia te Karaiti, ka inoi ia mo Ana akonga, mo nga tekau-ma-rua, me era atu mema tahuri hou mai kia puritia ratou i roto i te kotahitanga, kia kotahi ai ratou katoa pera me te Matua raua ko te Tama e kotahi nei. E kore e ahei tatou ki te whakaaro penei e inoi ana a te Karaiti kia makere atu i ana akonga o ratou tinana a kia

whakatoputia ratou ki roto ki te tinana kotahi, ahakoa hoki ko tenei whakarereketanga e poka ke noaatu ana i te ahuatanga kua whakatakotoria. Ko te Karaiti e hiahia ana kia kotahi katoa o ratou ngakau o ratou wairua me a ratou mahi, he penei hoki te kotahitanga i waenganui ia raua ko te Matua i waenganui hoki ia ratou ko te Wairua Tapu.

Nga Patai:

1. Pehea te whakaaturanga nui a te Karaiti ki nga Niwhai?
2. I roto i aua rarangi ki nga Niwhai, he aha te mea e kore e ahei kia whakaarotia e tatou?
3. He aha te tikanga o te inoi a te Karaiti ki te Matua—"kia puritia ana akonga i roto i te kotahitanga pera me Ia me te Matua e kotahi nei"?

RATAPU TUATORU

AKORANGA 47. He roanga o te Kotahitanga o te Atuatanga.

Tenei kotahitanga he taurira no te pai mutunga, te whakaaro kau o tetahi o te Tokotoru he whakaaro pera ano no tetahi, a kite nei tenei me tenei o ratou ma te kanohi tino kite e kite ana e mohio tahi ana. Ahakoa he aha te tikanga e whakatakotoria ana e meatia e tenei me tenei o ratou i runga i te ahua kotahi he mea arataki ano na aua tikanga o te pono tuturu me te mahi tika. Te kotahi tonu o te Atuatanga e tino maha nei nga whakaaturanga i roto i nga karaipiture e hara i te hononga ngaro no nga mea, e hara hoki i te huinga o nga tinana kia kotahi, he pokanga ketanga hoki tena i te tikanga. Te Matua, te Tama me te Wairua Tapu e wehe motuhake tonu ana te tinana me te ahuatanga o tenei me tenei o ratou penei ano me era tangata e toru i roto nei i te kikokiko. Ahakoa ra ko te kotahi o a ratou mahi me nga whakahaerenga kua noho he whakahaunga na ratou katoa a ko o ratou hiahia he hiahia no te Atua, tae noa hoki ki te ahua a tinana o te Matua e rite ana ano ki to te Tama, no reira e mea ana a te Karaiti i te honohono tonu o te uiui a Piripi kia whakaaturia mai ki aia te Matua: "Ka mea a Ihu ki aia, roa noatu Taku noho kia koutou a kahore ano koe i matau noa ki Ahau e Piripi? ko ia kua kite i Ahau kua kite hoki i te Matua, a he aha koe ka mea ai, whakakitea mai te Matua kia matou? E kore ianei koe e whakapono ko Ahau kei roto i te Matua, ko te Matua kei roto i Ahau? Ko nga kupu e korero nei Ahau kia koutou e hara i te korero Naku ake, engari na te Matua e noho ana i roto i Ahau, ko Ia te mea ana i nga mahi. Whakapono mai ki Ahau kei roto Ahau i te Matua, ko te Matua hoki kei roto i Ahau."

Nga Patai:

1. He pehea te ahua o te Tokotoru i roto i o ratou whakaaro?
2. Kotahi tonu ranei to ratou tinana, e toru ranei nga tinana wehewehe?
3. I pehea te ritenga mai o te Atua ki te tangata?
4. Ko wai te mea i pono tonu te uiui kia te Karaiti mo te Matua?
5. Pehea te whakahoki a te Karaiti ki te patai a Piripi, a kei hea te rarangi karaipiture tautoko?

RATAPU TUAWHA

AKORANGA 48. Upoko 2

Te whakatangatanga o ia mema o te Atuatanga. I nga whakaaturanga kua oti nei te whakatakoto, kua marama ko te Atua he tangata kei Aia nei te tinana me ona wahi katoa me ona whakaaro. A Ihu Karaiti, ko Ia nei i te Matua i roto i te wairua i mua i te haere nga mai kia noho i roto i te kikokiko, a nana nei i hanga nga ao, i noho Ia i waenganui i nga tangata penei ano me te tangata me te

kaha katoa a tinana o te tangata. I muri mai i tona kakenga atu i whakaputa mai Ia i roto i Tana ahua ano, i roto hoki i Tana ahua ka kake atu Ia ki te rangi, i Tana ahua ano i whakakite Ia i Aia ki nga Niwhai me nga poropiti o enei ra. E tino whakaae ana tatou ko te Karaiti i roto i te ahua motuhake o Tona Matua, i hanga hoki te tangata ki taua ahua ano. No reira e mohio ana matou tera ko te Matua raua tahi ko te Tama i roto i o raua ahua me te tupu he tino tangata pakari, he tinana tuturu to tenei me tenei o raua, he he-kore, e taiawhiotia ana hoki e te kororia e kore nei e matauria e te tangata tona kanapa, ahakoa ano ko Tana tinana he tinana whai kikokiko wheua hoki.

Nga Patai:

1. He aha te maramatanga kia tatou i roto i nga whakaaturanga mo te Atuatanga kua oti ake nei?
2. He pehea te ahua o Ihu Karaiti i mua atu i Tona whiwhi ki te tinana kikokiko?
3. Pehea Tona ahua i Tona kakenga atu ki te rangi?
4. I hanga te tangata kia rite ki te ahua o wai?
5. He pehea te kororia e taiawhiotia ana i te Matua raua ko te Tama.

RATAPU TUARIMA

Me hoki whakamuri ki nga akoranga o nga wiki e wha o mua atu. (Review.)

MAHIA DISTRICT MISSIONARIES

FOR THE MONTHS OF MARCH, APRIL, MAY

Second Week:	MARCH	
Munro Smith, Perea Smith		Wairoa
L. T. Nelson, Ru Hoetawa		Nuhaka
Third Week:		
Tuehu Smith, Hohepa Te Kauru, Oranoa Tengaio, Tearawhiti Smith		Opoutama
Te Amo Tengaio, Pakimana Taurima, Sarah Whaanga....		Nuhaka
Fourth Week:		
Sam Haronga, Taka Toroaiwhiti, Ellen Mataira, Te Wai Haronga		Opoutama
Runga Tengaio, Oranoa Tengaio, Rangi Tengaio, Henri Tengaio		Wairoa
Fifth Week:		
All Whakapapa Committees to meet in their own branches.		

APRIL

No Missionaries other than the District Presidency to visit all branches.

First Week:	MAY	
District Presidency		Opoutama
Peter Campbell, Kui Campbell, Emma Brown		Nuhaka
Second Week:		
District Presidency		Wairoa
Moraro Walker, Parae Walker, Ellen Mataira		Opoutama
Te Amo Tengaio, Tihema Taurima		Nuhaka
Third Week:		
Runga Tengaio, Tuati Whaanga, Tureiti Solomon, Henri Tengaio		Wairoa
Munro Smith, Taka Toroaiwhiti		Opoutama
James Brown, Emma Brown		Nuhaka
Fourth Week:		
Tuehu Smith, Hohepa Te Kauru, Oranoa Tengaio		Wairoa
Hirini Campbell, Rangi Tengaio		Opoutama

Sunday School

Hohepa M. Meha, Superintendent
James R. Elkington, Assistant Supt.

Eru T. Kupa, Assistant Superintendent
Kelly Harris, Secretary
Lessons compiled by Hohepa M Meha and Eru T. Kupa.

PRELUDE

Arr. from SCHUBERT
by T. Y. C.

Allegretto.

p ft. *p*

SACRAMENT GEM

Prepare our minds that we may see
The beauties of Thy grace;
Salvation purchased on that tree
For all who seek Thy face.

POSTLUDE

Slowly with expression.
8 ft

TRACY Y. CANNON.

mp *poco riv.*

CONCERT RECITATION

1 Corinthians 2: 11.

“For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.”

KORERO A NGAKAU

1 Koroniti 2: 11.

“Ko wai hoki te tangata e matau ana ki nga mea a te tangata? Ko te wairua anake o te tangata i roto i aia; waihoki ko nga mea a te Atua, e kore e matauria e tetahi, engari e te Wairua o te Atua.”

HYMNS

“Let Us Treat Each Other Kindly” Page 146
“Kia Koa, E Iharaira” Wharangi 13

THE HEALTH OF THE MAORI RACE

Wi Pere Amaru, A.B., M.A.

(*Fourth Instalment*)

THE MAORIS AND THEIR TEETH

Where our race of a century ago was eulogized by the medical world for its superior physique and dental perfection, to-day, after only five generations of existence under this so-called civilization, the physical and dental health of our people has deteriorated deplorably until now every Maori home has its share of toothaches and disease so uncommon in days of old. However, it is still within the power of the race to readjust our eating and living habits and finally re-attain perfection in physical and dental health.

The initial step towards this goal has already been instituted by the Government with dental clinics and a daily supply of milk to every schoolchild within the Dominion. The teeth of the children both Maoris and pakehas are now being well treated by these dental clinics, but all this work will amount to naught if we at home do not give our children the proper care and food required as a foundation for good healthy teeth.

Our teeth and mouth form one of the most important parts of our body. They can be sources of disease, or health, as we choose. This is so because it is by our teeth that the various foods that go to the nourishing of our bodies are first prepared for digestion by the stomach, and other digestive organs. Without our teeth the kinds of food we could take would be limited to liquids and sop.

Our teeth are composed roughly of three substances. That portion which you see in the mouth (the "crown") is made of enamel. The root or the body of the tooth is made up of a substance called "dentine." Inside these is the "pulp" or the part which has the tiny blood vessels and tiny nerves which cause toothaches.

Nature gives us two sets of teeth which have to last through life. The first set are the "milk" or "baby" teeth numbering 20, and the second are permanent teeth numbering 32.

Long before the baby comes into the world, the business of building its teeth is begun. About a month before the baby is born, the enamelling of the crowns of these "milk" teeth is almost complete, and there the teeth themselves are kept in little sacs until the time is ready for their "cutting."

Now the material for building these little teeth must come from somewhere, for nature cannot build unless she has materials. Since the work is done before birth, it is easily seen that the materials must come direct from the mother, and so we get our first facts about teeth. Good teeth depends first upon the health of the expectant mother and not upon the child's first visit to the dental clinic. The expectant mother must therefore eat foods recommended by the Plunket or district nurse.

The milk teeth upon which the child has to depend for at least six years cannot be looked after too carefully, because they have a great effect for good or ill upon the second and permanent teeth. The process of building the second teeth is the same as the first, with this great difference, that the materials for the building come not from the mother (as is the case of the milk teeth), but from the child itself.

If the permanent teeth are to come out in proper order and arrangement, exercise of the jaws must take place right from birth. That is one of the reasons a baby should be breast-fed, because this makes the baby work for its food. The action of sucking brings a rush of blood to the jaws, which carries with it all the materials needed for building strong jaws and a roomy mouth. When the baby is weaned, its general food should contain a proportion of hard foods, so that it is compelled to chew and thus exercise its jaws. It is therefore necessary to give a baby at the age of nine months some hard, dry food, such as tough crust, hard, plain biscuits, and so forth.

It is very important that the mouth should be exercised because lack of it is one of the main causes of badly arranged second teeth, and badly arranged teeth are more liable to decay because nature is not permitted to cleanse the teeth properly. Nature alone cleansed the teeth of the old Maoris, but to-day because of our eating habits (and the type of food we eat) nature alone is not able to rid the mouth of the film formed on our teeth after each meal. Consequently we must rely upon the toothbrush and dentrice twice daily and visit our dentist at least twice a year.

Now, if we eat only such food as apples or raw cabbages, we will notice that no film is left on our teeth. But we cannot live on apples and cabbages alone. On the other hand let us eat bread and pudding and we shall readily discern a smudgy covering on our teeth after a couple of meals. This then is the type of food for which the toothbrush is needed to rid the teeth of this film which is a very suitable breeding place for those bacteria which will soon break through the enamel of the teeth to start their work of not only causing toothaches, but of causing germs and decayed matter to enter the digestive system.

Tartar is deposited on the teeth largely through the action of the saliva on some of the foods that we eat. This deposit cannot be removed by the toothbrush, although it is easily removed by the dentist. So don't neglect to see your dentist regularly.

Those of you with defective teeth in your mouths, go at once to your dentists. You are Latter-day Saints. You defile your bodies just as much as if you would if you were heavy smokers. Bad teeth cause bad health, and a body with bad health cannot expect to retain the spirit of God which will definitely not dwell within an unclean tabernacle.

“ SING WE NOW AT PARTING ”

By Isabel Amadio

I come to record the passing of Marge Whiwhikiterangi Waugh, wife of Phillip Waugh of Tarukenga and daughter of Brother and Sister John Ormsby of Ngongotaha Valley, Rotorua.

If you will come with me we will watch the beauty and peace of her journey.

On Sunday, 29th December, 1940, we heard that she was very ill and visited her. In the cool room where she rested, supported by her husband and surrounded by her other dear ones, the quiet peace illuminating the fragile face was inspiring. She was quite conscious, and we talked together of the Gospel, of the many testimonies of the help of the Lord which we both had. She listened eagerly, waiting ever to hear more of the Lord whom she loved, ever whispering “Did you hear that, daddy?” to her earthly father. She told me how happy she felt at this time, and particularly of leaving this earth to go when her Heavenly Father called her. I could see that it was genuine and took joy in the joy that was hers.

The Lord did call her, at 5 p.m. on New Year's Day. Before leaving she asked her family to gather with her in “family prayers,” when she also said her own.

The following evening a large gathering of relatives and friends, Maori and Pakeha, were present to say farewell to the Marge who lay in her earthly casket outside under an electrically-lit awning.

How can I tell you of the impressiveness of that meeting under the stars? The hymns of the Saints flowing on the night air, the majesty of the Gospel spoken in the presence of the dead, and the sweet voices of Sisters Thompson and Puku singing “Nearer My God to Thee,” and the courage of the bereaved mother bearing her testimony, I for one felt very humble.

At noon on Friday, Saints and friends met again to hold the last service, which if possible was even more beautiful. The old favourite, “Come, Come Ye Saints,” rung out in the warming rays of a beautiful day, held new promise to all. The inspiring words of “Oh My Father” seemed to fill all the world, though the Saints were few. The speakers were blessed with inspiration that I felt and knew that “death had no sting” and “grave no victory.” At the close of the meeting, when all the expressions of love which poured from our hearts for the departed Sister had been voiced, we sang the song which she had asked to be sung, “Sing We Now At Parting.” At the graveside we sang it again, then we left our Marge to sleep until that time when the Lord shall come with the “Thousands” of His Saints.



AWHINATIA TO HUI TAU

Kei te haere nga mahi katoa o te marae kia tino rite ko tenei te tino-o-nga Hui Tau—te Hui Tau nui ake—te Hui Tau mahi mo te katoa—te Hui Tau whaka-te-Atua o nga Hui Tau kua karangatia e te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei i Niu Tirenī. A Nuhaka kua takatu noatu kia timata nga huihuinga i te Paraire, 11 o nga ra o Aperira.

E tuatahi ana tenei i roto i te hitori o tenei Mihana kia kore he “Kaumatua” o Hiona e takatu ana i tenei Hui Tau. E tika ana kia whakatapua, ae hoki, e whakatapua ana tenei Hui Tau ki te “mahara” o nga rau Kaumatua kua haere mai ki enei motu i roto i te 60 tau kua pahure ki te ako kia tatou te Rongopai i whakahokia mai nei. Tera te tini rau o enei tangata e whakaaro mai ana kia tatou i tenei wa, a e inoi ana hoki kia tautokongia tenei Mihana.

Whakahonoretia enei pononga a te Atua, ia tatou kia tae ki te Hui Tau.

Kei a koutou Takiwa nga tikiti whitu-hereni me te hiki-pene. Me mau mahara koutou katoa ko enei tikiti ma koutou e tango, a ko te moni he awhina-hoatu-noake na koutou mo te Hui Tau. Kahore tenei moni hei utu i to uru ki te Hui Tau, engari he awhinatanga i te haere, noho ranei. Ko te powhiri haere mai ki te Hui Tau, mo te katoa—awhina—awhina-kore ranei. Haere mai—Haere mai.

Ki te kore koe haere ki te Hui Tau, kahore tena he take kia kore koe e hoatu i to moni awhina. Ko te tikanga ke, ko nga mea kahore e haere kia awhina utu i runga i te ngawari, ko nga mea e haere ana kei te utu i a ratou haere ki te Hui me te hoatu ano i te awhina. He tono tenei kia koutou e nga Hunga Tapu me nga Hoa Aroha tautokongia tenei whakaaro. Me hoko katoa i te tikiti “whituhhereni me te hiki-pene” kei nga tangata kua whakaritea i roto o ia Takiwa o ia Takiwa.

Tatou katoa e mohio ana ko nga moni o nga kanikani a te Miutara—“Gold and Green”—i riro mo nga “ropu-awhinataha-whawhai” (Patriotic Funds). Nuku atu i te whitu-rau pauna te nui o te moni i riro i tenei ropu. Ka kite tatou i konei ka noho pohara te Miutara. Me pehea ta tatou whakaatu ki te Miutara i te whakamihi mo tenei mahi whakamiharo i mahia e ia i roto i te tau kua huri.

Koutou katoa e haere ana ki te Hui Tau me koutou katoa e noho ana i te kainga, ina hoatu koutou i te awhina ki nga moni mo te Hui Tau, tera ka ea nga raruraru katoa o tenei Hui me te toe ano tetahi wahi hei hoatu ki te Miutara.

A koutou moni awhina i te Hui Tau, ara, “whitu-hereni me te hiki-pene” me tuku mai ki te Tari o te Mihana, Box 72, Auckland, i naianei tonu mehemea kahore koe e haere ana ki tenei Hui Tau whakahonore i a tatou “Kaumatua.”

“MANAAKITIA NGA ROPU E MANAAKI ANA IA KOE.”

MATIU KAURI, Timuaki Mihana.

rial)

SUPPORT YOUR HUI TAU

Preparations for the largest, most attractive and most inspirational Hui Tau ever convened by the Church of Jesus Christ of Latter-day Saints in New Zealand, are now well under way. Nuhaka is alive with activity, and reports are coming in that all will be in readiness for the first meetings, which will commence on Friday, 11th April.

This will be the first Hui Tau in the history of the Mission at which there have been no Zion Elders present. This conference will be dedicated to the memory of the hundreds of Elders who have come to New Zealand during the past 60 years or more to teach the restored Gospel. There will be hundreds of these same men thinking about us on this occasion and praying for the continued success of the New Zealand Mission.

Let us honour these men by our presence at the Hui Tau.

Subscription tickets have been forwarded to the various districts and the campaign for the seven shillings and sixpence donations is now in full swing.

It should be kept in mind by everyone that this small contribution is not a charge for admission to the Hui Tau. Your attendance is desired whether you can afford the donation or not. All will be welcome.

Staying away from the Hui is no excuse for not supporting it with your donation. Indeed it should be much easier for those who do not attend to contribute the seven-and-six than for those who do attend and have the additional expense of transportation, etc.

As you all know the proceeds from the Green and Gold balls of the M.I.A. last year were given over to the Patriotic Fund. The sum contributed amounted to more than seven hundred pounds. As a result of this praiseworthy gesture, however, the Mutuals of the Mission have been left without funds with which to finance their activities for the current year. What can be done to show the M.I.A. that we really do appreciate their fine patriotic activities during the past year?

If those who do not attend as well as those who do attend the Hui Tau, will make a voluntary contribution to the Hui Tau fund, it will be possible to defray all Hui Tau expenses and still have some money to turn over to the M.I.A.

If you do not go to the Hui Tau send your seven-and-six or other contribution to Box 72, Auckland.

BLESS THE ORGANIZATIONS WHICH BLESS YOU.

MATTHEW COWLEY, Mission President.



PHOTO OF THE MONTH

We have before us another reminder of the joys and blessings that have come to us in this land because of the Gospel. These young men brought us the new hope in which we live—the Gospel of Christ. Theirs has been a task that only time and faith will bear witness. Here are 34 missionaries aboard the *Mariposa* en route to Zion at the call of the First Presidency to evacuate New Zealand.

This picture is taken from "Te Karere"—Haerere, Wahanga 1, Tihema 1940, Nama 1, published and edited by the 34 New Zealand missionaries aboard the s.s. *Mariposa*, and was printed at the Hawaiian L.D.S. Mission Headquarters, 1124 Kalihi Street, Honolulu, Hawaii.

N.B.—The only Elder not showing himself so well in the group picture is Elder Biesinger, therefore you see him at the left bottom. His picture was inserted in "Te Karere Haerere" as the result of winning a competition which, according to their own story, was only one of the many that they won from the Australian Elders and other passengers aboard.

HUI TAU—IMPORTANT !

All M.I.A. contestants must be prepared to show Membership Tickets before entering any competition.

All winners of singing competitions will appear on Saturday night M.I.A. programme with own selection. (Other than contest number.)

All M.I.A. competition entries must be in the hands of the M.I.A. Secretary, Box 61, Dannevirke, three weeks before HUI TAU. The entries from all sources whatever for any M.I.A. competition will not be allowed unless ENTRIES are sent to the Secretary with a post-mark not later than MARCH 22, 1941.

All District M.I.A. Officers are asked to come prepared to assist Mission M.I.A. Officers at Hui Tau. Please!

ARE YOU WITH US?

This is an appeal to *Te Karere* Correspondents to make themselves available for an intensive campaign beginning March 15th until April 14th, 1941, to raise the subscription list to ONE THOUSAND. All members of the Church should keenly realize that the Mission President and his family, which includes *Te Karere*, are now the only missionaries we have. President Cowley has often said since the Elders left that *Te Karere* is the only missionary now. Are the people taking in to their homes this "missionary"?

Correspondents, *Te Karere* is really grateful to you for your wonderful work. Your contributions of "news" has had much to do with the added appeal *Te Karere* now has for its readers. Your further assistance is needed to take our message to more people. If the Saints do not need to be visited regularly with the Gospel messages during this period of uncertainty and strife, then it is time that we knew it. This is the time when we are to live—"not by bread alone, but by every word that proceedeth out of the mouth of God."

Let us look at these figures, and then what are our hopes? Auckland district 450; Bay of Islands 800; Hauraki 850; Hawke's Bay 900; Mahia 750; Manawata 400; Otago 50; Poverty Bay 750; Taranaki 200; Waikato 1,100; Wairarapa 300; Whangarei 1,500, and Wairau 200. These represent the districts in this Mission and approximate number of Saints in each. These will help you to gauge what should be done. Will you help?

Kindly notify this office *before March 8th, 1941*, of your willingness to assist in raising our subscription list, primarily to have more of the Church members particularly, receiving *Te Karere*. Your names will be published in the April issue of *Te Karere* as well as in the Hui Tau Programme, and special identification and appreciation ribbons will be sent to you with our most grateful appreciation.

—"*Te Karere*" and its *Workers*."

GENEALOGY

By Teao Wirihana

Cottage Meetings for the Month of March:

- March 6—Lesson 20, "Early Israelite Colonies."
- " 13—Lesson 21, "Ancient Irish Pedigrees."
- " 20—Lesson 22, "Who are the Anglo-Saxons?"
- " 27—Lesson 23, "Early Welsh Customs."

Home Teaching:

Nga kai torotoro o nga Peka haere ki nga kainga o nga Hunga Tapu ki te whakahau kia mahia nga "Pedigree Charts" me nga "One Family Group Record."

Whakatauki:

"Ta-ke raumati whakapiri ngahuru."

Primary

Elva T. Cowley, President
Waima Davies, First Counsellor

Rona V. Attenborough, Second Counsellor
and Secretary
Lessons compiled by Rona V. Attenborough

MEMORY GEM:

"Little children, Love one another."

LESSONS:

FIRST WEEK

"STILLING THE STORM"

Read Matthew 14: 23-32.

This story will help the children to feel that if they have faith in a kind Heavenly Father, they may be protected from danger. Choose songs and prayer in keeping with the story to be told.

Point of Contact:

Have you ever looked into the water of a lake when it is perfectly still? Show a picture to illustrate. What does it remind you of? A mirror, because we can see the trees and birds and sky reflected in it. Does the same lake look the same in a storm? No, the waters seem angry and the smooth surface is changed to waves with white caps. (Show picture of an angry sea with a ship on it.) How would you feel if you were sailing on such a lake or sea?

A large cardboard box lid or a cookie tin makes a very satisfactory sand board which may be held on the lap. It might be interesting to use such a one with a little lake scene worked out on it. Paper boats would give a suggestion that would help you in telling the story.

Story:

"THE STILLING OF THE STORM." (Matt. 14: 23-32)

We have a wonderful story to hear now about a storm at sea. It happened many years ago when Jesus was living in Palestine.

Late one afternoon He stood by the seashore, surrounded by a crowd of people, men and women, boys and girls, whom He had been healing and comforting and cheering. He had been feeding them, too, with five barley loaves and two small fishes. Do you remember the story of a little lad's offering?

After Jesus had helped all those people He was tired. So He told His disciples to take their little boat and sail to the other side of the sea, and He sent the crowd of people away. When He was all alone and the sun was setting over the water, what do you suppose He did? When we are tired we want to lie down and go to sleep. But when Jesus was tired He almost always went off alone into the country and prayed to God. That rested Him more than going to sleep. So this evening He climbed a mountain by the seashore, and there, with the stars shining over His head, He prayed to His Father in heaven.

While Jesus was on the mountain top what were His disciples doing? Sailing without Him across the sea. The wind was against them, the waves were high and rough, and they were having a hard time. Some of them were great, strong men who had rowed nearly all night, they were not more than half-way across the little sea. But some one was watching them. On the mountain alone stood Jesus. He had seen the storm come up, the great dark clouds, the howling wind, and the waves, high and black, crested with foam. As the moonlight struggled through a break in the clouds He saw the little boat tossing beneath Him on the great waves. Then, when it seemed to the disciples they could row no further, they saw a light in the darkness,

and a bright figure came towards them walking on the water. At first they were frightened; they did not know who or what it could be, but out of the darkness and above the noise of the wind and the waves they heard the beloved voice of their Master: "Be of good cheer," He said; "it is I, be not afraid."

At once Peter, one of the fishermen disciples, you know, wanted to go right to Jesus; he could not wait for Him to come to them. "Lord," he said, "if it be Thou, bid me come unto Thee on the water." So Jesus said: "Come," and over the side of the boat Peter sprang, and walked towards Him. While his eyes were fixed on his Master's face he was safe. The wind might toss his hair, the spray wet his clothes, but all was well. But when, becoming afraid, he glanced from Jesus to the high, fierce waves and the blackness underneath them, he began to sink, and cried in despair: "Lord, save me." At once, with a smile of pity, Jesus stretched out His hand and caught him. "O thou of little faith," He said, "wherefore didst thou doubt?" Together they climbed into the boat, and then the wind stopped howling about them, the waves grew small and quiet, and above their heads shone the bright moon. The disciples fell upon their knees and worshipped Jesus. "Of a truth," they said, "Thou art the Son of God."

(Show a picture of Jesus walking on the water. Sing "Jesus Unto Thee I Pray" once more.)

The next time we are frightened about anything, about being alone in the dark or being out in a storm or anything else, let us remember this story. What did Jesus do when he needed to be brave? We can pray just as He did. What did Jesus say to His disciples that night?

Let us say it: "Be of good cheer, it is I, be not afraid."

Let the children make a paper boat and take it home. It will perhaps help them to remember the story so that they can tell it to mother.

SECOND WEEK

"GOOD POSTURE"

Objective:

To help the children form the habit of sitting and standing properly. To make them aware of their responsibility to care for the bodies God has given to them.

To the Teacher:

The privilege of the Primary teacher is unlimited in directing, encouraging and inspiring the right kind of growth; the most valuable habits, and the most healthful and helpful attitudes towards the care and growth of our bodies and minds. Deepen the children's appreciation for God's gift of good health and help them to be aware that they must work with Him to be well and strong.

"The body is the temple of the soul."

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? (1 Cor. 3:16.)

Lesson:

Old Scowly Spine Pack looked at all the boys and girls who lived in the beautiful city. He chuckled to himself and said, "Good, good! I'll get every one of them."

"Whom will you get and how will you get them?" asked Merry Brown Robin.

"The boys and girls, the boys and girls," said Old Scowly Spine Pack. They sit bent over their books, or huddled in their chairs. When they do this I make the little cushions between the bones of the back all packed hard so that they can never be straightened out again."

"Oh," said Merry Brown Robin, "that will make the boys and girls weak and hollow chested. Poor children! They will not be happy at all." And Merry Brown Robin did like to see everybody happy.

"Happy?" said Old Scowly Spine Pack. "What's that? I like to see them all crooked, cross and crabbedy."

"Oh," said Merry Brown Robin in a little sorry voice. "Nobody likes to be near them or to play with them when they look all cross and crabbedy."

Merry Brown Robin flew to the west waving willow tree, perched among the branches on the sunny side and thought and thought.

"What can I do? What can I do? Whom shall I tell?" he chirped. "We do want our girls and boys to be happy. We want them to look straight and tall and brave. Maybe if they look strong and tall and brave they will grow to be that way."

But he could think of no way to help them, so he sang his evening song, tucked his head under his wing and went to sleep.

The next morning he saw some boys and girls going into a big building with many, many windows. (What was it.) He flew to a tree near one of the windows that was open and looked in at the boys and girls. Old Scowly Spine Pack was just outside looking very cross indeed.

Merry Brown Robin saw a sweet pretty lady talking to the boys and girls. They were listening eagerly to what she was saying. He saw her take a silk flag, hold it up before the children, and say: "This is the flag we love so well. This is the flag of our own country. Its colours say, be strong, be brave, be faithful. But no one can be strong who sits huddled over in school or at home. No one can be brave whose head is not erect, who does not try to sit straight and stand tall. No one can be faithful who does not try to grow strong and be brave.

"This is the message that the flag brings to you. Because you love it, we know you want to do what it wants you to do. This is not always easy but we know you will try. It means, every day, to sit erect, to stand straight, at home, at school, everywhere.

"It means washing your hands before placing food in your mouth or before preparing it for others, bathing often, brushing the teeth; eating wholesome food, breathing fresh air; getting sufficient sleep and being helpful to others. All this means hard work, but it makes you good looking, healthy and happy.

"To be all this, to do all this, shows better our love for our flag and our country and Our Heavenly Father than anything else can do."

How old Scowly Spine Pack did scowl. He knew that the boys and girls would learn the very things that would keep him away for ever and a day. But Merry Brown Robin sang a song. He sang so merrily that he tumbled head first off the branch of the tree, and had to spread his wings very quickly to keep from falling right into the school room.

"Now I know who can help," he sang. "The mothers and teachers. They can drive old Scowly Spine Pack away because they are teaching boys and girls to form habits that will make them well and strong. But the **boys and girls themselves must help**. They must try every day to keep him away."

If Merry Brown Robin looked in our window to-day would he find somebody who is helping to keep Old Scowly Spine Pack away?

—Thresa Dansdill.

THIRD WEEK

"FEEDING FIVE THOUSAND"

Text:

Matthew 14: 13-21; Mark 6: 32-44; Luke 9: 10-17; John 6: 1-14.

Objective:

To help the children to know that Christ's understanding kindness extended to the physical needs of the people as well as to the spiritual.

Make the child aware that the Saviour taught by example many beautiful lessons and that all who try to do the things he preached and practised are better and happier people.

Lesson Story:

In this story we find Jesus in a little town on the east coast of the beautiful Sea of Galilee.

He had been travelling from place to place preaching to the people and healing their sick, and now His body was weary.

The Twelve Apostles, whom Jesus had sent two by two into other cities to preach, had returned from their missionary labours. They "gathered themselves together unto Jesus, and told Him all the things, both what they had done and what they had taught." They were weary, too, and no doubt Jesus noticed it, for "He said unto them, come ye yourselves apart into a desert place, and rest awhile."

This, of course, the disciples were glad to do. They would certainly enjoy a quiet rest with their Master. So they all went quietly down to the shore, got into a boat and sailed across the sea to the eastern shore.

It was only six miles across the Sea of Galilee and perhaps the little vessel with its load of weary passengers sailed very slowly.

When Jesus and His Apostles reached the shore they climbed a near-by grassy hill, below which was an uninhabited plain covered with grass and dotted with flowers. They wanted peace and rest for so many people constantly came to them that "they had no leisure so much as time to eat."

They thought that no one had seen them leave, but in this they were mistaken. Very soon on the plain below them a great crowd of people began to gather. These people when they saw Jesus and the Apostles leave, walked around the sea to meet them. As they passed through the villages, many more joined them until there was a mighty throng. And as it was the time for the Passover Feast in Jerusalem perhaps many people who were going there followed also.

Can you see two pictures: one, of Jesus and His Apostles at rest on the hillside, the other, a great crowd of people on the plain below?

When Jesus looked down upon the people who were waiting for Him He "was moved with compassion toward them." He could not rest when they needed Him. "So in His love and pity He came down among them and spake unto them of the Kingdom of God, and healed them that had need of healing."

Hour after hour passed as the charmed crowd listened to the words of the Master.

The day wore on until the sun was setting and still the great crowd listened, without a thought of leaving. Then the Apostles remembered how tired Jesus was and they also remembered the people who were so far from their homes, without food. So they went to Jesus saying, "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves bread; for they have nothing to eat."

They were surprised when they heard His reply, which was, "they need not depart; give ye them to eat."

This seemed strange and impossible to them. They wondered what Jesus meant and how it could be done.

One Apostle asked, "Shall we go and buy food and give them to eat?" To this Jesus replied: "How many loaves have ye? Go and see."

Andrew, who was one of the Apostles, said: "There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many?"

When Jesus heard this He told the disciples to bid the people sit down by fifties and by hundreds. In a short time five thousand men, besides the women and children, were seated on the grass. It was springtime and the grass was long and green. What a beautiful sight it must have been! Someone has said that they must have looked like beautiful flower beds in a garden.

When they were all seated, Jesus "took the five loaves and two fishes, and looking up to heaven, He blessed, and brake; and gave the loaves to the disciples, and the disciples gave them to the multitude. And likewise of the fishes as much as they would." The disciples passed the food to the multitude, and when they were all fed "they took up the fragments that remained, twelve baskets full."

This miracle made a great impression on the people. Many of them said to each other, "This is of a truth that prophet that should come into the world." Others said, "This is the Christ."

They were ready to crown Jesus as their King. They were excited and were planning to compel Him to do as they wished.

Jesus was grieved to think that they misunderstood Him and what was meant when He spoke of "His Kingdom." He urged the Apostles to leave the crowd and go back to the other shore. When they had gone and the multitude had gone away He went up into the mountain and there again he was alone with His Father in Heaven.

Teach:

"Let's Be Kind to One Another."

Prayer:

One of the girls.

FOURTH WEEK

"CHOOSING RIGHT OR WRONG"

Object:

To help the children to realise that there is a right way and a wrong way, and to help them to remember which is which. To help them to understand that every person has a right to act as he chooses, but he must abide by the consequences of his choice. We hope by pointing out the lasting peace and happiness that is found in right choice, and the suffering and unhappiness that comes from wrong choice, to create, in the hearts of the children, a desire to choose the right.

JACK'S CHOICE

Jack had done something that was wrong. His father had found out about it that morning and Jack had been worried and afraid all day. He had been puzzled too, because his father had said nothing about it. Now his father had asked him to go for a ride and he wondered more than ever. His father said nothing about where they were going but talked of other things. At last they reached the city which was about twenty miles from their home, but instead of going down to the business district, as they usually did, his father turned, went up a long winding hill and stopped outside some huge gates which were set in a great stone wall.

Jack's heart almost stopped beating. He knew this was the penitentiary. They had passed it a number of times but they had never stopped before. He knew that this was the place where "bad men" were kept. For one wild moment he thought that his father had brought him here for the thing that he had done.

His father seemed to know what he was thinking because he put his arm around Jack's shoulders and said, "It's all right Jack. I'm going in here for just a few minutes, do you want to come in with me or would you rather wait here in the car?"

Jack's voice trembled a little as he said, "I'll wait here, father."

As he was waiting a car drove up, and three men got out of it. Jack noticed that one of the men had handcuffs on his wrists.

After a few minutes Jack's father came out and they drove off to the city. This time they stopped in front of a big building. Jack had seen this building many times before. On the big plate-glass doors it said "First National Bank."

"Come on Jack," his father said. They went in together and in a few minutes they went through a door marked "James Graham, President." Here Jack's father made him acquainted with a tall man with smiling blue eyes. This was Mr. Graham, but Jack noticed that his father called him "Jim."

On the way home Jack's father told Jack a story. It was about three boys: a boy named "Jim," who was now the president of the First National Bank, and a boy named "Frank," who had been in the penitentiary for five long years, and himself when he was a boy. He told how they played together when they were boys and some of the things they did as they became older.

When the story was finished Jack thought for a little while, then he said "Father, I'm going to try to be like you and Mr. Graham."

Why do you suppose Jack's father took him to these two places?

CHOIRS AT HUI TAU

On paper, this year's competition numbers are the best that we have chosen. Now it is up to the Branches or Districts sending competitors to practice and rehearse nightly, that they may have their choirs and choruses proficient.

In my opinion, the "Hallelujah Chorus," which is the choral test piece, is not difficult. The intervals in all the parts are easy and, what is better still, melodious. It is written purely for choir, and not one, and everyone has the melody. It is considered by critics the world over as the musical masterpiece of man's creation, and by many—a heavenly inspiration. I think that you will agree with me that the Maori translation enhances its beauty with added dignity and at the same time we will be making history as it has never before been sung in Maori for a choral test.

The "b" number for the choirs is "Onward," an adaptation of "Onward Christian Soldiers," by Burnham, and is a very fine anthem. The book which contains these pieces includes last year's contest numbers "The Lord's Prayer," "Hangu Te Po" and a special arrangement of "I Need Thee Every Hour." Please look these over carefully for HUI TAU, and is it too much to ask that you look over "Hosannah"?

The M.I.A. numbers that are in the same book are "Sweet Sabbath Eve," "Pale Moon" for men, male quartette and chorus, "A Prayer Perfect" and "In the Heart of the Hills" for women's trio and chorus. All are harmoniously and beautifully arranged. Truly a wonderful musical programme for any occasion. The Explorer Boys' quartette is "Abide With Me," found in the Deseret Song Books, page 103, and the L.D.S. Hymns, page 180. The Junior Girls' trio is in the M.I.A. Song Folder, page 48, "Stars of the Summer Night."

NOTE.—Most of these numbers are unprocurable in printed form, hence their value. LOOK AFTER YOUR COPIES. Some copies may be a bit faint and unreadable. I would ask conductors to write in with ink the correct notes and words. Send for the MINIMUM number of copies you require, with sixpence in stamps to cover postage, and your order will be filled immediately. A small charge will be made to cover printing charges, which will be sent to you in due time.

WALTER SMITH,
Director of Hui Tau Music.

News from the Field

FROM FAR AND NEAR

By A. Dudley Amadio

During the early part of December my wife and I visited Bro. E. A. C. Scott, formerly of Auckland and Clevedon, at his present home, Scotsman Valley, Tauwhare, near Morrinsville. At a meeting convened there, the family not only had strong testimonials but also that the Lord was blessing them.

At Putaruru who should we meet but Brother Hetaraka Anaru and another Brother whose name I did not hear plainly enough to be able to spell. They, as were we, were glad to meet fellow-members of the Church.

Sunday, December 22nd, marks what I believe will be the beginning of much progress in the Rotorua district. The occasion served a double purpose. First and most important was the dedication of Brother T. McKinnon's home as a place for holding service. This will give the Saints a meeting-place close to Rotorua. Brother Rangī Greening offered the dedicatory prayer. The second part pertained to a farewell arranged for Elder Henry Davis, who expects to shortly depart overseas with the Air Force. Elder Davis fought in the last war and, before enlisting in this, has done much good work for the Church in Rotorua and Taupo. He was presented with a carved and inlaid stick by Bro. Moore on behalf of the local Saints. The gathering was provided with a splendid dinner served on the grounds in front of the house.

It will be sufficient for me to mention here the passing of Sister Marge Whiwhikiterangi Waugh on Wednesday, January 1st, 1941. (Further mention of this demise is included in this issue under an article by Sister Isabel Amadio.—Ed.)

MAHIA DISTRICT

Reported by Elsie Loader

Brother L. T. Nelson, Superintendent of the District Sunday School Board, visited the Nuhaka Branch, accompanied by his wife and daughter on January 5th. We appreciated the visit and the instructions which were given us.

Sister Maggie Winiana has been appointed Second Counsellor and Secretary to the Tahaenui Neighbourhood Primary.

A week later Sydney Christy, Mararo Walker, Erū and Heni Tengaio visited Kaiuku, Mahia, and attended the services which were thoroughly enjoyed, and the report is that the Saints there are very faithful and working hard.

The following week many of our people went to Waipawa to attend the H.B. Hui Pariha, and among them were Sydney Christy, Stuart Whaanga, Haerengarangi Tengaio, Raiha Tengaio, Kapu Smith and Mana Mahanga. They rejoice in having the privilege of again meeting with President and Sister Cowley and the many

people who came from far and wide to the Conference. The Nuhaka M.I.A. Tennis Club played their first match in the Short Cup competition on the 18th, Saturday, against the Nuhaka Club with a comfortable margin of ten games against four.

Brothers Pera Tengaio, Wheti Nohi, Benjamin and Epanaia Christy are now in Hastings. What is Nuhaka's loss is surely Hastings' gain.

Our good friends, Ernie Nye and Toby Pedersen, husbands of the Te Kauru Sisters (Merry and Ata) have entered military training at Trentham. Since leaving for camp Ernie has become the proud father of a cute little baby girl, and Toby has just as cute a daughter too. We sincerely hope that good luck may follow them and that their return to their loved ones be assured.

Sisters Robin Nepia and Parae Walker visited Nuhaka Valley and held a Hui Atawhai meeting at the home of Brother John Campbell on Sunday, 19th January, where quite a number of Saints were present and showed their willingness to partake in the work of the Hui Atawhai and requested that a regular monthly meeting be held among them. Kia kaha Sisters, we like to see the work go ahead. The Tahaenui Primary are to be commended for their untiring efforts in uplifting the work at Tahaenui. They held a "Bring and Buy" sale and have donated £1 out of the proceeds to assist the Mission Primary. We admire your spirit and appreciate very much your help.

The new District Presidency consists of Sydney Christy, president; Erū H. Tengaio, 1st counsellor; Iriparete Pomare, 2nd counsellor, and William Christy, secretary. This Presidency has taken hold well and set things going by announcing publicly through "Te Karere" local missionaries for the district for the months of March, April and May. Bro. Christy will also continue on as Branch President for the Nuhaka Branch. Saints of the district, find your assignments and fill them.

Mrs. Celia McKay has pleasure in announcing the engagement of her daughter, Monica, to Leading-Aircraftsman Geoffrey S. Moore, son of Mr. and Mrs. Alfred Moore, Carbes Bay, St. Ives, Cornwall, England.

Farewells were tendered to Ernie Nye, who has been home on final leave after only ten days in camp, at the homes of Brother Ora and Sister Tengaio and Bro. Hohepa Te Kaura and family.

WAIKATO DISTRICT

Reported by Dave Ormsby

Teao Wirihana of the Mission Genealogical Society is now in the Waikato assisting in that important work. On the 25th he, in company with Tetana (Percy) Te Hira, President of the Society

in Waikato, visited Te Awamutu, and there imparted needed information pertaining to the work. While there they also attended the funeral services which were held for Whei Te Hira, daughter of Tupana Te Hira. Our aroha and tangi go out to Brother and Sister Tupana Te Hira in their loss, and also to Tetana Te Hira and his family in the death of their six-month-old baby boy.

MANAWATU DISTRICT

Reported by Polly Wineera

The Hui Pariha for the Manawatu and Wairarapa districts was held under ideal weather conditions at Porirua on the 25th and 26th of January. Visitors included many from Taranaki, Hawke's Bay, Wairarapa and near-by villages. The Primary began the activities at 8.15 p.m., where the children gave fine performances, which were followed by the Mutual programme, during which Sister Una Thompson, President of the Mission Y.W.M.I.A. passed on useful information pertaining to Mutual work. Sunday morning dawned gloriously, and its beauty and strength enhanced the spiritual saga that was enjoyed by all during the services of the day, commencing with the Priesthood, Relief Society, Sunday School, where the theme of "Clean Living" was inspiring to all. Brother Walker Enoka, superintendent of the District School, directed the meeting. The afternoon meeting at 2 p.m. was very well attended where, needless to say, much was received spiritually.

The kai, which was provided for all, apparently was quite the thing. (Did you notice Timuaki at the first and second sittings?) Appreciation is given to those responsible for providing the same, which is indeed a vital and important part of most hui.

The genealogical meeting conducted by President Stuart Meha of the Mission Society preceded the evening meeting conducted by the Relief Society, where the portrayal of "Queen Esther" came as a fitting climax of the amount of work and activity that is being enjoyed by the Sisters.

President Eruera Taurau of the district has selected as counsellors to him Eruha Kawana and Penemine Wi Neera and Walker Enoka secretary, with Parata Pirihia assistant secretary. The Relief Society of the district is blessed with Raiha Kawana president and Mere Te Maari and Paeroa Wi Neera as her able counsellors. The Porirua Branch has also undergone changes which we hope will put renewed vigour and strength into our activities: Sister Ramari Wi Neera president, Makere Te Hiko and Paeroa Wineera counsellors and Kahoe Arthur secretary of the Branch Relief Society.

Monday evening, 27th January, was used to honour Mutuwi Horomona and Eruera Rihia in farewell as they were on final leave before embarking for overseas. Presentations included a silver watch and money belt for each of them. Many people of both races were present to wish them the very best under the

circumstances. The following day they were again entertained by their parents at a dinner at Barrett's Hotel, where friends and relatives again joined in the expressions of aroha and "bon voyage."

Just before Christmas Elder Arthur Elkington and his nephew, Herbert Elkington, passed through Wellington on their way to Papakura, where they are now training as members of the Maori Battalion. News has just reached us that Sam, the twin brother to Herbert, has taken to himself a wife in the holy bonds of matrimony. Is that right, Sam? Let's get back to Arthur again—the people in Nelson and Madsen are just wondering if "those buttons will do up?"

Mr. and Mrs. Claude Hawea (nee Ella Wi Neera) are vacationing here at Porirua, where their little daughter Hariatta has taken over the wrecking business and has established headquarters at her "grannies."

POVERTY BAY DISTRICT

Reported by Tipi Kopua

January 19th found the District Presidency gathered and discussing and transacting business for the betterment of the work that is tantamount to being a living and workable memorial to the Zion Elders who have laboured in this land.

Sister Hine H. Potae, who is employed at Waipawa, H.B., by Dr. Allan, spent a few pleasant days with the folks and Saints on the coast.

Brother Wi Pere Amaru is definitely a useful one to have around. The latest development since a visit to his home in Tologa from Palmerston North, is that he and Brother James Marino are dismantling an old meeting-house which they intend to go towards the erection of a proper place of worship for the Tologa Bay Saints.

HAWKE'S BAY DISTRICT

Reported by Olive Edwards

Mr. and Mrs. Mane "Monty" Kingi of Korongata entertained a number of friends and relatives at dinner in honour of their nephew, Heber G. Smith, son of the late Wi Smith of Nuhaka, who has entered Papakura Camp for service overseas with the Maori Battalion. (I met "Nu" and George Barney in Auckland on Saturday, February 15th, and have invited them along with Roiny King to dinner at our home whenever they come in again. This invitation is open to any of the home boys and anyone they would bring along.—Ed.)

The Cotter family, with that great fellow Whare as chief, has been transferred from Kopuawhara with the P.W.D. to Napier, where we hope that their association will be utilised to the utmost.

A double birthday party was held at the home of Brother and Sister Sydney Crawford in honour of their two daughters Amelia, aged 11, and Jewel (2).

Visitors to this part of the district are Wheti Nohi Nohi and Pera Tengaio of Nuhaka, Mrs. Carrington of Wairon, Miss Rau Ropihia of Porangahau and the Nu-

haka Saints who were at the Waipawa Hui Pariha.

Mr. and Mrs. Kelly Harris of Auckland (Ahem) arrived in time, Christmas Day, to take the wishbones from the many poultry pieces that graced his family's dinner table. With them were Thelma Pritchard and Mrs. Maria Bernard and her little baby Edward (remember Mac?), and during the evening much gaiety was enjoyed by all, especially so when the couple were disturbed in the wee hours of the morning to participate in "welcoming celebrations" commonly known as "Tin-can."

A really fine Hui Pariha was enjoyed by the many Saints and friends who attended at Waipawa the third week-end of January. Much appreciation is extended to the Waipawa and Porangahau people who made the Hui the success it was.

The M.I.A. District Boards extend wishes and greetings for the continued success of Mutual activity and trust that our representation in all phases of M.I.A. work will speak volumes about our interest and desire and will to serve the Lord the Mutual way.

AUCKLAND DISTRICT

Reported by Rona V. Attenborough

Greetings to all, from the Auckland District. Sounds like Christmas or something, but it isn't, we just want to greet you.

During the past month, the climatic condition in Auckland has supplied us with so much liquid sunshine that the Mission Home lawn is now quite green again, and we have had to call for volunteers to hoe, scythe or, well anyway, cut it. Don't all speak at once.

The Auckland District held a very successful conference week-end February 1st and 2nd. The Saturday night meeting, under the auspices of the Mutual Improvement Association, featured the members of the Onehunga District in action songs, hakas and trios, and we enjoyed their performances. But they had nothing on the Auckland Branch action-song team. Watch for their next appearance at Hui Tau. The programme was conducted by Bill Brosnan, President of the Y.M.M.I.A. On Sunday morning the Sunday School had charge, and the District Presidency conducted the afternoon meeting and the evening Priesthood session, while, of course, the Relief Society conducted the first part of the evening meeting. It was a grand conference, and well worth attending.

Sister Jewel Cowley spent two or three days in the Huia Hospital under observation, but we are happy to report that she is back home again, and as perky as ever. You can't keep a good man down, can you Jewel?

Sister Billman is home again and out and about, and looking none the worse for her illness. Brother Hemi Paki is progressing very favourably, and we expect to hear before very long that he has gone home.

Two quite disappointed souls are wandering around Auckland at the moment and they are Marjorie Jackman and

Jeanne Porteous, who could not get away by the Mariposa on January 13, as they had hoped, but youth is always hopeful and so are these two girls, who are planning to go to college in Zion. All we can say is "keep at them, and they will give in," and then Auckland will be losing two more of its members. The trouble is that such talent, etc., etc., etc. (mostly etc.) is hard to secure these days, and I guess the authorities governing this matter are reluctant to lose what they have. However, we wish these two young ladies—or something—success in their desires.

On December 28th, Sister Jean Billman discarded the name of her parents to accept that of Mrs. Frank Martin, and as such we sincerely wish her much joy and happiness.

Auckland Saints, meet Mr. David James McCleary, who was baptised on Sunday, February 9, at Auckland by Kelly Harris. We welcome David among us while he is stationed at the Papakura Military Camp and hope he will enjoy his stay here. (For further information, please refer Sister Dorothy Scott, of Wellington Branch.)

I think this is all the news this time, but if there is any more, you'll hear about it next time.

That's all, folks!

NGAPUHI DISTRICT

By Lois Gwyn and her staff of Workers

November 8th was the occasion of a Monster Green and Gold Ball in the Eparaima Makapi Hall at Kaihau, directed by Hetaraka Anaru and his co-workers. The funds were for patriotic purposes, and the evening was certainly indicative of the feelings of the many people who attended. Queen activities for the evening's Queen honour were really interesting and worthwhile, netting over £100, which was handed over to the Patriotic Society. The coronation pageantry typified the efforts of all to aid in the cause of liberty and freedom, and the queen candidates—Miss N. Timi Mau, Mrs. Erini Te Ropere, Miss Toti Hoterene and Miss Ellen Witute—are to accept the appreciations of everyone for their unselfish efforts to assist in raising the desired quota. Due thanks and appreciation is extended to Mr. Finlayson, who did the honours as a really excellent Master of Ceremonies. Too much cannot be said about those who were in charge of the supper arrangements. All in all a really wonderful and satisfactory evening's function was enjoyed by all.

Brother Hetaraka Anaru since arriving in Kaikou from Awarua has made things go along rapidly, and we here in Kaikou are keeping up with him. Functions are going on all the time under his direction to assist whatever just cause that needs help, and so far the Eparaima Makapi Hall funds are to be benefited by a Relief Society bazaar during the day and a dance in the evening. Another big feature of the day's activities will be a "Haangi" and "live-stock" sale, where everyone is cordially invited to enjoy themselves.



BEAUTY COMPETITION WINNER

During the Christmas festivities held at the Napier Mardi Gras were various "beauty" contests at the Sound Shell, Marine Parade. Among the many beautiful "beauties" we are pleased to announce that in the contest for juveniles Miss Mary Edwards of Korongata, daughter of Brother and Sister Peter Edwards, was awarded first place. Incidentally this is not the only contest to her credit, having won a "baby" contest previously.

STATISTICS

BIRTHS

WHAREMATE—To Mr. and Mrs. Rangī Wharemate a daughter, January 15th, 1941, at Moerewa.

GOING—To Mr. and Mrs. Cyril Going, a daughter, December 20th, 1940, at Kawakawa.

BROWN—To Mr. and Mrs. K. Brown (nee Marie Pitman), a daughter, January 5th, 1941, at Picardy Maternity Hospital, Wanganui.

PEDERSON—To Mr. and Mrs. Lionel (Toby) Pederson of Nuhaka, a daughter, October 30th, 1940, at Wairoa.

PERE—To Mr. and Mrs. Arthur Pere, Nuhaka, a daughter, May 24th, 1940, at Gisborne.

WHAANGA—To Mr. and Mrs. Turcia Whaanga, Nuhaka, a daughter, November 4th, 1940, at Nuhaka.

NYE—To Mr. and Mrs. Ernie Nye, Nuhaka, a daughter, January 8th, 1941, at Wairoa.

MAERE—To Mr. and Mrs. Tuehu Maere, Korongata, a son, January 13th, 1941.

RANDALL—To Mr. and Mrs. Paul Randall, Korongata, a son, January 13th, 1941.

PAERATA—To Mr. and Mrs. Te Ara Kaiha Paerata, a son, January 15th, 1941, at Waipiro Bay.

BAPTISMS

McCLEARY—David James McCleary, now in Papakura Military Camp, was baptised by Elder Kelly Harris, in Auckland, January 9th, 1941. (Convert).

WHITE—Raymond Patrick White, 9, of Tokomaru Bay, by Elder Tipi Kopua.

DEATHS

HARVEY—Chris Harvey of Athol, Christchurch, according to information just arrived, has passed this life, and due to not many of the Saints of the South knowing, very few were present at his death.

TE WHIU—Ani Te Whiu, 67, February 8th, 1941, at Huntly West, Waikato.

HOOK—James Ihaia Hook, son of Wirepine Hook, 11 weeks, January 9th, 1941, of pneumonia, at Hastings.

BACK PAGE COMPETITION

With the last issue of "Te Karere" a novel competition was begun which is hoped will be interesting as well as informative to all. We have several replies which range from "ten to twenty-five" names of people in the group. Old M.A.C. students and those who are familiar with missionaries shown would do well to send in their "list of names" for this "Test Your Memory" Competition. Don't forget the closing date for this competition is March 10th, 1941.

The picture on the back of this issue is really valuable, in that it comes from an ordinary paper print which is very easily damaged, and President Coxley, sensing its historic value, has had it here reproduced. It is a group of missionaries that many of us have seen come on more than one mission. Name the brethren and so let us know that you do RECEIVE "Te Karere."

We offer a Bonus Volume of 1939 and 1940 of "Te Karere" for the most correct information pertaining the group as to names, place and time. All contestants must have their replies in to this office by March 31st, 1941. The rules that apply to last month's competition are to be observed in this.

SUNDAY SCHOOL PREPARATION

The Mission Superintendency do thank you for your work during the past year. Our condition as indicated by your reports which have recently been compiled show a marked improvement over last year, particularly as to contributions of "Six-penny Fund" and making good use of the "Enlistment" roll to increase active participation by members who have in the past not taken part in your school work. The number of schools show an increase over the previous year. Under the circumstances the work has its definite place in our lives.

The Sunday School is for EVERY member of the Church. Branches that are not progressing as well as they might, are asked to write their problems and conditions in the form of a questionnaire, to be sent to the S.S. Secretary, Box 72, Auckland, where they may be considered and suggested helps given at Hui Tau. It is important that all Sunday School officers be at Hui Tau this year. Much instruction as to the carrying on of your year's work will be available.

District Presidents (Priesthood) are here asked to fully organize their districts with Sunday School workers that they might benefit from Hui Tau contacts. The same applies to Branch Presidents. Your Sunday Schools should be fully set up. There is no excuse for poor Sunday School organizations in any branch. Numbers do not count. It is the good that may be accomplished that counts. Your failure to provide this "blessing" for people is a responsibility that you alone must bear. If there are no officers of your branch attending Hui Tau either be there yourself at the Sunday School meetings or appoint someone suitable to attend.

—S.S. Superintendency.

PRINTING DEADLINE

Material for publication MUST be received at the Editor's Office not LATER than the 10th of each month. Regular Lesson MATERIAL, such as Primary, Sunday School, Mutual and Genealogical, are required on the FIRST of every month.

Your co-operation in this matter is urgently required. If your contributions are late, this is the result: "Your 'Karere' is late—it is small in size—it may even come to you with no lesson work for some organization." Those of you who are responsible for your organization work, send your material in on time.

FRONT COVER PICTURE

Through the kind permission of Dominion Museum and the co-operation of Tanner Brothers of Wellington, we give you "Whatahoro," scholar, writer, leader and champion of Maori culture, whose works are priceless gems in the field of true Maori literature. The information that was the constant companion of his travels during his life are at the call of officialdom.

The following issue, we hope, will give you a more intimate presentation of this Maori, who is a proud and proper descendant of his ancestors, the "Ma-uri."

TE KARERE

Wahanga 36

Aperira, 1941

Nama 4



Their Excellencies, Sir Cyril and Lady Newall

BRANCH TEACHERS' MESSAGE



It is important that you go about your work with the intent to assist your people. With this in view we recommend your taking from the Peopere, 1941, issue of "Te Karere" the "Suggestions." Even use the information with your Saints. They should be more conscious of what is required as Latter-day Saints.

SECRET PRAYER

The soul with a broken heart, on bended knees, with head bowed reverently, cannot long remain in the shadows or the night of spiritual blindness. To pray in secret to our Divine Father in Heaven brings solace to the aching heart, companionship to the lonely, assurance to the suppressed, light to the wayward, power to the weak, strength to the strong, and the calm conviction that God, our Eternal Father, lives and that Jesus is the Christ.

What a privilege to shut oneself away from the world and be with God alone in prayer! He knows us for what we really are and not for what we may appear to be. If we are righteous, He is happy. If we are sinful and we go before Him alone, and there in the language of the heart tell Him we love Him and we want His help in doing right, His divine emotions well up within Him, and in His unspeakable majesty and unqualified mercy He takes us in His arms, as it were, and we feel the warmth and infinite love of His holy person. He awaits patiently, but anxiously to breathe His divine essence into the human heart upon its contrite invitation. Oh, that all men could have this experience.

Secret prayer is the prayer of the heart. Its language is bathed in simplicity. We kneel before our Heavenly Father, knowing that before, and as we speak, He knows our every weakness and our every secret desire. We pray to Him in the light of this knowledge. There is no masquerade in secret prayer.

Upon the Mount of Olives, Jesus withdrew from among His disciples that He might pray in secret. His heart was heavy. His cross seemed unbearable. He desired so much to be done with His Father.

Let the Saints everywhere pray in secret as well as in the family circle, and so teach their children. Let God be the confidant of every member of the Church, "and thy Father which seeth in secret Himself shall reward thee openly."

Te Karere

Established in 1907

Wahanga 35

Aperira, 1941

Nama 4

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

CONTENTS

Editorial—	Page
"The Missions of Europe," by Matthew Cowley	614
"To New Zealand," by Kelly Harris	616
Special Features—	
"Etahi o Nga Whakaaro i Mau," na Wiremu Takana	617
"Nga Kai-Whakaako Mo Waikato"	621
"Travelling to Hui Tau"	623
"Blessing—Mother," by Wm. Mannerling	624
"A Discussion on Prayer," by Phillip Peterson	626
"Picture of the Month"	628
Church Features—	
"Mahi Kura Hapati"	619
Sunday School	629
Primary	630
Statistics	637
News From the Field	638



Editorial . . .

THE MISSIONS OF EUROPE


From the missions of the Church in war-stricken Europe come news of continued activities, regardless of blackouts, food rations, privations, mental anxiety, and physical suffering. "Here is the news":—

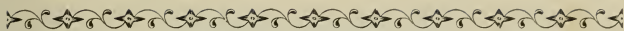
From Switzerland: "We have so much to be thankful for here in Switzerland since we have not had any battles as yet, and hope our position will continue unchallenged. Food materials are becoming scarce. Butter, cream, pork, oils and fats are rationed. Only a pound of butter a month is allowed each of us; there is no more white flour. A pound of rice a month is the ration while a kilo (a little over two pounds) of sugar must suffice. In spite of this," Elder Ringger reported, "it is cheaper to live in Switzerland than in any of the lands around. "We are working unitedly and are willing to remain on duty even at the point of starvation as long as there is opportunity to do good,"

From Denmark: "Financially and spiritually the Mission is going well," reports Elder West. "Tithes have increased, although a number of former tithe-payers are now unemployed. Since the war started the Aarhus Church grounds and buildings have been given a new appearance and modernized. Landscaping has made the Church yards into one of the most pleasant scenes in Aarhus. At the opening of Mutual Improvement Association work in Copenhagen, recently, Elder West reported 200 young people present, most of them non-members."

From Norway: Elder Olaf Soenstebj, acting president of the Norwegian Mission, has written of conferences held in Trondheim, Bergen and Oslo, all familiar names during the battle of Norway. Elder Soenstebj reports that no Mormons lost their lives during the battle of Narvik. Members of the Church throughout Norway have collected clothing, money and other gifts to aid war victims. "Fuel is expensive in Norway and meeting-places difficult to maintain in winter, because we must heat our halls with wood, which is very costly."

From Sweden: "All the meeting-places except small branches in Sweden are being maintained for regular meetings," reports Elder





Johannson. "It is difficult to obtain speakers enough, however, as most of our male members have been drafted for national preparedness." He adds that tithes were encouraging and children and new members are being baptized.

From Czecho-Slovakia: Elder Josef Roubicek, presiding over the Mission, reports that the members missed a few hard-working missionaries. The German authorities in Prague have granted the members permission to hold meetings in their customary places. An order from Berlin said the Nazi regime had no objection to lectures on the Mormon religion. Before German approval was received, the members had held Sunday School in private homes.

From the Netherlands: Elder J. Schipaanboord, acting president of the Mission, has been successful in getting his monthly and quarterly reports in good shape to Salt Lake City. "Tithing and fast offerings are holding up very well, but meetings are combined for lack of fuel."


From Germany: "Tithing has increased 15 per cent. and fast offerings have gained. General donations have doubled. There has been some increase in membership, with 55 baptisms in eight months. Sunday Schools are well attended. Wives and mothers have assisted in helping wounded and bereaved as well as doing work for the Red Cross," reports Elder Herbert Klopfer, acting president of the Mission.

From France: "French-speaking members of the Church have held meetings when opportunity would permit, have baptized new members and have advanced men in the Aaronic Priesthood. Meetings have been reduced in number because of the shortage of coal. They have had to combine M.I.A. and Relief Society groups and hold Sunday School and Sacrament meetings together."

From England: All members holding the Melchizedek Priesthood in the British Isles have been excused from military service by order of the Government. The order did not exempt bearers of the Aaronic Priesthood, but left the British Elders available to serve the Church. Acting President Andre K. Anastasiou states that faith promoting reports from members throughout the Mission told of miraculous escapes from air raids.

There are no national boundaries in the Church of God.

—Matthew Cowley.



To New Zealand

Governor-General of New Zealand, Marshall of the Royal Air Force Sir Cyril Newall, G.C.B., G.C.M.G., O.M., C.B.E., and Lady Newall with their three children arrived at Auckland, New Zealand, February 21, 1941. Their stay in Auckland was not long as they soon left for Wellington, where the formal swearing-in ceremony took place.

Te Karere, on behalf of its readers and particularly the Maori people, welcomes Their Excellencies to Maoriland. Nau mai—Haere mai—Haere mai. The ties that weld us together are more warmly appreciated in this day. Our new Governor-General and his Lady may be assured of our loyalty and willingness, yes, even to sacrifice, to serve the cause and realm they so ably represent. Once again we bid you welcome. May our life together result in bettered spirit and lasting progression towards the goal of true democracy.

Kelly Harris.

MO TE HAERE KI NUHAKA

E nga iwi—nga iwi. Tena ra koutou e takatu nei ki te haere ki ta koutou Hui Tau e tu nei ki Nuhaka a te 11 ki te 14 o nga ra o Aperira. E ahua pakeke ana nga huarahi haere mo tatou, engari i runga i te tono pera i nga tono o era tau ka haere tatou ma runga i te "tereina" (train) mo te utu hoki iho te rima o te utu tuturu. Penei—Mehemea te utu tuturu atu i Akarana he £5, ko te utu ma koutou he rima o tenei te hoki iho, ara, ka £4, to utu. Pataingia i nga teihana kei kona koe te utu tuturu a, e ahei ana koe kia hoki iho to utu i te rima o te utu tuturu (one-fifth less).

Whakarongo mai! Ka tukua atu nga pukapuka (forms) kua oti te hainatia e te Timuaki Mihana kia koutou. Ina whiwhi koutou i enei pukapuka me mau ki te teihana, hainatia ano e koe, katahi ano ka hoatu ki nga apiha o te teihana. Mo te haere ki te Hui Tau anake tenei homaitanga.

Ka timata te haere ki te Hui Tau a te 8 o Aperira mai i Kaikohe, Ngapuhi. Akarana me nga paanga atu o te tereina i te 9 o Aperira. Atu i Pamutana ki Nepia ko te 10 o Aperira te ra haere.

AN APOLOGY.

The Editor regrets very much the omission of the Genealogical Society's Lesson information. Due to the amount of work during the past weeks the Lesson material, which was handed in personally by Teao Wirihana, has been misplaced; sufficient information is to hand, however, to suggest using the next THREE Lesson chapters in the book "Children of the Covenant."

Etahi o Nga Whakaaro i Mau

NA WIREMU TAKANA, PAKEKE KUA MATE.

(He roanga tuatahi.)

Na te Etita.—I timatangia enei korero i roto i "Te Karere" o Maehe, a ko tenei te roanga tuatahi, a kei te whai ake ano etahi o ana korero.

Na, i hoatu tenei mana e Ihu Karaiti, ki nga tangata i whakapono ki a ia, a, whiwhi ana ratou ki taua mana; na, i to ratou whiwhinga i taua mana me te Wairua Tapu ano hoki o te Atua, katahi ratou ka whiwhi ki te kaha i taea ai e ratou te whakakahore i nga mahi kino katoa kua korerotia ake ra, me te mahi ano i nga mana whakaora tinana, i nga merekara, me nga mea i taea ai e ratou te mahi i aua ra. Ehara i te mea, ko ratou anake i whiwhi ki tenei mana, engari, o ratou tupuna o te whare o Ihairaira. Na, i te mea, he mea hoatu taua mana ki a ratou i runga i to ratou whakapono, ma te aha e kore ai e homai ki a tatou mehemea he whakapono ta tatou? Kaore he take. No te mea hoki e hoatu ai ki te tangata, ehara i te mea, ka riro noa mai, engari, me homai taua mana. Na, i te mea, ka whakapono tatou ki a te Karaiti, ka whiwhi ki tona Tohungatanga Tapu me tona Wairua hoki, hei kai tohutohu i a tatou, hei kai whakakaha, katahi ka taea ai e tatou enci mea kino katoa te whakarere atu. Tenci ano, ka kore to tatou wehi ki nga mea whakamate katoa, ara, ki nga makutu, ki nga kehua Maori, ki nga Atua whiowhio, ki nga patu paiarehe, ki ena ritenga Atua, i te mea, kua riro mai i a tatou te mana o te Atua nei atu i era atu Atua katoa, e rite ana ki te mana i whiwhi ai o tatou tupuna, i heke mai nei i Hawaiki. No te mea e mohio ana tatou ki tenei, i te mea, i a ratou taua mana kore rawa o ratou wehi i nga mea katoa. Tiro atu ki te moana nui a Kiwa, i hoea mai nei e ratou.



WIREMU TAKANA

Kore rawa o ratou wehi i te aha, i te aha. Ko tatou ke, nga uri, kei te wehi ki nga mea katoa, na reira ra, me whiwhi tatou ki taua mana Tapu o to tatou Matua i te Rangī, ara, tona Tohungatanga, kia kore ai to tatou wehi i te aha, i te aha, kia pera ki o tatou tupuna, kia whai ora ai hoki o tatou tinana kikokiko nei, kia ora ai ano hoki tatou a te wa ka hoki atu tatou ki to tatou Matua i te Rangī. Kati.

Na konei ra, E te iwi, e ki ana to tatou Ariki a Ihu Karaiti, "Inoia, a ka hoatu ki a koutou; rapua, a ka kitea e koutou; patukia, a ka huakina ki a koutou; ka whiwhi hoki nga tangata katoa ina inoi; ka kite ina rapu; ka huakina hoki ki te tangata e patuki ana." Me rapu ki whea, ki nga whare Wananga? Kua kore ra he whare

Wananga. Me patuki ki whea, ki nga tohunga Maori? Me inoi ki whea, ki nga Atua whiowhio kia riro mai ai i a tatou? Kahore ra pea. Engari, me rapu i nga Karaipiture kia ki te kupu o to tatou Ariki. Na, ki te ki mai nga Karaipiture, me penei te mahi, kua tatou e ki, kaore me penei ke, me pera ke, engari me rite ki tana i tohutohu mai ai ki a tatou. Ki te peneitia e tatou te rapu i roto i aua Karaipiture ka mohio tonu tatou kei whea e takoto ana taua mana Tapu, ara, tona Tohungatanga, na reira, e taea ai e Ia te mahi i nga mahi katoa o roto i tona Atuatanga.

Otira, he whakapono to te iwi Maori ki nga Karaipiture, e kore koutou e whakahawea mai ki enei kupu atu. Kei roto i aua Karaipiture e mau ana te tino taurira o te whakaoranga a te tangata. Kua kite ranei koutou i tenei? Mehemea, kaore, me tahuri ano ki te rapu, a kia kitea ra ano, no te mea kei reira e mau ana ona ritenga katoa o te whakaoranga, i whakaritea nei e to tatou Kai Whakaora, ratou ko ana pononga; nana nei i tautoko nei ana mahi i muri iho i tona kakenga ake ki te Rangī. Na, kua kite etahi o tatou, o te iwi Maori. Kua whakawhiwhia ano ki taua Mana Tapu o te Atua. Ko nga mea o ratou e u tonu ana ki ona tikanga katoa, kua kore te wehi i roto i o ratou ki nga mea katoa e wehinga nei e tatou, e te iwi Maori, ara, nga mea kaore e kitea atu ana e te kanohi tangata, haunga ra te tangata e haere mai ana ki te patu i a ia.

Kua kite ano hoki ratou i aua tohu ano i korero ai to tatou Ariki, ka aru tahi i te tangata e whakapono ana ki tona ingoa. Tera noa ake ra, ko etahi o ratou i roto i taua whakapono kua tino tae rawa atu ki roto ki tona Whare Tapu. Kua tino ki o ratou ngakau i te hari, i te koa, a, rere ana te pouri me te aue. Otira, ehara i te mea, ko enei tangata anake kua tae atu nei ki reira, nga mea i whiwhi ki tenei koa nui, engari, ko te tokomaha noa iho o nga mea e u ana i roto i te whakapono tuturu o te Atua. Kua kaha hoki ratou ki te ki, kua whai kaha ratou ki te whakakahore i nga mea kino, i korerotia ake ra, i runga i te mea e mohio ana ratou, ki te hoki atu ratou ki aua mea, mahi ai ano, ka uru ano ratou ki roto ki te whakangaromanga o tenei tinana maori.

Ehara i te mea pai, tenei tu ahua, ko etahi e kite, ko etahi e kore e kite, ko etahi e whiwhi ko etahi e kore e whiwhi, ko etahi ranei e rapu, ko etahi e noa iho, engari, me whiwhi katoa, me kite katoa, me rapu katoa, kia tae ai tatou ki roto i te kotahitanga o te whakapono, o te matauranga hoki, ki te Tama a te Atua, ki te tino tangata, ki te mehua o te tino kaumatuatanga e tutuki ai ki to te Karaiti.

(Taria he roanga)

REMEMBERING YOU

Sister Eline Shaw Woods and her family still think of you, and at this time they express their "aroha" and "tangi" which was contained in a letter written by Janet. "I want you to send my greetings along with Mother's and Charline's to all the Saints and friends in New Zealand and tell them we still think of them and love them very dearly."

Mahi Kura Hapati

RATAPU TUATAHI

AKORANGA 1. Nga Tikanga o te Whakapono.

Whakaaturanga:

Te Wairua Tapu e kiia nei ano ko te Wairua, me te Wairua o te Ariki, te Wairua o te Atua, te Kaiwhakamarie me te Wairua o te Pono, kaore ia i te kakahuria ki te tinana kikokiko wheua hoki, engari he tinana wairua, otira e mohio ana tatou kua whakaatu mai te Wairua i Aia i roto i te ahua tangata. Ma roto i nga whakahaere minitanga a te Wairua ka ahei te Matua raua ko te Tama te whakahaere i a raua mahi mo te tangata. Ma roto i taua Wairua e whakaputa mai te mohio-tanga ma roto hoki i Aia e taea ai nga mahi a te Atuatanga. Ko te Wairua Tapu te pono o te Matau raua ko te Tama e whakaatu ana ki te tangata to raua ahuatanga, me te whakamohio tuturu mo era atu tangata o te Atuangata.

Nga Patai:

1. He aha etahi o nga ingoa e mohiotia ana te Wairua Tapu?
2. Pehea te ahua o to te Wairua Tapu tinana?
3. E whakaputa ana ano ranei Ia i roto i te ahua tangata?
4. Me pehea e ahei ai te Matua raua ko te Tama te whakahaere i a raua mahi mo te tangata?
5. He pono no wai te Wairua Tapu a heaha hoki etahi atu o ana whakaaturanga?

(*Nga whakaaturanga tautoko i te rehana nei.*) 1 Niwhai 4:6, 11:1-12, Mohia 13:5, Maaka 1:10, Hoani 1:32, Nga Mahi a nga Apotoro 2:4, 8:29, 10:19, Roma 8:10, 1 Te Haronika 5:19 (Te Wairua o te Ariki) Matiu 3:16, 12:28, 1 Niwhai 13:12 (Te Wairua o te Atua) Hoani 14:16-26, 16-7 (Te Kaiwhakamarie) Hoani 15:26, 16-13 (Te Wairua o te Pono) Akoranga me nga Kawenata 130:22 (He tinana wairua) 1 Niwhai 11:11 (Te whakaputanga i te ahua o te tangata)—He maha noatu nga whakaaturanga hei tirohanga. Tirohia nga whakaatu-tere.

RATAPU TUARUA

Whakaaturanga: Nga Tikanga o te Whakapono.

Etahi o nga ahuatanga o te Atua. Te Atua kei nga wahi katoa. Kaore he wahi ahakoa pehea te pamamao o roto i nga mea i hangaa e te Atua, te kitea, te mohiotia e Ia. Ma roto atu i te Wairua e pa atu ana te Atua i nga wa katoa ki nga mea katoa, na reira kua kiia kei nga wahi katoa te Atua, otira, e hara tenei i te mea e mea ana ko te tinana ake o tetahi o nga mema o te Atuatanga kei tenei wahi, kei te wahi i te wa kotahi. Ko nga wahi e kiia nei e rima o te Tokotoru, he kaha-mutungakore, ara, te whakarongo, te kite, te whawha, te rongo haunga me te rongo reka (hearing, sight, touch, smell and taste). Ona whakaaro whanui (mind) kahore he mutunga mai. Tona mana ki te whakawhiti i Aia mai i tena wahi ki tena wahi kahore Ona mutunga-mai. Me marama ano, ko Tona tinana e kore e tatu ki nga wahi e rua i te wa kotahi, Ina whakaaetia e tatou he tangata te Atua, e ahei ana hoki kia whakaaetia e tatou Tona whakatinanatanga (materiality), ae ra, te tangata kore tinana (immaterial being) i raro nei i tenei ingoa kore take ko etahi e mea ana ko te ahua tera o te Atua, e kore rawa e ora, ma tenei ahua kore tonu e whakaatu. Mehemea he wahi to te Atua (form) he roanga he whanuitanga ano, a he mutunga ano tona rohe i roto i te takiwa (limited extension in space). E kore rawa e taea e Ia te noho i nga wahi maha i te wa kotahi i runga

i Tana ahua, a noreira, kaore tatou e tika kia ohorere ki te ako i nga karaipiture e neke haere ana Ia i tena wahi ki tena wahi. Te korero o te pourewa o Papera, "A ko Ihowa te Tama ka puta mai ki Aperahama, a i Tona whakaaturanga ko Ia te Matua kaha rawa"—ka korero Ia ki taua petereiaka me te hanga ano he kawenata ki Aia a ka korero tatou e mea ana kua mutu Tona ki aia a haere atu ana te Atua ia Aperahama.

Nga Patai:

1. Pehea te ahua o te Atua ki nga wahi i hangaa e Ia?
2. Pehea te tikanga o tenei—Kei nga wahi katoa te Atua?
3. Pehea ana te ahua o te tinana o tena o tena o te Atuatanga?
4. Pehea nga wahi e rima o te Atuatanga?
5. E ahei ana ranei kia tatu te tinana o te Atuatanga i te wa kotahi?

RATAPU TUATORU

Whakaaturanga: Te mohiotanga ki nga mea katoa. Kei nga wahi katoa te Atua. Nga Tikanga o te Whakapono.

Kaore he wahi o nga mea i hangaa e te Atua ahakoa pehea te tawhiti kaore e kore te Atua te mohio. Ma roto atu i te Wairua o te Atuatanga, e pa ana hoki Ia ki enei mea i nga wa katoa. Kua kiia hoki kei te tata mai te Atua i nga wahi katoa otira, e hara i te mea o ratou tinana kei nga wahi maha i nga wa katoa. Kaore e mohiotia e te tangata Tona matauranga me Tona kaha—Nana hoki i hanga i whakahaere te kaha. I te mea ko Ia he mutunga-kore, he tika katoa hoki Ana mahi, no reira ko Tona mohiotanga he mutunga-kore—me whiwhi ano Ia i nga whakaaro mutunga-kore. Ma roto atu i te whakahaerenga o nga anahera me te minitanga o ana pononga, e whai wahi ana Ia ki te korero ki nga wahi katoa i hangaa e Ia, a ka tae hoki Ia ki te torotoro i Ana wahi e hiahia ana.

Nga Patai:

1. E mohio ana ranei te Atua ki Ana wahi katoa i hangaa ai ahakoa pehea te tawhiti?
2. Mehemea kei te tata mai te Atua pehea ai e mohiofia ai e Ia?
3. E pehea ana te ahua o Ana mahi?
4. Pehea atu e whai wahi ai Ia te korero atu ki Ana wahi katoa?

RATAPU TUAWHA

Whakaaturanga: Te Atua he tino kaha. Nga Tikanga o te Whakapono.

E tika ana hoki te kiinga i Aia ko te Kaha-rawa. Ka taea e te tangata te kite i nga tohu o Tona kaha mutunga-kore i nga taha katoa i roto hoki i nga kaha e whakahaere nei i nga mea o te whenua me te whakahaere ano i nga mea o te rangi i runga i te huarahi kua whakatakotoria mo ratou. Mehehema e kitea ana e Tona matauranga tetahi mea e ahei ana kia mahia e taea hoki e Ia te mahi, ahakoa ra e hara taua mea ra i te mutunga-kore i hangaa ra e Ia otira, ko te putake mai o te mana he mutunga-kore. Hei whakaarotanga mo te tika o Ana mahi me te mana mutunga-kore, ko te kaha ki te mahi i nga mea e hiahiaatia ana e Ia kia meatia.

Nga Patai:

1. He aha te mea e tika ana te karangatanga i te Atua?
2. E kite ana ano ranei te tangata i nga tohu o tona kaha?
3. Pehea nga mea e kitea ana e ia e ahei ana kia mahia?

HE MIHI

Tumuaki Cowley me to whanau e noho mai na i te tari o te mihana. Tena koutou katoa me te Hunga Tapu.

Tenei ka tukua atu te rima hereni mo taku Karere mo tenei tau hou. Kei te tumanako nuitia Te Karere i naiane i te tini o nga tangata i te mea e rite tonu ana koia te "kautua" hei torotoro i te hunga tapu me nga hoa aroha o ia kainga o ia whanau i roto i nga pekanga katoa o te Hahi.

Ka nui to matou tino ora i raro i nga manaakitanga maha a te Atua.

I te me kei te whakatata haere atu ki nga ra o te Hui Tau "Whakamaharatanga" mo nga pononga pono, nga "kautua" me a ratou mahi papai i mahue iho nei ki runga i enei nga moutere o te Moana-nui-a-Kiwa, ka pupu ake te aroha mo ratou me te tumanako kia tae atu ki to "ratou" Hui Tau.

Kei te Atua te tikanga, no reira kia ora mai ano te Tumuaki.

Na to teina iti,
Pita R. Pene.

NGA KAI-WHAKAAKO MO WAIKATO

WIKI TUATAHI

Marama o Aperira.	
Awe Whare Ponga me Waka Huriwhenua	Weraroa
Bob Beezley me William H. Paki	Pukekohe
Ben Marshall me Wiremu Tamehana Kau	Rangiriri
Dave Ormsby me Harry D. Marshall	Gordonton
Ngaha Rotana me Ivan Noda	Glen Murray
Hamiora Pohutuhutu me Haimona Honetana	Patetonga
Rei Tuhua me John Apiti	Morrinsville
Tupana Te Hira me James Forbes	Te Awamutu
George Stockman me Darcy Tangihaere	Te Kuiti
Tirua Tukiri me Puhī Harihona	Otorohanga

WIKI TUARUA

Waikato Taniwharau Haere Katoa Ki Te Hui Tau—Nuhaka, H.B.

WIKI TUATORU

John Paki me Douglas Whatu	Makomako
Hare Puke me Tetana R. Te Hira	Hoctainui
Ru Tarawhiti me Kio Tarawhiti	Rangiriri
Joseph Berryman me Joe Kingi	Waingaro
Arthur Hill me Joe Rapana	Raglan
Charlie Hill choose his own companion	Horotiu
Mipi Tangihaere me Taiki	Piopio
Toru Alfred Nahu me Mapu Urutarewa	Kopuku
Whare Hetaraka choose his own companion	Glen Murray
Horohe Heke me Wm. Mannering	Tauwhare

WIKI TUAWHA

James Heperi and family	Piopio
Tatana Arona me Okeroa Honetana	Maukoro
Tame Reti me Walter Turinui	Te Awamutu
Tame Horotini me tana wahine	Matakowhai
Ahikaka Puru me Tapahia Te Wheki	Whatawhata
George Maihi me Niho Rangiawha	Aramiro

Peter Whatu me Horace Forbes	Whatawhata
Here Tangihaere me Winiata Kapinga	Taumarunui
Sister Rose Beezley me Sister Hine H. Paki	Glen Murray
Charlie Marshall choose his own companion	Aria Branch
Thomas Amoketi and family	Puketapu

KORERO WHAKAHAUHAU

Kia kaha ki te whakarite i o koutou karangatanga. Kei te kauwhautia tenei Rongopai puta noa i te ao i mua o te Mutunga. Ko koutou te tote o te whenua ki te hemo te ha o te tote ma te aha e whai tikanga tote ai. —Na Henry S. Marshall me tona Timuakitanga.

HE POWHIRI HUI PARIHA

Ki nga Iwi, ki nga Reo, ki nga Huihuinga Tangata; tena koutou katoa. He powhiri atu tenei na matou kia tae-a-tinana mai koutou ki ta tatou Hui Pariha tera ka tu ki Kirikiri, Takiwa o Hauraki, a te wiki tuatoru o Mei, te 17 me te 18 o Mei.

No reira haere mai tatou kite whakarongo i nga kupu whaka-te-wairua, me nga kupu hou o te Hui Tau, kia tataria, a kia whakatutukitia. Tena ano, haere mai nga mema o te Tohungatanga, nga Tumuaki Peka, nga Tumuaki o nga ropu Katoa o te Hahi i raro i te whakahaere a nga Tumuaki Peka. Kowai ka mohio ki nga whakahaere o enei ra o te pakanga. No reira haere mai kia kite, kia rongu ano hoki i nga kupu aroha, a to tatou Tumuaki o te Mihana. Heoi ano, kia tau tonu mai nga manaakitanga a te Matua i te Rangi ki a tatou katoa.

Tiki Reihana Tumuaki Peka.
Toke Watene Tumuaki Takiwa.

NGA MATENGA

Winiata Hikairo Kewene

Tenei kua mate a Winiata Hikairo Kewene i te 24 o nga ra o Pepuere 1941. I mate atu ki te Hohipera o Akarana.

He nui nga iwi i tae mai ki te tangi ki aia—Pakeha, Maori. I puta etahi kupu papai, aroha hoki ia te Timuaki Mihana, ia Kauri, i a Hori Watene me William R. Perrott. Na te Mayor o Onehunga, a Mr. A. Garside etahi kupu mihi. *Na Teito Tangataiti.*

Francis Matthew (Kohu)

I mate a Fran. Matthew tamaiti tane tuatoru a Rihi Matthew (Hall) o Tauranga. No te 7 o nga ra o Pepuere i whara i tana mihini mahi (tractor) i aia e mahi ana i nga taru paahi i runga i te whenua o te Pakeha. E rua haora i muri o te aitua ka kitea e takoto ana i raro i tana mihini, kua maru te tinana. E mohio nuitia ana tenei tamaiti i waenganui o tona iwi, i pa mamae hoki tona matenga ki tona hapu kia Ngati-ranginui. E rua tekau ma rima tonu ona tau, e toru ana tamariki.

Hei tohu tenei kia tatou, kore rawa tatou e mohio ki te haora e hau kotia ai to tatou haere i tenei ao, na reira kia mau tonu o tatou ringaringa ki te tokotoko rino.

Haere e tama ki te Kai-hanga. O matou roimata hei whakamahara i o tika, i o he. Ko te Ariki to tatou piringa. Ko Ia he horoi atu i o tatou he. *Na Hori Hooro.*

HOANI TE WHATAHORO TIURI

Na Tuati Meha

Koia tenei tetahi o nga kaumatua i a ia te matauranga i heke iho i nga Whare Wananga. Te whakapapa i a ia, nga korero o nehe i a ia, me te mita o te reo i a ia. Ka korero ana tenei kaumatua i roto i nga hui, kore rawa e rangona he turituri, huri tonu atu te mata o te tangata ki a ia, me te taringa ki te whakarongo. Ko te kohatu whakamaharatanga ki a ia, ko ana pukapuka "Te Kauwae Runga" me te "Kauwae Raro."

I tu ia i etahi turanga nunui a te Kawanatanga, ara, i tu Ateha ia i roto ite Kooti Whenua Maori.

I tona kitenga i te marama, i te tika, i te hangai o nga tikanga o te Hahi e huaina hetia nei e te ao, ko te Hahi Momona, ki nga whakaakoranga i roto ite Paipera, ka uru mai raua ko tana wahine ki roto ki te Hahi. Koia tetahi tangata marama ki te korero i ona tikanga.

TRAVELLING TO HUI TAU

Due to the conditions that prevail it is our lot that our transport to Nuhaka shall in the majority be by rail.

Arrangements have been finalised with the Railways Department that all people travelling to Hui Tau will receive a reduction of 20 per cent. of the ordinary fare to Nuhaka from whatever station they leave.

The Ngapuhi people are leaving from the North on the 8th April, which is a Tuesday. They will spend that night in Auckland (probably at the Maori Hostel), and leave Auckland on the afternoon express at about three o'clock in the afternoon, Wednesday, 9th. All intending passengers from localities that connect with the Main Trunk line are advised to enquire at your nearest railway station about trains to connect with the 3 p.m. express from Auckland, Wednesday, April 9th. Special carriages are reserved for you. These carriages will go right through to Napier from Auckland, where the first change will be made to another train.

Passengers who are not travelling by this train from Palmerston North to Napier are advised that the train from Napier to Nuhaka will not leave Napier until after the arrival of the Wellington-Napier Express, which is due in Napier at about 5 p.m.

Special certificates already signed by President Cowley will be made available to all who intend travelling by train to Hui Tau. These forms must be signed and properly filled in by the person going to the Hui and then given in at your railway station. This form entitles you to a 20 per cent. reduction in your fare return to Nuhaka. Your fare to Hui Tau will be *one-fifth* cheaper than the ordinary fare.

Don't miss the train. There won't be much waiting for anyone. Be at the stations on time. The main thing to remember—not to miss the train.

“Blessing—Mother”

By Wm. Mannering

We all, I think, are apt to take our greatest blessings for granted and notice more the less important. Among our greatest material blessings are such things as light, heat, water and numerous necessities that are ours from time to time—and good mothers. Being almost universal—good mothers—they are not fully realised and appreciated until lost. Who, for instance, can realise the blessing of sight so well as he who lost it—the blind? Just so, no one realises the blessing of a good mother except he who has lost his.

Mothers themselves sometimes do not fully realise their own importance in the scheme of life or they would surely be more careful, both in regard to their own health and in their example to those over whom they exert such a great influence. This is perhaps the result of the humility that great love brings; and what love, save that of our Heavenly Father can exceed that of a mother. Paul's definition of charity (love) as given in Corinthians can seldom be fulfilled by any human love except a mother's, all others seem to be tainted with selfishness or mixed with gratitude in comparison.

There is no “give or take” in her love, it is all “give.” Any other human love may be killed by ill-treatment, but that of a mother seems at times to be almost increased by it. We have probably all heard of fathers who have cast off their children for some reason or other, but seldom indeed do we hear it of a mother.

Did you ever wonder, as I have, when reading the parable of the Prodigal Son, what his poor mother thought of it all. There was evidently no need to mention her. We know how she must have felt about it.

Our Saviour yearning over His people in Jerusalem likened Himself to a hen wishing to gather her chicks under her wings for comfort and protection, but they would not. The hen, although a symbol of timidity will face and defy the invader and destroyer in defence of her brood. Such is all mother love. “By faith we are saved,” and by faith we may move mountains, yet Paul says love is a greater thing and no earthly love is so pure and great as that of our mother's. Shall we not then try to appreciate it more and deserve it better; and love and honour and obey them while they are yet with us.

You who are daughters, treat your mothers as you would wish your children to treat you. Confide in them and trust them above all other humans; there is no trouble or difficulty you can encounter that they cannot understand or sympathise with, for they were girls once themselves. We who are sons, let us treat our mothers as they deserve; our best is not good enough for the worst of them. Treat all girls and women as you would wish other men to treat your

mothers and sisters or future wives. To the shame of our sex it has been truly said that "man gets and forgets," while "woman gives and forgives."

Let us do more of the giving and forgiving.

Remember, our mothers have gone to the very gates of death, some of them, alas, through those gates, that we might have our earthly bodies with all the opportunities that they afford us.

You who are mothers and future mothers, try to realise the responsibilities and privileges that you bear as mothers of the race. Your children are the "temples of the Lord" on earth and your influence on them is greater than all other human influences added together. YOU build their foundations. You are the models, let us say into which the molten metal is poured and by the time they leave you, your imprint is there for good or ill. Other influences may modify or alter them a little, corners may be knocked off or rough places plastered over by environment, but the general shape and article is yours. "Train up a child in the way he should go and when he is old he will not depart from it."

SPECIAL—"Te Karere" Salesmen!

The response to the call issued in the last "Karere" did not measure up to expectations. However, kindly accept the publishing of your names here as a "Call—Mission" for the period designated from March 15th to April 14th, 1941—just one month. Your assistance is urgently desired and our aim is ONE THOUSAND paid subscriptions by the 14th April, 1941. We need every subscriber possible. Seek the co-operation of the Branch Presidents, which it is their duty to extend in trying to put "Te Karere" into every home of the Saints.

Your slogan is: "ONE THOUSAND SUBSCRIPTIONS BY HUI TAU." Now go to it.

Salesmen: Paepae Witehira, Wharepouri Heke, Miriata Karaitiana, Tetana Te Hira, Kate Ngakuru, Kura Ngakuru, Pat WiHongi, Lois Going, John Paki, Mita Watene, Roy Matthews, Joe Kohu, Tipi Kopua, Wi Clark, Tuheni Pohatu, Taylor Mihaere, Olive Edwards, Elsie Loader, Ruby Thompson, Polly Wi Neera, Zena Stent, C. A. Stinson, Waaka Enoka, Rangi Haeta, Weringa Naera, Alice Scott, Emily Mark, Beatrice Dalziel, Don Ross, A. Dudley Amadio, Marjory Jackman, Marie Tangye.

Begin your campaign now in your own branches. At Hui Tau I would like to personally meet all "salesmen" at your earliest convenience on Friday, April 11th, and will there give you detailed information regarding our position as subscriptions on our "One Thousand Mark Barometer" that we may all do more intensive campaigning during the Hui.

To the Saints and "Te Karere" Readers: Please do not come to Hui Tau without the wherewith to assist us in this campaign. Thank you very much.

K. Harris.

A Discussion on Prayer

By Phillip Peterson

Elder Phillip Peterson arrived in New Zealand December 23, 1938, and was released October 22, 1940, when he left these shores in company with Elders who were asked to return to Zion. His fields of labour were Wairau, Taranaki, Auckland, Wellington, Dunedin and Christchurch, working mostly with the Pakeha people, but also having in his heart the "aroha" for the Maori people.




ELDER PETERSON

Men who believe in God believe in prayer. It is man's oldest means of securing aid, inspiration, revelation and comfort from God. Prayer is not only the means of gaining help, but it provides the means of restoring contact with Deity after alienation through disobedience and sin. Just as physical exercise is necessary for bodily health, so prayer is spiritual exercise that keeps man's soul in good health. As President Grant once said, "When men stop praying for God's spirit, they place their confidence in their own unaided reason, and they gradually lose the spirit of God."

As a Church, we cannot doubt the validity of prayer. The greatest proof of the efficacy of prayer is the existence of this, the restored Church of Jesus Christ. The organization of the Church has its inception in the answer to the prayer of the fourteen-year-old boy, Joseph Smith. In a like manner was the knowledge of the Book of Mormon revealed. The Lord answered the prayer of Brigham Young by showing to him in a dream the goal of the westward trek of the Saints. So it was, when President Young beheld the Salt Lake valley, he said with absolute confidence, "This is the Place." We believe in continuous revelation, revelation given as it has always been given, in answer to the prayer of faith.

To-day, the world has need to follow the admonition "Return unto me, and I will return unto you saith the Lord of Hosts." Judgments that come upon the world are conditional. The people themselves are responsible for the calamities that befall them, but when they repent and turn unto the Lord, He hears their prayers. One of the most notable instances of the efficacy of prayer by a nation occurred during the American Civil War. In the dark days of 1863, made terrible by defeats, heavy taxation, low government credit, and army desertions, a national prayer day was called on April 30, 1863. The turning point of the war came in July at the Battle of Gettysburg, and from then on, the war was almost a continual series of victories for the Union. In his proclamation, Lincoln said: "We have received the choicest blessings of heaven; we have been preserved in peace and prosperity these many years; we have grown in numbers, strength, wealth and power as no other nation has ever grown. But the great difficulty of our nation is, we have forgotten God. And we have vainly imagined in the deceitfulness of our hearts that this unusual, outstanding success that has come to our country has been due to some superior wisdom or virtue of our own." I believe this quotation is equally applicable to us of this day.

Some look on prayer only in a crisis or when things go wrong. They remind one of the little girl who announced: "I'm not going to say my prayers to-night, nor to-morrow night, nor the next night. Then if nothing happens, I'm never going to say them again." Real prayer is more than a bedside "gimme"; more than something to turn to in emergencies. It is the spirit we infuse into our normal daily lives. That this spirit is lacking to-day is only too apparent and the



Church of Jesus Christ of Latter-day
Saints

1941 HUI TAU

52nd ANNUAL CONFERENCE

Nuhaka, H.B., April 11-14th, 1941

DEDICATION

To the men and women, numbering more than one thousand, who, during the past sixty years, have come to New Zealand from their homes in America to serve God by serving their fellow-men, this Hui Tau programme for 1941 is respectfully dedicated.

For the first time in the history of the Mission a Hui Tau will be convened without the attendance of Zion Elders. They will be missed by all, but not forgotten by any. The hearts of all of us will be turned to them on this occasion and their hearts will be turned to us.

For the salvation these missionaries have brought to our shores let us honour them by deeds of righteousness; let us renew the covenants we have made, through baptism at their hands, to the Saints of the Most High God. God bless their memory.

—Matthew Cowley, Mission President.

HUI TAU BOARD

Matthew Cowley (Mission President), Rahiri Harris (Chairman), George Watene (Secretary), Tema Kewene, Hirini Christy, Henare P. Wihongi, Henare Marshall, Wiremu Karaka, Eriata Nopera, Eru Kupa, Hohepa Heperi, Henare Hamana, Turi Ruruku, Tuati Meha, Tirua Tukiri, Whati Mihaere, Eruera Taurau, Hone Paki.

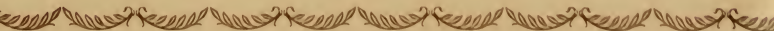
GENERAL AUTHORITIES

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer, Revelator and President of the Church of Jesus Christ of Latter-day Saints; J. Reuben Clark, Jr., First Counsellor in the First Presidency; David O. McKay, Second Counsellor in the First Presidency.

COUNCIL OF THE QUORUM OF THE TWELVE APOSTLES

Rudger Clawson (President), Reed Smoot, George Albert Smith, George F. Richards, Joseph Fielding Smith, Stephen L. Richards, Richard R. Lyman, John A. Widtsoe, Joseph F. Merrill, Charles A. Callis, Albert E. Bowen, Sylvester Q. Cannon.





ACTING PATRIARCH TO THE CHURCH

George F. Richards

The Counsellors in the First Presidency, the Twelve Apostles, and the Acting Patriarch to the Church as Prophets, Seers and Revelators.

THE FIRST COUNCIL OF THE SEVENTY

Rulon S. Wells, Levi Edgar Young, Antoine R. Ivins, Samuel O. Bennion, John H. Taylor, Rufus K. Hardy, Richard L. Evans.

PRESIDING BISHOPRIC

LeGrand Richards, Presiding Bishop; Marvin O. Ashton, First Counsellor; Joseph L. Wirthlin, Second Counsellor.

NEW ZEALAND MISSION GENERAL AUTHORITIES

Matthew Cowley, President; Elva T. Cowley, Supervisor of All Women's Auxiliary Organisations; George Watene, Secretary; Kelly Harris, Editor of "Te Karere."

AUXILIARY ORGANIZATIONS

Sunday School.—Hohepa M. Meha, Superintendent; Eru T. Kupa, 1st Assistant Superintendent; James R. Elkington, 2nd Assistant Superintendent; Kelly Harris, Secretary.

Relief Society.—Pare Takana, President; Ani L. Kamau, 1st Counsellor; Erena Hepere, 2nd Counsellor; Ida M. Smith, Secretary.

Primary Association.—Elva T. Cowley, President; Waima Davies, 1st Counsellor; Rona V. Attenborough, 2nd Counsellor and Secretary.

Y.M.M.I.A.—Wi Duncan, President; S. R. Tapsell Meha, Secretary.

Y.W.M.I.A.—Una Thompson, President; Heni Tengaio, 1st Counsellor; Wiki Katene, 2nd Counsellor; Annie W. Meha, Secretary.

Genealogical Society.—Tuati Meha, President; William R. Perrott, 1st Counsellor; Teao Wirihana, 2nd Counsellor and Secretary.

DISTRICT PRESIDENTS

Hohepa Heperi, Bay of Islands; Henare P. WiHongi, Whangarei; William R. Perrott, Auckland; Henry S. Marshall, Waikato; Mane Taurau, Manawatu-Wairarapa; Toke Watene, Hauraki; Eriata Nopera, Hawke's Bay; Hirini Christy, Mahia; Henare Hammon, Poverty Bay; Turi Ruruku, Wairau.

DAILY SCHEDULE


THURSDAY, April 10


ARRIVAL DAY.

KAI—Noon.

M.I.A. Board Meeting time announced.

DANCE—9 p.m. (Sponsored by Hui Tau Board.)





FRIDAY, April 11

5.30 a.m.—MORNING KARAKIA.

7.00 a.m.—KAI.

8.00 a.m.—GENERAL M.I.A. COMPETITORS' MEETING. (L.D.S. Hall.) All M.I.A. competitors and members. No tennis to go on until after this meeting.

TENNIS COMPETITIONS commence immediately after above meeting and continue throughout the day; also Saturday and Monday. There must be no playing of tennis during any Session of Conference.

SPECIAL NOTICE—The events of this day may at any time be suspended at call of Mission President. The time that is lost due to such action will not in any way affect any other event unless Mission President so directs. The whole Conference Schedule is subject to change at any moment, the order for so doing being the responsibility of Mission President.

The following M.I.A. Competitions will commence at the time announced by M.I.A. officials:—

DRAMA, ELOCUTION, in L.D.S. Hall.

ORATIONS (Men and Women), RETOLD STORY in Chapel.

12.00 noon—KAI.

M.I.A. SINGING COMPETITIONS in L.D.S. Hall.
Quartettes, Trios, Choruses and Solos.

5.00 p.m.—KAI.

7.30 p.m.—PRIMARY PROGRAMME in L.D.S. Hall.

SATURDAY, April 12

6.00 a.m.—MORNING KARAKIA to be conducted in Sleeping Quarters.

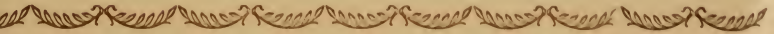
7.00 a.m.—KAI.

8.00 a.m.—MISSION SECRETARY to meet with all Branch and District Presidencies with their Secretaries. IMPORTANT. PRIMARY MEETING for Officers and Teachers of Branches and Districts.

10.00 a.m.—OPENING GENERAL SESSION OF CONFERENCE in L.D.S. Hall.

12.00 noon—KAI.

1.00 p.m.—MUTUAL OFFICERS AND TEACHERS' Meeting with all Branch and District workers. All Presidents and Counsellors under direction of Y.M. and Y.W.'s Presidents, Wi Duncan and Una Thompson. All Secretaries under direction of Tapsell Meha and Annie W. Meha. All Teachers and Class Leaders under direction of Heni Tengaio and Wiki Katene. All Scout Leaders and Explorer Teachers under direction of Richard Marsh. All Musical Leaders under direction of Wi Pere Amaru.



2.00 p.m.—SECOND GENERAL SESSION OF CONFERENCE in L.D.S. Hall.

5.00 p.m.—KAI.

6.00—p.m.—M.A.C. OLD BOYS' ASSOCIATION REUNION. All former students are requested to attend.

7.30 p.m.—M.I.A. PROGRAMME in L.D.S. Hall.

M.I.A. Competitions to follow. Maori items, Action Songs, Pois, Hakas, etc.

SUNDAY, April 13

6.30 a.m.—MORNING KARAKIA in Sleeping Quarters.

7.00 a.m.—KAI.

8.00 a.m.—GENERAL PRIESTHOOD SERVICE in L.D.S. Hall.
GENERAL RELIEF SOCIETY SERVICE in Chapel.

10.00 a.m.—THIRD GENERAL SESSION OF CONFERENCE in L.D.S. Chapel. (Sunday School Programme with the Auckland District Choir in attendance.) Theme of the Sunday School: "Our Homes and Chapels shall be Beautiful."

12.30 noon—SUNDAY SCHOOL OFFICERS AND TEACHERS' MEETING in Chapel.

2.00 p.m.—FOURTH GENERAL SESSION OF CONFERENCE in L.D.S. Hall.

4.00 p.m.—KAI.

7.00 p.m.—CONCLUDING GENERAL SESSION OF CONFERENCE in L.D.S. Hall.

MONDAY, April 14—SPORTS DAY

6.30 a.m.—MORNING KARAKIA in Sleeping Quarters.

7.00 a.m.—KAI.

8.30 a.m.—GRAND M.I.A. SPORTS PARADE for all M.I.A. members in their Branch Colours. The Parade is an M.I.A. Competition.

COMPETITIONS—

Gleaners—

Basketball (5 a-side).
75Yds. Sprint.
100Yds. Obstacle Race.
400Yds. Relay (4 in team).

220Yds. Sprint.
440Yds. Relay (4 in team).
880Yds. Dash.
Hop, Step and Jump.
High Jump.
Javelin Throw.
Throwing the Discus.
Shot-put.

Explorers—

75Yds. Sprint.
100Yds. Sprint.
440Yds. Relay (4 in team).

Junior Girls—

Men—

Wood-chop. (Entrance fee 7/6)
Horseshoe Pitching.
Tug-o'-War (8 a-side).
100Yds. Sprint.

50Yds. Sprint.
220Yds. Relay (4 in team).
75Yds. Skipping. (Bring own rope.)
Basketball (7 in team).

reason is primarily the lack of family prayers in the home. In a survey among school children, it was found that only one child in eight came from homes that participated in daily family prayers and that in only 35 per cent. of the homes was a blessing asked upon the food. Church leaders have ever emphasized the necessity of family prayer. A sacred responsibility rests upon parents to see that this is carried out and to teach their children to pray. Parents must remember that before they can teach their children to pray, they must first have prayer in their own hearts. "Let your first good morning be to your Father in Heaven." A prayer is a condition of the soul and need not be audible. Secret prayer is a medium through which we can get help and comfort at any time. Our lives should be such that we can ask God to help us in anything we are doing.

Prayer should be more than always asking for something, it also is an opportunity to offer thanks for past blessings. In human relations, failure to express appreciation for a kindness rendered is almost unpardonable; it is more than fitting to express our appreciation to our Heavenly Father, our best friend. The spirit of prayer should ever govern our actions in the religious field. Through prayer we are promised a testimony of the Book of Mormon; that the "prayer of faith shall save the sick"; and "If any of you lack wisdom, let him ask of God." Prayer is the greatest aid to righteous living; as one man has expressed it, "Praying keeps us from sinning, sinning keeps us from praying."

There is no reason to leave the spirit of prayer out of the business world. The essence of prayer is essentially that of "love thy neighbour"; such a spirit would raise business transactions to the highest level. The prophet Alma says: "Cry unto him over the crops of your field, that ye may prosper in them; Cry over the flocks of your fields, that they may increase." But he goes on to say if we pray and then "ye turn away the needy and the naked, and visit not the sick and afflicted and impart of your substance, if ye have, to those in need, I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith."

Faith that God hears and answers prayers is a source of never-failing strength. Unless we have that faith it is useless to pray, for "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." And that faith must be of the active type, we must put forth our own efforts as well as asking for the Lord's aid. It is unfortunate that the phrase "Thy will be done" has come to be associated with a sort of spiritual non-resistance. The emphasis should be placed on doing rather than being done to. This is the spirit of a Scotch preacher who once explained that he prayed as though everything depended on God and then worked as though everything depended on himself. Such a conception of prayer makes it a vital, dynamic force. "Thy will be done—and done by me."

In the world to-day, there is a definite need for a return to prayer and the prayerful attitude in life. Let us not forget the words of the Saviour: "Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

* * *

"The Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction."—2 Nephi 26:11.



PICTURE OF THE MONTH

Among this assemblage are many familiar faces still constantly seen at Auckland Branch meetings, however there are still many who have been absent. We are indebted to Sister Eva Hunt for this photograph, which brings back to memory the associations with President Jenkins and his family and a few others who have since migrated to Zion.

APPRECIATION

President Cowley and myself do sincerely appreciate the assistance given *Te Karere* staff since the Elders returned to Zion. Your efforts in personally helping in the publishing, posting and other necessary work that has made the publishing of *Te Karere* possible during the past months shall go down in the annals of this Mission as *Te Karere* workers, people to whom the Saints throughout the Mission are indebted, for your labour has been that of love and service.

Marie Tangye, Sybil Duckworth, Marie Harris, Harold Stokes, Marjory Jackman, Edward Reid, Matthew Tarawa, Mateen Jensen and the staff of Business Printing Works (Mr. Apperley, Jack, George and Geoff.), we sincerely thank you and say that what reward you receive will come from on High.

It is our pleasure and wish to also express our appreciation for the very good work of *Te Karere* correspondents and contributors.

SUNDAY SCHOOL

PRELUDE

Andante. *After COWEN.*

SACRAMENT GEM

While of these emblems we partake
 In Jesus' name and for His sake,
 Let us remember and be sure
 Our hearts and hands are clean and pure.

POSTLUDE

Soft 9ft stop

CONCERT RECITATION

Doctrine and Covenants 84:106.

“And if any man among you be strong in the Spirit, let him take with him him that is weak, that he may be edified in all meekness, that he may become strong also.”

KORERO A NGAKAU

Akoranga me nga Kawenata 84: 106.

“A ki te mea kei waenganui ia koutou tetahi tangata e toa ana i runga i te Wairua, mana e tango i te tangata ngoikore hei hoa mana kia whai pai ai ia i runga i te mahaki, kia mcinga ai ia he mea toa ano hoki.”

HYMNS

“Beautiful Mountain Home” Page 162
 “He Wa Tona” Wharangi 50

PRIMARY

MEMORY GEM:

"In the night or in the day
Heavenly Father hears us pray."

LESSONS:

FIRST WEEK

OUR HEAVENLY FATHER'S CARE

Objective:

Our Heavenly Father will protect us if we put our trust in Him.

Suggestions for Teaching:

One of the great opportunities which come to the teacher of small children is that of helping the child learn to pray. This she does by building an attitude of appreciation for the things near him that make him happy. The teacher should in a kindly way encourage the child to say the prayer by himself no matter how short and simple it may be. Having the child stand close to her with a loving arm pressed closely around him will give confidence and encouragement. Sometimes a timid child may be encouraged to respond if the teacher says, "If you'll try, I'll help you."

Prayer pictures will help in the approach.

Lesson Story:

DANIEL IN THE DEN OF LIONS

Ever and ever so long ago, there lived in Jerusalem a prince named Daniel. He had a dear mother who loved him. She taught him just what he should do. She told him about Heavenly Father and how He wanted every one to pray to Him three times a day—in the morning and at noon and at night. So Daniel did pray to Heavenly Father three times every day. His mother also told him what he should eat and drink to be strong and healthy.

You remember that Daniel was one of the four brave princes that was taken from his home in Jerusalem to Babylon by a king. Because Daniel looked so strong and well he was taken to the King's palace to live. He was among a strange people and in a strange land but he was a brave boy. He remembered what his mother had said and would eat only things to make him strong. He remembered his prayers, too; so that when he was a man he was strong and wise. It was the very strongest and wisest man in the kingdom that the king needed to help him rule the people. The king had set a great many princes over the people. Over these princes he set three presidents and he chose Daniel to be the first president. Daniel could do much more for the people because he asked Heavenly Father to help him. That made the princes and presidents angry, and they tried to find out something bad about Daniel to tell the king. But Daniel was honest and faithful and they could find nothing about him that was not good.

Then they made a wicked plan. They knew that every morning and evening and in the middle of the day, Daniel opened his window facing towards his old home, and prayed to Heavenly Father, just as he had done ever since he was a boy. So the presidents and the princes met together and went before the king. "King Darius, live forever," they said. "Will you make a law that whosoever shall pray to God or to a man, for thirty days, save to thee, O king, he shall be cast into the den of lions." It pleased the king to think that everyone would be praying to him, so he signed the wicked law.

Daniel read the new law and knew it could not be changed. It meant that if he knelt down to pray he would be put in the den of lions. What do you think he did? He went into his house and opened wide the windows facing towards the country where his home was. There he knelt down and prayed and gave thanks to God. That night he did the same thing and again the next morning. He could have left the windows closed, but he was not ashamed to have anyone see him pray, and he was not afraid. The presidents and the princes were watching and when they saw Daniel kneeling beside the window, and heard his prayer, they hurried to the king.

"O king, hast thou not made a law," they said, "that every man who prays to any God or man for thirty days, save to thee, shall be cast into a den of lions?"

The king answered, "The thing is true."

Then they said, "Daniel obeys thee not. He is praying three times every day for we have seen and heard him."

The king was very unhappy when he heard this, for he loved Daniel. He wanted to save his friend but the law was made and he could not change it.

With a heart full of sorrow the king sent Daniel to the lion's den. The door was opened and Daniel walked in unafraid. The king was very sad when he said to Daniel, "The God whom thou serveth continually, He will save thee."

The king went back to his palace, but he could not eat, nor listen to music, he was so unhappy. All night he lay awake and thought of Daniel. The next morning early he went to the lion's den and called, "Daniel, O Daniel, servant of the living God, is thy God, whom thou servest, able to deliver thee from the lions?" He listened for a moment. In a loud, strong voice Daniel said: "O king, live forever. My God hath sent His angels, and shut the lion's mouths, that they have not hurt me."

The king was filled with gladness. He sent for his servants to come and open the door, and Daniel walked out. Then the king made another law. He sent word to all his people to pray, as Daniel did, to the Heavenly Father.

Conversation After the Story:

What did the king think of Daniel who had courage to pray because he knew it was right? What will our friends think of us if we stand for the right? What is the very best way to begin our day right? What is the best way to close our day? What may we expect if we ask our Heavenly Father to watch over us and protect us?

SECOND WEEK

THE BEAUTIFUL WORLD

Object:

To help the children to appreciate the beautiful things our Heavenly Father has made for us.

Let them look through the window and name the things they can see. The trees, the mountains, the ice and snow which give them sleighing and coasting. In some places they may see trees, flowers, birds and beautiful gardens. If this is not possible use pictures or poems. Talk about the goodness of our Heavenly Father in giving us so many lovely things. Say the poem:

"All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all."

Lesson Story:**THE CREATION**

What makes this great world so beautiful? The lovely sunshine, the rivers, the trees and flowers, the birds and animals—oh, I am sure you could tell me many more things. Long, long ago Heavenly Father knew He would need a place for His children to live, so He began to make the world.

Once there was no daytime. It was all night. Father in Heaven knew that the people would not be happy if it were always dark so He said "Let there be light," and there was light. And God called the light day and the darkness night.

Heavenly Father knew that His children would need rest, therefore He planned to have the darkness come, so that they might have a long restful sleep and wake up bright and fresh the next beautiful day. Who else needs rest? Even the flowers wouldn't grow so well if the sun shone all the time. Some flowers close at night and wait for the sunbeams to awaken them. Can you tell me a flower that does this? Some leaves close at night also.

But Father in Heaven didn't leave it very dark all the time. What did He make to shine in the sky at night? The moonlight is so beautiful! Have you seen it sparkling on the snow, so brightly that there seemed to be diamonds shining on the ground? Heavenly Father was so good to give us the moon. Ask mother if you may go out of doors and see the moon when it is full. Or you may look through the window and see it. And be sure to look at the lovely stars, too! How many stars did He make? More than we can count. When you look at the moon and the stars, will you remember to say these lovely words:

"God our Father made the night,
Made the moon and stars so bright."

Then Heavenly Father made the sun to give us light by day. Tell me some of the things the sun does for us.

Then Heavenly Father made heavens and earth and the great seas of water. (Have pictures to illustrate.)

In the earth there were many tiny seeds of all the trees and bushes and flowers. But they did not spring up because the ground was hard and dry.

So God caused a soft, warm mist to come up from the earth to water all the ground. The mist made the ground soft and warm and the seeds sent up little shoots which grew tall and green. There were trees and bushes and flowers and grass and all the lovely growing things. (Ask the children to name some of the trees and flowers they know; talk about their beauty and uses. Show pictures of beautiful places.)

When the flowers began to bloom, and the grass began to grow in the fields Heavenly Father made the fishes to live in the rivers and seas. Then He made the birds to fly in the air and then all the animals. (Let the children tell the names and uses of the animals. Show pictures.)

When the earth was all made and ready Heavenly Father sent the very first people to live on the earth. You see He made everything for His children that they might be happy.

Conversation After the Story:

Have you ever been to a very beautiful place with your father and mother? (Let the children tell of trips to parks, gardens, lakes or ocean.) Whom did you think of when you saw big mountains? Beautiful flowers?

THIRD WEEK

WHY PEOPLE LIKE YOU

Objective:

The surest way of holding friends is through simple acts of kindness.

Suggestions for Teaching:

It will be well to review again the lessons given on the third week of the previous months. The last lesson "How Do You Act," should tie very closely with this one. These lessons should be helpful to boys and girls alike. Both need development along these lines. There is a lack of courtesy in many of our children that needs correction.

If in your preparation you find that there is too much material suggested for this lesson choose that which you like best and make your lesson plan accordingly.

Strive for interest, enrich your lessons with pictures and personal experiences and your problems in discipline will decrease in proportion.

Lesson Approach:

Think of some one whom you like very much. Don't tell his or her name. Now tell why you like that person. (Teacher write reasons on the board or large piece of paper. You will probably find that your list will include: cheerfulness, friendliness, cleanliness, unselfishness, a readiness to help, etc.) Think now of some one who is not so pleasant and whom people do not like so well. What makes them unpleasant? (Make another list and you will no doubt find that it will include: selfishness, untidiness, frowning, complaining, etc. Look at the lists with the children and you will observe that most children like cheerful boys and girls and do not a selfish one, etc.)

If you have been going around with a frown on your face, try to smile oftener. Little "But Then" made everyone happy because she was happy.

Let the children say:

"Be happy all day long
Each day you'll find it true.
That he whose heart has joy and song
Gives joy to others, too."

Lesson Story:

THE SILVER SKATES

"Hurry up!" shouted Gretchen. "It's almost time to be there."

"Yes, yes," replied Hans, "I am coming soon; just wait until I can find my skates."

Soon the two children were scurrying through the streets of a little Dutch town toward the canals. Ice was everywhere that January day, and the daily papers had announced that it was thick enough for the thousands of people who were to look on at the skating contest, an annual event, in which only the children took part.

What a merry scene it was. Every yard of the three-mile run was lighted by crackling fires; banners waved in the breezes, and little booths had been erected where the hungry and thirsty might find hot cakes and warm drinks.

The start for the race in which Gretchen and Hans were to take part lay opposite one of these booths, and the first bell had already rung when they came to the canal.

"Skates on!" rang out a loud voice, and a hundred children stooped and fastened on their skates.

How bright and excited they all looked, for was not the prize to be a pair of silver skates, the finest ever seen?

"Three miles and back," rang out the voice of the manager again. "Turn at the blue flag and skate back to the starting point."

"My, what a long distance," said an American who had come many miles to see the famous race of the children.

"O, that's nothing for a Dutch girl or boy," said a man standing near. "What would you think of twenty-five miles and back? That's something like; but they are brought up to it, you know."

"Hark!" Another bell, then the word, "go!" and off start the children, all clad in loose-knitted blouses, baggy trousers, with gay-coloured caps upon their heads!

With hearts beating rapidly, Gretchen and Hans began the return trip. Their round faces were red and glowing, and the sparks fairly flew from the irons of their skates. They turned not to the right nor left, but went straight to the mark, while the other skaters were far in the rear; in fact, most of them, had given up the race long ago.

Only a mile separated them from the booth where they had started—a half mile—a few yards—when suddenly with a crash, a fall, and poor, little Gretchen lay with her face to the cold ice.

"Just a yard more and she would have won!" exclaimed the American again, as Hans turned to help his little playmate. Gretchen was a brave child, for had she not behind her a race of brave and hardy people? Although she had stumbled on the hard ice and was badly hurt, not a tear was shed.

"It is yours!" she cried, as she tried to rise. But Hans shook his head. "No, Gretchen," he said, "the silver skates are yours. You were ahead when you fell, I could not have won, anyway," and he helped her forward to the booth where lay the prize in its beautiful red velvet case.

"They are yours, my little man, and bravely won, said the manager to Hans, heartily.

Without a word Hans took the silver skates and handed them to Gretchen. Gretchen was so happy she didn't know whether to laugh or cry. As they walked away together the great crowd set up a shout for Hans who was so unselfish.

Conversation After the Story:

Do you think Hans really wanted the skates for himself? What proved that he did? When he gave them to Gretchen what did that prove? Could you have done it? You needn't answer aloud, just think about it.

FOURTH WEEK

COURAGE TO DO THE RIGHT

Objective:

If we sincerely try to do right, our Heavenly Father will help us.

Suggestions for Teaching:

The truth to be taught through this lesson is one that should be impressed early in the life of the child. Consider it carefully and be sure that you believe it yourself. Perhaps you can think of personal experiences that will prove it. There are many heroes in the world, some have shown great courage in battle, some have risked their lives

(Continued on page 36)

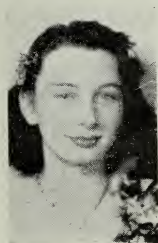
Church of Jesus Christ of Latter-day Saints

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since the arrival of
Pres. Matthew Cowley



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J. R. BLACKMORE



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E. NEWMAN



R. A. LAMBERT



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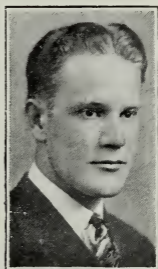
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M. J. UDY, JR.



A. H. LAMBERT



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B. T. WRIDE



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R. L. SIMPSON



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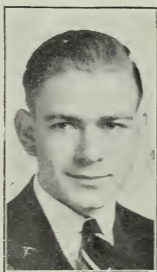
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I. J. PRICE



L. D. SAUNDERS



R. E. HYMAS



D. V. TAYLOR



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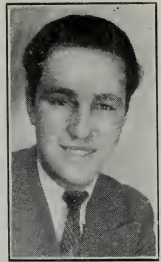
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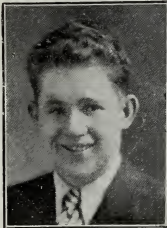
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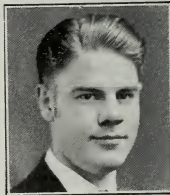
W. J. ANDERSON



M. C. WHEELER



O. W. OWENS



W. E. SMITH



D. B. CRAWFORD



G. R. BEISINGER



C. D. KIRKLAND



W. WESTENSKOW



Z. P. MURDOCK



E. W. CAMPBELL



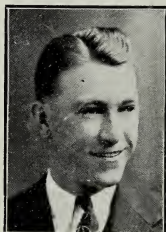
W. GRANGE



E. B. BIGLER



R. C. MIDGLEY JR.



K. C. PENDLETON



A. B. FITZGERALD



M. J. SMITH



D. M. HANDY



H. D. COBBLEY



M. E. LEWIS



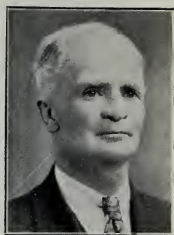
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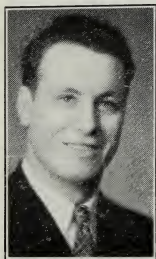
C. S. JOHNSTON



P. PETERSON



H. HOLLINGWORTH



D. G. PARKER



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G. S. HENDERSON



D. A. HARRIS



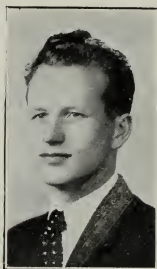
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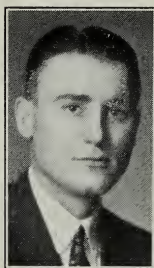
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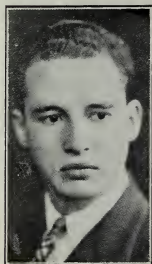
L. D. ALLEN



C. L. MCBRIDE



L. W. WATTS



W. S. OTTLEY



GLEN L. RUDD



PRESIDENT M. CHARLES WOOD, ELLINE WOOD, AND JANET

BOUND VOLUME OF "TE KARERE," 1940

A limited number of bound volumes of the 1940 issue of *Te Karere* will soon be available. Place your orders as soon as possible with *Te Karere*, Box 72, Auckland.

(Continued from page 34)

to save others in floods, fires and storms, and have done it without complaint and without wishing for a reward. But there are greater heroes than these. The boy or girl who can do his or her daily duty in the right way, never afraid to do what is right, no matter what the result may be, and without complaining, is braver than those who do daring deeds. The very best kind of courage is that kind that never fears to do right. The only thing to be really afraid of, is doing wrong.

Lesson Story:

THREE PRINCES WHO SHOWED COURAGE

Our last Bible story was about Daniel, one of the four boys who was taken from his home to the country of the king who prayed to images of wood and stone.

This story is about King Nebuchadnezzar and Daniel's three friends, Meshach, Shadrach and Abednego. They had become great men now, and helped the king rule over the country.

Nebuchadnezzar was a very rich king and had princes and rulers for his servants. These servants wanted to please their King so they praised him and told him how great he was.

Nebuchadnezzar heard himself praised so much that very soon he began to think only of his own riches and power and forgot all about our Heavenly Father. Then he did just the same thing that many kings before had done. He built a gorgeous image of shining yellow gold. He set it on a plain, a field with no trees on it. Then he called all the most important people in the kingdom, the princes, the governors and the rulers, to come and see the image he had set up. From all the country round they came, and when they were gathered together they stood before the great image.

Among them were—whom do you think? Yes. Shadrach, Meshach and Abednego. The Bible does not say that Daniel was there. He was probably in another part of the country.

On one side of the great image there were men with musical instruments. They were not playing, they were waiting and listening to hear what the king wanted them to do in honour of his wonderful image. Soon a messenger of the king came out before the people. He called in a loud voice that all might hear: "To you it is commanded, O people, that at what time ye hear the sound of any kind of music, ye fall down on your knees and worship the golden image that Nebuchadnezzar, the king, hath set up. And whosoever falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." The king gave the command. The musicians began to play, and as soon as the music was heard by the people, they all fell down and worshipped the golden image that Nebuchadnezzar had set up. I said "all," but there were three who did not bow down to the image. They stood up straight and looked before them. Can you tell their names? They heard the music and they knew the punishment which would come to those who disobeyed. But these good men would not obey the king for they loved God, our Heavenly Father, and would worship no other.

Some of the princes went near to the king and said: "O king, there are certain men thou hast set over part of thy kingdom, Shadrach, Meshach and Abednego. These men have disobeyed thee. They do not serve thy gods, nor worship the golden image which thou hast set up."

Then Nebuchadnezzar was angry and commanded that these three men be brought to him. He spoke to them and said: "Is it true, O Shadrach, Meshach and Abednego, that you serve not my gods nor worship the golden image I have set up? Now if you be ready when you hear the sound of music and fall down and worship the image

which I have made, all will be well with you. But if you worship not you shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver thee out of mine hands?"

But they trusted in their God and stood up boldly and answered, "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

When the king heard their brave answer he was very angry. He was so angry he commanded that the furnace be heated seven times hotter than usual. Then he commanded that the three princes be cast into the furnace.

In a few minutes Nebuchadnezzar called out to his men and said, "Did we not cast three men bound into the fire?"

They answered, "True, O King."

Then Nebuchadnezzar said, "Lo, I see four men walking in the midst of the fire and they are not hurt, and the fourth man is like unto the Son of God."

Nebuchadnezzar then went to the furnace and cried, "Shadrach, Meshach and Abednego, ye servants of God, come forth, come hither." And they came out from the midst of the fire.

Then the king and all the people who were gathered together, saw the three men as strong and well as they were before they were cast into the furnace. They were not hurt. Not a hair of their heads was singed, not even the smell of fire was upon them. Then Nebuchadnezzar spoke and said, "Blessed be the God of Shadrach, Meshach and Abednego, who hath sent His angel, and delivered His servants that trusted in Him."

Then he sent forth a command that no one should speak against the God who delivered His children from the fiery furnace.

So the king gave even higher places to these three brave men who dared to do right.

STATISTICS

BIRTHS

WITEHIRA—To Mr. and Mrs. Paepae Whitehira, a son, February 2, 1941, at Kawa Kawa.

SHORTLAND—To Mr. and Mrs. John Shortland, a daughter, at Pipiwai.

RETI—To Mr. and Mrs. Tom Reti, a daughter, February 6, 1941.

TE HIRA—To Mr. and Mrs. Tupana Te Hira, at Horotiu, a daughter, February 13, 1941.

MURPHY—To Mr. and Mrs. Murphy of Kohunui, a son, January 11, 1941.

ARTHUR—To Mr. and Mrs. Karewa Arthur of Porirua, a son, November 3, 1940.

LOVE—To Mr. and Mrs. Luke Love, a daughter, August 17, 1940.

HAMMOND—To Mr. and Mrs. J. Hammond, a son, July 5, 1940.

WI NEERA—To Mr. and Mrs. Matae Wi Neera, a son, January 4, 1941.

OSBORNE—To Mr. and Mrs. Osborne (nee Honoria Poananga), a daughter, July 3, 1940.

MARSH—To Mr. and Mrs. Watene Marsh of Korongata, a daughter.

CHASE—To Mr. and Mrs. George P. Chase, a son, January 17, 1941, at Te Hauke.

SMITH—To Mr. and Mrs. Dave Smith, Jr., a son, December 10, 1940.

CHOIRS TO SING DURING SESSION OF CONFERENCE

The Sessions of Conference which commence at 10 a.m. Saturday, 12th April, and again at 2 p.m., with three more on Sunday, will be the times when a choir will each provide the music for the Conference. The competition for the choirs will also take place when each has a Session.

The first choir to take the stand will be Nuhaka, then Korongata, Auckland District, Tamaki and Huria or Ngapuhi.

Branch Presidents are here asked to be responsible for your choir's music for these Sessions of Conference. The competition number is the Hallelujah Chorus in Maori.

NEWS FROM THE FIELD

AUCKLAND DISTRICT

Reported by Rona V. Attenborough.

Visitors to Auckland during the last few weeks include Sister Isabel Amadio, who came in to visit her father, who has been ill. We were glad to see Sister Amadio again, but sorry that illness was the cause of her visit. We sincerely pray that her father will speedily recover. Another visitor, though a more or less permanent one, is Bro. Win Smiler from Gisborne, who is attending the Auckland University and studying law. I guess we had better watch our P's and Q's, what with a policeman (Bro. Cliff Pentecost) and now a blooming—or should I say "budding"—lawyer in our midst. Bro. Smiler, by the way, is mansioned at the Mission Home, which has been under the new management of Messrs. Kelly Harris and Company for the last week or so, during the temporary absence of President and Sister Cowley, who have been visiting the South Island—and I do mean South Island, seeing that Dunedin was their destination.

Lost, Stolen, or Strayed, or perhaps just missing from the precincts of the Auckland Chapel and the Mission Home—the cheery countenance of Sister Pentecost, who is visiting her daughter Cecily in Wellington—we think. Have a nice time, Sister Pentecost, but don't forget to come back.

We are very happy to report that Sister Gladys Reid is now well on the way to recovery after a nasty illness, and that Bro. Hemi Paki has returned to his home in Kopuku, Waikato.

The Auckland Branch Sunday School has been re-organised owing to the fact that Bro. Kelly Harris has been appointed to the Mission Sunday School Superintendency, and Brother Chas. Billman is Acting President, with Brother Rosser Perrott and Brother Desmond Billman as Counsellors. These two young men are dividing their time between their military duties and the Sunday School, and we wish them success in both undertakings. Expected back in Auckland is Sister Marjorie Jackman, who has been touring on South Island. She has been away considerably longer than we think is necessary just to see the sights, and we are wondering what the added attraction can be. However, all we can do is wait until this young lady returns and gives an account of herself. Auckland's loss is Nelson's gain, now that Brother and Sister Bill Burge have been transferred from here. We would like to assure them that our prayers are for their safe keeping and their happiness and prosperity in this new sphere.

Brother Hepa Meha, in training at Levin Air Force Camp, is reported to be doing well, but he misses Auckland, and we just cannot imagine why.

The Onehunga Branch of the Auckland District is certainly in full swing, and believe me when I say that they are going

to give a very good account of themselves at the coming Hui Tau. There is nothing quite so keen and enthusiastic as a "Mormon" when he gets going, and these "Mormons" have been going for some time—and they are not wearing out either.

Auckland is proud to announce the New Zealand premiere of the motion picture "Brigham Young," which will commence at the Century Theatre on Friday, March 14. This should prove an excellent means of putting Church history into the hands of other folks, so, Saints, roll along and take your friends—if you are doubtful about talking to them, take them to see this movie, and it will talk for itself.

Bro. Ernest Montague (Monty to you) who has been in the Narrow Neck Territorial Camp since last August or thereabouts, has been transferred for overseas service, and though it will be some time before he actually leaves, we would like to assure him that we are proud of our boys in uniform who have answered the call of King and Country, and we wish him the greatest possible success and God-speed wherever he may go. Sister Nan Montague, however, will remain in Auckland—I'm afraid!

Well, I guess this is all this time, so adieu, kind friends, adieu.

MAHIA DISTRICT

Reported by Elsie Loader

Nuhaka Mutual commenced on February 4th with an opening social conducted by President Eru H. Tengaio, which was not attended as well as usual, due to so many of the young people accepting employment away from home. Practices for Hui Tau work have been going ahead. Jim Loader, second counsellor in M.I.A., was confined to the Wairoa Hospital for an appendicitis operation. He is now home again but a little disappointed at not being physically well enough to take part in the sporting activities of the Hui Tau.

Tahaenui Primary held another very successful bazaar, which further strengthened their position financially. Sister Te Wai Haronga received appointment as Teacher of Arts and Crafts for this Primary. Kopuawhara officers held a New Year gift party for their Primary children, where the children really enjoyed themselves as well as being happy over the gifts. All Primaries in the district are working hard with their Hui Tau responsibilities.

Greetings to the Zion Elders. Hui Tau is here and your presence will be greatly missed, but we know that you will be with us in thought and prayer. Your letters and messages to the Saints of this district have been greatly appreciated. Keep up "our" fine missionary spirit for we are expecting to hear good tidings of you. That is how you will continue to help us most.

The following were honourably released from their positions in the Nuhaka Branch Sunday School. Pera Tengaio as first assistant superintendent, Taka Toroaivhiti second assistant super., Pera Smith as teacher of the deacon's class. Appointments were Taka Toroaivhiti to first assistant super., Pera Smith second assistant super., Te Wai Haronga teacher of deacon's class, Mereaira Whaanga assistant teacher to the Kindergarten class, William Winiana assistant teacher to the Gospel doctrine class (Maori) and Sister Louie Mataira assistant organist. Sister Ata Pedersen has been appointed first counsellor in the Nuhaka Primary.

We are thrilled to have another active Hui Atawhai in the district. The Tahaenui group are working under the supervision of the Nuhaka Branch. Their memberships include many non-Mormons, but display definite interest and enthusiasm in their work, having already completed two quilts and are enjoying their lesson work. The Nuhaka workers in the Relief Society are very busy with their own Society work as well as doing their share, and perhaps more, of the Hui Tau preparation work. Visitors to the Hui are assured of comfortable places for their rest while at the Hui. The men have been out gathering in the wood required for Conference, having spent over a week in this project.

Brother Eru Tengaio is to be heartily congratulated on his selection and appointment to the Mission M.I.A. Board.

Sister Molly Tengaio, who has been suffering in the Wairoa and Gisborne hospitals with inflammatory rheumatism, has now been transferred to Rotorua Sanatorium, where we hope she will recover speedily.

HAWKE'S BAY DISTRICT

Reported by Olive Edwards and Taylor Mihaere

March 6th was spent in farewell at Korongata to honour Heber "Nu" Smith, who is home on final leave. A large gathering from the surrounding villages and relatives from Nuhaka really enjoyed themselves in honouring Nu.

This is to Mutuals in the district: Please forward all reports to Olive Edwards at the end of each month. Your co-operation is eagerly sought this year. Kindly help us.

Another farewell party was held at Paki Paki in honour of Ronald Eria, who was also on final leave. People from Korongata also did the honours there.

The M.I.A. Sports Committee, comprising George Randell, Pu Edwards, Maue Kingi and Pera Tengaio, convened on the 9th March to finalise the Hui Tau sporting activities. The report points to a very satisfactory meet.

Sister Harriet Reid is a patient of the Napier Hospital after an operation for peritonitis. At present her condition is favourable. (We are praying for your speedy recovery, Harriet, Kelly and Marie, the same goes for you too, Ra.) Brother Ra Puriri was rushed to the

Memorial Hospital, Hastings, on March 8th for an appendicitis operation.

Luxford Walker of Tahoraiti gained a University Scholarship while attending the Dannevirke High School, which has enabled him to attend 'Varsity at Dunedin, incidently Nitama Paewai, his cousin, gained the same scholarship a year ago from Dannevirke and is in his second year at Dunedin. Nitama, while at Dannevirke High School, gained the honour of being the first Maori to be Head Prefect of the School. Luxford was also a Prefect. Both of these young men attained very high scholastic honours, and we wish them continued attainment in their various fields of learning. A farewell for Luxford was well attended by his many friends and relatives, where all enjoyed the many items that were given. Among the presentations made was one on behalf of the Branch by Bro. Wi Duncan.

The Tamaki choir is working so well that they may be represented at Hui Tau under the direction of Richard Marsh, assisted by Wi Duncan. We are also pleased that our "Wi" Duncan has been appointed Mission M.I.A. president for the men.

The Tahoraiti Maori Scout Troop attended the memorial service at Dannevirke for the late Lord Baden Powell, World Chief Scout, on February 23rd. March 1st was spent picnicking with the Primary and School children. The success of this day will be remembered by all who attended. We do thank and appreciate the efforts of the School Committee and teachers, along with Primary officers, for making such a day possible.

Another farewell was held March 6th in honour of Smiler Nikora, John Tatere, Ron Chase, Barney Rautahi, Claude Nicholson and Bob Hoterini, who were on final leave before service overseas. The evening's entertainment was under the able supervision of Karauria Wirihana as M.C. Wiremu Mihaere made suitable presentations to the "boys" from the people.

WAIKATO DISTRICT

Reported by Dave Ormsby and Douglas Whatu

A very successful Hui Pariha was recently held at Puketapu, Huntly, where the new District President, headed by Henry S. Marshall, was to supervise the work. It was regrettable, however, that President Marshall was unable to be in attendance and personally conduct his Hui, this responsibility fell upon the shoulders of Tetana R. Te Hira and George Stockman, his counsellors, with Bro. Tetana conducting.

Many visitors blessed us with their presence. The Hawke's Bay people were certainly appreciated, among them were Eriata Nopera, Stuart Meha, Teao Wirihana, Wiremu Mihaere, Pare Takana, Ema Nopera, Tarati Pera, Huihui Pera and Sister Hapuku, while many came from the Hauraki and Auckland districts.

The meetings of the Hui were very well carried out. The Saturday evening meetings commenced with Sister Scott in

charge (Primary), then followed the Mutual with Sister Mihi conducting. The Sunday services were the same as is usual in most Hui Pariha(s).

The people who attended were certainly rewarded for their attendance in hearing the various speakers, particularly so with messages given by President Cowley.

Greetings are not necessarily associated with the ushering in of a New Year, no reira, the Editor of the "Messenger" of good tidings—Kia ora mai koe—Greetings. Readers take note, you are not left out in the cold—come in and share the greetings.

The next three months should see the completion of a modern, well-equipped hostel for visiting Maoris to Hamilton, particularly those who may travel long distances to see people who may be in hospital. All preliminary preparations are well nigh completed, and when erected the hostel will serve as a testimony to the tireless efforts of the principal mover of the project—Sister Whatu of Frankton.

The call to the country's service is still taking away the young men of the district, among whom are many church members. We trust they will accept our sincere hopes and wishes for their safe return.

Brother John Paki of Matakowhai has recently been confined to bed as the result of an abscess in the leg which was timely taken in hand, and we are glad to report that he is now back with his family after spending his bed-ridden days—weeks in Hamilton.

Dr. Stork of the "realms" never misses his yearly visit to the family of Brother and Sister Tom Reti. Congratulations are in order.

While we are on this subject, any who might be interested in matrimony are advised that the district is now provided with an agent with ability and power to join in holy wedlock. Don't be bashful in your aspirations and give this agent plenty of time to allow him travelling from place to place in the performance of his duties.

CHRISTCHURCH

Reported by Ruby Thompson

Christchurch has been silent since the return of the Elders. There were no meetings until last Wednesday, March 5th, when members of the Relief Society met at the home of Mrs. McMillan, who is a friend of Church members. We decided to continue our Relief Society work and try and keep in touch with members and friends of the Church. We are all pleased to have Sister Evelyn Perriton (recently baptized in Dunedin) here with us and hope that she will be as happy here as we are to have her.

We rejoice in having our young secretary, Anita Wilson, with us again. Anita was in hospital for quite a time and we are happy to see her looking so well.

I understand Nitama Paewai, who was in Burnham near this city undertaking military training, has now returned to Dunedin to continue his medical studies.

There isn't much more to tell, as our numbers are so few, but it is the wish of us all to keep this branch of the Church active.

TARANAKI DISTRICT

Reported by Zena Stent and M. Morgan

February 9th marked the beginning of her days as member of the Church of Jesus Christ of Latter-day Saints for Betty Stent, who was baptized by Elder C. Arthur Stinson, who also performed the confirmation. Her membership among the Saints is certainly appreciated, and we hope that everyone will just help everyone else to enjoy each others association better.

The N.Z. Ladies' Baseball Championships for the Dustin Cup were held at the Cook's Gardens, where three of our young women—Betty Gowan, Zena Stent and Betty Stent, all of Southern Aces participated—where, in the final results, they were runners-up to Amazons. Betty Gowan was chosen from the Southern Aces to play in the representative team travelling to Christchurch.

Early in February Gerald Stinson returned to his parents in Wellington after spending some time with us here in Wanganui. We hope he is doing well.

The Manaia Branch of the district is still holding their Sunday School meetings and has just begun Mutual work, where the opening night was enjoyed by all.

The Manaia Branch president, accompanied by his daughter Shirley, reported upon his return from the South Island that the Hui Pariha he attended at Porirua was certainly worth while

WAIRARAPA

Reported by Polly Wi Neera and
W. T. Enoka

Sister Moehau Haeta has been set apart as Secretary for the Relief Society of the District. Relief Society meetings in the Porirua Branch are held every Wednesday afternoon and on the first Sunday of each month. A knitting class has been organised, with Molly Martin as teacher, where the members have decided to knit socks, etc., for the boys serving in the Maori Battalion overseas.

Sister Wiki Katene visited Auckland last month to attend a Hui Pariha, and reports having had a very enjoyable time.

During January we were visited in Wairarapa by Sister Pare Takana in the interests of Relief Society work. Her visit with us has awakened a new hope in this work among the womenfolk. The Gladstone Branch has a newly organized society, with Sister Hineteuirangi Naera as president. Accompanied by Sister Waitokorau Tamihana another Relief Society was organized in the Kohunui Branch, with Sister Parekura Saunders as president. We feel that these visits by Sister Duncan and Sister Tamihana have created the spirit that has always fostered cooperative action.

MA NGA KAIWHAKAAKO



"A ki te mea kei waenganui ia koutou tetahi tangata e toa ana i runga i te Wairua, mana e tango i te tangata ngoikore hei hoa mana kia whai pai ai ia i runga i te mahaki, kia meinga ai ia he mea toa ano hoki. No reira me tango e koutou nga tangata kua oti nei te whakaurite ki te Tohungatanga iti . . ." Ako. me nga Kawe 84: 106-107.

Hei Whakaaro Ma Nga Kaiwhakaako

Me tino pono to whai-whakaaro mo to iwi. Me torotoro i nga wa e mauwi ana ki nga matenga hoki. E tika ana kia mohio koutou ki nga ahuatanga whaka-te-wairua, kikokiko hoki kia rite ai nga rongogatanga mo te wairua, tinana mate me te mate kai.

I roto i nga whakakitenga mo nga mahi a nga "kaiwhakaako" kahore e he i te wa e torotoro ana koutou ki te patai ki ia mema o nga whanau nga patai e ahu ana mo nga whakaaro e whai ake nei:—

1. Kei te noho tautoko awhina koe—
 - (a) I to hoa tata me o hoa awhina katoa?
 - (b) I nga Apiha whakahere o te Peka, Takiwa me te Mihana?
2. Kei te mahi ano koe i o mahi o te Hahi?—
 - (a) He Mema koe—Kei te haere ano koe ki o huihuinga, noho puku me te utu i to noho puku, utu whakatekau me te awhina mahi i nga whakahaere-a-ngahau o to Peka?
 - (b) He Apiha koe—Kei te pai ano koe hei tirohanga atu ma o mema, a kei te haere ano koe ki o huihuinga apihatanga?
3. Kei te uru ano koe ki roto i nga karakitanga ia ata ia po a to whanau, me te inoi koe anake i te wahi ngaro?

"INOI NGARO"

Te wairua ngakau maru e tuturi ana me te piko hopohopo ano o te matenga, kihai e roa te noho i roto i te pouri me te po o nga mea whaka-te-wairua. Ina inoi ngaro ki to tatou Matua i te Rangi ka whiwhi ora to ngakau maru, hoa te mea kotahi, pumautanga ki te mea e pehia ana, maramatanga ki te mea-haere-ke, mana ki te ngoikore, kaha ki te kaha me te mohio tuturu tera te Atua to tatou Matua e ora ana, ko hoki Ihu te Karaiti.

He honore kia noho ko koe ki te taha o te Atua i roto i te inoi. E mohio ana Ia kia tatou ake, kahore kia tatou mohio-a-waho noaiho. Ki te pono tatou e koa ana Ia. Ki te he tatou a ka haere ki a Ia i roto i te ngaro, a i reira i roto i te reo o te ngakau whakapuaki i to tatou aroha ki a Ia me te hiahia kia awhinatia tatou e Ia, ka pupu ake te aroha Atua i roto ia Ia, a ki te korero ka penei, i roto i Tana kingitanga me Tana tohu atua ka awhitia tatou, a ka whiwhi i konei i te mahana me te aroha o Tana tinana tapu. He manawanui Tana tatari me te awangawanga ano hoki kia homaingia e Ia te ha o Tana atuataanga ki roto i te ngakau o te ripeneta. Aue, kia whiwhi katoa tatou ki tenei ahua.

Te inoi o te ngakau he inoi i te wahi ngaro. Tana reo he reo iti. Ia tatou e tuturi i mua ia Ia e mohio ana Ia ki a tatou hiahia katoa me a tatou ngoikorenga. E inoi ana tatou i runga i tenei maramatanga, kahore he pohehe i roto i te inoi ngaro.

E tika ana nga Hunga Tapu katoa kia inoi i te wahi ngaro me te inoi ano i roto i te maha o te whanau kia mohio ai nga tamariki. Meinga ko te Atua he hoa-korero o nga mema katoa o te Hahi, "ko to Matua e kite nei i roto i te ngaro ko Ia ano ka utu ia koe i waenganui i te maha."



Former Editor in Happy Mood— t about the Company? (Training at Levin R.N.Z.A.F. Station)

E KARERE

Wahanga 35

Mei, 1941

Nama 5



Elder Reed Smoot passed this life February 9, 1941.

WE REMEMBER —

APRIL 6th, 1830, the Church of Jesus Christ of Latter-day Saints was organized at the home of Peter Whitmer, in Fayette, New York. The following six men were the charter members of the organization—Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. The ceremonies connected with the organization of the Church were simple. The meeting was opened with “solemn prayer.” Then the Prophet asked the men present whether they were willing to accept him and Oliver Cowdery as their spiritual head. An affirmative vote resulted.

Before the services adjourned Joseph received a revelation in which he was designated a “seer, prophet and an apostle of Jesus Christ.”

—*Selected.*

* * *

DUE to the efforts and love of Mary Towles Sassen and Anna Jarvis in creating a nation-wide sense of appreciation to do honour to MOTHER, we have the privilege and sacred honour of paying respect and homage to our Mothers on this the second Sunday in May of every year. In your honour, Mother, we dedicate all that we ever hope to be. It is fitting that we bring you this thought from the pen of Mary Towles Sassen: “This pamphlet is sent forth in the hope of awakening on the part of the child a deeper appreciation of her who is the central figure of the home. May it strengthen the family bonds, making them more beautiful and tender. May it breathe a hope of the future where language is music, thought is light and love is law.”

* * *

IN HARMONY, Susquehanna County, Pennsylvania, U.S.A., May 15th, 1829, John the Baptist appeared to Joseph Smith, Jr., and Oliver Cowdery, laid his hands upon their heads and ordained them to the Aaronic Priesthood, saying these words:

“Upon you my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.” (Doc. & Cov. 13.)

W. P. Kaera

Te Karere

Established in 1907

Wahanga 35

Mei, 1941

Nama 5

Matthew Cowley	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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CONTENTS

Editorial—	Page
"Reed Smoot," by Matthew Cowley	646
Special Features—	
"Kaikauwhau Mo Waikato"	648
"America," by President J. Reuben Clark, Jr.	651
"Hirini Whaanga and His Work"	654
"Woman—Mother," by Leah D. Widstoe	656
"From the Leaves of an Old Family Bible," by Walter Smith ..	658
Church Features—	
"Mahi Kura Hapati"	649
Sunday School	650
M.I.A.	661
Fifty-second Annual Conference	663
Primary	666

Editorial . . .

REED SMOOT

For forty years Reed Smoot was an oracle of God in the Council of Twelve. For thirty years he was an oracle of the Nation in the councils of Congress. In each capacity he lived his sermons and his ideals. He was religiously patriotic and patriotically religious. In his allegiance to both his God and his country he was adamant. In his political career there was no chicanery and in his religious ministry there was no sham. In the Church he inspired loyalty to the Government, and in the Government he inspired respect for the Church.

In speech in the halls of Congress and in sermon in the chapels of his Church his voice carried a ring of conviction and sincerity. His deeds, however, were more eloquent than his speech, and his exemplary character more inspirational than his spoken word. He was straightforward and honest in public utterance and private conversation. One was never left in doubt as to his position on any question. In political matters he adhered inviolably to the ethics of his office, and in religious matters he was strictly orthodox.

He accepted without reservation the revelations from his God to his Church and never tampered with the tenets of his faith. The institutions of the government he regarded as sacred, and believed them to be founded upon divine inspiration. Indeed his Church and his Nation was the Kingdom of his God.

The efficacy of the saving power of his religion, and the truthfulness of its concepts he tested by obedience. The result convinced him beyond any question or shadow of doubt. The testimony of his convictions will long be remembered by all who observed his conduct while he lived among men.

With the election of Reed Smoot to the United States Senate, just after the turn of the century, came a "blitzkrieg" of persecution and calumny which focused the eyes of the world on the man and his Church. His right to sit as a member of the Senate was challenged. The charges against him were founded entirely upon falsehood and yet his accusers were legion. The winds of hatred whirled about him, and the rains of abuse beat heavily upon him; but his faith never failed. With each new tempest the roots of his faith struck

deeper into the soil and added strength and beauty to his character.

Throughout the long months of this disgraceful inquisition he maintained a magnificent dignity—a dignity that could stand fire. Both cheeks he turned to the enemy. “An eye for an eye, a tooth for a tooth” had no part in his defense. Patience, tolerance, charity and dignity were his weapons of both defense and attack. Indeed, throughout his life whenever an attempt was made to sully his name he never changed weapons.

At long last came victory and with it the inauguration of thirty years of service to his country. By his industry, which was prodigious, he reached a position of influence and power which but few have attained unto in the history of the Senate. His knowledge of the business of government was profound, and sound economy in the administration of Government business was an obsession with him. His word on matters pertaining to Government appropriations and finance was never questioned. He “spoke as one having authority.” Eventually he became the dean of the Senate.

Whatever he set his hand to do, either in the Church or the Senate, he did with all his might. He knew that salvation, whether spiritual, physical or temporal, could never be achieved except by obedience to the gospel of work. He abhorred idleness. Every day of his life was crowded with strenuous work, and when he sought relaxation he did more work. He worked to live and he lived to work.

In private enterprise he was honest and dependable; in public office he was the soul of honour and integrity; in ecclesiastical positions he was humble and reverent, and in his home he was a devoted, considerate and gentle husband and a kind and loving father. In all surroundings and under all circumstances he was controlled by the principles of his faith. Into whichever period of his life the probe may be applied it will always be found that his habits invariably were consistent with his ideals; his practice consistent with his preaching.

Not the least of his contributions to his people was the assistance he rendered to hundreds of young men and women, through senatorial patronage, which made it possible for them to receive college education and win degrees qualifying them for professional careers. As a beneficiary of this patronage the writer will eternally bless the memory of Reed Smoot.

—*Matthew Cowley.*



Kaikauwhau Mo Waikato

Mo nga Marama o MEI me HUNE

Wiki Tuatahi.

Wanihi Tangihaere me Darcey Tangihaere ki Piopio—Walter Turinui me John Paki ki Pirongio—Ben Marshall me Dick Marshall ki Weraroa—Willie Paki me Bob Beazley ki Clevedon—Ru Tarawhiti me Pehi Tarawhiti ki Rangiriri—Peter Whatu me Horace Forbes ki Gordonton—Sam Pohutuhutu me Rei Tuhua ki Tauhei—Tonga Paiaka me tana family ki Manunui—Koroheke me tana family ki Cambridge—Arthur Hill me Joe Rapana ki Waingarō.

Wiki Tuarua.

Te Awe Whareponga me he hoa mana tonu e rapa ki Kopuku Landing—Tatana Arona me Haimona Honetana ki Gordonton—George Stockman me tana Tama ki Mahoenui—Tirua Tukiri me Motutara Te Hira ki Owairaka—Tetana Te Hira me Tapahia TeWheki ki Morrinsville—Ngaha Rotana me Joseph Berryman ki Te Hoe—Howard Osborne me Victor Osborne to anywhere they decide—Dave Ormsby me Harry Marshall ki Puketapu—Mipi Tangihaere me Taiki ki Te Kuiti—John Puru me Rapata Puru ki Matangi.

Wiki Tuatoru

James Heperi me tana family ki Piopio—George Ngaronoa Mate me tana family ki te home o George Stockman—Hare Puke me Reihana Puke ki Frankton—James Forbes me Horace Forbes ki Horotiu—George Maihi me Tame Horotini ki Matakowhai—Kio Tarawhiti me Kare Martin ki Glen Murray—Niho Rangiawha mana e rapu he hoa mona ki Motakotako—W. Jury me tana family ki Glen Murray—Here Tangihaere me Winiata Kapinga ki Otorohanga—Thomas Amoketi me Ketu Amoketi ki Puketapu.

Wiki Tuawha.

Fred Rawiri me tana family ki Puketapu—Percival Rowe, Roy and Albert Osborne to Taumarunui—Ivan Noda me Joe Kingi ki Taupiri—Puhari Harihona me tana family ki Parawera—Tame Reti me Douglas Whatu ki Makomako—E. A. C. Scott and family to choose their place of visit—John Apiti me Mapu Urutarewa ki Morrinsville—Henare Ngawhika me Okeroa Honetana ki Patetonga—Wiremu Kawharu me tana family to choose their place of visit—William Mannerling mana e rapu he hoa mona ki Maunga Tautari.

He Kupu Whakamarama.—I te marama o MEI me haere ki nga Hunga Tapu. I te marama o HUNE torotoroa nga Hoa Aroha.

Na te Timuakitanga o te Takiwa o Waikato.
Henare Marshall me tana Timuakitanga.

BOUND VOLUME OF "TE KARERE," 1940

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Mahi Kura Hapati

RATAPU TUATAHI

Whakaaturanga: Upoko 2 "Nga Tikanga o te Whakapono."

1. He awhina te Atua, he atawhai, he aroha, he ngohengohe, he whai-whakaaro me te manawanui, e ata hanga ana ki nga ngoikoretanga o ana tamariki. E mahi tika ana Ia, he aroha hoki kei roto i Tana whakawa, ahako ano tenei whakaaro ngohengohe Ona e u tonu ana Tana pehi i te he. E puhaehae ana ano Ia ki Tana ake mana. Ko Ia ra te kaiwhakahaere mo to tatou orange, e ahei ana tatou ki te whakatata atu kia Ia, ki to tatou Matua. Ka tupu haere to tatou whakapono kia Ia ina nuku haere to tatou mohiotanga kia Ia.

Tirohia enei raranga karaipiture tautoko—Tiuteronomi 4:31; Eko. 20:6; Tiute 7:21, 10:17; Hohua 24:19.

Nga Patai:

1. Pehea nga painga o te Atua kia tatou?
2. Pehea te ahua o Tana whakatau?
3. Kei hea te taura nui tautoko i Ana mahi?
4. Ko te Atua he aroha, he ngohengohe, he atawhai, pehea Tana mo nga mahi he?
5. Me pehea e tupu haere ai to tatou whakapono kia Ia?

RATAPU TUARUA

Whakaaturanga: Upoko 2 "Nga Tikanga o te Whakapono" me Ekoruho 20:23.

1. Te karakia whakapakoko—me te Atua kore. I te maha o nga pono o te orange o te Atua, e pera ana hoki te whakaaro o te nuinga o nga tamariki a te tangata he wahi iti ma te tangata e whakapono kore ai ki te Atua. I te maha hoki o nga whakaaturanga mo te ahua atawhai me Tona tapu hoki, kahore rawa he wahi hei kotiti ketanga ki te karakia ki nga mea he noaiho, otira, ko te hitori e whakaatu ana mo nga tangata e whakamarama ana ko te whakapono Atua, ara, ko te whakaakoranga mo te whakapono me te whakaatanga ki te Atua, e haukotia ana e nga whakahaere maha o te hunga Atua kore, e paheke ana taua tangata ki te huarahi teka i te mea he tangata whiriwhiri tika ia e karakia ke ana ki te aata o nga Atua whakapono. Ko te whakapono kaore he Atua i tupu haere noa ake i nga wa o muri, ko te karakia whakapakoko ia kua tupu noa ake, he hara matamua no te ao. I te wa o te putanga mai o te whanau o Iharaira i te whenua o Ihipa i whakaarotia e te Atua e tika ana kia whakahau a ture Ia: "Kaua etahi Atua ke atu mou i mua i Ahau," ahako na ia Ia ano e tuhi ana i aua kupu ki runga i nga papa kohatu e whakapoke ana Tana iwi ia ratou i mua i te whakapakoko kua kau, he koura, na ratou nei ano i hanga he mea taura ki nga Atua whakapakoko o Ihipa.

Nga Patai:

1. He aha i nuku ake ai te maramatanga o te whakapono ki te Atua i to te tangata Atua kore?
2. He aha te whakamarama a nga hitori mo tenei take?
3. He pehea te ahua o te tangata kaore e whakapono ana ki te Atua?
4. No tehea wa ki te whakaaro i tupu ake ai tenei ahua te kore e whakapono ki te Atua?
5. No tehea wa te karakia ki nga Atua whakapakoko?

RATAPU TUATORU . .

Whakaaturanga: He roanga o te Upoko 2 "Nga Tikanga o te Whakapono."

Ko te mohiotanga i tupu ake i roto i te tangata he karakia, e ngoto ana tona ngakau e rapu ana hoki i tetahi mea hei whakanuinga ma ana. I te wa kua taka atu ia ki te pouritanga i te hono tonu o tona uru ki te hara a ki wareware i aia tona Kaihanga me te Atua o ona matua na ka rapu ia i etahi atu Atua. Ko etahi i whakaaro ko tera ahuatanga o te runga rawa, i te whitinga mai o te ra ka koropiko atu kia ia, ko etahi i whiriwhiri ko etahi o nga mea kei te whenua hei atua mo ratou. I miharo nui ratou ki tenei mea ki te ahi he aha i ka ai, na ka karakia atu ratou ki tona mura. Ko etahi atu e whakaaro ana e kite ana ratou i roto i te wai te whakaaturanga mo te he kore me te tika a ka whakahaeretia to ratou karakia i nga wai rere.

Nga Patai:

1. He aha te mea nui i tupu ake i roto i te ngakau o te tangata?
2. Na te aha i wareware ai i te tangata tona Kaihanga?

RATAPU TUAWHA

Whakaaturanga: He roanga o te Upoko 2 "Nga Tikanga o te Whakapono."

Ko te whakapono kore ki te Atua he whakakahore he Atua ano kei te rangi. Ahakoa ra te tangata tuturu kaore ona whakapono ki te Atua e pa mai ana ano pera me te nuinga te hiahia ki tenei mea ki te karakia, ahakoa kaore ia e whakaae ana ki te Atua Ora Tonu, Pono hoki, otira, e whaka-atua ana ia i etahi ture, etahi tikanga, etahi ahua ranei i pupu ake i roto i te ngakau. Kahore rawa he tangata tuturu e whakakahore ana ki te Atua.

Nga Patai:

1. Pehea te ahua o te tangata whakapono kore ki te Atua?

SUNDAY SCHOOL

SACRAMENT GEM

In memory of the broken flesh
We eat the broken bread,
And witness with a cup afresh
Our faith in Christ our Head.

CONCERT RECITATION

Doctrine and Covenants 60: 13.

"Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known."

KORERO A NGAKAU

Akoranga me nga Kāvenata 60: 13.

"Kaua to taima e mōmōu noatia iho, kaua ano to taranata e kōpehuria iho kia kore ai e mohiotia."

HYMNS

"What Prize Shall Be Your Reward" Page 84
"E Te Ariki, E Ihu" Wharangi 70

AMERICA

"A Chosen Land of the Lord"

From the beginning even to the end of the Earth

By PRESIDENT J. REUBEN CLARK, JR.
Of the First Presidency

Concerning Zion and its Destiny and Liberty
and its Price

You youth of the Church—with these God-given promises and prophecies before you, do not let yourselves be stampeded into this panic of fear. . . . If subjugation shall come, it will come because we have reached a "fullness of iniquity," and not because we fail to take on the horrors of this war. It is righteousness, not the hates of human slaughter, of which this nation stands now in need.



J. REUBEN CLARK, JR.

I speak to the youth of the Church. Out of the ancient past has come to us the wisdom for the next year:

My son, keep thy father's commandment, and forsake not the law of thy mother (Proverbs 6: 20.)

Your presiding officers have asked me to say something to you about that particular aspect of these words of wisdom which touches us in our association together as a civil government.

While the scriptural text itself comes from ancient Israel and Palestine, yet it has a deep and vital meaning to and for us of this land—the land of Zion, the American hemisphere.

THE LAW OF THE HEMISPHERE

From the very beginning of man's life on earth, there have been commandments for our fathers and laws for our mothers that were basic to the peace, prosperity, happiness, and indeed existence, of those who possess the Americas.

One of the great motifs running through the whole Nephitic and Jareditic records is that this land of ours "is a land which is choice above all other lands," consecrated to the blessing of those dwelling thereon while they shall live righteously, but plagued with a curse for them when they shall become ripened in iniquity. This is the law by which God measures His bounties and metes out His punishments to the peoples dwelling in this land.

A first great consecration for blessing came when God planted hereon the Garden of Eden, and placed therein our first parents. The primal curse came to it when "Adam having fallen that man might be" (2 Nephi 2: 25), God said to him: ". . . cursed shall be the ground for thy sake." (Moses 4: 23.)

A MIGHTY LAND

This has always been a mighty land in God's plan. It was in the valley of Adam-ondi-Ahman that Adam, prior to his death, called the great High Priests together and there bestowed upon them his last blessing. The Lord appearing there, his posterity proclaimed Adam to be Michael, the Prince, the Archangel. (D. and C. 107: 53, 54.) It is to that same spot that Adam, as the Ancient of Days, shall come to visit his people (D. and C. 116: 3, when judgment shall be set and the books opened. (Daniel 7: 9 ff; Revelation 20:4.)

It is here on this land that the New Jerusalem shall be built "unto the remnant of the seed of Joseph" — ourselves and those others, the literal descendants of Lehi. (Ether 13: 5 ff; 1 Nephi 14: 1, 2; 2 Nephi 10: 18.) And finally, it is here on this hemisphere that Zion shall be built. (Tenth Article of Faith.) It is this fact and this purpose, the building of Zion on this hemisphere, which is Zion, which seem to be the dominant elements in all of God's dealings with them who possess this land, for Isaiah, speaking more than two thousand five hundred years ago, declared that "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2: 3.)

AMERICA'S DESTINY

Thus America's ultimate God-given destiny, planned by the Creator and testified by ancient and modern prophecy and revelation, is that out of her shall go forth the law.

Time and time again, God has brought to this land His choicest seed and has tried to raise up from them a people that would worship Him and would not depart from the ways of His righteousness—a people that would work towards this God-given destiny. For thousands of years Satan has impeded this purpose. But God's plan will finally prevail.

After the Flood and "the waters had receded from off the face of this land," the Lord declared through His prophet His dedication that this had become a "choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve Him who dwell upon the face thereof." (Ether 13: 2.)

THE JAREDITIC CIVILIZATION

The first attempt to set up a righteous people after the Flood, came when, at Babel (Omni 22), the Lord "swore in His wrath that they should be scattered upon all the face of the earth." (Ether 1: 33), and Jared and his brother, he to whom the Lord said, "for never has man believed in me as thou hast" (Ether 3: 15), were guided to these shores. They came with a blessing and an overhanging judgment. The promised blessing was this:

THE BLESSING

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ. . . . (Ether 2: 12.)

The overhanging judgment was this:

THE JUDGMENT

Wherefore, he that doth possess it shall serve God or shall be swept off; for it is the everlasting decree of God. And it is not until the fullness of iniquity among the children of the land, that they are swept off. (Ether 2: 10.)

From that day until now, the price of the promised blessing has always been, and will ever be, the serving of Jesus Christ, the God of this land. There is no other way to get the blessing nor to escape the judgment. This fact must never be forgotten.

While Jared and his brother were among them, their families and posterity lived for the promised blessings. The land was tamed; the herds and flocks multiplied; the earth yielded its riches; the people "did wax strong in the land" (Ether 6: 18), they became exceedingly rich. (Ether 10: 28.)

"FULLNESS OF INIQUITY"

Then came dissension, then wars, then wickedness, and finally a "fullness of iniquity." The record recites:

And now there began to be a great curse upon all the land because of the iniquity of the people, in which, if a man should lay his tool or his sword

upon his shelf, or upon the place whither he would keep it, behold, upon the morrow, he could not find it, so great was the curse upon the land.

Wherefore, every man did cleave unto that which was his own, with his hands, and would not borrow, neither would he lend; and every man kept the hilt of his sword in his right hand, in the defense of his property and his own life, and of his wives, and children. (Ether 14: 1, 2.)

The prophet Ether warned them that if they did not repent, all but the leader should be destroyed. (Ether 13: 20 ff.) Repentance did not come.

We are not given the step-by-step backsliding of this Jareditic civilization till it reached the social and governmental chaos the record sets out, but those steps seem wholly clear from the results. Put into modern terms, we can understand them. First there was a forsaking of the righteous life, and the working of wickedness; then must have come the extortion and oppression of the poor by the rich; then retaliation and reprisal by the poor against the rich; then would come a cry to share the wealth which should belong to all; then the easy belief that society owed every man a living whether he worked or not; then the keeping of a great body of idlers; then when community revenues failed to do this, as they always have failed and always will fail, a self-helping by one to the goods of his neighbour; and finally when the neighbour resisted, as resist he must, or starve with his family, then death to the neighbour and all that belonged to him. This was the decreed "fullness of iniquity."

Then came the end; the Jaredites were wiped out in accordance with "the everlasting decree of God." A nation had been born; it had grown to maturity; then to a powerful manhood; had then gone on to sin, decay, and destruction, and all because its people had refused to heed the promises and commandments of Him who is their Creator and Father, all because the people who possessed the land had failed "to serve the God of the land, who is Jesus Christ." (Ether 2: 12.)

Before God's first effort had come to its final tragedy, He had begun His second.

In the reign of Zedekiah, king of Judah, and just before the great Babylonish captivity, two groups left Jerusalem, under the Lord's direction, to escape the fate then pending for Israel, and to make a new effort to build a righteous people in the promised land. Of one—that which founded the people of Zarahemla—we know little, save that they were later absorbed by the people of Mosiah. (Omni, verses 14-19.) We do not have their records. (Omni, verse 18.) But of the other, the family of Lehi and their descendants, the bulk of the Book of Mormon gives us a full account.

THE LEHI COLONIZATION

Lehi, with Ishmael, and their families, came to this "a choice land above all other lands, a chosen land of the Lord," with the same promised blessings and the same overhanging judgments that were made to Jared and his brother.

Beginning with an angelic rebuke to Laman and Lemuel, who were smiting their younger brethren with a rod (1 Nephi 3: 28, 29), down through a thousand years of recurring days of righteousness and boundless blessings, intermixed with repeating days of sin, turmoil, war, even to final destruction, the Lord took every occasion to show these peoples the proper way, to lead them back to a repentant life, to bring them to righteousness. In one of their moods of righteousness, prepared thereto by a prophet of God, the Master Himself, having finished His work in Palestine, visited them and in person taught and ministered unto them. Over and over again He blessed them when they were righteous. Over and over again He warned them of the evils and destruction that followed unrepented sin. Over and over again He punished their wickedness. But to no avail. (To be continued)

Hirini Whaanga and His Work



HIRINI WHAANGA

A Special Presentation Ceremony during the Fourth General Session of Conference at Nuhaka, Hui Tau, April 13, 1941

President Matthew Cowley during the Fourth General Session of Conference unveiled a life-like colour picture of Hirini Whaanga, set in a gold frame and mounting resting on a flood-lit pedestal, which brought forth a spontaneous expression of surprise and admiration from the large gathering at the life-like likeness of the picture to the man.

This ceremony in honour of Hirini Whaanga was performed 36 years after his death, 48 years after his emigration to Zion, 59 years after his baptism and over 100 years after his birth.

On the platform during the Session was his only surviving brother, Matene Whaanga, who spoke most feelingly and respectfully of his "tuakana" and his work for and among his people; Mihi and Ka, his only living children; and Sidney Christy, Walter Smith and Ihaia Whaanga, three of the original emigrants. The speeches were all indicative of the occasion which significantly blended with the spirit of the Hui Tau.

The musical renditions were supplied by the Korongata Male Chorus, "Pale Moon"; the Nuhaka Women's Chorus, "Prayer Perfect," and a Hawaiian Musical Fantasia by a trio of Old M.A.C. boys and B.Y.U. Maori boys.

From the inscriptions on the picture, President Cowley read the following:—"Hirini Whaanga, son of Ihaka Whaanga, soldier and patriot of Queen Victoria, beloved Church leader in this country and in America. Baptized into the Church of Jesus Christ of Latter-day Saints in 1882. Emigrated to Utah, U.S.A., in the good ship 'Manowai' in 1893 with his wife Mere and their children Hirini, Watene and Edna, also Apikara his sister-in-law, with her two sons Ihaia and Isaac. Died October 17th, 1905, and is buried in Salt Lake City, Utah, U.S.A."

Ko ia te matua, te matamua o te iwi Maori ki roto i te Temepara Tapu a te Atua. Nana i whakatutuki te poropititanga a Maraki: "A ka whakatahuritia e ahau nga ngakau o nga matua ki o ratou tamariki me nga ngakau o nga tamariki ki o ratou matua, kei haere atu ahau a patua iho e ahau te whenua ki te kanga."

Presented to the Nuhaka Branch, to be hung in the Chapel, by those who will always love him and revere his memory.

It is fitting that Sydney, son of Hupa and Mihi Christy and grandson of Hirini and Mere Whaanga, on behalf of the "iwi," should be the recipient of the Holy Bible, containing a written history of which this occasion brings to mind, and the picture our forbear, as he, in this troublous year of 1941, like his grandsire in 1893, the President of the Nuhaka Branch. May the Bible and the painting ever remain inseparable, one a source of information, the other inspiration, that the two may bring consolation to all who believe as did Hirini Whaanga in the truth of the Gospel of Christ.

PICTURE OF THE MONTH



POTAHU RANANA—Mother and Grandmother

Message from the First Presidency.

Under date of March 26th The First Presidency of the Church addressed a letter to President Cowley as follows:

We are happy to learn that you and your family are all enjoying good health, and that the work of the Lord is progressing so favourably in far-off New Zealand.

We have no doubt but that the stalwart native Elders of the Church in New Zealand will loyally support you in the present crisis, and will carry on the work ably, as the Lord will give them strength and guidance. Please extend to them our commendation and blessing, and tell them to rally to the standard even with more fervour and faith than they have had heretofore. If they do, there is no doubt but that the New Zealand Mission will maintain its high efficiency. We appreciate your willingness to carry on under any circumstance.

We pray the Lord to guide you, and to grant unto you and yours health and contentment, -and to the Saints throughout your Mission prosperity and peace.

Sincerely your brethren,
Signed— *Heber J. Grant*
J. Reuben Clark, Jr.
David O. McKay
The First Presidency

Woman—Mother

(Excerpts from Leah D. Widstoc's "Women and Marriage Among the Mormons.")

Woman's status in the home, in society, and before the law may be considered a fair standard by which to judge the advancement of any people or nation. By that test the "Mormon" Church will be found to rank among the great institutions of all time. For nowhere on earth is woman more greatly honoured, or her independence more completely accepted and acknowledged.

During the period of "The Dark Ages," women were shackled as to outward expression and became little more than slaves to their husbands or lords, who actually had power to pet and love, to beat or torture or destroy, to suit their pleasure or their will. A man's wife ranked as a part of his property; and woman was virtually a bond servant to her father until passed on by marriage to her husband or master. For ages she lived under conditions a little less than complete thralldom.

The moral equality of the sexes was a yet more startling result of the ministry of the Prophet. In the "Mormon" Church boys are taught at mother's knee to guard virtue and strength as carefully as are their sisters. Chastity of thought and deed are enjoined upon each alike, and violation being deplored for one as for the other. A single standard of morality must always be an integral part of the true Gospel, and has been maintained by the people of this Church for one hundred years. An unprecedented family joy and peace as well as physical strength and purity has resulted from obedience to this fundamental law.

Family relationships are everlasting among eternal intelligences. Family life on earth is but a type of life before and after earth existence. Parenthood did not begin with this world, else how can man be the spiritual child of his Heavenly Father? Much less, then, may that priceless relationship end with this life. The scriptures teach that things earthly are but typical of things heavenly. Therefore, marriage in the restored Church is "for time and for all eternity."

The family is the unit of earthly and heavenly existence, and the rearing of a noble family, the source of earth's greatest, most joyous experience. Parenthood becomes the ideal of every member of the restored Church of Christ; for in that responsible work they most nearly approach their Heavenly Father. Because of that understanding, marriage becomes truly a sacrament, and parenthood, an act of partnership with the Lord. Naturally, race suicide is not practiced nor tolerated by those who truly understand the glorious truths of the Gospel of Jesus Christ.

WOMAN'S SPHERE

Woman does not hold the Priesthood, which is held by all righteous men in the Church, but as a partaker of restored truth, she shares with father or husband in all the blessings derived therefrom. Her gift is that of motherhood, with its accompanying privilege of moulding the plastic souls of children in their most impressionable years, and thus she shapes largely the destiny of mankind. Indeed, this privilege is so great and engrossing that if she magnifies her life work, she has no time and less inclination to assume any priestly responsibility, even were it possible. She realizes so well the vast importance and responsibility of her glorious privilege of "mothering" the race and moulding the minds and souls of men, that she is humbly and gratefully content to live within her own sphere and magnify its possibilities.

A beautiful teamwork results from this righteous relationship of man and woman: He bears the responsibility of acting for his Heavenly Father in all the public demands of the Church, as well as being the responsible head of his own family, providing for its economic care and maintenance; she assumes the privilege of intelligent motherhood and home-making, as well as active participation in all organizations for woman's advancement which the Church so generously provides. There is never a question of superior or inferior—it is a question of organization for the greatest possible human betterment.

WOMAN'S RIGHTS

One hears much discussion about woman's rights and woman's sphere. Woman's right is to stand shoulder to shoulder with her husband or brother in the good game of life, bearing her full share of all life's burdens and responsibilities, halving his cares, sharing his joys and triumphs.

The truly happy woman is she who fills the full measure of her creation by nobly bearing and rearing a family of healthy children, doing her part to make of them good citizens for God and country. When, through no fault of hers, she fails to reach this highest achievement of womanly happiness, she puts in a full working day, for the improvement and uplift of others; then she shares recreational hours and truly "plays the game fair." These are they who have found and who fill completely woman's sphere.

It could not be claimed that "Mormon" women are perfect, but that they may constantly climb the road toward perfection is the aim of their leaders.

So long as women cling to the simple ideal of home and a joyous family life, so long as they fill the measure of their creation as home-makers, magnifying to the full the great gift of their Creator for their own and others' children, so long is the Church and the nation safe—no longer. In this role may be found the "Mormon" women to-day, and we hope forever.



HIRINI WHAANGA

From the Leaves of an Old Family Bible

"The First Maoris to Emigrate to Zion"

By WALTER SMITH

(Condensed by Kelly Harris)

In the year 1893 the first group of Maori Saints left their homeland for the land of America, Zion. Hirini Whaanga, Mere his wife, Hirini (Sid Christy, grandson), Watene (Walter Smith, nephew), Edna Pomare (adopted daughter), a raua tamariki (their children), Apikara, his sister-in-law (wife of his younger brother Ihaka, and her two sons Ihaia and Isaac, eight persons in all. The long journey from Auckland to San Francisco was made aboard the s.s. Manowai under the supervision of some returning Elders, the only one whose name I can recall was Wiremu Takarehi (William Douglas).

A few days in San Francisco sufficed to impress us with the wonders of a large city, where I believe the things that intrigued us most were the horseless cars, underground cable cars, which went up hill and down without any apparent reason, so it seemed to the young and untutored native mind.

Salt Lake City was our next stop after traveling by train amid snow-capped mountains, through long dark tunnels and rugged country. There we had our first ice cream and, thinking it butter, my first act was to spread it upon bread, whereupon a much-amused waitress kindly corrected me, and to this day I cannot remember whether that ice cream was hot or cold.

Our future home in southern Utah was reached after many days' travel in covered wagons over miles of wild western wasteland, the home of the coyote, jack-rabbit and rattlesnakes. Kanab was home to us for about eighteen months. It was a little township containing two stores, Bowman's and the Elephant Stores. It was here that Hirini invested in the Elephant Stores and some mining stocks, which ultimately left us financially ruined. Brother Benjamin Goddard urged that the family be moved back to Salt Laks, which the Church Authorities were pleased to do. I, however, stayed with Brother Hamblin herding sheep for the next fifteen months on the Buckskin Mountains, now known as the Kaiabab Forest of the Grand Canyon, Government Reserve, one of the beauty spots of the world, after which I went back to Salt Lake to school. From this period on, many interesting things will always be remembered by us all, and myself particularly, especially on the occasion when Sid took me to see the first moving picture that was ever taken for public entertainment which, if I remember correctly, was the record of the prize fight between Jim Corbett and Bob Fitzsimmons.

Due to the severe cold and wet weather then prevalent, I contracted a severe dose of rheumatism which confined me to bed for three years. My time while ill was spent in learning to play the guitar, mandolin and banjo from C. D. Schettler, one of the best guitarists in the United



MERE WHAANGA

States. In this condition I was able to assiduously study music, and spent eight hours daily for a period of three years practicing and playing my instruments. You can well imagine the progress one would make with such close application. I wish to pay tribute here to the goodness and kindness of those men who paid for all my medical and musical fees. When I was well enough to walk with a cane (which I have done ever since) I was sent to the B.Y.U. at Provo for a course in commercial training and at the same time study choral music, theory and harmony under Professor Lund.

Hawaiian music at this time was taking the American public by storm, and taking advantage of my training joined Ed. Montgomery's Royal Hawaiian Quintette, which travelled the country, playing at Los Angeles, Ocean Park, San Francisco and all over, coast to coast and north to the south.

The New Year of 1910 was still in its infancy when I fell in love and married Ida M. Haley of Sacramento, California. Elder Christiansen of Colorado performed the ceremony. Our lives from this time on were travel, travel, travel.

While travelling with our own troupe, the Hawaii-Maorian Quintette, we met many interesting personalities, including William F. Cody (Buffalo Bill), John Phillip Sousa, John L. Sullivan, Jack Johnson, Sir Maui Pomare and Queen Liliouakalani of Hawaii. At the meeting with Liliouakalani, she had quite a tangi with me.

While playing an engagement at Highland Park, Quincy, Illinois, I received a letter from Brother Goddard to come home and make preparations to go to New Zealand to teach music at a school recently built for the education of Maori boys. Upon our return to Salt Lake we met Wiremu Takana and his wife Takare, Takerei Ihaia and his wife Emma, and the other members of their party, which travelled to Salt Lake City to enter the Temple of the Lord.

Our arrival in Wellington aboard the ship "Willochra" was at a time when wharf labour was striking, which delayed our departure from Wellington for Hawke's Bay. President Romney met us in the capital, where we visited the House of Parliament and there had the privilege of meeting Sir James Carroll, which was the beginning of a friendship that lasted until his demise.

November of 1913 we arrived at Korongata, to take up our duties at the M.A. College. Our first Christmas was spent at Nuhaka during a hui nui. Here I met my mother, whom I could not remember, but the instincts of aroha and blood kinship so sensitive in Polynesia soon burst the barriers of Pakeha influence, and mother and son were shedding tears of aroha for one another. My wife was baptized into the Church during this great gathering by President Romney at Hirere Creek, the same place where I was baptized twenty years or more before.

Our work at the M.A.C. has been the most pleasant of our whole career. At no time have we had any feeling of regret, and if there be any at all, it is that the good work has not gone on and on.

After leaving Kanab and settling in Salt Lake City, Hirini Whaanga and Mere and Apikara opened and begun the work for their dead ancestors in the Temple. This work they kept up to the end of their days. Hirini was sent back to New Zealand for some months on a mission where he did a tremendous amount of good among his people. With his return to Zion his work in the Temple continued until his death on October 17th, 1905, after an operation for appendicitis. With his death, Mere returned to New Zealand on a mission where she accomplished much among the people, after which she returned to the States. Edna Pomare came to New Zealand, and since have not heard about her. Apikara and her younger son Isaac are buried side by side with Hirini Whaanga in the City Cemetery in Salt Lake City. A very handsome monument has since been erected to the memory of this grand old man, Hirini Whaanga.

Just after the Great War, Mere Whaanga and her family of grandchildren, which included Sid Christy and his wife Kate with their growing family, returned to New Zealand. The old lady was never satisfied here, and was always longing to be with "te koroua ra." When President Hardy came on a special mission just recently she urged him to ask the Church Authorities to let her go back again to Zion. She is there now.

Ihaia, the older son of Apikara, took up candy-making as his work, in which he became quite proficient as a chocolate-maker. Having never married he also returned to New Zealand. Sid Christy, the old man's favourite grandson, possessing a pleasing voice, travelled far, and often entertaining until the needs of his family required his personal attention. Throughout his stay in the States, Sid was acclaimed one of the best athletes in the country, excelling in running, basketball and football. He married Kate Welsh, a sister of the present Mrs. Hohepa Heperi of Ngapuhi. She and Rawiri, a son of Rawiri M. Kamau of Korongata, were adopted by President Magleby and taken to the States with him after his second mission to New Zealand.

Although there have been many of our Maori people go to America and Honolulu to work in the Temples of God, Hirini and Mere Whaanga are the pioneers of our people, the Maori, in Temple work.

Zion Remembers Her People



RUFUS K. HARDY

Hui Tau Greetings and Best Wishes from President Rufus K. Hardy and many of the Elders.

Matthew Cowley, Nuhaka, N.Z.

Our thoughts and hearts are with you in your glorious Hui Tau. We love you all. Fervently we pray God's choicest blessings upon you. Your assembly is unique. One Zion Elder only in your midst. Mere sends greetings. God bless you all and grant us peace.

—Rufus K. Hardy.

Matthew Cowley, Mormon Community, Nuhaka, N.Z.

Kia ora te Hunga Tapu. Kia pai te Hui Tau. Kia ngawari tonu, arohanui. Aldous, Henderson, Simpson, Wallace, Smith, Curtis, Crandall, Acomb, Rudd, Brown, Allen, Langton, Later, Baumgartner, Lambert, Biesinger, Price, Evans, Toronto, Wride, Johnston, Wheeler, Dastrup, Bigler, Mason Ottley, Stirling, Burningham.

Theme—

"OUR HOMES AND CHAPELS SHALL BE BEAUTIFUL"

"For Zion must increase in beauty and in Holiness; her borders must be enlarged; her stakes must be strengthened; yea verily I say unto you. Zion must arise and put on her beautiful garments."

(Doctrine & Covenants 82: 14.)

The M.I.A. at Hui Tau

By S. R. Tapsell Meha and Annie W. Meha

The competitions this year reached a very high standard. Thanks to the wonderful efforts put forth by the branches. Special mention is here made of this year's winner—Nuhaka—whose all round display placed them at the top, equalling the best efforts of any branch in the past and excelling this time in the spirit of Mutual accomplishment and spirit of Hui Tau.



TAPSELL MEHA

The many defaults in the contests only show the amount of effort put into M.I.A. We are hoping and trusting that what was witnessed at this Hui Tau will be sufficient stimulus and challenge for more complete participation in M.I.A. activities for the coming year, culminating in fuller and better displays next Hui Tau.

Preparation is what counts. Officers and teachers are here advised to better prepare their organizations and themselves for the next day of "reckoning"—next Hui Tau. By active participation in all our M.I.A. activities we grow, we gain something and, above all, we give something.

We regret very much that circumstances prevented the Queen Coronation. Plans are under way to have the coronation locally. We congratulate Nuhaka on attaining this signal honour of winning this Queen Contest as well as gaining the victory in the aggregate points contest.



It is fitting to remember the work of the Zion Missionaries. Our work this day, be it good or bad, owes its beginning and growth to the efforts of the brethren and sisters from Zion. We remember them and pay tribute to their memory by quoting from President Cowley's dedicatory remarks as found in the Hui Tau Programme in the April issue of *Te Karere*.

"To the men and women, numbering more than one thousand, who, during the past sixty years, have come to New Zealand from their homes in America to serve God by serving their fellow-men, this Hui Tau programme for 1941 is respectfully dedicated.

For the first time in the history of the Mission a Hui Tau will be convened without the attendance of Zion Elders. They will be missed by all, but not forgotten by any. The hearts of all of us will be turned to them on this occasion and their hearts will be turned to us.

For the salvation these missionaries have brought to our shores let us honour them by deeds of righteousness; let us renew the covenants we have made, through baptism at their hands, to be the Saints of the Most High God. God bless their memory."

M.I.A. Results

Branch	Number of Firsts	Number of Seconds	Number of Thirds	Single Entries	Totals
Nuhaka	29	11	11		431
Korongata	10	19	8	17	273
Tamaki	14	9	13	12	273
Takitimu	2	7	3	3	79
Rotorua	3	4	2	2	67
Awarua	2	3	3	0	52
Huria	1	2	2	7	38
Auckland	1	1	2	0	25
Mangamuka	1	0	0	0	11
Te Hauke	0	1	0	4	10
Mangere	0	1	0	1	7
Kaikou	0	0	1	0	4
Te Hapara	0	0	1	0	4

Possible Score = 660

N.B.—A first counting the one point for entry = 11
 A second counting the one point for entry = 6
 A third counting the one point for entry = 4
 An entry = 1

QUEEN CONTEST

Nuhaka	47,215 Votes
Korongata	20,125 Votes
Tamaki	14,940 Votes
Mangere	10,555 Votes
Ngapuhi	10,000 Votes

GENEALOGY

By Teao Wirihana

Cottage Meetings for the Month of May

- May 8—Lesson 27, "A Daughter of Kings."
 ,, 15—Lesson 28, "Winning Religious Freedom."
 ,, 22—Lesson 29, "A Convert from Spain."
 ,, 29—Lesson 30, "Peopling the New World."

Home Teaching

E nga komiti whakapapa o ia Peka o ia Peka, mahia nga rehana i nga po Taite.

Whakatauki

"Ka haere atu ano ra. Ka hoki mai ki roto i nga kapua whakapipiri."

52nd Annual Conference

By George Watene, Mission Secretary

Nuhaka, a thriving village centrally located in the Mahia District, again welcomed and served the gathered Saints and friends attending the 1941 Hui Tau of the Church of Jesus Christ of Latter-day Saints in the New Zealand Mission. The familiar grounds and buildings of the marae demonstrated most pleasantly the care and preparations entailed by the home people in providing for the adequate needs of comfort and facilities for the activities of the Conference.

Historically, this conference is unique, President Matthew Cowley being the only Zion Elder present, the only occasion of such an event in this Mission, incidentally, this is the ninth Hui Tau attended by President Cowley. Although the Zion Elders have returned home, the Mission is adequately supported under the leadership of President by 5 High Priests, 1 Seventy, 402 Elders, 328 Priests, 157 Teachers and 528 Deacons. The main body of visitors to the Hui arrived en masse by special train from as far north as Okaihau, and Dunedin in the south, on Thursday evening, 10th. People were gathering to the marae all that day even until Saturday morning, coming by bus and automobile from everywhere.



MATTHEW COWLEY

Friday dawned beautifully to commence Hui Tau activity with M.I.A. competitions. Of importance to the conference, and the Maori



SIR A. T. NGATA

people particularly, was the arrival and participation of Sir Apirana Ngata, M.P., and his party, which included Turi Carroll and Lady Ngata. The honoured guests were fittingly welcomed, and at the special service, where speeches were made, Sir Apirana remarked at the work of the Church among the Maori people, commenting also on the fact that as a Church we were conspicuous in that we had no Maori carved whare wananga in the Mission where our people could preserve Maori arts and culture, further commenting very favourably on the remarks of President Cowley pertaining to the struggle now ravaging the nations of the earth as it came from a minister of the Church. The M.I.A. then continued their various contests throughout the day. The Primary programme commenced at 7.30 p.m. under the direction of Sister Elva T. Cowley, where the children impressively portrayed by song,

scriptural quotations and tableau the theme, "Gospel of Peace." This programme was definitely one of the highlights of the Conference.

The meeting of the Mission Secretary with all District and Branch Presidencies and their secretaries was convened in the Chapel Saturday morning, where matters pertaining to District and Branch were discussed and settled. At this time also, the Primary Association officers and teachers were receiving their instructions and suggestion under the supervision of Sister Elva Cowley. Here lesson work was ably demonstrated, new games and songs were also given. A special drive for the "three-penny fund" was inaugurated, stressing particularly the need for co-operation of parents in this campaign. It is as well to mention here the results of the Handwork displays of the Primary. "Jumpers"—Whakaki and Nuhaka tied for first place, both

of these Primaries belong to the Mahia District. "Scarves"—Whakaki winning first and second place. "Boys' Handwork"—Tahaenui, The Primary offering the most entries was Opoutama. All of these award winners are from the Mahia District. Well done.

The first General Session of Conference commenced at 10 a.m. During this period of service, the Tamaki and Korongata choirs rendered the "Hallelujah Chorus" in Maori, which was the choir test piece. At 2 p.m. the second General Session of Conference was convened, where the Nuhaka and Huria choirs participated. The first business transacted during the morning session was the presentation of the names of the General Authorities of the Church, the General Officers and Authorities of the New Zealand Mission for the vote of the Conference, they were unanimously sustained. Here also was honoured the memory of Elder Reed Smoot of the Council of the Twelve Apostles, who recently died.

The reunion of the M.A.C. Old Boys took the form of a concert, which was staged in the L.D.S. Hall. Of special interest on this programme was the appearance of Sid Kamau, one of the first students to attend the College, and only returned after 14 years' touring, visiting India, Africa, Spain, France, Japan, China and many other countries of Europe and Asia. His talk of travels and experiences were really flights into the realm of adventure. The evening's programme for the day was sponsored by the M.I.A., where many of the winning competitive events were well received. A further continuation of contest work was also a feature of the evening, which took the form of hakas, action songs, pois and dances.

Priesthood and Relief Society began the Sabbath when each conducted general meetings. President Cowley conducted the Priesthood, where much work was accomplished. The attendance showed 5 High Priests, 1 Seventy, 110 Elders, 9 Priests, 5 Teachers, 9 Deacons and 10 visitors. The Relief Society, under the direction of Pare Takana, offered instructions to officers and teachers for the coming year's activities. The general message of the gathering was very aptly presented by Sister Elva T.

Cowley, stressing the beautification of homes and chapels, and assisting the Priesthood in the Welfare Project which was officially launched during the afternoon session on Saturday by President Cowley, naming Wipere Amaru as Supervisor. Sister Ani L. Kamau demonstrated the handwork for the coming year. As it pertains the work of the women of the Mission, the marquee containing the handwork of the Relief Societies and Primaries presented the many interested visitors a glimpse of what these organizations are endeavouring to foster and teach. The beautiful quilts, aprons of various types, Maori art of many kinds, knitted articles and the many other displays typified the wonderful patience, culture and thrift of the women and children in the Mission.

The Sunday School meeting at 10.30 a.m. was conducted by Sydney Crawford, Superintendent of the Hawke's Bay District Sunday Schools, at the request of Kelly Harris, Mission Sunday School Secretary, where the theme, "Our Homes and Chapels shall be Beautiful," was the essence of the programme. Particular emphasis was given the "theme" when President Cowley spoke to the conference. Before concluding the



ELVA T. COWLEY



WIPEPE AMARU

meeting, in as much as the Auckland District choir participated in the choir contest during this meeting, Walter Smith, adjudicator for the choral contest, attested Korongata first, Tamaki second, and Nuhaka third. Following was the instruction meeting for the benefit of the Sunday School officers and teachers, which was very well attended and so worthwhile in its purpose of unifying all phases of the work, particularly the record keeping. General questions were clarified. All reports by branches to be made in triplicate, one for own use, one to District, and the other to the Mission S.S. Secretary every quarter. The need to have every member of the branch active in Sunday School work was the high spot of the proceedings, and following in this vein, more contributors to the "six-penny fund," which will be required half-yearly.



RANGI. PURIRI

The afternoon Session of Conference was of special interest to the Mahia District people. Particulars of this meeting will be found elsewhere in this issue. The European Saints attending the Hui Tau, met in the Chapel under the direction of President W. R. Perrott of the Auckland Branch and District. The number who attended were few, but certainly they were well rewarded.

In concluding the General Sessions of Conference the Relief Society began the evening's service with speeches, ending with a very impressive pageant, with the "Books of the Bible" as its theme. The Priesthood then assumed control and, in the speeches, blessed the people and remembered to thank our Heavenly Father for His blessings to us all. The gems of thought and inspiration presented by President Cowley during the entire Conference and taken up by the speakers of the Hui will live spiritually with the Saints and friends, lifting them to heights of spiritual hope and practical application. This Hui Tau was decidedly the most spiritual in recent years. In concluding this report of such a memorable conference, the underlying current of spiritual vigour that was peacefully felt by all was the knowledge that Missionaries from Zion who have since returned are remembering this land during this Hui Tau, that their labour of salvation among us were sincerely appreciated.

The Monday was given over to sports, which were expeditiously concluded in the forenoon. From Thursday afternoon until Monday afternoon the Lord blessed the Hui with ideal weather. Warm sunshine during the day and lovely cool evenings were blessings vividly appreciated in view of the fact that at approximately noon a cold wind warned the coming of a storm. A storm it was. Rain and wind at gale ferocity necessitated vacating all large and small marquees and tents. The people were moved with all their belongings into the Chapel and Hall, where unfortunately the Coronation Ball, which was to take place in the Hall, had to be suspended. At the height of the storm the unity of the people under one roof in the Hall set a seal of strength and courage upon the gathered Israelites that compensated in measure the forfeiting of the crowning M.I.A. achievement of the Hui Tau, the coronation of the winning queen and the presentation of awards.

Of noticeable interest during the Sessions of Conference was the appearance on the stand with President Cowley of Rangikawea Puriri of Korongata, Hastings. This young man, nearing the century in years, was accorded this signal honour by President Cowley at the last Hui Tau, 1940, and Brother Rangikawea Puriri will have a place on the stand at every meeting at all future Hui Tau(s) during his life.

Tena koutou te hunga kainga. Special blessings are yours for your labours and sacrifices to give us such a Hui Tau. Kia ora koutou katoa.

PRIMARY

SLOGAN FOR 1941

"And they shall also teach their children to pray and to walk uprightly before the Lord." (Doc. & Cov. 68:28.)

RESOLUTION FOR EACH CHILD

"I will help to keep my home, my chapel and my marae beautiful."

PROJECT

"I will learn the 'Articles of Faith.'"

LESSONS:

FIRST WEEK

Objective:

The truest happiness comes from serving the Lord.

To the Teacher:

In the preparation of this lesson it will be well to read the Bible text carefully. Talk with the children about temples and show pictures of one or more, that they may understand the reference to the temple where Hannah prayed. Help the children to understand that Samuel's service in the temple brought him near to our Father in Heaven. Take advantage of the splendid opportunity to instill in the minds of the children that there is joy in service. Our task this month is to help boys and girls fill well the place in which they now find themselves and qualify for a greater service that they may receive greater joy.

Lesson Story:

A BOY WHO LIVED IN THE TEMPLE

Hannah was a woman who lived long ago. Her home was in the hill country. In spring time it was a delightful place to live. The hills about Hannah's home were beautiful with grass and flowers. Hannah had a good, kind husband who loved her, but she was often sad and lonely because the Lord had given her no little boys and girls.

Every year Hannah and her husband went to a place called Sheloh to worship God.

Once when they went to Sheloh to the beautiful temple there, Hannah went away by herself and prayed to Our Heavenly Father that He would send her a son. She promised the Lord that if she had a son she would lend him to the Lord all the days of his life. She meant that she would take the child to the temple when he was old enough and let him stay there and work for the Lord instead of living at home with her.

God heard Hannah's prayer and sent a little son to her. She named him Samuel. Oh how happy Hannah was! She was very thankful, too, to her Heavenly Father and sang songs of praise to Him. Sometimes she was just a little sad for she wanted to keep her little boy always with her, but she remembered her promise to lend him to the Lord and she kept it.

When little Samuel was old enough to leave his mother she took him to the Temple.

She went to Eli, the high priest in the temple and said: "I prayed to the Lord for this child and He gave me what I asked for; now I bring him back that he may serve the Lord here."

So Hannah left her little boy in the temple with Eli. She kissed him goodbye and went back to her home, which was a long way from the temple. Eli, the priest, took charge of Samuel and treated him as if he were his own child. He provided a little bed for him in the holiest place in the temple. When he grew to boyhood, Eli gave him certain duties to perform in the temple. The Bible says "he ministered before the Lord" which means that he helped Eli in the temple in a quiet gentle way. All the men who came to the temple loved Samuel, and the Lord loved him and was pleased with him.

No doubt Hannah was often lonely for her little son. She thought about him every day though she could go to see him only once a year. Every time she went to see him she gave him a beautiful white linen coat.

She was very happy when she found that all the people loved little Samuel, but more happy to know the Lord also loved him.

One night when Samuel was lying asleep on his little bed in the temple he was awakened by a voice calling "Samuel, Samuel!" He arose immediately and went to Eli and said, "Here am I, You called me?"

The old priest said, "No I did not call you, Samuel. Go and lie down and go to sleep."

Samuel went back to his bed, but no sooner had he lain down than he heard the voice again calling, "Samuel."

Again he went to Eli and was very much surprised when the priest told him that he had not called him. Samuel returned to his bed. Then for the third time, the voice called, "Samuel." The boy arose and went to Eli, saying, "Here am I; for thou didst call me."

Eli knew now that it was the Lord who had spoken, so he told Samuel to go back to bed and if his name were called again to say, "Speak, Lord; for thy servant heareth."

Samuel went and lay down and again he heard the voice.

The boy answered as he had been told by Eli. Then the Lord told Samuel that he was displeased with Eli, because he had allowed his sons to do wicked things and had not prevented them.

In the morning Samuel went about his work. The priest saw that Samuel looked very sad, so he called him to him and said, "Samuel, my son, what did the Lord tell thee last night? Do not fear to speak; I wish to know the truth. Tell me all."

Then Samuel told him all that the Lord had said. Eli knew it was the Lord who spoke and was not angry with Samuel. Samuel grew and the Lord blessed him and all the people knew he was chosen to be a prophet in Israel.

Conversation After the Story:

Show the picture, The Infant Samuel. Help the children to feel that true joy comes by doing what is right. In your conversation help the children to see the difference between the joy that came to Samuel who served the Lord because he loved Him and the sorrow that came to Eli's sons who did not serve the Lord. How can you serve the Lord? When is the proper time to begin?

SECOND WEEK

DOING ONE'S SHARE

Objective:

To help the children to be aware that there is joy in helping others.

Suggestions for Teaching:

The successful teacher is one who feels and lives the truth she is teaching. Happiness may come to all, if they are thoughtful and try to help. There are many ways a child can help father, mother, brother, sister, teacher, or playmates. Help him to find ways.

Lesson Approach:

It seemed that one day an old clock that lived in Katie's house started to talk. It said impatiently:

"I have been running for a hundred years, let me rest now. Have I not served people long enough to deserve a rest?"

"It shall be as you say," replied Katie's father, laying aside the key and shutting up the glass door that enclosed its tarnished face. In a few hours the clock stopped ticking. Its hands stood still and the pendulum no longer flashed from right to left. The day ended, the long night passed, and morning came. The same stirring sounds as on other mornings were heard in the street; the other clocks within and without went on striking as usual. The family arose for the duties of the day, each striving to help each other in some simple way. But as they came down to breakfast each one stopped on the stairs and looked at the old clock, saying:

"How we miss it! How strange it seems not to hear it ticking!"

"I lay awake last night," said Katie's mother, "listening for it to strike."

"I cannot tell you the time now, mother," said little Katie.

And so the second day passed. But toward evening, as the father came in sight, suddenly the clock cried out:

"Come, wind me up and set me going again, for I would rather not be at all than exist without being a blessing to someone.

Conversation:

When our feet become tired and do not feel like running errands, what can we remember? How will the story help us? Let the children name two ways that little hands like their's may bless others at home each day. What other places may they be of service? What can you do at Primary to help?

Lesson Story:**TWO SISTERS**

Janet and Margie were two sisters who helped each other and played together every day. Janet was eight, but Margie was just five and was a roly-polly little girl. She was a good sister and liked to help Janet. One night Janet was taking her dolls to bed. She had five in her arms and couldn't turn the light on.

"Wait a minute," said Margie; "I'll turn it on for you." She couldn't reach the switch so she pushed a chair to the wall, climbed up and on went the light.

One day when Janet and Margie went to school, the sun was shining, but when they started home the wind was blowing. "Woo-oo," went the wind and both little girls buttoned their coats up tight. Soon Mr. Wind came harder, "Woo-oo, woo-oo," he said, blowing right into their faces.

"That hurts my cheeks and nose," said Margie.

"It goes right through my coat," said Janet. "Let's try walking backwards."

They tried that a little way, but Margie stumbled.

"Oh dear!" she cried, "we can't get home."

"Yes we can," said Janet. "Come, I'll take your hand."

Then Mr. Wind became fierce. "Woo-oo, woo-oo, woo-oo," he shrieked. He pushed so hard that Margie's little feet just couldn't go, and she began to cry. Janet felt like crying, too, but she thought, "I musn't. I must get Margie home." So she said "Now just duck your head like this so that the wind won't hit your face so hard. See, we are nearly to the corner. When we turn up the next street maybe the wind won't be so strong."

So they went on, one step, then another, then another, until they reached the corner. The wind wasn't nearly so bad on that block, and then, they were home.

Mother had them sit by a nice warm fire and gave them warm milk to drink. Soon they were feeling fine again.

"I wonder," said Margie, "what the other children did, the ones that don't have a sister like Janet to help them home?"

THIRD WEEK

GOOD POSTURE

Objective:

To help the children form the habit of sitting and standing properly. To make them aware of their responsibility to care for the bodies God has given to them.

Suggestions for Teacher:

The privilege of the Primary teacher is unlimited in directing, encouraging and inspiring the right kind of growth; the most valuable habits, and the most healthful and helpful attitudes towards the care and growth of our bodies and minds. Deepen the children's appreciation for God's gift of good health and help them to be aware that they must work with Him to be well and strong.

Lesson Story:

In a corner of a field on Mr. Green's farm, there stood a tall, straight Oak tree, and on either side of it tiny twin Maples. The three trees were great friends, and the beautiful stately Oak watched over the baby Maples, and told them what they should do in order to grow tall and straight and strong, and useful as well as beautiful.

"You must send your roots down into the earth," he said, "and take all the nourishing food and water that you can; but, above all you must **stand very straight** and firm when the North Wind blows, and not bow and bend before him." And each little Maple said, "I will try."

But the wind was strong and the little Maples were weak, and it was very much easier to bend and bow before the wind than to stand firm when he blew so hard.

"Be careful," warned the Oak. "Stand straight, little trees, your tiny trunks are growing larger and harder every day, and if you bow before the wind they will grow crooked and you will not be able to straighten them."

For a time each little Maple said bravely, "I will try."

But after a time the great Oak felt sad, for when he said, "Stand straight and firm, little friends," he often heard an impatient and peevish little voice answer, "O dear, I can't stand straight all the time, it is too much trouble. The North Wind is so strong I **must** bend and bow before him. When summer time comes and soft breezes blow it will not be hard, and then I will straighten my back. And, besides, what difference does it make?"

The wise Oak sighed and sighed for his little friend. He spread out his arms and tried to protect the Maple, but North Wind swept through them and made the Maple bend.

Time passed and one day Farmer Green, showing a visitor over his farm, paused beside the three trees in the field.

"What a beautiful oak tree," said the visitor.

"Yes," said the farmer, "and as useful as it is beautiful. The children love to play under its shade; they use the acorns for cups and saucers, and they try to reach around its big trunk. They call it 'their'

tree. The animals, too, love it; they seek its shade when the sun grows hot, and its shelter when the rain falls, and people for miles around it know and love it, it is so straight and strong. A beautiful tree is a joy to everyone. Then his face changed as he pointed to the twin maples.

"See those maples?" he asked.

"When I planted them, they seemed equally strong and sturdy, but look at the difference now. That straight little fellow will some day be as strong and beautiful as the old oak, but the wind must have been too much for the other one; see how the trunk is twisted and bent and gnarled; it can never be straight now, for its trunk is too hard. We will have to cut it down for firewood."

"It is a pity," the visitor agreed. "Do you know what those trees remind me of? Twin boys who live near me. One is the straightest little fellow I ever saw, and he walks with his head high and his shoulders squared. He is a handsome lad. The other slouches along, shoulders bent and head down. One cannot help but feel that their minds are like their bodies, and that the one will become a fine strong man doing worthwhile things, a man everyone is glad and proud to know; and that the other one will never be good for anything."

"That's it," said the farmer. "If you could only make them understand when there is yet time—when they are young; that would be fine. But boys are all alike, I fear. They will not listen to the advice of older and wiser people. They want to go their own way, and when they get there, it is usually too late to turn back."

When the farmer and his friend had left the field, the crooked little Maple cried in despair: "Oh, Friend Oak, why did I not listen to you, why did I not try to stand straight and firm even though it was hard? Now it is too late, too late."

The Oak and the Brother Maple sighed in sympathy for him, but they didn't know a thing they could do. Through the long, long winter this careless little tree had bent and swayed with the North Wind. And when the summer breezes blew and everything was turning green, he found he could not straighten his crooked back. He did not straighten himself when he could, and only he could keep himself straight.

As he waited through the night for the next day, when the men were to cut him down and he was to die, he thought of the boy who was growing weak and crooked, and he longed as he never had longed for anything before, for the power to speak to him—to tell him the lesson that had come to him from the wise Oak—the lesson he had not heeded:

"Don't wait, don't wait until it is too late. Don't let your body grow bent and crooked until you cannot straighten it no matter how hard you try. Stand straight and strong and firm, so that your body and your mind will grow straight and strong and firm. Don't wait until it is too late—too late!"

That night the boy had a strange dream. He dreamed he was the crooked little tree in Farmer Green's field. When it was winter and the winds blew hard and cold, he did not mind being crooked. But by and by, spring came, warm, gentle spring, and he wanted to stand erect and draw deep breaths of its soft air. But try as he would, he could not straighten out his trunk and his crooked limbs.

Cold with terror, the boy awoke to find himself in his little white bed, all twisted and cramped into a ball. Cautiously at first he stretched his legs out straight and threw his rounded shoulders back flat and erect against the bed.

"How fine to be straight again," he said to himself in the darkness. "I'm going to try to keep this way always, and not be bent and ugly like Farmer Green's tree."

Conversation:

Talk with the children about what it means to have good posture.



FOURTH WEEK

JESUS FEEDS THE FIVE THOUSAND

Text:

Matthew 4:13-21; Mark 6:32-44; Luke 9:10-17; John 6:1-14.

Objective:

To help the children to know that Christ's understanding kindness extended to the physical needs of the people as well as to the spiritual.

Suggestions for Studying the Objective:

Because Thy loving kindness is better than life, lips shall praise Thee.—Psalms 63:3.

"It is the little acts of kindness the little courtesies, the disposition to be accommodating, to be helpful, to be sympathetic, to be unselfish, to be careful not to wound feelings, to be considerate of others—these are the little things which added up at night are found to be the secret of a happy day."

Make the child aware that the Saviour taught by example many beautiful lessons and that all who try to do the things he preached and practiced are better and happier people.

Suggestions for Teacher:

The picture, Christ Feeding the Five Thousand, would make a good introduction. If you cannot procure a picture, make a simple drawing on the blackboard or, if a board isn't available, a large sheet of paper will answer the purpose.

Lesson Story:

JESUS FEEDS THE FIVE THOUSAND

In this story we find Jesus in a little town on the east coast of the beautiful Sea of Galilee.

He had been travelling from place to place preaching to the people and healing their sick, and now His body was weary.

The Twelve Apostles, whom Jesus had sent two by two into other cities to preach, had returned from their missionary labours. They "gathered themselves together unto Jesus, and told Him all the things, both what they had done and what they had taught." They were weary, too, and no doubt Jesus noticed it for "He said unto them, come ye yourselves apart into a desert place, and rest awhile."

This, of course, the disciples were glad to do. They would certainly enjoy a quiet rest with their Master. So they all went quietly down to the shore, got into a boat and sailed across the sea to the eastern shore.

It was only six miles across the Sea of Galilee and perhaps the little vessel with its load of weary passengers sailed very slowly.

When Jesus and His Apostles reached the shore they climbed a near-by grassy hill, below which was an uninhabited plain covered with grass and dotted with flowers. They wanted peace and rest for so many people constantly came to them that "they had no leisure so much as time to eat."

They thought that no one had seen them leave, but in this they were mistaken. Very soon on the plain below them a great crowd of people began to gather. These people when they saw Jesus and the Apostles leave, walked around the sea to meet them. As they passed

in the villages, many more joined them until there was a mighty throng. And as it was the time for the Passover Feast in Jerusalem perhaps many people who were going there followed also.

Can you see two pictures: one, of Jesus and His Apostles at rest on the hillside, the other, a great crowd of people on the plain below.

When Jesus looked down upon the people who were waiting for Him He "was moved with compassion toward them." He could not rest when they needed Him. "So in His love and pity He came down among them and spake unto them of the Kingdom of God, and healed them that had need of healing."

Hour after hour passed as the charmed crowd listened to the words of the Master.

The day wore on until the sun was setting and still the great crowd listened, without a thought of leaving. Then the Apostles remembered how tired Jesus was and they also remembered the people who were so far from their homes, without food. So they went to Jesus saying, "This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves bread; for they have nothing to eat."

They were surprised when they heard His reply, which was, "they need not depart; give ye them to eat."

This seemed strange and impossible to them. They wondered what Jesus meant and how it could be done.

One Apostle asked, "Shall we go and buy food and give them to eat?" To this Jesus replied, "How many loaves have ye? Go and see."

Andrew, who was one of the Apostles, said: "There is a lad here, which hath five barley loaves and two small fishes; but what are they among so many?"

When Jesus heard this He told the disciples to bid the people sit down by fifties and by hundreds. In a short time five thousand men besides the woman and children were seated on the grass. It was springtime and the grass was long and green. What a beautiful sight it must have been! Someone has said that they must have looked like beautiful flower-beds in a garden.

When they were all seated, Jesus "took the five loaves and two fishes, and looking up to heaven, He blessed, and brake; and gave the loaves to the disciples, and the disciples gave them to the multitude. And likewise of the fishes as much as they would." The disciples passed the food to the multitude and when they were all fed "they took up the fragments that remained, twelve baskets full."

This miracle made a great impression on the people. Many of them said to each other, "This is of a truth that prophet that should come into the world." Others said, "This is the Christ."

They were ready to crown Jesus as their King. They were excited and were planning to compel Him to do as they wished.

Jesus was grieved to think that they misunderstood Him and what was meant when He spoke of "His Kingdom." He urged the Apostles to leave the crowd and go back to the other shore. When they had gone and the multitude had gone away He went up into the mountain and there again he was alone with His Father in Heaven.

Teach:

"Let's Be Kind to One Another."

Prayer:

One of the girls.

NOTICE

The following quaint notice was posted on a church door:—

MISSING

Last Sunday, some families from church.

STOLEN

Several hours from the Lord's day, by a number of people of different ages dressed in their Sunday clothes.

STRAYED

Half-a-score of lambs, believed to have gone in the direction of "No Sunday School."

MISLAID

A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement.

WANTED

Several young people. When last seen were walking in pairs up Sabbath Breakers' Lane, which leads to the City of No Good.

LOST

A lad, carefully reared, not long from home, and for a time promising. Supposed to have gone with one of two older companions to Prodigal Town.

Any person assisting in the recovery of the above shall in nowise lose his reward.—Selected.

For use in home Sunday Schools, with the family, and very suitable for congregational singing at Hui Pariha(s) are a limited number of Song Books containing 30 hymns with music for 25 of them. The price per copy is 6d.

* * *

We have a number of the April issue of "Te Karere" on hand which contains the pictures of the Missionaries from Zion since the arrival of President Cowley. These copies are available at 6d. each.

* * *

HUI PARIHA — MOTHER'S DAY — PAKI PAKI, HASTINGS

The Hawke's Bay District Hui Pariha will be held at Paki Paki, Hastings, May 10th and 11th, which will be the occasion of celebrating Mother's Day and remembering the restoration of the Aaronic Priesthood.

BRANCH TEACHERS' MESSAGE

“FAST OFFERINGS—CHURCH WELFARE PLAN”

OUR Church is now engaged in a great programme designed for the present, the future and the permanent welfare of all the members of the Church. For the first time in more than a hundred years, a plan has been provided which will demonstrate to the world the effectiveness, the brotherhood, and the divinity of the Gospel plan.

The world is in chaos. The prophecies are being fulfilled. Regardless of what others think and do in times like these, our Church has chartered a positive course, has provided a definite plan, and calls upon all members to join in making it successful.

There should be no mistaken notion harboured by anyone that the Church Welfare Plan is temporary. Such is not the case. It is a permanent plan which has been set up by inspiration at a time when the need is apparent. It is designed to help our people meet the conditions which every thoughtful person recognizes are ahead. In addition, it is designed to emphasize in the Church the true spirit of brotherhood, as revealed through Joseph Smith, and eventually to end forever suffering, humiliation, and distress among the Latter-day Saints. This can all be accomplished through the co-operation and unselfish participation of all faithful and loyal members of the Church.

The foundation of the Welfare Plan is the system of Fast Offerings instituted by the Lord for this very purpose. This sound, practical and effective plan, if accepted and followed by all members of the Church, will make possible the accomplishment of every objective of the Welfare Plan; and, in addition, will benefit and bless those who give, as well as those who receive.

Every member of the Church who desires to keep the commandments of the Lord, and assist in carrying on His work here on the earth, should accept and follow in its true spirit the Fast Day plan of the Church.

To give money on Fast Day for the benefit of others will bring blessings to the giver; to give of yourself, in addition, through fasting and prayer, following the true spirit of the Fast Day will multiply those blessings.

The desires of the Lord for His people are clear. He has asked that we refrain from two meals on the first Sunday of each month, and give the equivalent of their cost to those in distress. That plan has never been rescinded, changed or modified. It stands to-day as the law of the Church. When it is accepted and followed by all members of the Church, the Welfare Plan will provide for all who need, and will make possible both the temporal and spiritual growth and progress in the Church far beyond what has been accomplished in the past.

“As for me and my house, we will serve the Lord.”

TE KARERE

Wahanga 35

Hune, 1941

Nama 6



Maori Display in front of Fresno Chapel in California. (See inside)

HOHEPA METE MEHA

WITH THE ROYAL N.Z. AIR FORCE OVERSEAS



To be the first Maori Editor of *Te Karere* was the honoured lot of Elder Hohepa Mete Hepa, who, when this reaches you, will have left New Zealand's shores for overseas service with the Royal New Zealand Air Force.

The October, 1932, issue of *Te Karere* proudly bears his name on the editorial staff as Assistant Editor to Elder Gerald J. Gibb. Six months later he assumed the Editor's chair with the March, 1933, issue of *Te*

Karere when Elder Gibb returned to his home land in Canada. From this time on Elder Meha laboured diligently and faithfully alone for more than two years guiding the life of *Te Karere*. In this work his efforts will live to honour and bless his memory.

Associated with his literary work in the Church, Brother Meha assumed the leadership of the Mission Sunday Schools two years after his arrival in Auckland, when Harold Fred Davis left for America in September, 1934. Since then the Mission Sunday Schools and the name Hohepa M. Meha have become as one, each synonymous with the other.

In his work as man, member of the Church, officer in any of the Auxiliaries, and as a unit defending democracy, Elder Hohepa Mete Meha has always and will always give of his best, humbly and conscientiously, with the happy smile of joyfully appreciating the companionship of all about him. There was nothing he couldn't do for anyone. If a fault there is about him, it is that one thing—trying his best to do something for everyone else, in so doing fail to remember something he promised to do either for himself or another. Because of this Hepa

(Continued on Inside Back Cover)

Te Karere

Established in 1907

Wahanga 35

Hune, 1941

Nama 6

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."

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CONTENTS

Editorial—	Page
Church Welfare Plan, by Matthew Cowley	678
Special Features—	
Hohepa Mete Meha	Inside Front Cover
He Hoa, E Tangihia Ana, by Rawiri M. Kamau	680
Etahi o Nga Whakaaro i Mau, by Wiremu Takana	681
America, by J. Reuben Clark, Jr.	686
Priesthood, by Howard Osborne	690
The Saints—The World, by Hohepa M. Meha	691
Church Welfare Programme, by Wi Pere Amaru, A.B., M.A. ...	693
Church Features—	
Mahi Kura Hapati	684
To the Sunday Schools	694
Sunday School	696
Primary	697
News from the Fields	704

COVER MOTIF—

With the return of the Zion Elders many of them were assigned to labour in new fields. Elders Biesinger, Henderson and Burningham have continued their work in the Californian Mission where they were permitted to display Maori programmes and arts. We see them here honouring their labours in Maoriland.

Editorial . . .

CHURCH WELFARE PLAN

The Welfare Plan of the Church is getting under way in the Mission. Already several of the branches have started welfare projects, and under the direction of Wi Pere Amaru instructions will be sent out and committees will be organized for carrying on the work.

For all who are interested in this worthwhile activity the following remarks by Elder John A. Widstoe are timely:

"Eternal principles must guide us in our efforts, else the results will be temporary. That is the first and most important consideration.

"**WORK**, or industry, is the basis of economic safety. True wealth is produced by the intelligent application of human labour to the resources offered by the earth, and in no other way. All that we have to sustain our lives and to give us comfort is the product of human labour. The first step in any programme for economic welfare must be to put every person to work to produce wealth from existing natural resources. It is the beginning and the end of any sound economic system.

"None should be exempt from work, if able-bodied. Idleness at any period of life invites uselessness, unhappiness and evil. Productive labour, with opportunity for ample leisure and rest, should be the desire of all—men and women, young and old. The conservation or use of human energy lies at the bottom of spiritual as well as material welfare.

"**THRIFT** is a companion principle to **WORK**. Wealth, won by intelligent industry, whether much or little, should be used with discriminating care, with economy in view. It must be cherished as the product of life's best possessions, which are: Opportunity for industry, strength to labour, and time in which to work. Wealth must not be wasted or spent in useless pursuits. Waste is an evil second only to idleness.

"A third principle completes the supporting pillars of a safe economic structure. Men must live within the means obtained by their productive labour. That is, **DEBT** must be avoided. It should be abhorred. The burden of repayment is always heavier than that of production. He who contracts a debt enters into partnership with an enemy.

Economic prosperity requires that men go without things rather than to go into debt for them.

“Add to these principles FAITH and trust in the Lord, OBEDIENCE to His commands, and PRAYER to Him for help, and we may be certain that success will smile upon our efforts to raise all Church members into positions of economic prosperity. Let it ever be remembered that only the Lord can give security to human kind. Man can only advance one another’s welfare. Therefore, the name CHURCH WELFARE PLAN is preferable to CHURCH SECURITY PROGRAMME.

“Undoubtedly, if all men feared God, used their energies in productive labour, were thrifty, and lived within their incomes, there would and could be no economic depressions. Any other procedure of living causes financial panics, breeds poverty, and makes charity necessary.

“These principles of economic security and progress must be applied by each individual for himself in his life’s endeavours. SELF-EFFORT is the key to self-development and personal progress. There must be no needless leaning on others for support. The only dependence should be self-dependence, under God’s will. Self-help brings greatest happiness.

“To prevent an economic depression or to rise out of one is the personal concern of every individual, not of a central agency, however rich and powerful. The long history of the race shows that individual self-effort, coupled with self-reliance, is always victorious. If it does not yield great wealth, it makes big men.”

“The call to service in the Church Welfare Plan merely means that we bring into renewed and more vigorous action external, conquering principles. In no other way can we secure certain progress or enduring happiness. In no other way can we solve the problems of this or any other day. Every Latter-day Saint should understand, respect, and practice these principles, upon which the material happiness of the world depends,” (*Improvement Era*, June, 1938.) The Church Welfare Plan is the greatest religious movement of modern times. In the New Zealand Mission the welfare of every member of the Church should be the concern of every other member. There is no place in God’s plan of economy for either idle hands or idle lands. Let us begin this plan by honouring the Lord with our substance.

—Matthew Cowley.

He Hoa, E Tangihia Ana

Te Matenga o Irimana Raeana (Edmond Lyon)

NGA AWHINA I TE HUNGA TAPU

Na Rawiri M. Kamau



RAWIRI M. KAMAU

I a ia e ora ana e manaaki ana ia me tona whanau katoa, ara, ona taina, ia matou o Korongata nei. He tino hoa pono kia matou i roto i a matou ahua hiahia katoa. I te tu he hui, kanikani ranei, mahi nui mo te Hahi i waenganui i to matou iwi, tae tonu mai ta ratou awhina hei tautoko, whakatuturu hoki i te kupu ra—"aroha tetahi ki tetahi." I te wa o te makariri ko tona whenua te ora mo matou, ara, mo nga wahia kia ka ai te ahi, kia maoo hoki te kai. Ko wai, ko wai o matou e haere ana ki a ia he tono awhina mo enei wahi he homai, noaiho tana. Noreira te aroha ki a Irimana Raeana (Edmond Lyon) o Greenhill, Hastings, i aia i mate e 61 ona tau. He tangata nui i waenganui i tona iwi i te Pakeha, ara, he whenua nui tona. He hipi, he kau ona taonga maha i runga i te 2000 eka. Te nui o tona whare me te ataahua o nga whakapaipai te miharo o nga kainga o te takiwa kia matou.

Te mate nana nei ia i mau he huango. E 20 nga tau e mauwi ana i tenei mate, a i te ata i hemo ai ia, e rua haora i muri mai i tona aranga ake i te ata.

I runga i te aroha, mamae ngakau, ka tono mai nga taina me te pouaru kia tae atu matou nga pekeke ki tona whare, e 20 nei nga ruuma (rooms) kia kite whakamutunga matou i a ia. I te po ka tae matou, ka tangi, heke noaiho nga roimata aroha ki ana mahi me te hua o tona aroha ki te tangata. He maha nga Pakeha rangatira o te takiwa i reira. I mua atu o to matou hoki ka inoi mai te whare-mate mehemea ka waiata te koea i te karakia whakamutunga mo te tupapaku, a whakaetia ana.

Te 2.30 o nga haora o te titahatanga o te ra i te Wenerei ka timata te karakia ka rewa ake nga reo o te koea i nga waiata e tika ana mo tenei ahau. Nuku atu i 200 i hui ki te hui-koha ki tenei tangata. I te koea e waiata ana, ka patapatai te Pakeha no hea tenei mea reka, ataahua? I konei ka whakamohiotia atu no nga iwi e kiia nei e ratou—Mormons! Te ingoa tika, no te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei i Korongata. Tino nui nga mihi ki tenei taonga a tatou. Kei ia ratou ano a ratou korero pakeha whakapaipai mo te reka o nga reo waiata.

Te ropu haere ki te urupa nuku atu i te 500 i runga i nga waka 100 me nga pahi (buses) e rua. Te roa o te huarahi haere e 9 maero a i konei ka tino kitea te nui o nga tangata i hui ki te mihi whakamutunga ki to matou, ara, to tatou hoa, kia Irimana Raeana.

BOUND VOLUME OF "TE KARERE," 1940

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Etahi o Nga Whakaaro i Mau

NA WIREMU TAKANA, PAKEKE, KUA MATE

(He roanga tuarua)

Na te Etita.—Kei roto i "Te Karere" o maehe o tenei tau te timatanga o enei korero, whaingia te roanga tuatahi i roto i nga wharangi o "Te Karere" mo Apherira, a ko tenei te roanga tuarua.

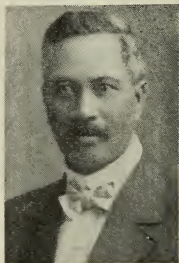
Kati ra. E te iwi whakarongo ki tenei. Ko te mana i riro mai i o tatou tupuna i ngaro tonu atu i o ratou whare Wananga, kaore kia kotahi wahi i mau mai o taua mana i te iwi Maori. Pera ano hoki te titiro atu ki te mana i tukua iho e te Karaiti, e ana Apotoro, i mutu tonu atu i aua ra ano i a ratou. Ina hoki ra, kua kore nga mana whakaora, nga mahi merakara, nga kitenga, me nga mahi poropiti ano hoki, me nga whakapakanga ringaringa mo te whakaoranga o nga turoro, me te whakapakanga ringaringa hoki, hei homaitanga a te Wairua Tapu o te Atua. Koia tonu te kaha i riro mai i a ratou i te ra o te Petekoha, e kite ana inaianei i roto i nga akoranga o te ao.

Engari, ko te ki anake, me whakapono, ka ora ai. E ora ana, koia, o tatou mate i runga i tena ki? Kaore ra pea. No te mea, ma nga mahi me te whakapono, ka tika ai. He aha nga mahi e tika ai te whakapono? Ko nga mahi ra o roto i taua Tohungatanga Tapu o te Atua. Mehemea, kaore enei mea e kitea ana inaianei ka tika te ki i mutu atu taua mana i aua wa o nga Apotoro ratou ko nga Poropiti.

Kahore hoki tetahi wahi i mau mai i etahi tangata, i tetahi, i tetahi tangata ranei, no te mea, kahore rawa e rangona ana aua ahuatanga i enei nga ra o muri nei, no reira hoki, te tangata i atiutui haere ai ki te kimi i aua mana whakaora i roto i nga tino whakaakoranga o tenei ao; heoi, kaore e kitea. Na, mehemea i ngaro atu, me pehea tatou e whiwhi ai ano? E penei ana nga tikanga o te whare Wananga o o tatou tupuna. Ma te tangata kei a ia taua mana e tuku atu ki tetahi atu tangata, ma tetahi atu tangata e tuku atu ki tetahi atu i roto i te ture o taua mana.

I pera ano te mana i homai e to tatou Ariki a Ihu Karaiti ki ana Apotoro ratou ko nga Poropiti, he mea hoatu, ehara i te mea, ka riro noa mai i te tangata e whakapono ana.

E ki ra hoki a Paora, "E kore ano hoki tetahi e tango i tenei honore ki a ia ano, engari te tangata e karangatia ana e te Atua, e peratia ana me Arona," ara, he mea whakapa nga ringaringa o Mohi ki a ia. Na reira, i riro mai i a ia te mana a te Atua. Na, me pehea ra tatou, i te mea, kaore he tangata kei a ia nei tenei mana i



WIREMU TAKANA

te whenua nei, me pehea tatou e whiwhi ai, i te mea kaore he tangata e ki ana kei a ia taua mana pera me Mohi i whakahaua nei e te Atua kia hoatu te mana ki tona tuakana ki a Arona? Na, me pehea tatou?

He pono tenei ki, me hoki mai ano aua tangata i hoatu nei e te Atua taua mana ki a ratou, hei whakahoki mai taua mana ki a tatou ki nga tamariki a te tangata. Titiro atu ki te wa i a te Karaiti me ana Akonga tokotoru i runga i te maunga. I puta mai ai ki a ratou a Iraia raua ko Mohi, i whakahokia mai ai te Tohungatanga Tapu o Merekehereke. Na, me pera ano enei tangata ki a tatou, ma ratou ano e whakahoki mai taua mana tapu ki o te Atua tangata i whiri-whiria ai i runga i te mata o te whenua nei.

E mea ra hoki, a Amoho, "He pono e kore te Ariki a Ihowa e mahi i tetahi mea; engari, ka whakakitea e Ia tana whakaaro puku ki ana pononga, ki nga Poropiti." Na, E te iwi. E tino mohio ana tatou ki tenei, kahore he tangata i ki mai ko ia ta te Atua Poropiti i enei nga ra. Heoi ano ra, ko nga tangata kei a ratou nei nga Atua whiowhio e ki ana he tohunga ratou, he poropiti hoki, engari, kaore ano ratou i ki mai, "Tenei te whakaaro puku a te Atua." Me penei hoki, kua rite tonu ta ratou whakahaere ki ta nga Poropiti, ki ta nga Apotoro o to tatou Ariki a Ihu Karaiti? Tirohia atu he taurira, kia mohio ai tatou. Ko Rua, kei a ia ano tana whakahaere. Ko Te Whiti raua ko Tohu, kei a raua tikanga i a raua, me era atu tohunga Maori kei a ratou ano a ratou whakahaere. Kahore rawa he mea e rite ana ki nga taurira o nga Apotoro ratou ko nga Poropiti i a ratou nei te mana a te Atua. Tera noa ake, kaore hoki ratou i ki mai, na aua Karere Tapu o te Atua i homai te mana o te Atua, engari ko o ratou mana he mea riro noa mai e ai ki te titiro atu, pera atu ano hoki era atu akoranga i runga i te mata o te whenua, kaore a ratou kupu, he mea homai te mana ki a ratou, e aua Karere Tapu.

Na, E te iwi Maori. Ehara i te mea ko tatou anake te iwi o te ao nei kua kotiti ke. I roto i nga whakaakoranga maha o tenei ao, ka timata tetahi tangata, he tino taitamariki ia, i waenganui i te tekau ma wha, te tekau ma rima tau, ka rapu haere, mehemea, kei whea taua mana i roto i nga whakaakoranga maha o tenei ao, i te mea, e karanga mai ana ratou ki a ia, "Na tenei! ra tera! haere mai." Ka ohore tona ngakau, ka kore mohio hoki me ahu atu ia ki tehea o ratou. Heoi, i a ia e whakaaroaro penei ana, katahi ia ka timata te rapu i nga Karaipiture. Ko tehea te huarahi mana e ora ai ia? Ka tupono ia ki tenei Karaipiture e mea nei, "Ki te hapa tetahi o koutou i te matauranga, me inoi ia ki te Atua e homai nui nei ki te katoa, kahore ana tawai mai; a, ka homai ki a ia." I konei, tino whakaae tonu atu ia, ko ia taua tangata e hapa ana i te matauranga, ina hoki, kahore ia e mohio me haere ia ki ewhea o enei e karanga mai nei ki a ia, "Haere mai." Na, whakaae tonu atu ia, me inoi ia ki te Atua, kia whiwhi ia ki taua matauranga, kia mohio ai ia ki te huarahi, hei tomokanga mana.

Ka kite tatou i konei, kaore tenei tangata i hiahia kia tu ia, he tohunga, he poropiti, he aha ranei, engari, tino whai ia i te oranga mo tona tinana. No konei ia ka haere atu ki te wahi ngaro inoi atu ai ki tona Matua i te Rangi. I a ia e inoi ana, ka puta whakarere mai he maramatanga i te Rangi, kei runga ake i te tiahotanga mai o te ra, tu ana nga tangata tokorua i tona aroaro, e mea mai ana tetahi ki a ia me te tohu ki tera, "Ko Taku Tama tenei i aroha ai, Taku i ahuareka atu ai, whakarongo ki a ia."

Ka mea atu ia ki a ia, "Me uru atu au ki tewhea o nga akoranga nei?"

Ka mea mai tera ki a ia, "Kauaka, kahore hoki he mana kei a ratou, ko te ahua o te karakia kei a ratou, ko te kaha, me te mana, kua whakakahoretia. Kaore hoki te Rongo Pai pono i a ratou, engari ki te u koe, tera koe ka mohio ki te huarahi e haere ai koe." Katahi ia ka ohorere i te titiro atu ki te Atua, he tinana ano tona, he wahi kikokiko, he wheua hoki, no te mea, ki tana whakaaro i runga i nga akoranga o te ao, he tinana kore to te Atua.

Na, i tona hokinga atu ki te kainga, tutaki tonu atu ia ki tetahi o nga minita i mea mai ki a ia i mua atu, "Haere mai, kei konei te ora." Ka korero atu ki a ia, kua kite ia i tetahi kitenga. Mea tonu mai ana taua minita, "Ehara, te kitenga he whakaaro pohehe no tou ngakau. Kua kati ake hoki te Rangi, kua mutu noa atu tenei mea te kitenga i nga wa o te Karaiti ratou ko nga Apotoro." Mea atu ana taua taitamariki, "Ahakoa pehea, e kore rawa e taea e au te whakakahore, i te mea kua kitea nei e au." Na, i timata nga whaka-toinga ki tenei taitamariki i taua ra ano, pau noa nga tau e toru. He ahakoa i u tonu ia ki taua kupu. I te nui o tona tangi me tona hiahia kia mohio ai ia ki taua huarahi i whakaaria ai ki a ia, ka whakapaua e ia tona ngakau ki te inoi ano ki te Atua mo taua huarahi e ora ai ia.

Na ka puta mai k o tetahi o nga Poropiti o te iwi Maori onamata ki a ia, he maha ana take i ko rero ai ki a ia, ko te mea nui rawa o aua take ko etahi papa koura, kei reira nei te maramatanga o te huarahi e ora ai ia, me nga whakahekenga iho o te mana Atua ki tetahi iwi kua ngaro.

Na, ka tangohia tetahi arai i a ia, a, kite tonu atu ia kei reira nei aua papa e huna ana. He po tenei; i te aonga ake o te ra, ka haere tonu atu ia ki taua wahi i whakakitea mai ra ki a ia. Heoi, tutaki ana ia ki taua Poroiiti, nana hoki i whakakite mai te wahi i takoto ai nga papa koura, me tetahi mea potakataka, me nga papa paraihe, me tetahi hoari.

Na, ka rere atu ona ringaringa ki aua papa koura, katahi ka mea mai taua Poropiti ki a ia, "Kaore ano kia rite te wa kia riro enei mea i a koe. Engari, me hoki mai koe ki konei, ia tau, ia tau, mo nga tau e wha, ko reira pea ai enci mea riro ai ki ou ringaringa. Ma tou u hoki ka riro, ki te kore, kahore."

(Taria he roanga)

Mahi Kura Hapati

RATAPU TUATAHI

Whakaaturanga: Nga Tikanga o te Whakapono—"Te Mohiotanga ki te Atua."

Te whakaaro ki te Atua he ahuatanga i tupu ake i roto i te tangata, e matau ana te tangata mohio, e ahei ana kia penei i roto i ana whiri-whiringa mo te oranga. Ahakoa tumeke mai ia ki te whakaatu watea i tona whakaetanga he tinana tangata te Atua, otira e whakaae ana o ora ana tetahi mana whakahaere, o tetahi mana nui kaore ano nei kia mohiotia e te tangata. Te kore e mohiotia, te kore e taea te whanganga tona whanuitanga, ko te kahore e mohio ake. E koe, e te tangata e ako tonu ana kaore nei e eke ki te matauranga, he aha i whakahoretia ai e koe nga homaitanga kia koe e te tangata kei a ia katoa nei te mana me te mohiotanga ki nga mea katoa, kei a ia nei e pupuri ana tou oranga, kaore nei koe e whakaae ki tona ingoa. He wehi, he whakanui ta te tangata e whakatata ana kia Ia, iaia e hurahura ana i te kaha nui me te tika o a te Atua mahi. Ina whakaaro atu kia Ia he Kai-hanga he Atua hoki, ka whakama tatou ia Ia; otira, kua homai e Ia te mana ki te whakatata atu kia Ia i te ahuatanga he tamariki tatou Nana, me te karanga atu kia Ia i te ingoa Matua "E Pa." Ahakoa te hunga whakakahore ki te Atua, i nga wa o te whakaaro hohonu i roto i tona oranga, e hotu ana te ngakau ki tetahi Matua Wairua pera ano me tona aroha ki tona Matua o te kikokiko nei ka tahuri atu ia ki reira. Noreira ko te tangata kore whakapono ki te Atua o naianei, he ahua kau no te tangata karakia Atua whakapakoko.

Nga Patai:

1. I tupu ake i hea te whakaaro ki te Atua?
2. He aha te mea kaore e tumeke ki te whakaatu, te tangata kore Atua?
3. Na te aha i whai wahi ai tatou ki te whakatata atu ki te Atua?

RATAPU TUARUA

Nga whakaarotanga a nga hahi mo te Atuatanga.

Te whakaakoranga ngawari, whai mana hoki mo te ahuatanga o te Atua me Ona wahi, i akona nei e te Karaiti me nga Apotoro, ka taka haere i te wa kua mutu nga whakakitenga, i te panga mai hoki o te pouritanga hakere ki runga i te ao i te kore whai mana mai i te Atua i te peinga atu hoki i nga Apotoro me te takanga atu o te tohungatanga i runga i te mata o te whenua, ka riro nei tona turanga i nga whakaarotanga maha me nga akoranga whakapono a te tangata, he maha hoki aua akoranga e tino kore ana te marama i te tika kore me te akoranga e whiwhi ana te tangata i te kupu mai i te Atua ma roto i te ngakau o te tangata.

Nga Patai:

1. No tehea wa te takanga haere i nga whakaakoranga me te mana i homai nei e te Karaiti?
2. Na te aha i pa mai ai tenei ahua?
3. He aha te mea nui i pa ki te mata o te whenua i taua wa?

RATAPU TUATORU

Whakaaturanga: Nga Tikanga o te Whakapono—"Te Kaunihera i Nahi."

I te tau 325 i muri mai ia te Karaiti, ka te i te Emepara Kanatini (Constantine) te Kaunihera o Nahi, i rapua e ia ma roto i tenei ropu

he whiwhinga ki tetahi whakaaturanga o te whakapono Karaitiana e noho hei kaupapa whai mana mo te whakapono, hei pehi hoki i nga raruraru e tupu nui haere ake ana mo te ahuatanga o te Atuatanga me era atu putake o te whakapono. I whakahengia hoki e taua Kaurihera etahi o nga whakaarotanga o taua wa, kei roto i taua whakahenga te whakaarotanga a Ariuha, ara, ko te Tama he mea hanga na te Matua, no reira e kore e mutunga kore tahi me te Matua. I whaka-haere nuitia hoki, i panuitia te whakapono e mohiotia nei ko te Whakapono Naihiriini, i muri tonu mai ka puta ko te whakapono a Ttanatiu, i ara hoki he tautohe mo tenei whakapono. Koia tenei te whakapono e whai ake nei: "E karakia ana matou ki te Atua kotahi iroto i te Tokotorutanga me te Tokotorutanga i roto i te Kotahitanga. Kahore hoki e whakararu ana i nga tangatanga e wehe ana ranei i nga tinana, no te mea he tinana kotahi to te Matua, me te Tama me te Wairua Tapu, otira ko te Atuatanga o te Matua o te Tama me te Wairua Tapu, he kotahi katoa, e rite ana te kororia, to ratou mana nui he mutunga kore. I te mea e pera ana te Matua e pera ana ano te Tama, e pera ana ano te Wairua Tapu. Kahore i hanga te Matua, kaore i hanga te Tama, kahore i hanga te Wairua Tapu. He ora tonu te Matua, he ora tonu te Tama, he ora tonu te Wairua Tapu, ahakoa ra kaore i toru nga ora tonu kotahi ano. Kahore ano hoki i toru nga kore he mutunga mai, kaore hoki i toru nga kahore i hanga, otira kotahi ano te kahore i hanga, kotahi ano te kahore he mutunga mai, no reira ko te Matua he Kaha Rawa, ko te Tama he Kaha Rawa, ko te Wairua Tapu he Kaha Rawa. He pakeke rawa ki te whakaro iho te maha o nga kotahitanga o nga taupatupatutanga i roto i nga kupu tino iti.

Nga Patai:

1. He aha te kaupapa i whakatakotoria e Kanatini? Korerotia hoki nga take nui i puja i raro i tana whakahaere?

RATAPU TUAWHA

Etahi atu o nga whakaakoranga.

E whakaako ana te Hahi Ingarangi i ta ratou i kite tuturu ai o naiane mo te Atua, ara, "Kotahi ano te Atua e ora ana, te Atua tuturu, mau tonu, kahore ona tinana, ona wahi, kahore te mamae e pa kia Ia, he kaha mutunga kore, he matauranga, ht painga. Nga kahore-tanga o te Atua e whakaaturia nei i enei whakaaturanga o nga whakapono o nga hahi e tino poka ke ana i ta nga karaipiture a e tino whakahengia ana e nga whakakitenga mai o te tinana ake o te Atua kua whakaaturia ake i nga wharangi kua mutu ake nei. E mea ana matou te whakakahore i te tuturutanga o to te Atua tinana e whakakahore ana i te Atua, no te mea ko te mea kahore ona wahi e hapa ana tona whakaotinga, a te tinana kahore ona wahi kahore ano ona oranga. Ko te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei e whakahe ana ki te Atua penei, kahore e mohiotia, kahore ona tinana, kahore ona wahi, kahore te mamae. Ko ratou e tautoko ana i tona whakapono e piri pono ana hoki ki te Atua pono ki te Atua ora o roto i nga karaipiture me nga whakakitenga mai.

Nga Patai:

1. Pehea te whakaaturanga a te Hahi Ingarangi mo te Atua?
2. E eke ana ranei enei whakapono a nga hahi ki ta nga karaipiture?
3. Korerotia te whakapono a te Hunga Tapu mo enei take?

RATAPU TUARIMA

Me patapatai i runga i nga kaupapa korero o nga rehana o tenei marama. (Review.)

AMERICA

"A Chosen Land of the Lord"

From the beginning even to the end of the Earth.

By PRESIDENT J. REUBEN. CLARK, JR.
Of the First Presidency

Concerning Zion and its Destiny and Liberty
and its Price

(Continuation from page 653)



J. REUBEN CLARK, JR.

EDITOR'S NOTE.—*This summary of the past and admonition for the future of America and its people was presented by President Clark to the closing Session of Forty-fifth Annual Conference of the Young Men's and Young Women's Mutual Improvement Associations, in the Tabernacle, Salt Lake City, U.S.A., at 7 p.m., Sunday, June 9, 1940.*

The beginning of this address is contained in the last issue of "Te Karere," page 651. President Clark, in speaking to the youth of the Church, brings to the fore the wisdom born from the past, using as a motif, "My son, keep thy father's commandment, and forsake not the law of thy mother." He speaks of the land of Zion, beginning with the "Law of the Hemisphere," then "A Mighty Land," "America's Destiny," "The Jareditic Civilization," "The Blessing," "The Judgment," "Fullness of Iniquity," and the "Lehi Civilization."

ANOTHER "FULLNESS OF INIQUITY"

The recounting of the history of this people is unnecessary, because you know it. Beginning with mere disputes, there grew bickerings, then quarrelings, then ruptures, then two peoples, then one cursed for its iniquities, then wars and counterwars, while this people marched steadily towards their "fullness of iniquity."

Finally there had come to all the people the same wickedness that was among the Jaredites. Mormon says:

And these Gadianton robbers, who were among the Lamanites, did infest the land, insomuch that the inhabitants thereof began to hide up their treasures in the earth; and they became slippery, because the Lord had cursed the land, that they could not hold them, nor retain them again.

And it came to pass that there were sorceries, and witchcrafts, and magics; and the power of the evil one was wrought upon all the face of the land. . . . (Mormon 1:18, 19.)

. . . For behold, no man could keep that which was his own, for the thieves and the murderers, and the magic art, and the witchcraft which was in the land. (Mormon 2:10.)

And there never had been so great wickedness among all the children of Lehi, nor even among all the house of Israel, according to the words of the Lord, as was among this people. (Mormon 4:12.)

And if they perish it will be like unto the Jaredites, because of the wilfulness of their hearts, seeking for blood and revenge. (Moroni 9:23.)

Then came the final war and one people was exterminated on the same spot that had witnessed the extinction of the Jaredites—the hill Ramah to the Jaredites (Ether 15:11), to the Nephites, Cumorah (Mormon 6:6). For the utter beastliness of the final struggle, I refer you to the record. I should shock and horrify you if I were to recount it, but it matches God's decrees to the last word and act, in every jot and tittle.

Through their whole record, every word of it, through their whole history, every day and hour of it, there had run the mastery of the divine decree: Serve God or be swept off—which it may be again said is the law of this land. The record shows that whenever God was served, He showered upon them such a richness of His blessings as taxed them to gather and enjoy; whenever they sinned, He warned them with afflictions.

So a thousand years after the colony of Lehi had been founded, the Nephitic branch had been wiped out because of their iniquities as had been revealed to Lehi while the colony was founding. The Lamanitish branch remained, but under a condemnation that has followed them now for more than two thousand four hundred years.

Choice peoples have thus been tried twice and each failed to live the law and obey "the everlasting decree" governing this land.

The Lord took every precaution to see that nothing might interfere with this posterity of Joseph in working out their God-given destiny and the destiny of America. He provided, and so told Lehi at the very beginning of his settlement, that:

. . . it is wisdom that this land should be kept as yet from the knowledge of other nations; for behold, many nations would overrun the land, that there would be no place for an inheritance. (2 Nephi 1:8.)

The Lord so kept the land for a thousand years after Lehi landed. He so kept it in His wisdom for another thousand years after the Nephites were destroyed, perhaps to give the Lamanitish branch another chance.

"CHOICE LAND" AND "LAND OF LIBERTY"

But the Lord knew beforehand the outcome of the Lehi migration and informed Nephi, even before Lehi and his family left the home shores. He declared to Nephi an era of the Gentiles who should flee their captivity and come to this land (1 Nephi 13), that the Gentiles should here scatter the seed of Nephi's brethren (ibid. 13:14), that the Gentiles had come out of their captivity because "delivered by the power of God out of the hands of all other nations," (ibid. 13:19), that they had "been lifted up by the power of God above all other nations, upon the face of the land which is choice above all other lands, which is the land that the Lord God hath covenanted with thy father that his seed should have for the land of their inheritance; . . ." (ibid. 13:30, 31); and that the "wrath of God was upon all those that were gathered together against them (the Gentiles) to battle" on this land (ibid. 18).

The Lord further declared to Lehi:

And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God. . . .

And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded.

Therefore, woe be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. (1 Nephi 14:1, 2, 6.)

Just before Lehi died, he declared:

Yea, the Lord hath covenanted this land unto me, and to my children forever, and also all those who should be led out of other countries by the hand of the Lord.

. . . that there shall none come into this land save they shall be brought by the hand of the Lord.

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for

if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (2 Nephi 1:5-7.)

Later Lehi's son, Jacob, teaching the people, declared:

But behold, this land, said God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

And he that fighteth against Zion shall perish, saith God.

For he that raiseth up a king against me shall perish, for I, the Lord, the king of heaven, will be their king, and I will be a light unto them forever, that hear my words. (2 Nephi 10:10-14).

Wherefore, I will consecrate this land unto thy seed, and them who shall be numbered among thy seed, forever, for the land of their inheritance, for it is a choice land, saith God unto me, above all other lands, wherefore I will have all men that dwell thereon that they shall worship me, saith God. (2 Nephi 10:19.)

PANIC OR FEAR

You Youth of the Church! With these God-given promises and prophecies before you, do not let yourselves be stampeded into this panic of fear that is now sweeping over the country, deliberately propagated by those who wish to get us into the war on any pretext—this fear that if we do not enter this war we face subjugation by a foreign foe. If subjugation shall come, it will come because we have reached a "fullness of iniquity," and not because we fail to take on the horrors of this war. It is righteousness, not the hates of human slaughter, of which this nation stands now in need.

COLUMBUS AND SETTLEMENT OF AMERICA

A thousand years after the Nephites were destroyed, Columbus came, and the existence of America became known among the nations. For a hundred years thereafter the Lamanites, who had never climbed upward from the plane where the destruction of the Nephites and the horrors of that conflict had left them, were plagued by the Spanish conquistadors, who did "afflict the seed of Lehi" (2 Nephi 10:18). The visions and prophecies of Lehi, Nephi, and Jacob were fulfilled. Then in the seventeenth century came the English, the French, and others, and the actual settlement of America by the Gentiles began. Soon commenced the actual scattering of the Lamanites which those same ancient prophets saw and predicted, a scattering which may not yet be fully finished. (1 Nephi 15:17.)

These Gentile settlers, many of whom came to the New World either to escape religious persecution in the Old or to have liberty of conscience and freedom of worship in the New—the Puritans in New England, the Quakers in Pennsylvania, the Catholics in Maryland, the Huguenots in Virginia and the Carolines, the Lutherans in Georgia and other colonies—these Gentile settlers and their associates began to prosper in this "chosen land of the Lord"; the land became indeed to them a "consecrated" land. They prospered financially, they grew religiously, but they went farthest and fastest in the development of their political doctrines. As if driven forward by an unseen Power, they planned and worked towards making this just what Jacob of old had said it was to be, "a land of liberty unto the Gentiles." (2 Nephi 10:11.)

God Himself was moving the minds and souls of those whom Lehi said would be "led out of other countries by the hand of the Lord" (2 Nephi 1:6), moving them towards unmeasured blessings.

OUR COLONIAL EXPERIENCES

I shall not attempt to trace the history of Colonial America; every one of our youth and maidens knows that out of our embroilment in the Colonial French and Indian wars—fought over here without any other reason and excuse than that our mother countries in Europe were fighting for something purely European and wholly foreign to America—out of these came later the wisdom of Washington and Jefferson that we had no business mixing in European affairs—wisdom as vital to-day as when they first uttered it. We had been brought out, separated from, the Old World, to build a mighty nation, a land of liberty; we had come to a land consecrated to this purpose; how vain for us to join with those against whom we are to be fortified, with those who shall perish if they fight against us.

INDEPENDENCE

Militarily trained in the Colonial wars, we fought and won, with the aid of France, our War of Independence. Thus we of the United States were, as Nephi foretold and saw in vision, “delivered by the power of God out of the hands of all other nations.” (1 Nephi 13:19.)

This prophecy was to have a complete fulfilment later, but God was moving us towards our ordained destiny, towards unnumbered blessings.

WASHINGTON AND KINGSHIP

At the end of the Revolution, guided by the principle of which he had no conscious knowledge—I speak of Jacob’s prophecy, “there shall be no kings upon this land” (2 Nephi 10:11)—Washington declined a crown that might have been his for the reaching out, thus setting the God-ordained precedent that there should be no kings here.

God had pushed us forward another step in our destiny. Another blessing had come to us.

From then till now kings and emperors have not prospered on this land.

Then came a period of near-chaos under the Confederation, a period that until now was the most critical period in our national life.

THE CONSTITUTION

We had won our freedom but we were near to losing it. The Constitutional Convention met, and out of it came our God-inspired Constitution—“the most wonderful work,” said Gladstone, “ever struck off at a given time by the brain and purpose of man.”

The Lord Himself has declared as to this great document of human liberty, “I established the Constitution of this land by the hands of wise men whom I raised up unto this very purpose,” and He added, referring to the war it cost to gain us our liberties: “and redeemed the land by the shedding of blood.” (D. and C. 101:80.)

The Lord declared the purpose of this Constitution when He said that it “should be maintained for the rights and protection of all flesh.” (D. and C. 101:77.)

Thus we had set up, under the guidance of God Himself, a government that made of this land the kind of land Lehi and Jacob had foreseen and prophesied—“a land of liberty.”

Again the Lord had moved us forward towards our destiny. He had bestowed upon us another blessing.

What was this plan of the Lord which had been established by the hands of wise men whom He had raised up for this very purpose? May I tell you a few of the elemental principles.

THREE BRANCHES OF GOVERNMENT

It gave us, for perhaps the first time in all history, a republic with the three basic divisions of government—the legislative, executive, and judicial—mutually and completely independent the one from the other, under which it is not possible for any branch of government legally to set up a system by which that branch can first conceive what it wants to do, then make the law ordering its doing, and then, itself, judge its own enforcement of its own law, a system that has always brought extortion, oppression—a system that every dictator has employed and must employ.

(To be continued)

Priesthood

By Howard Osborne

And God said unto them: “. . . Replenish the earth and subdue it and have dominion over every living thing.” What is the implication contained in these words? Immediately preceding the words given above we read, “And God blessed them.” That was the blessing of a loving Father, and in blessing Adam, the first man, God bestowed upon him the Holy Priesthood, the only power by which he could control the creations of God, the power by which all things are created and made. What joy must of necessity enter into the heart of man in the knowledge that this power and authority has again been restored to earth and consideration of all that this restoration implies. Let us review it briefly. Priesthood is the Power of God, therefore it is eternal. Priesthood is the key of the doorway to perfection. Priesthood is the power by which all things were, are, or will be, or indeed can be, created. Priesthood leads to kindness, courtesy, chivalry, etc. Priesthood, when exercised, commands respect.

The development of priestly powers leads to a knowledge of Theology, Astronomy, History, Mineralogy, Geology, Soil Cultivation, Prophecy, Politics, Wars, Kingdoms and Judgments. Priesthood brings happiness into the home life and incidentally blesses the community of which the bearer is a part. That a high standard of living, high temporal and spiritual qualities are required of those holding this exalted and holy calling is self evident. This embodies the following ideals. Physical health, intellectual activity, vocational and financial efficiency, proper conduct and spiritual growth, love and justice. Such a high standard of life is not acquired instantly, but no sooner is knowledge of lesser things gained than new fields of investigation are unfolded to the mind, made active by the Spirit of Truth.

Priesthood is without beginning and without end, it is eternal, knowing no barrier except that raised by iniquity, which barrier will, in due time be vanquished. The spiritual condition of a man is determined by the degree to which he honours the Priesthood.

The Saints—The World

NEED TO LIVE THE WORD OF WISDOM

By Hohepa M. Meha

Through the channels afforded me by *Te Karere*, I would like to draw the readers' attention to the Word of Wisdom, and the blessings which we receive through living this sacred and divine principle.

The Book of Moses in the Pearl of Great Price reveals a conversation which took place between Adam and an angel of the Lord shortly after our first parents were banished from the Garden of Eden. Adam had been commanded in the Garden "to be fruitful and multiply and replenish the earth and subdue it." After the transgression he and Eve were banished from the Garden into the world with the commandment that they should "eat their bread only by the sweat of their faces" all the days of their lives. They were also commanded to offer sacrifices to the Lord—sacrifices that were without spot or blemish from among the sheep, goats and cattle.



Adam obeyed this command. After many days the angel of the Lord came to Adam and asked why he was offering these sacrifices. His answer was: "I know not, save the Lord commanded it."

Adam had sufficient love and respect for his Heavenly Father that he was confident God would not ask him to do anything contrary to the laws of his own happiness and development. He was willing to take the advice, counsel and greetings of the Lord as sufficient persuasion to convince him that the opportunity to know and obey God's commandment was a great blessing and honour. This, my brethren and sisters and friends, is the type of obedience and the level of response on which the Lord desires his children to live in relation to the will of God laid down in the Word of Wisdom.

In this great "Code" there are positive and negative teachings. Certain things are pointed out as not being good for man, either physically, mentally, morally or spiritually, included in this are alcoholic beverages and tobacco.

At the time when this revelation was given to the Prophet Joseph Smith, little was known of the harmful effects of these two commodities. However, as the years went by, medical science endorsed and corroborated the truth of this revelation, stating emphatically that these two—tobacco and drink—are not good for the body. The truth of this has been brought to my notice since my period of training as a member of the Royal New Zealand Air Force. Among other requirements expected of an Air Force trainee, physical fitness is most essential and is demanded most rigidly by those in authority.

The requisites of a good airman are to be able to think, decide and act quickly without hesitation. This can only be done by an active, clear-thinking brain which is found only in a body that is physically and mentally fit. In the word of the medical officer, "Leave the booze alone and do not smoke to excess. Better still, leave both entirely alone, for they are the means of dimming the eyes and the brain, the slowing up of the muscular reactions. The machines you will be handling are highly powered and most sensitive, the enemy are just as brave as you. Hence it is necessary that you be in a state of perfect physical fitness in order that you might come out on top."

From the above remarks from one who is in a position to give an unbiased and honest, if not professional opinion, the use of tobacco and strong drink is strongly taboo. The great majority of humanity to-day indulges in taking into their bodies, in dangerous amounts, one, if not both, of the above evils. One thought should be stressed at this point. God never asks his children to do anything that is contrary to the laws that govern their own development and eternal progress. Neither does God ever ask any man to refrain from doing anything that would secure for him the above-mentioned blessings. The Gospel is not a joy-crushing philosophy of life, but a joy-producing plan of salvation. "Men are that they might have joy." If then, in this life only we are concerned about joy and happiness, then living the Word of Wisdom is the secret by which this might be attained.

The empire to-day needs men and women who are physically and mentally alive. We, the Latter-day Saints people, should be outstanding above all other people. But are we? Every boy who is a member of the Church should pass the high standard of medical fitness required by the Air Force. And we can be, if we but live the simple law which our kind and gracious Heavenly Father has given His people whereby they might be a delightful people.

In bidding you farewell and au revoir, I would like to say—Be prayerful, for many wonders are wrought by prayer; be merciful, for they that are merciful shall obtain mercy; let all thy dealings with thy fellow-men be tempered with mercy and charity and your cup of joy will overflow.

Assist *Te Karere*; assist your district officers; assist your mission president and you will be happy.

God bless you all. May He hasten the day when Peace shall envelop the earth as the waters cover the deep. I want to thank you all for your help during my term as Editor of *Te Karere* and Superintendent of Sunday Schools. I appreciate your kindnesses to me and mine.

Kia ora ra koutou katoa. God bless and help you all, members and non-members alike, is the wish of your brother and servant.

—H.M.M.

Church Welfare Programme

By *Wi Pere Amaru A.B., M.A.*

(Mission Welfare Supervisor)

Although welfare work among the Saints is the expression of a philosophy as old as the Church itself, it was not until April, 1936, that the Church Welfare Programme was introduced by the First Presidency.

The main objective of the Welfare Programme, after meeting the emergency relief needs of orphans, widows, worthy poor and dislodged workers within the Church, is raising the level of economic and social welfare of the Saints.

If the Church Welfare Programme is to succeed in the Mission, it is because it succeeds in every Branch. In order that this may be, immediate organization within the districts and branches is vitally necessary. The District Presidency, District Relief Society President and a Welfare Work Director (to be chosen by the District Presidency) shall constitute the District Welfare Council. The District President (or any other nominated by him) shall act as chairman with full responsibility for the success of the Welfare Programme in the district.

The Branch Presidency, Branch Relief Society President and the Branch Work Director (to be appointed by the Branch Presidency) shall automatically become the Branch Welfare Committee. The Branch President (or any other appointed by him) shall assume chairmanship with full responsibility to the District Welfare Council for the success of the Welfare Programme in the branch.

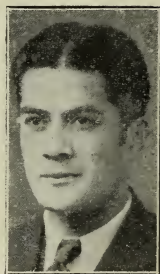
Where two or three branches may find it more to their advantage to work together may do so as a Regional Unit, each branch being represented on the Regional Unit by the Branch Welfare Committee.

The question of storehouses shall be left to the District Welfare Councils who may institute District, Regional or Branch storehouses to suit the conditions that exist.

Each district and each branch may promote projects for the raising of the living standards of the Saints, but the first project for the Mission is—

"The Six-months' Plan for the Beautification of all Latter-day Saint Homes and Chapels (places of worship)."

Concurrent with this programme for the beautification is another project which has been preached to the people incessantly. This second project for the Mission is—



WIPERE AMARU

"A Six-months' Plan to have Every Enrolled Branch Member Pay Tithing and Fast-offering."

Tithing money is used for the building and maintenance of temples, meeting-houses and other Church edifices; for the support of the educational and missionary systems; for the care of the sick and indigent, and for any and every Church activity—in short, the tithing is used for the welfare of the Church and its peoples. Without that spirit by which the Saints pay their tithes and fast offerings we cannot uphold the Church Welfare Programme, because its very success depends upon the spirit of sacrifice and giving and of co-operative effort.

May the Lord bless the Priesthood that it may direct the administration of the Church Welfare Programme in our midst.

(A detailed plan for the Church Welfare Programme will be forwarded to each District, but start your operations using the information in the above.)

To The Sunday Schools

You are here reminded to forward your Quarterly Reports for the periods ending February and May. Reports are to be done in triplicate, that is, three copies—one for Branch use, one to the District and the other to the Mission Secretary of the Sunday Schools, Box 72, Auckland.

Sixpenny Funds within the Branch Sunday Schools are due half-yearly—with the Second Quarterly Report and with the Final Quarterly Report. Your Sixpenny Fund is to be sent to the District and at the same time attach to your Quarterly Report forwarded to the Mission Secretary the amount sent to the District.

This issue of *Te Karere* will bring to you the Suggested Lesson Outlines to be followed in your classes. We realize that what you may already be studying and teaching in your Schools are more interesting and that you are well on the way to completing your courses; however, we would appreciate your acceptance of the outlines as soon as is practicable without disrupting your work.

KINDERGARTEN. (For children 4 and 5 years of age.)

Bible Stories

June 8, 1941.

"Abraham An Unselfish Leader"

Genesis 12: 1-8 and 13. "Objective"—God rejoices in our unselfishness towards others.

June 15, 1941.

"A Promise Fulfilled"

Genesis 14, 15, 17: 19-22 and 21: 1-3. "Objective"—Willing obedience to God's commands brings great blessings.

June 22, 1941.

"Jacob, Beloved of God"

Genesis 28 and 33. "Objective"—Sincerity and purity of life are steps leading to God.

June 29, 1941.

"Thy Faith Hath Made Thee Whole"

Mark 5:25-34; Matt. 9:20-22 and Luke 8:43-49. "Objective"—Implicit faith together with earnest work bring the blessings of heaven.

PRIMARY. (For children 6, 7, 8 and 9 years of age.)

Bible Stories

June 8, 1941—"Daniel's Three Friends in a Furnace" (Dan. 3). Objective: Courage to do right wins the favour of God and man.

June 15, 1941—"Daniel in the Lion's Den" (Dan. 6). Objective: Courage to do right wins the favour of God and man.

June 22, 1941—"Brave Queen Esther" (Book of Esther). Objective: Great blessings come through fasting and prayer.

June 22, 1941—"God Sends Food and Drink to Israel" (Exodus 15:23-27 and 16). Objective: The Lord blesses those who keep His commandments.

CHURCH HISTORY. (For children 10 and 11 years of age.)

Study the Book of Mormon.

INTERMEDIATE. (For pupils 12, 13, 14 and 15 years of age.)

June 8, 1941—"The Birth of Jesus" (Matt. 1:18-25); Luke 2:1-20. Objective: To emphasize the fact that Jesus, the Redeemer of Mankind, the Lord of this earth, was born under conditions of poverty and humility.

June 15, 1941—"The Escape from Herod" (Matt. 2:19-23). Objective: To show that when a person has been given an especially important mission to perform, the Lord will help him to accomplish it.

June 22, 1941—"Jesus In The Temple" (Luke 2:41-52). Objective: To impress upon pupils the fact that the age of twelve years was—and still is—a turning point of very great importance.

June 29, 1941—"Jesus Shows His Love for Little Children and Blesses Them" (Mark 10:13-16; Matt. 19:13-15; Luke 18:15-17). Objective: To teach that mothers and children are loved of God, and that the faith of a child is necessary for those who would enter the Kingdom of God.

A & B DEPARTMENTS. (For pupils 16, 17, 18 and 19 years of age.)

June 8, 1941—"The Story of the Creation" (Gen. 1 and 2). Problems: Discuss scientific and religious views of the creation. Who created the earth? What do we learn concerning the likeness of God and man from the story of the creation? What do you understand by the word creation?

June 15, 1941—Continue with previous lesson.

June 22, 1941—"The Story of the Garden of Eden" (Gen. 2:8-25 and 3). Problems: Theories of the location of Eden. State Adam's place in the new home. Could the purposes of the Lord have been accomplished in any other way than the way they were? What is our debt to Adam and Eve?

June 29, 1941—Continue with previous lesson.

C. & D. DEPARTMENTS. (For pupils 20 to 25 years of age.)

June 8, 1941—"The Greatness of Thy Boy of Nazareth" (Matt. 1:1-17; 3:17; Mark 1:11; Luke 1, 2:41-52, 3:23-38, 4:16). Problems: What is a birthright? What are the advantages of

being well born? Why is Jesus often called the Son of David? Do you see any relationship between a person's birthright, his use of opportunities and his success?

June 15, 1941—Continue with previous lesson.

June 22, 1941—"Missionary Work of John the Baptist in the Wilderness of Judea" (Matt. 3:1-12; Mark 1:1-8; Luke 3:1-18). Problems: Make a list of the gospel principles John taught. How do they compare with the first principles of the Gospel? Why should John receive his authority from special messengers? What special preparation or fitness did John's parents possess that made them worthy to rear such a great character? Wherein did John reject the opportunity for popularity among Jewish leaders?

June 29, 1941—Continue with previous lesson.

ADULT GOSPEL DOCTRINE. (For all others not assigned.)

Continue with present studies until a more complete report is received of what is being used throughout the Mission.

MAORI CLASS—As printed.

SUNDAY SCHOOL

Theme—
"OUR HOMES AND CHAPELS SHALL BE BEAUTIFUL"
"For Zion must increase in beauty and in Holiness; her borders must be enlarged; her stakes must be strengthened; yea verily I say unto you. Zion must arise and put on her beautiful garments."
(Doctrine & Covenants 82: 14.)

SACRAMENT GEM

He lives, all glory to His name.
He lives, my Jesus, still the same;
O sweet the joy this sentence gives,
I know that my Redeemer lives.

CONCERT RECITATION

1 Peter 3: 10.

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

KORERO A NGAKAU

1 Pita 3: 10.

"Ki te mea hoki tetahi kia aroha ki te ora, kia kite i nga ra pai, me pehi e ia tona arero kei kino, ona ngutu hoki kei korero tinihanga."

HYMNS

"Choose the Right"	Page 86
"To Tatou Kainga"	Wharangi 71

PRIMARY

MEMORY GEM

"Politeness is to do and say
The kindest thing, in the kindest way."

This is the regular memory gem, but if another appears at the end of a lesson, it is for that lesson only.

LESSONS:

FIRST WEEK

WATCH US GROW

Objective:

To create interest in health activities and establish the daily practice of right health habits.

Suggestions for Teaching:

The health lessons that will be developed during the remainder of this quarter will be based on the subject, "Watch Us Grow." Pictures and charts will be useful in giving this lesson.

Song:

"We Pray" No. 13, Primary Songs for the Missions.

Prayer:

Led by the teacher.

Lesson Approach:

Each teacher may develop her own approach to this lesson. The following are suggestive:

1. Show a picture of two children measuring to see who is the taller. Discuss.
2. Measure each child, if the group is small, and keep the record for future use.
3. Review last week's lesson with the health objective in mind.

When the children are interested in the idea, tell the following story:—

Lesson Story:

JANE LEARNS THE VALUE OF FOOD

Have you ever felt tired just before dinner? Did you feel more rested after you ate? Do you know why?

Have you ever seen a little girl or boy very thin and white? I knew a little girl who was very pale and I also knew that this same little girl would not eat the lovely food her mother prepares in their nice clean kitchen.

Jane was this little girl's name and she was just six years old. How many of you are six? Often Jane was not hungry. She didn't like to drink her milk. She wouldn't eat many vegetables and she never wanted her oatmeal or cream of wheat.

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 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 Heavenly Father says. "You must eat sugar, bread and cereals to give you energy. Fish, milk, eggs, cheese, and Father in Heaven says not very much meat will help make 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.

SECOND WEEK

FOUR PRINCES IN THE KINGS PALACE

Objective:

By keeping the laws of health we gain in physical and spiritual strength.

Lesson Approach:

Show some pictures of foods that are good for people, or, have a bag of fruits and vegetables with you. Call a child to stand in front of you with back turned and hands behind him. Place one of the objects in his hands and let the child try to name the object.

After several children have had a turn, continue the discussion. Why has Heavenly Father caused all the good fruit and vegetables to grow? Every one of you wants to grow big and strong, don't you? Here are some pictures of boys and girls who eat foods that make them grow strong. (Show pictures.) Tell me how they look. What do their happy smiles tell?

This is a story about four boys who lived in a king's palace.

Lesson Story:

DANIEL AND HIS COMPANIONS

Ever and ever so long ago there lived a great and powerful king named Nebuchadnezzar. He had a mighty army and fought many battles. This king did not know about our Heavenly Father. He prayed to idols made of stone or wood. (Show picture of an idol and explain briefly.)

Once Nebuchadnezzar sent his great army to fight against a people who believed in God. The king's army won the victory because the people had not been doing the things their Heavenly Father wanted them to do.

After the battle the king sent one of his servants to bring to him four boys from among the people he had conquered. "They must be sons of princes," said the king. "Children who are strong and fine looking and clever in their studies."

The king wanted the very finest boys that could be found because he was going to take them back to his own country. He wanted them to be fine looking because they were going to live in the king's beautiful palace with him. He wanted them clever, because they would have to learn a new language which was very hard to learn. He wanted them strong and brave, so that they would not get homesick and want to go back to their own homes.

The servant went about among the people, and finally found four very brave young princes. They were taken miles and miles away to the country of the king. You will want to know their names because we are going to have such fine stories about them. Their names were Daniel, Shadrach, Mishach, and Abednego. Shall we all say their names together?

This story is about the boys while they lived in the king's palace.

The City of Babylon, where the king lived, was a very beautiful city. And the palace which was his home was very beautiful too. He rode in chariots drawn by fine white horses. He wore fine clothes, and when he sat down to eat, the table was spread with food that was rich and sweet. And there were many kinds of wine for him to drink. The dishes were gold and silver and the cups were set with jewels.

The king wanted the four boys to keep strong and well, so he sent them the same kind of rich food and wines that he ate and drank. Is that the kind of food which makes boys and girls well and strong? What foods are the best to help children to grow strong and big? And what is the very best things to drink?

Daniel knew this, and so did the other three boys. Perhaps their own mothers gave them good, simple food, and that was the reason they were well.

The king's servant, whose name was Melzar, brought rich food in gold and silver dishes and wine in jewelled cups. Daniel spoke up bravely to the servant and said, "Please, sir, we would rather not eat that kind of food. We are not used to it and it is not good for us."

The servant Melzar loved Daniel very dearly and would gladly have brought other food, but he was afraid the king would be angry with him. He said, "It is the best food in the land. The king wants you to eat so that you can grow strong and wise. I fear my lord the king. If he sees your faces growing thin, he may punish me by cutting off my head." Daniel knew they wouldn't grow thin so he said, "Only try us for ten days, I pray thee. Give us pulse to eat, and water to drink." (Pulse is food like our peas and beans.)

Because Melzar loved the boys, he did as Daniel asked. At the end of the ten days when the king's servant looked at the four boys, and then at the other children who had eaten the king's rich food; what do you think he found? Yes. You are right, the four princes were fairer and stronger than the other princes who had been eating the rich food and drinking wine.

They did something else that helped them to keep strong and beautiful. They used to open the windows of their rooms, and, facing toward their old home, they prayed to Heavenly Father to help them to do always what would please Him.

At the end of three years the king had all the boys brought before him, and among them were Daniel, Shadach, Mishach, and Abednego. To the king's surprise he found that Daniel, Shadrach, Meshach, and Abednego were taller and stronger than all the other boys. He found, too, that they not only answered the questions far better, but that they knew ten times as much as the wisest men in the kingdom.

THIRD WEEK

"THOU SHALT LOVE THY NEIGHBOURS"

Objective:

In order to be truly happy we must love and help our friends and neighbours.

Suggestions for Teaching:

Call to the children's remembrance the fact that Jesus is our Guide. That He came to the earth to teach the people how to do right. Impress again the thought that our Heavenly Father loves all His children on the earth. Because He loves us we should love Him and serve Him. He has asked us, too, to love one another.

In telling the lesson story enlarge upon the text, and make each incident stand out. The following may help:

"Jericho is about fifteen miles north-east to Jerusalem. The road is a very dangerous region for the traveller, as robber bands are constantly on the watch."

Lesson Approach:

To introduce your lesson tell the following beautiful legend:

Once upon a time, so runs the legend, there lived, in the far Judean Hills, two affectionate brothers, tilling a farm together. One had a wife and a houseful of children; the other was a lonely man.

One night in the harvest time, the older brother said to his wife: "My brother is a lonely man. I will go out and move some of the sheaves from my side of the field over to his, so that when he sees them in the morning, his heart will be cheered by the abundance." And he did.

That night the other brother said to his workman: "My brother has a houseful of children and many mouths to fill. I am alone and do not need all this wealth. I will go and move some of the sheaves over in his field, so that he shall rejoice in the morning when he sees how great is his store." And he did.

And they did this that night and the next, in the sheltering dark. But on the third night the moon came out, and they met face to face, each with his arms filled with sheaves.

On that spot, says the legend, was built the temple of Jerusalem, for it was esteemed that there earth came nearest to heaven.

Conversation:

Why did each brother try to help the other? Why did each try not to let the other know that he was trying to help? etc.

One of the important lessons that Jesus taught was that we should love one another. He said: "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

I'm going to tell you a beautiful story about neighbours which Jesus told. This is the way the story is told in the New Testament, Luke 10: 30-37.

Lesson Story:**THE GOOD NEIGHBOUR**

A certain man went down from Jerusalem to 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 by 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 set him on his 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 the thieves?"

Conversation After the Story:

Who is your neighbour? Does it mean necessarily, the one who lives next door? How should we treat our neighbours? The Samaritan treated the wounded man as he would like to be treated. He was kind to him, even though a stranger. He remembered the command: "Thou shalt love thy neighbours as thyself." Who was it who told us to do this?

Have the children repeat it.

What would happen if we all loved our neighbours as ourselves? Would anyone steal? Why not? Would anyone be unkind to another? Why not?

Read or recite to the class the following verses:

Who is thy neighbour? He whom thou
Hast power to aid or bless,
Whose aching heart or burning brow
Thy soothing hand may press.
Thy neighbour? 'Tis the fainting poor,
Whose eye with want is dim;
O, enter thou his humble door,
With aid and peace for him!

—William B. O. Peabody.

FOURTH WEEK**THE BEAUTIFUL FLOWERS****Objective:**

Flowers are Heavenly Father's gifts to beautify the world. Let us give thanks for them.

Suggestions for Teaching:

"The child who has been trained that the constant presence of God is a sure conviction can be trusted anywhere.

"He has a talisman of protection and strength which no amount of moral teaching can give him. He has been given a spiritual endowment which will make him rich as long as he lives."

Ask the children to tell some of the things for which they are thankful and then let one of the other children say the prayer.

Lesson Approach:

Show pictures of children working in gardens, or use cut-out pictures of gardens set up in your lapboard.

Talk about the flowers that our kind Heavenly Father has given us. Call attention to the many kinds of flowers, their colour, perfume, etc. (Show pictures and as you do so say a few lines of poetry about each.)

“The red rose says: ‘Be sweet,’
 The lily bids: ‘Be pure.’”
 “Dear little violet,
 Don’t be afraid;
 Lift your blue eyes
 From the rock’s mossy slade;
 All the birds call for you
 Out of the sky;
 ‘May is here waiting
 And here too am I,’”

Lesson Story:**A LITTLE BOY AND HIS GARDEN**

One afternoon in the spring, father came home from the office early to make a garden. Danny followed him out in the yard and watched him spade up the ground and rake it until it was as smooth as the floor. Then he planted the seeds.

After dinner that night, Danny climbed upon father’s knee and whispered in his ear so that no one could hear, “Daddy, could I please have a garden?”

“Well,” said father, “we’ll see about it.”

The next afternoon when father came home, he called Danny. He had a long package. “Danny,” said he, “I believe that you might like to see what we have here.”

Then father cut the string with his pocket-knife, and inside the package Danny found a little spade and rake and hoe.

“O, Daddy!” cried Danny, “I’m going to make a garden.”

Father gave Danny a little piece of ground beside his big piece, and Danny spaded and raked his ground until it was as smooth as the floor. Then father took him down to the seed store and let him buy some of the packages with bright coloured pictures. He bought his favourite flowers. He wanted them for mother. When Danny had planted his seeds, father got the hose and watered his garden, and Danny took the hose and watered his garden.

Every evening, unless it rained, father and Danny worked in their gardens. When the bowers began to grow, Danny was so happy that he danced an Irish jig—at least that’s what father called it. Then by and by there came the day when the first bud opened on one of the plants. It was a lovely red flower. Danny could wait no longer; he picked the flower and gave it to—whom do you think? And mother said it was the prettiest flower anybody had ever given her.—Adapted.

Conversation After the Story:

Mrs. Dee has a beautiful rose garden. The roses are so big and so fragrant! She says they grow big because she loves them and cares for them. Some people think it’s because she shares them with her friends. What do you think?

One day at Primary the teacher asked the boys and girls if they could help Heavenly Father to care for the sick, and that was enough to make them all think of Jack. Jack was a little crippled boy who had

to stay in bed all the time. He was a bright, happy fellow and all the children loved him. They thought of many kind things they might do for Jack, but Bob's plan was the best. Bob said, "It's Jack's birthday soon. Let's make him a present that will last a long time and make him happy every day. Let's make a big box to fit right in Jack's window, and keep flowers planted in it all the year round."

So the boys got their fathers to help make the box, and they took it to Jack's room, put it in the window, and filled it with rich, soft earth. They got some daffodil bulbs and planted them about an inch apart. Every day Jack watched for the green shoots to come up above the earth. By and by they came up and soon began to bloom. The box was a glory of yellow flowers, and Jack was a very happy boy.

His friends came every day to see them and to talk to Jack.

"I have a beautiful garden," said Jack, "all filled with golden suns that shine on me every day. I don't see why you fellows are so good to me."

Bob said, "Well, Jack, you make us happy, too, and besides, we like being Heavenly Father's helpers."

Memory Gem:

For flowers that bloom about our feet;
For tender grass, so fresh and sweet;
Father in Heaven, we thank Thee!

—Emerson.

For the Children:

Fold a piece of paper book fashion, any convenient size will do. Write the memory gem on the inside and let the children draw a flower or flowers with wax crayons on the outside. This may be taken home to mother.

GENEALOGY

By Teao Wirihana

Cottage Meetings for the Month of June

- June 8—Lesson 31, "The New Race of Israel."
12—Lesson 32, "Be True to Your Birthright."
19—Lesson 33, "The Spirit of Temple Building."
26—Lesson 34, "A Night of Temple Pictures."

Home Teaching

Nga komiti whakapapa o ia Peka o ia Peka me hui i nga Ratapu katoa—nga apiha me nga kai-whakaako, ki te ui ui mehemea kei te mahi nga Hunga Tapu i o ratou whakapapa.

Whakatauki

"He rangai maomao i huri ki tua o Nukutaurua kaore he hokinga."

SPECIAL NOTICE FOR PIONEER DAY

President Cowley has intimated his wish that a suitable competition be had to climax at the Pioneer Celebrations held at Hawke's Bay. The competition to take the form of a "Beard Raising" contest. Start now. Rupert WiHongi says he'll be there and is going to commence as soon as his wife will let him. Watch the next issue of "Te Karere" for the minor details that concern the contest, but start your beards now!

NEWS FROM THE FIELD

HERE AND THERE, by "*Now and Again.*"

The MANAWATU-WAIRARAPA District Presidency in a general travel and overhaul tour has imparted new energy to the many activities and people of the circuit. Of particular interest was the re-organization of the Rangiotu Branch with Ngawhiro Fitzgerald, Rangi Paki and Tom Paki as President and Counsellors and Sister Rangi Paki Secretary. At Porirua new officers were installed to assist in the work there, Polly Wineera being sustained as Assistant District Relief Society Secretary. Visitors to the capital included people from as far north as Nuhaka. It seems that the storm which was experienced at Hui Tau washed a few of their people down that way, among whom we are pleased to mention were Wheti, Boy Mataira, Joe Smith and quite a few others. Have a good time. The war has brought to light many little-known and interesting things that are happening to our people, among which we are proud to inform that Ngahuka Love of Otaki has five sons serving in His Majesty's Forces. We salute this family with prayers of honourable service, asking God to keep them safe. "*Killed in Action*" was the tenor of a cablegram received by Charlotte Parata as regards her brother Peehi Parata of Waikanae.

In the MAHIA District prior to the Hui Tau much work was done to prepare for the great occasion; now that that is over the normal activity is still keeping the people very busy in the various Branches. Honourable releases were given Ella Hawea from the District Primary Board, Eru and Jane Tengaio from the Nuhaka Y.M. and Y.W.M.I.A.s respectively. Perea Smith, Taka Toroaiwhiti, William Winiana and Angus Christy to the Y.M.M.I.A. Presidency with Heni Christy chorister, Louisa Mataira organist, and Ata Pedersen as President of the Young Women's M.I.A. All other workers in the District are here urged to keep the good work going. During the special campaign sponsored by *Te Karere* for the One Thousand Subscriptions the Mahia District sent in over one hundred subscriptions, which is definitely a credit which we are pleased to acknowledge and be grateful to Elsie Loader. The other one hundred subs. are spread out among all the other districts of the Mission.

WELLINGTON reports the loss of Pearl Scott, who sailed in company with Marjorie Jackman and Jeanne Porteous aboard one of the Matson liners about a week before Hui Tau. Pearl is now Mrs. Bodell, and we wish them the happiness that is rightfully theirs.

AUCKLAND happenings since the departure of the College Kids, Jeanne and Jackie, has kept things moving. First we had the Blessed Event, when Mrs. Kelly Harris and her baby daughter were both reported as doing fine at 8.45 p.m. Monday, April 7th. Is Kelly proud of his daughter? Ask him. The first Sunday of the month she was blessed and given the name of Kellani Ramarihi Harris by President Cowley. Joyce Billman had several parties in her honour when her engagement and forthcoming marriage was announced. The ceremony of binding the happy couple together in the holy bonds of matrimony was performed in the L.D.S. Chapel by Elder William R. Perrott on the evening of Saturday, 17th May, 1941. To Mr. and Mrs. Napier we wish blessed events. Oh, oh! Another member to enter the waters of baptism was Mr. D. Fraser, who has been a regular attendant at all Church functions and meetings for more than the past year. We welcome Doug., and especially are we appreciative of his contacts with the Billman family.

The many friends and acquaintances of Hohepa Meha gathered at the Lewis Eady Hall in Queen Street on Tuesday evening, May 29th, to farewell Hepa prior to his embarkation for service overseas. The hall was the home of a happy gathering under the leadership of that gay young chief from Ngapuhi, Rupert WiHongi. President Cowley and Brother Walter Smith, in arranging the party, were heartily endorsed in their action by the Branch, the Auxiliaries, the District and firm of Lewis Eady Ltd. Everyone enjoyed themselves, Hepa included. We pay tribute here to his dear wife, Mabel, in her courageous attitude, and pray God's blessing on all whom she loves.

HOHEPA METE MEHA — *Continued from Inside Front Cover.*

will always be endeared to the hearts of his numerous friends and relatives, here and abroad.

With his honourable release from the Editor's chair of *Te Karere* in 1935, Hepa spent his time in Auckland with the firm of Lewis R. Eady Ltd., when on the last day of August, 1940, marriage with Mabel Ngawaka added yet another rung reached in the ladder of life. This wedded bliss was all too short for the happy couple. A call to fill the Editor's chair of *Te Karere* when the Elders evacuated New Zealand was gladly accepted, only to be terminated three months later by his acceptance of the call to serve his country, when he entered training camp for overseas service with R.N.Z.A.F.



In leaving these shores Elder Meha will be terribly missed by his dear wife Mabel, who will soon mother their child. As much as we honour and pray for you, Hepa, we do as much if not more for your wife, Mabel Meha. Because of you we shall cherish her and try to lighten the sadness that weighs at your leaving—for herself and your unborn child we hope to do more, so please remember us for these thoughts and hopes.

Our hearts are heavy in the grief that comes from a parting prompted by war. Our only armour is that of righteousness in this struggle when death claims us. The Gospel will be your shield as it will be ours only if we remember the God above, the God Whose Cause you have so long and faithfully adhered to, the Father to Whom you believe, and I believe we have every right to cling to, to speak with and to, His teaching to obey.

We bid you farewell and pray God's protecting hand to be with you. *Te Karere* and Kelly will always remember you both. God bless you.

—Kelly Harris

BRANCH TEACHERS'

SUGGESTIONS FOR BRANCH TEACHERS

Teachers should be actively interested in their people. They should visit them in times of illness and death. They should be aware of the spiritual, physical, and temporal status of their people to such an extent that distress and want may be reported at once, and appropriate assistance to the worthy be provided without delay.

In keeping with the duties assigned to teachers by revelation, it is highly appropriate, where making a formal visit, to ask each member of the family questions containing the following import:

1. Are you in harmony—
 - (a) With your neighbours and associates?
 - (b) With branch, stake, and General Authorities of the Church?
2. Are you attending to your Church duties—
 - (a) As a member
Attending meeting, fasting once each month and paying Fast Offering, paying tithing, and participating in branch social functions?
 - (b) As an officer
Setting proper example, attending council meetings etc.?
3. Are you attending to secret and family prayers?

RESPECT FOR THE PRIESTHOOD

Those who respect and honour the Priesthood and who qualify as worthy members of the Church will have an influence constantly operating in their lives that will bring happiness, satisfaction, and promised blessings.

They will yearn for righteousness and follow such a well-ordered course of life that all who are eligible may receive the Priesthood with all its power, authority, and blessings.

They will exercise the power of God which comes to them through receiving the Priesthood by performing faithfully and well all they are appointed to do in the Church.

They will be kind, generous, and forgiving to all, and exercise authority under appointment in the true spirit of love.

They will govern and direct in their homes in keeping with the order of the Church and the will of God, and yield willing, intelligent obedience to those who are called to God to direct in spiritual affairs.

Women and children who are entitled to the blessings and benefits of the Priesthood through their husbands and fathers will receive those blessings and benefits through honouring, respecting, and obeying the Priesthood.

No greater blessing ever has been, or could be, given to any people than has been given to the Latter-day Saints in the Priesthood. It is such a precious and valuable gift that every member of the Church, young and old, male and female, should honour, respect, and obey the Priesthood, its leaders, and its authority in every possible way.

A suitable resolution for any Latter-day Saint is this: *I will show that I honour and respect the Priesthood by that which I do in the daily contacts of life.*

E KARERE

Wahanga 35

Hurao, 1941

Nama 7



RULON S. WELLS PASSES (See Page 717)

LOYALTY

One of the most desirable and ennobling traits of character is loyalty. The person in whose life loyalty has been made a cherished virtue is fortunate indeed.

Loyalty, too frequently, has been associated only with respect to the nation or the country in which a person lives. Considered as a broad general principle it includes far more than that.

Loyalty to our Father in Heaven should be the beginning point. Surely every Latter-day Saint understands that our first obligation is to our Creator and that loyalty to Him is expected of us all.

Loyalty to the Church and its teachings should be, and logically is, closely associated with loyalty to the Lord. One follows the other in natural sequence.

Loyalty to those whom the Lord has appointed to preside over us in the Church, in the district and in the branch, is essential to our own progress and the progress of the Church.

Loyalty to our own ideals and standards will, of course, include loyalty to all to whom loyalty is due, and should form the basis of all expressions of this soul-developing characteristic.

Loyalty to our friends and associates, to our families, to employers, and to others whose relationships with us entitle them to our allegiance will be a matter of course if we have thoroughly established in our lives the priceless practice of loyalty to our own ideals and standards.

Loyalty to country, the most frequently associated with considerations and discussions of this indication of faithful devotion, will follow only if and when we have established loyalty to our own ideals and standards as a definite guide in our lives.

People depart from the paths of virtue and right living, only when they disregard their own standards. People become untrue to Church, country, employers, and friends only when they lay aside their own convictions of right and wrong.

As long as any Latter-day Saint remembers his own ideals and standards and follows them religiously the question of loyalty to all to whom loyalty is due, including our Father in Heaven, to whom our first devotion should be given, will never arise.

Loyalty is a glorious virtue. In all that it implies, it should be a guiding principle in the life of every Latter-day Saint.

Te Karere

Established in 1907

Wahanga 35

Hurao, 1941

Nama 7

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-mui."

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CONTENTS

Editorial—	Page
Dominion Reconstruction Conference	710
Special Features—	
He Takahanga o o Tatou Hoia, na William Mannering	712
Nga Rongo Korero Mo Te Whawhai, na Paepae Witehira	713
Kai Kauwhau Mo Waikato	714
The Passing of President Rulon S. Wells	717
America, by J. Reuben Clark, Jr.	718
A Day of Warning	723
To-day's Heritage, by William R. Burge	725
Church Features—	
Mahi Kura Hapati	715
Reports and Six-penny Funds	726
Sunday School	727
Primary	729
Mutual Improvement Association	734
News from the Field	735



Editorial . . .

DOMINION RECONSTRUCTION CONFERENCE

"In company with similar activities in other parts of the world, especially in Britain, a conference of leaders, officers and members of the moral and spiritual movements in New Zealand is being convened to find now the foundations on which the Christian reconstruction of the Dominion should be based.

"The Conference has the patronage and active support of many of our Church leaders. They have signed the convening order and circular-letter to all who are thought able and willing to contribute to its deliberations. The date and place of the Conference have yet to be arranged.

"Like the Malvern Conference recently held in England under the presidency of the Archbishop of York, the assembly will discuss freely and frankly all moral, social and economic problems, the discussions being led by men and women who have made a study of their respective subjects.

"The Dominion Conference, however, will be wider in its scope than the Malvern discussions, for those taking part will include representatives of all churches and schools of thought.

"It is expected there will be frank discussions of the present social and economic order, but, unlike many similar discussions, it will be directed to a frank examination of faults with the desire to find out and put into effect the necessary remedies.

"This Dominion Reconstruction Conference is designed to show the great degree of unity and common purpose existing in the minds of moral and spiritual leaders and in the hearts of our people.

"It will therefore refrain from discussions on party politics and detailed technical methods but will positively and constructively outline the fundamental Christian Principles which alone can provide a true basis for the people's welfare and a better order.

"As guiding principles for the Conference, the signatories of the convening order believe that the wars and social

and economic ills which afflict the nations are due in the first instance to passive, and in some cases active, resistance to God's plan for the development of the world and that this plan is available to those who seek it. They believe, also, that the prayers for the safety and well-being of our nation must be regarded as hypocrisy unless they are accompanied by a sincere intention to find God's will for the individual and nation as a whole and to give effect to that will whatever may be the apparent costs.

"In calling the Conference at a time when the Empire is engaged in a struggle for its very existence, the conveners take the view that to defer deliberation on a plan for reconstruction until peace comes would be disastrous. They point out there are many visible signs of militant atheism which has plans for the post-war period and that if these are the only ones available to a war-weary world they will find a fair chance of being accepted. The Christian body must therefore get ready now. Christianity, being what it is, inevitably must be accepted. What can and will happen unless advantage is taken of the present opportunity, is that the extension of God's Kingdom on earth may be retarded, thus creating more wars and social and economic evils."

The foregoing announcement has been received from the Acting Director of the Dominion Reconstruction Conference and is published herein as an Editorial because of the necessity, in these days of anxiety, for all Christians and Church leaders everywhere to square themselves and their creeds to the Gospel which Christ taught and obeyed—the Gospel of "One Lord, one Faith, one Baptism"; the Gospel which bestows the Comforter to lead men by principles of truth; the Gospel which would bring all to a "Unity of Faith"; the Gospel which would make of all nations one people under God.

If the proposed convention will be conducted along the lines suggested in the announcement—"positively and constructively outline the fundamental Christian Principles which alone can provide a true basis for the people's welfare and a better order"—the results should be very encouraging.

—Matthew Cowley.



He Takahanga o o Tatou Hoia

Na William Mannerling

I te mea kua tae mai nga rongo parekura i te whenua o nga Kariki, e kore e tawhiti i nga mahara o tenei iwi nga ingoa o nga takiwa o reira. Tata kore he tangata o tenei motu, kahore ona hoa, whanaunga ranei, kua tae ki taua whenua ki te kawea i te ingoa toa o Aotearoa. Ko ratou kua rongo ano i te karanga i puta kia Paora i te po: "Whiti mai ki Makeronia, whakaaro mai kia matou." Kua hoki pea nga mahara o etahi ki te tira iti i tae atu ki reira ki te mau i ta ratou pakanga ki te he, e rima tekau tau i muri i te whanautanga o to tatou Ariki. No taua wa i u ai a Paora ki Uropi, ratou ko ona hoa, ko Hira, ko Ruka me Timoti. I rere ratou i Toroa i te puwaha o te Dardanelles, i te whenua o Taake, a ka u ki Neapori, tona ingoa i tenei wahi ko Kavala. E iwa maero ki uta atu i tu tetahi taone ko Piripai, he pa nui i taua wa, he koroni na nga Romana. No reira a Riria te mema tuatahi o te Hahi i iriiria ki Uropi, a ko tetahi o nga pukapuka a Paora i tuhia ki te iwi o reira. Heoi ko taua pa i kia (*Nga Mahi 16:12*) "ko te pa nui ia o tena wahi" kua mahue noa atu i te tangata ko ona kohatu anake e takoto ana ki te whenua.

Ka haere a Paora ma i Piripai, ka tae ki Teharonika, tona ingoa i tenei wahi ko Salonika, 70 maero te tawhiti atu i Piripai. He maha nga Hurai o tenei pa i aua taima tae mai hoki ki tenei wa. I karapotia e te Taake i te tau 1430 a he mea poro na ratou te paipa wai o reira i horo ai te pa. Ko Kemal Ataturk, te tangata nui o Taake i whanau ki Salonika. I runga i te riri o nga Hurai o reira ka haere a Paora i Salonika ki Peria, ko Karaferria ki etahi ko Verria ki etahi i tenei wahi ka rongo nga hoa riri o Paora kua kauwhautia e ia te Rongo Pai i Peria ka haere ano ratou ki reira ki te whakararuraru, ka haere a Paora i konei ki Atene (Athens) ma te moana. He taone nui tenei i mua atu i te wa o nga Romana.

No te tau 200 ka mutu te kitea o te ingoa o Atene i roto i nga hitori. I te wa e 5000 ona tangata, tau 1840, i te putanga i raro ia Taake, ka meatia ano ko Atene he taone nui o Kariki. I te wa o te pakanga nui nei nuku atu i te 450,000 ona tangata.

Ka haere atu a Paora i Atene ki Koriniti, 50 maero whaka-te-hauauru. Ko Megara, te tauranga i eke ai etahi o o tatou hoia ki o ratou tima, kei waenganui i enei taone. Ko Koriniti he taone hou i te wa ia Paora, kahore ano i rau tau te tawhito, ahakoa, he taone nui pera ano i Atene; he taone na nga kai-hokohoko, he moni tona rangatiratanga. I tino mate taua taone i te ru, 146 nga tau i mua i te whanautanga o te Karaiti, a mahue atu mo te 100 tau. Ka hanga ano he taone hou i runga i nga kohatu o te mea tawhito, a i te tau 1858 ka horoa ano i te ru, ka horoa ano te hangaanga hou i te tau 1928. Ko te awa-keri o reira (te wahi i tu ai nga hoia o N.Z. ki te paahi i nga Tiamana) i timatatia i te wa ano ia Paora.

Ko tetahi o nga tikanga o tenei iwi te Kariki, mahara tonu ahau i taku kitenga ki to tatou iwi Maori, ara, to ratou hahu tupapaku. E toru tau i muri i te tanumanga o o ratou tupapaku ka hahungia, ka horoia nga whenua ki te waina, a ka kohia ki te pouwaka, ka kawea ki tetahi whare e whakatungia ana ki te wahi tapu ano hei takotoringa mo aua mea. Hore atu pea he iwi mahi penei ki tua atu i te Maori me te Kariki.

Mr. and Mrs. Alexander
Wishart of the Auckland
Branch are the proud
parents of a son, born
Monday, June 2nd, 1941.

Nga Rongo Korero Mo Te Whawhai

Na Paepae Witehira

Kua roa inaianei kihai ano i panuitia nga rongo korero o te whawhai i te nui o nga take kia taangia i te tuatahi. Tenei ra ka timata ano.

Kei te tino kaha rawatu te haere a te whawhai i naianei. Kua riro te whenua o nga Kariki, ara, kua whakatahangia nga hoia o te Ingarihi. Tino nui te parekura o te hoa riri i taua whenua, a i mate hoki etahi o o tatou tamariki, o tatou hoia o Niu Tireni ki reira. I kitea te tino toa o Niu Tireni i reira.

Tetahi o nga mea whakamiharo i kitea i enei wiki tata nei ko te rerenga mai o tetahi o nga tangata nui o Tiamana ki Ingarangi. Kahore ano i matauria he aha te tino putake o tana haere mai. He maha nga whakapae mo taua tangata. E mea ana etahi o nga whakapai i haere mai ia no te mea kua kite ia ka mate tana iwi. Ko etahi e mea ana i haere mai ia ki te rapu tikanga e pai ai te rongo marie ki te ao. Ko etahi atu o nga whakapae mona e meinga ana he titiro-tahae (spy).

Kahore ia e tukua ana kia korero nupepa, whakarongo ranei ki nga korero a-rangi-nei (radio).

Ko Hitara e mea ana he mate porangi to taua tangata, otira, e he ana, no te mea he aha ia i tohu ai i tera tangata hei hoa mona mehemea he pera? Ko te tuunga o taua tangata ara, o Hess kei raro tata iho ia Hitara. He nui ano hoki.

He nui ano hoki te parekura o nga mea rere rangi. Kua nuku atu i te 4000 o te Tiamana kua pakaru, o te Ingarihi kua nuku atu i te 1000.

Kei te kaha te haere o te whawhai i te takiwa, i te moana, i te tuawhenua hoki. Kahore ano i anga mai ki te pai, engari e anga ke atu ana.

Wanganui District Presidency organized at Manaia Hui Pariha, June 14 and 15, 1941, by President Cowley, are Tukino Hakopa, Turake Manu and William Katene.

GENEALOGY

By Teao Wirihana

Cottage Meetings for the Month of July.

- July 3—Lesson 35, "Temple Work in the Future."
- „ 10—Lesson 36, "A Chain of Families."
- „ 17—Lesson 37, "What Youth Can Do."
- „ 24—Lesson 38, "A Most Glorious Principle."
- „ 31—Lesson 39, "The Promise to the Fathers."

Kia teretere mai nga whakapapa hei tuku ki Hiona. Ko te whakatauki nei: "Ka tere raua ka tere Pipiwahakao."

Kai Kauwhau Mo Waikato

Mo nga marama o HURAE me AKUHATA

Douglas Whatu me Teoti Rungaterangi ki Kawhia.—Turinui Rau-roha me Ted Reti ki Makomako.—Winiata Kapinga me Wanihi Tangihaere ki Mahoenui.—Ben and Dick Marshall ki Puketapu.—Ru Tara-whiti me E. A. C. Scott ki Whatawhata.—Hare Puke me Reihana H. Puke ki Whatawhata.—Arthur Hill me tana family ki Miro St., Manunui.—Charlie Hill me Puhi Harihona ki Tainui Matangi.—Kio Tara-whiti me Ivan Noda ki Taupiri.—Tonga Paiaka me tana family ki Miro St., Manunui.

Wiki Tuarua.

Rose Beazley me Hine Hemi Paki ki Glenn Murray.—Tatana Arona me Okeroa Honetana ki Gordonton.—Hami Pohutuhutu me Charlie Ngare ki Puketapu.—Henare Ngawhika me Haimona Honetana ki Morrinsville. — Whatu Apiti me Tetana Te Hira ki Waingaro. — James Heperi me Mipi Tangihaere ki Te Kuiti.—Tirua Tukiri me Koroheke Heketanga ki Otorohanga.—George Stockman me Wanihi Tangihaere ki Aria.—Awe Whare Ponga me he hoa mana e rapu ki Wairoa.—Ahikaka Puru me Tapahia Te Wheki ki Whatawhata.—Horace Forbes me Peter Whatu ki Horotiu.

Wiki Tuatoru.

John Paki me Paekaka Rauroha ki Makomako.—Tom Reti me Peter Rauroha ki Parawera.—Tani Wetere me Robert Taura ki Mata-kowhai.—Rangi and Betty Tetana Te Hira ki Frankton.—Niho Rangi-awha me Hori Maihi ki Aramiro.—Tame Horotini me Papa Maihi ki Raglan.—Howard Osborne me Victor Osborne ki Hospital Hill, Taurunui.—Ngaha Rotana me Pehi Tarawhiti ki Waingaro.—Rei Tuhua me Mapu Martin ki Morrinsville.—Dave Ormsby me Harry Marshall ki Taupiri.—John Apiti and companion of his own choosing to Tauhei.

Wiki Tuawha.

Percy Rowe and Ray Osborne to Owhango.—Charlie Marshall and family to Mahoenui.—Joseph Berryman me Joe Kingi ki Ngaruwahia.—Keti me Thomas Amoketi ki Whatawhata.—George Mate and companion to Otorohanga.—Here Tangihaere me Darcey Tangihaere ki Piopio.—Wm. Mannering and companion to Parawera.—Kare Martin me Rore Paki ki Hoetainui.—Fred Rawiri and family ki Puketapu.—Jury W. Huriwhenua and family ki Pukekohe.—James Paki me Wm. Paki ki New Brighton.

Ki nga Kai-kauwhau.—Ia Hurae haere ki nga wahi kua karangatia nei koutou kia haere. I a Akuhata haere ano, engari ki nga wahi e hiahiatia ana e koutou ki te kauwhau.

Tukua mai a koutou ripoata o enei haerenga—ara, nga “week-end” mission reports. Koutou kahore e ripoata mai ana i te paunga o ia marama ka tuhia ki roto i nga pukapuka ripoata o te Takiwa—“kahore ano i haere ki te whakatutuki i te karanga haere ki te kauwhau.”

BOUND VOLUME OF “TE KARERE,” 1940

A limited number of bound volumes of the 1940 issue of *Te Karere* is now available. Place your orders as soon as possible with *Te Karere*, Box 72, Auckland. Price 8/-.

Mahi Kura Hapati

RATAPU TUATAHI

Whakaaturanga: Upoko 3. "Te Takanga atu me te Tukunga iho." Tikanga 2.—E whakapono ana matou tera e whiua nga tangata mo e ratou hara ake, e hara mo te Arama haranga.

To te tangata herekoretanga.—Ko te Hahi e whakaako ana e tino rite ana hoki ki ta te karaipiture i roto i nga mea katoa kua pai nei te Matua ki te whakawhiwhi ki te tangata. Kua hoatu kia ia te mana ki te whiriwhiri i tana e pai ai, ko te mea pai, ko te mea kino ranei i tenei oranga, ki te whakarongo, ki te takahi ranei i ta te Atua whaka-haunga.

E tino hapai ana hoki te Atua i tenei tikanga i te mea Nana ano i hoatu ki te tangata. I roto hoki i Ana mahi katoa ki te tangata, kua waiho e Ia kei te tangata ano te whiriwhiri, kaore hoki e akina e Ia kei a ratou ano te tikanga ki te mahi i ta ratou e pai ai i raro i te whakahaere me te tohutohu a Tona Matua. He pono, kua hoatu whakahaunga Ia, kua whakaritea e Ia he ture me nga oati atu, ka manaakitia ina puritia, ka whiua hoki ina kore e whakarite, otira i roto i enei mea katoa kaore te tangata e herea ana kei ia ia ano te tikanga ki te whakarite. I tenei ahua e rite ana ia ki nga anahera, otira, ina paiheretia ia e ia ano ki nga here o te hara kua makere i a ia tona mana kaha ki te whakahaere i te taha ki te tinana me te wairua. Kei ia ia ano hoki te mutunga mai o te kaha ki te takahi i nga ture o te ora, nga hiahitanga o te ao me nga whakahaunga a te Atua mo nga mea whaka-te-tinana whaka-te-wairua hoki, i te mea me ngohe-ngohe ia ki ana whakaritenga. I tetahi ahua e uhia ana e ia ki runga ano ia ia nga whiu mo te takahi ture; i tetahi ahua ka whiwhi i nga manaakitanga me te tapiritanga mai o te wateatanga mo te hunga e aru ana i te ngohengohe ki te hapai i nga ture. Te ngohengohe ki nga ture he wahi nui no te tangata herekore. Ko te tangata hara e wehi ana i te ture no te mea nana ano e kore ai e whiwhi, e homaingia, e hara hoki na te ture, he tiaki ke nei ia ia i roto i tona herekoretanga, engari na tona hoariritanga ki te ture.

Nga Patai:

1. He aha te mea nui i whakawhiwhia e te Atua ki te tangata i pera tonu me ta te karaipiture?
2. I roto i a te Atua whakahaunga he aha Tana tikanga mo te tangata?
3. I tehea ahua i rite ai te tangata ki nga anahera?
4. He aha te tukunga iho ki te tangata ngohengohe ki nga ture?

RATAPU TUARUA

Whakaaturanga: Te Haranga me tona tukunga iho.

Te wahi nui tonu o te mahi tika, he wahi ano hoki whakaaro Atua, e pehi ana i nga whakaaro, me whiwhi te tangata i te oati. Ka utua ia mo ana mahi pai ka whakatumangia ranei ia i te whiu ka pa mai ina mahi i nga mahi kino, ino kore e taea e ia ake te whakarite. E hara hoki i ta te Atua tikanga kia akina te tangata ki te mahi pai ki te ata tukua mai ranei e Ia nga mana kino hei aki i Ana tamariki kia mahi kino. I nga ra o Erene i mua i te tangata tuatahi he mea whakatakoto he whakahaunga me te ture, me te whakamarama atu o te whiu e pa mai ina takahia taua ture. E Kore rawa hoki eputa te tika mehemea kaore ia i whiwhi ki te tikanga kei ia ia ano te whiriwhiri ki te mea i tana e pai ai. "Otiia kei ia koe te tikanga ki te whiriwhiri mou ake, kua hoatu na hoki kia koe, engari kia mahara kua rahuitia tena e Ahau." E ai ta te Ariki ta te Atua kia Arama. Mo Ana whakahaere ki tenei peteriaka tuatahi o te iwi, i mea te Ariki i enei ra: "Nana Naku

ake ano i whakaae kia riro ano ia hei kai whakahaere tikangamona ake ano."

Nga Patai:

1. He aha te wahi nui tonu o te mahi tika?
2. Pehea te ahua o Arama ia ia i te kaari o Erene?

RATAPU TUATORU

Whakaaturanga: Te Takanga Atu. Upoko 3.

I te wa i hoatu ai te tuakana a Kaina me tona teina me Apera i a raua whakahere, ka riri te tuakana i te mea kaore i paingia tana whakahere. Katahi te Ariki ka korero kia Kaina, a ka whakamata ki te ako ia ia he huanga ka aru i roto i ana mahi mo te kino mo te pai ranei.

Nga Patai:

1. Ko wai te mea kaore i paingia tana whakahere?

RATAPU TUAWHA

Whakaaturanga: Mo te mohiotanga ki te pai ki te kino.

Te mohiotanga ki te pai ki te kino i hanga te Atua e ahei ana hei whakapiki i Ana tamariki a ko te whiwhinga ki tenei mohiotanga ma roto ano i nga mea e pa ana e kitea iho ana e te tangata te rereketanga o te mea pai i to te kino. Noreira i whakanohia ai te tangata ki runga ki te whenua i waenganui i te mana o te pai me te kino me te mohiotanga ki nga mea e taiawhio nei i a ia me te whakaaro tuarangi i tupu ake i roto ia ia kia whiriwhiri i tana e pai ai. Nga kupu a te poropiti a Rihai e tino marama ana. "Noreira, kua waiho iho e te Ariki, e te Atua ma te tangata tana ake tikanga, otira, kihai i taea e ia te mahi i runga i tana ake me i kore ia i kumea e tenei taha e tera taha ranei." No reira he mea herekore nga tangata ki te ritenga o te kikokiko, a e homai ana ano kia ratou nga mea katoa e tika ana ma te tangata. A kei ia ratou te tikanga mo te whiriwhiri i te tikanga herekore me te oranga-tonutanga ma roto i te mahi takawaenga nui mo nga tangata katoa, mo te whiriwhiri ranei i te hereherenga me te mate, e rite ana ki te hereheretanga me te kaha o te rewara, no te mea e rapu ana ia i nga tangata katoa kia pouri ratou kia pera me ia ano.

Nga Patai:

1. He aha i noho ai hei whakapiki ake i te tangata tona mohiotanga ki te pai ki te kino?
2. He aha i whakanohia ai te tangata ki runga ki te whenua?

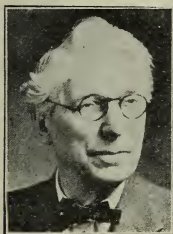
OVERSEAS

Here is an example of what "we" like to receive in the way of good news. Quoting: "Enclosed please find currency \$1.00 to renew our subscription to your fine magazine. We have enjoyed it very much. Our son Delbert Curtis is now in training in the army at San Luis, California. His number was drawn before he was released from his mission in California enabling him to only spend a few days with us. His cheerful spirit and strong testimony of the Gospel gained through his mission under the guidance of President Cowley was a source of happiness to us and repaid us for any sacrifice we may have made for him. May the Lord bless Brother Cowley and his good family and those of you who are helping in any way to further this great work." (Sgd.) Mr. and Mrs. A. L. Curtis, Payson, etc.

Elder Baumgartner also writes about the happenings back home. Of interest is the fact that he, Richard Lambert, Franklin Aldous, Gerald Langton, Geo. Biesinger and Garn Henderson travelled 740 miles in 12 hours, from Salt Lake to California, to join Elders Simpson, Bigler, Later and Dastrup to put on a Maori programme at a British benefit entertainment arranged under the patronage of the New Zealand Executive on the coast. People certainly enjoyed every bit of the programme. President Cowley received expressions of appreciation from the President of the organization responsible for the entertainment, who is a former New Zealander, ever grateful for the contribution of the American New Zealanders in their willing aid and assistance to raise funds for the cause.

Next month, if we are still in the publishing business, we will try to bring you more up-to-date news of the doings here and abroad.

The Passing of Pres. Rulon S. Wells



ELDER R. S. WELLS

Elder Wells, Senior President of First Council of Seventy, dies May 7th, 1941.

Tributes paid at funeral services by President David O. McKay, President Rudger Clawson and President Rufus K. Hardy. Message of respect from President Heber J. Grant, read by President J. Reuben Clark, Jr.

The New Zealand Mission of the Church of Jesus Christ of Latter-day Saints associates itself with the Church generally, and particularly, in mourning the loss of President Wells. We add particularly, with a sense of humbleness and regret that he has passed on, leaving in this mission a contribution to the faith and testimony of the Saints contained in the Hurae 1938 and succeeding issues of "Te Karere" entitled "My Testimony of the Gospel."

Speakers at the funeral services described his life as "he fought the good fight, finished his course and kept the faith." President Hardy in his remarks expressed thankfulness at the contacts with such a man: "We assemble here to-day to pay homage to one of God's choice sons—a real gentleman." Continuing on he says, "I know him as being proud, but not haughty, brave, but not foolhardy, wise, and with his great wisdom humility equal to that of a child."

Elder Antoine R. Ivins of the First Council of Seventy, at sea, bound for Canal Zone, wirelessly a message of sympathy which was read by President Clark; Elder Samuel O. Bennoin of the First Council of Seventy offered the invocation at the funeral service; Elder John H. Taylor offered the benediction and Elder Richard L. Evans dedicated the grave, both of the First Council of Seventy.

NGA MATENGA

Tukumana Te Taniwha Reihana—I te 28 o Maehe, 1941, ka mate to matou matua ki Waimangu, Clevedon, i waenganui i te nui o ona iwi o Hauraki, Tamaki, Ngati Haua me era atu hapu o Waikato i mine mai ki te tangi.

Ko Tukumana te Timuaki Peka tuarua o te Peka o Kiri Kiri i te tau 1896 a i te tau 1888 ka uru mai ia ki roto i te Hahi. E nuku atu i te 80 ona tau i tona matega. Na Toke Watene, Timuaki o te Takiwa o Hauraki i whakahaere te karakia whakamutunga, a nana ano hoki i whakatapu te rua.

Raira Careless.—I te 13 o nga ra o Maehe 1941, ka mate to matou tuakana, whaea, a Raira Careless o te Peka o Omaha, Hauraki. I hui ana whanaunga katoa ki te tangihanga mona. He wahine e mohio nuitia ana i konei a

i Amerika hoki, no temea kei reira, kei Hiona, tona tamahine me etahi o ona mokopuna. I tae a Timuaki Kauri, Charles E. Billman me Hori Watene o Akarana ki te whakamaharatanga mutunga kia ia.

Iraia Palmer.—I te 20 o Pepuere, 1941, ka mate a Iraia Palmer ki te Hohipera o Whangarei. He tangata aroha tenei. Ko ia hoki te Timuaki o te Peka o Whanaki, takiwa o Whangarei. No te Great Barrier tenei tangata me tana whanau, a mo nga tau e rua kua pahure ake nei, ko Whanaki te marae noho o tona whanau katoa.

Ponui Hemi Nikora.—I te 7 o Aperira ka mate a Ponui Hemi Nikora ki Kupata, Hauraki. E 90 ona tau. No te Peka o Te Aroha tenei kaumatua. Na Tiki Reihana i whakatapu te rua.

AMERICA

“A Chosen Land of the Lord”

From the beginning even to the end of the Earth.

By PRESIDENT J. REUBEN CLARK, JR.
Of the First Presidency

Concerning Zion and its Destiny and Liberty
and its Price

(Continued from page 690)



J. REUBEN CLARK, JR.

EDITOR'S NOTE.—*With this issue we bring you the completion of President Clark's address to the Youth of the Church given June 9th, 1940. Following the course of events in the life of to-day we are better able to appreciate the inspirational thoughts given us by a servant of God.*

LOCAL SELF-GOVERNMENT

Under this plan which the Lord established, we have a dual jurisdiction—State and Federal. The Federal Government may do only what we the people have authorised it to do; if it does more, it is guilty of usurpation. The people have reserved to themselves or to their State governments every right and power they have not delegated to the Federal government, which must always look to the Constitution and its amendments to find its rights, for it has none other. This system puts the great bulk of our daily life activities in the hands of our own neighbours who know us and our surroundings, and not in the hands of a bureaucrat in a far away national capitol, who, to all intents and purposes, is an alien to us and our affairs. This plan gives us the largest possible measure of local self-government. Liberty will never depart from us while we have local self-government controlling and directing matters pertaining to our personal liberties and to the security of our private property; it will not abide with us if we shall lose this local self-government.

EQUALITY OF MEN

The Lord's plan so given us was founded on the universal truths “that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.”

FREEDOM OF SPEECH, PRESS, CONSCIENCE

The inspired plan provides that we might write what we wish and send to our friends, without danger of being gaoled; that we might speak our minds unrestrained, free likewise from any such danger; that we might print the truth and our comment thereon, without let or hindrance, provided in all cases we were not libelling or slandering our fellow-citizens. These rights are fundamental to freedom, and to a society of freemen. They are flouted by governments not established under the Lord's plan.

DUE PROCESS OF LAW

Under His plan we rely, as we rely on the coming of day, upon the security that comes from the principle that government shall not

"deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." Yet none of these things is sacred in other countries. There, men go to bed at night seemingly secure in the fruits of long labours and awaken in the morning shorn of the savings of a lifetime, taken to enrich some favourite of government; there, men are ruthlessly cast into prison, having committed no offence other than, by some careless word or act, to have offended the sensibilities of some petty official. These things are happening where God's system is not in force.

Since under the Lord's plan He must be served by the people under the penalty of otherwise being swept off, there must be in the land complete freedom of worship, and so the Lord set up His plan that men might follow and worship Him. Under His plan it is not possible for some government official to come into our Sunday Schools, or our Mutuals, or our Relief Societies, or our Sacrament meetings, and tell us what we may say, or prescribe what we may teach. This guarantees to us our most precious gift. Yet this kind of supervision, direction, and control is being exercised in other countries to-day where these God-given rights of men are being trampled underfoot.

OUR ALLEGIANCE

God provided that in this land of liberty, our political allegiance shall run not to individuals, that is, to government officials, no matter how great or how small they may be. Under His plan our allegiance and the only allegiance we owe as citizens or denizens of the United States, runs to our inspired Constitution which God Himself set up. So runs the oath of office of those who participate in government. A certain loyalty we do owe to the office which a man holds, but even here we owe, just by reason of our citizenship, no loyalty to the man himself. In other countries it is to the individual that allegiance runs. This principle of allegiance to the Constitution is basic to our freedom. It is one of the great principles that distinguishes this "land of liberty" from other countries.

Thus God added to His priceless blessings to us.

ENCROACHMENTS UPON FREE INSTITUTIONS

I wish to say with all the earnestness I possess that when you youth and maidens see any curtailment of these liberties I have named, when you see government invading any of these realms of freedom which we have under our Constitution, you will know that they are putting shackles on your liberty, and that tyranny is creeping upon you, no matter who curtails these liberties or who invades these realms, and no matter what the reason and excuse therefor may be.

In the whole history of God's dealing with men, He has never urged, counselled, nor advised any nation or people to set up autocracies, tyrannies, despotisms, or dictatorships. His prophet pleaded with ancient Israel not to crown a king. (1 Samuel 8.) He has always condemned that which takes away man's free agency. This is His way. You may judge every proposal for human government by this principle.

THE RESTORATION

But the same visions which showed to Nephi the age of the Gentiles on this promised land, also showed God's purposes for the ushering in of the last dispensation, for the re-establishment of His Church in the last days.

How could the people of "the chosen land of the Lord," serve Jesus, "the God of this land," if they did not have His statutes with them, and yet if they did not serve Him they were to be swept off.

God's eternal justice required that Christ's Gospel should be known that men might live it. So after our fathers had fully established their new government, after they had again fought the mother country and made secure their independence, the Father and the Son appeared to the young boy praying in the woods and told him of the work he was to do in bringing back to earth not only the fullness of Christ's Gospel in its simplicity and purity, but also in restoring to the world God's Holy Priesthood. In the due order of the Lord, the Gospel was revealed and the Priesthood bestowed through the instrumentality of the young Prophet.

God thus provided that the Gentiles of this land should have the truth they were to live. He was moving forward again on His appointed way. He was setting up "a land of liberty" not only, but He was revealing His truth also.

He had now given us the greatest blessing, and without price to the nation, however heavy the toll to this people.

BLESSINGS FOR WHOLE HEMISPHERE

Clearly, if the people of this land, this whole land of America, all of it, must serve Jesus Christ, "the God of the land," or be swept off, and this is the very gist of all and every blessing promised for, and every judgment uttered against this land, then God must so provide that men in all the Americas could serve Him. The era of the Gentiles must be an era of freedom of worship throughout the hemisphere else Zion could not be established. This was God's plan and must be brought about.

But our Revolution and Constitution had brought their blessings of freedom and liberty to the people of the United States only. The great territorial bulk of the hemisphere was still in bondage; still unprepared to take part in our God-given destiny.

FREEING SPANISH AMERICA

Then in the early decades of the last century, both before and after Joseph Smith's First Vision, God moved upon the other peoples, one by one, to assert and win their independence, and as fast as they won it, they one by one—I am speaking with historical accuracy—set up their new governmental systems in the framework of our Constitution, sometimes in the first instance, practically copying it word for word. Different juridical traditions have led them to develop their governmental systems along diverging lines from ours, but in great principles their fundamental document is a replica of our God-given instrument. Thus the hemisphere—Zion in its full area—was becoming "a land of liberty."

MONROE DOCTRINE

As these nations began to throw off their foreign yokes, a European alliance was planned to help hold them in subjection to their European over-lords. Then came our great Monroe Doctrine which placed us of the United States squarely behind the efforts of Latin-America to gain freedom and against those European states who would thwart it.

God again moved us forward towards the destiny He has planned for us. He was preserving the blessings He had given to us.

BRITISH NORTH AMERICA ACT

This work for all the Americas (except a few small areas) was completed in 1867 when the great British North America Act brought to a united Canada a status of practical independence and almost complete local autonomy.

OUR LEADERSHIP

If I have made clear the course of events to this point, it is apparent that in the era of the Gentiles, it has been the United States that has always been called to carry forward the banner of human liberty and religious freedom.

HUMAN SLAVERY

But there was amongst us here a heinous sin of which we must cleanse ourselves—I mean human slavery, the curse of every people and of every civilization that has ever harboured it. God moved the hearts of men to its extinction. It cost the lives of a million of our fathers. But sin and iniquity always exact their penalty. The martyred Lincoln, the Great Emancipator, visioned the underlying principle of God's justice when he said in his Second Inaugural:

Fondly do we hope—servently do we pray—that this scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsman's two hundred fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

Human slavery passed. All men within the United States were free.

Thus God had almost finished His fashioning of this land to meet His purposes, to make of this a land of liberty and a place where God may be worshipped without let or hindrance. He had bestowed upon us all the essentials needed to earn His fullest blessings.

THE SOUTH SEA COMMONWEALTHS

Furthermore, this leaven of local self-government, of division of independent governmental functions, of realms of freedom and liberty beyond the reach of government, is working in the far-off corners of the earth. The commonwealths of the South Seas, basically framed along the lines set up by our Constitution, are bringing other lands to enjoy our blessings.

OUR DESTINY

And this is the mission and the destiny of America, of Zion, decreed thousands of years ago, for, I repeat, Isaiah declared: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isaiah 2: 3.)

And this destiny of ours is to come not through bloody conquests of war and the oppression and enslavement of our fellow-beings, but by conquests of peace and the persuasion of righteous example and Christian endeavour.

Thus far God has wrought out His plan. He will carry it through—with us, if we are faithful, if we work not iniquity, if we repent our sins; but if we shall fail Him, as did the Jaredites and the Nephites of old, then He will work it through with some other people. For the divine edict has gone forth, and God will not be laughed at, nor mocked, nor thwarted.

TO YOUTH

I appeal to you—youth and maidens of the Church, of the Nation—in these great and vital matters of free government "keep thy father's commandment and forsake not the law of thy mother." Hold fast to the blessings which God has provided for you. Yours is not the task to gain them, they are here; yours is the part of cherishing them.

We, your fathers and mothers, have brought to you some woes; they have been largely an incident of our progress and prosperity which you have fully shared; they have resulted in most part from our failure fully to observe God's commandments, fully to live the Gospel plan. Be ye not as weak as we have been. In our aging years we admit our failings, we repent our sins; we confess them to you, and humbly and with all the power we possess we beseech you not to repeat our follies, not to duplicate our transgressions, because we of the Gentile era live under the God-declared law of this land as fully as did the ancient inhabitants hereof.

THE JUDGMENT AND BLESSING TO US

Moroni, a thousand years after the arrival of the Nephites and a thousand years before the era of the Gentiles, with a full knowledge of the fate of the Jaredites and the Nephites, for he had either read, witnessed, recorded, or transcribed the full and terrible record, looked down to the day of the Gentiles on this land and declared:

And this cometh unto you, O ye Gentiles, that ye may know the decrees of God—that ye may repent, and not continue in your iniquities until the fullness come, that ye may not bring down the fullness of the wrath of God upon you as as the inhabitants of the land have hitherto done.

Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written. (Ether 2: 11,12.)

OUR HOPE

Thus there comes to us as a healing balm to our fears and dreads in this war-commotioned world, that great benediction of the ancient prophet who had read so much and had seen so fully what iniquity brought to this land, and what blessings followed the living of the divine commands.

Listen at last to what Nephi of old said of an American Zion that kept the laws of God:

And all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision; yea, it shall be unto them, even as unto a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion. (2 Nephi 27: 3.)

Should you ask, what can the youth of the Church do to make this blessing secure, the youth of a handful of people amongst a many-millions multitude, I will reply: If the youth of this Church and if the Church membership shall serve God and Jesus Christ, who is the God of this land, if they shall serve Him fully in spirit and in truth—and I ask you to remember this is the price demanded for the blessing promised—there is no righteous achievement which they may not reach.

Furthermore, if we be fully righteous we shall stand before the Lord as did Abraham of old, when he pleaded for Sodom and Gomorrah which had been doomed for destruction because of their wickedness.

"Wilt thou doo," said Abraham to the Lord, "destroy the righteous with the wicked?" Would you, asked Abraham, destroy the cities if fifty righteous would be destroyed also? No, said the Lord, I will spare the place if there are fifty righteous there.

Then Abraham began bargaining with the Lord; would He destroy it if there were forty-five righteous, then forty, then thirty, then twenty and finally ten, and the Lord said He would not destroy it if there were ten righteous. But ten could not be found. Only Lot and his family—four in all—were found worthy of succour and they were

warned by an angel to flee before the fiery destruction came, and an angel delivered them. (Genesis 19 and 19.)

This same great law of the saving power of a leavening righteousness was declared by Jesus, when He spoke of the last days and their terrors and devastation:

And except those days should be shortened, there should no flesh be saved; but for the elect's sake (Matt. 24:22) whom he hath chosen, he hath shortened the days. (Mark 13:20.)

Thus if we, the youth and the parents of the Church, shall become fully righteous, may we not be the "ten" in this great land to save it? May we not be the elect, chosen of the Lord, to shorten the days of God's vengeance?

So to live that this might be, is clearly our duty and our responsibility also.

I thank the Lord for this great body of workers with the youth of the Church. I thank them for their valiant service of the past. I cannot overstate your duties and your responsibilities for the future. I pray that God will bless you in your labours that you may be able to reach the hearts of the children of this people and to guide and direct them in the way which God would have them go.

OUR PRAYER

And may God bless this nation of ours, keep out of our hearts the hate that is ruling so much of the civilized world. May God preserve our liberties and keep us in the land of our inheritance, maintain our free institutions, preserve our Constitution. May we, His chosen people, be instrumental in preserving America, which may God bless, I ask in the name of Jesus. Amen.

A Day of Warning

This is a day of warning and not a day of many words, for I, the Lord, am not to be mocked in the last days. (Doc. & Cov. 63:85.)

Since the date upon which the foregoing statement was given in a revelation through Joseph Smith, the Prophet (August, 1831), many additional warnings have been given to the people through Church leaders.

In view of conditions in the world to-day, it is well for Latter-day Saints to consider seriously the advice and admonitions which have been given, and to prepare themselves against the time when the prophecies will be fulfilled. From an article by Elder Joseph Fielding Smith in the *Deseret News* Church Section, February 10, 1940, the following quotations have been taken:

President Joseph Smith said:

Look to the Presidency and receive instruction. Every man who is afraid, covetous, will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her stakes. . . .

These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No! I will lift up my voice and testify to them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that summer is nigh at hand.

President Brigham Young gave this warning:

Do you think there is calamity abroad now among the people? . . . All we have yet heard and all we have experienced is scarcely a preface to the sermon that is going to be preached. When the testimony of the Elders ceases to be given, and the Lord says to them, "come home; I will now preach My own sermons to the nations of the earth," all you now know can scarcely be called a preface to the sermon that will be preached with fire and sword, tempests, earthquake, hail, rain, thunders and lightnings, and fearful destruction.

President Jedediah M. Grant added this comment:

Consequently, when we see nation stirred up against nation, and on the other hand see other nations exerting a powerful influence to bring about negotiations of peace, shall we say they can bring it about? Do we expect they can stay the outward course of war? The Prophet of God has spoken it all, and we expect to see the work go on—and see all things fulfilled as the prophets have declared by the spirit of prophecy in them.

President John Taylor's statement:

Were we surprised when the last terrible war took place here in the United States? No! Good Latter-day Saints were not, for they had been told about it. Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I tell you to-day the end is not yet. You will see worse things than that, for God will lay His hand upon the nations, and they will feel it more terribly than ever they have done before; there will be more bloodshed, more ruin, more devastation than ever they have seen it before. Write it down! You will see it come to pass, it is only just starting in.

President Wilford Woodruff, more recently, said:

I heard the Prophet Joseph bear his testimony to these events that would transpire in the earth. . . . We cannot draw a veil over the events that await this generation. No man that is inspired by the Spirit and power of God can close his ears, his eyes, or his lips to these things.

The warnings from the Lord, Himself, are clear. He says:

The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come; for the indignation of the Lord is kindled against their abominations and all their wicked works.

But the promise has been made to Zion and the pure in heart, that they shall escape if they "observe to do all things whatsoever I (the Lord) have commanded."

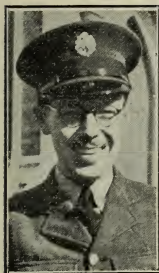
The Doctrine and Covenants (45: 38-41) reads:

Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh. And it shall come to pass that he that feareth Me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. And they shall behold blood, and fire, and vapours of smoke.

The Bible (St. Luke 21 : 36) gives this admonition:

Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

All Latter-day Saints should give heed to the counsel of the servants of the Lord. We should prepare ourselves by observing the teachings of the Gospel and the commandments of the Lord, by refraining from evil practices, by observing our prayers, and by showing brotherly love in our dealings with each other.



WM. R. BURGE

To-day's Heritage

By William R. Burge

I suppose we have all felt our longing for freedom from "the sin that doth so easily beset us," for peace, for better conditions, well up more intensely during recent weeks. This is a natural reaction when we survey the conditions constantly presented to us. Indeed the heritage of the years, the portion for which those hardy souls endured so much during centuries, all seem to be in danger of destruction; and as we turn to our radios and papers, we might feel that not only our national inheritance is threatened, but that personal hope that we all cherish of a new world, upright and cleaner life, either here or hereafter, is also being sorely buffeted. We each of us have nursed this hope all our lives. It has been a comfort to us, when things

have gone against us, and it seemed to burn more brightly because of our adversity. It takes a different form in our individual conception, but it is based on our religion, the expectation and realisation of a happier life runs right through our doctrines. It is with feelings of profound thanksgiving to our God that we can turn to the scriptures and read therein the true state of the man of God despite material evidence to the contrary.

Every chapter in the Testaments is replete with promises and assurances of God's constant nearness to man. Every chapter proves to us that only God triumphs over all; that God is the originator and dispenser of all good; that it is only God's plan which is being worked out in the world, and no other. It follows that God being what he is—without shadow or turning—he can do no other than give to man all ultimate good. The man who has his heart stayed by a sure abiding conviction of his relationship as the son of God, is also sure of his inheritance of peace and plenty, that the unfolding of God's plan can bring good to him. He is not swayed by the thoughts of war or the results of war, he is not lead by fears, ignorance, censorship or man-formulated creeds. His happiness and destiny is secure in the Most High and he is content that his Father's ideas should be worked out for the good of all mankind including himself.

He is a man of peace—at peace.

It can be seen that a man may be at peace in the midst of war. The peace of God can remain with him, his security founded upon his understanding of his divine sonship. Peace is not the cessation of hostilities. It is the letting go of all that tends to disturb or disrupt our harmony. It is the casting out of fear, jealousy, petty likes and dislikes and a closer acceptance of honesty, unselfishness, purity and love. As we accept and express these qualities we draw into a closer union with all that is good. The state of peace brings healing to ourselves and others, wisdom to our thoughts and acts, love and co-operation in our relations with others. It gives us an abiding faith in the present power of God and in the ultimate recognition of and obedience to God by all mankind.

So our heritage to-day, which others would have us believe is so besmirched and puerile, is for us an accomplished fact—an ever-ready staff. Renewal of strength and inspiration for each day is to be found in the scriptures. The power which brought Daniel from the den of lions, which restored sight, hearing, straightened limbs, raised the dead, which proved the supplier of the widow's needs, is not dead; is not lost, but is a constant source of endless inspiration. As the light or

realization that God is man's life fills one's heart, the sense of self-pity, of fear of the future, can be shed. We see man's oneness with God whose wish is for good to man, and we can claim our heritage as the sons of God. We need not wait for the future for this portion of peace and happiness. Time does not enter into God's conception of life since good is infinite, boundless, knowing neither race nor creed. Let us grasp our God-given dominion (for God gave us dominion over all things) to secure our share of happiness. More, it is our bounden duty to do this that we may be of service to our fellow-man, who like ourselves, is struggling along paths where all familiar landmarks have disappeared, all former standards lost.

Don't let you and I just wish and pray that God will do something. That attitude savours of the preacher's favourite illustration of drowning within reach of a lifebelt and wishing that the lifebelt would help us. It will and God will, but we must first make the effort ourselves to be calmer, confident and of good cheer. Then we can assume our true inheritance as heirs of God.

REPORTS AND SIX-PENNY FUNDS

Branches throughout the Mission that are late with reports, etc., are again reminded to forward them IMMEDIATELY. Refer back to last issue of *Te Karere* for any further reference regarding reports and six-penny funds. The Sunday Schools that have reported so far, June 16th, 1941, are:—

First Quarter.—Auckland, Peterehema, Mataraua, Wanganui, Kaikohe, Whangaruru, Wairoa Hauraki.

Second Quarter.—Taumarunui, Wanganui, Waipawa, Matako-whai, Whatawhata, Whangaruru, Te Hauke, Rahui, Tokomaru Bay.

The percentage of contributors to the Six-penny Fund is very small. The total membership of the Branch should be the contributors to this fund.

Pioneer Day at Korongata, Hastings, July 26th and 27th, 1941. All cordially invited. Mission President will attend. Come with your beards. Special prize offered.

District Presidents are here asked to attend to the Sunday School work in your districts, contact your District Superintendency and either urge them to work or see that someone is entrusted with this important work who will not hide their light under a bushel of—? Branch Presidents are as responsible for the Sunday School work within the Branch as is the local Superintendency. Co-operation and not laziness is what's needed.

Due to the fact that in most Branches the first Sunday of the month is used conjointly with the Branch the amount of time the Sunday Schools have been taking is very short, we are only printing the three remaining Sundays' Lessons. Use your time in some worthwhile discussion or review some of the material already used. Next month we hope to give you something quite definite to be done in ALL Classes during one Sunday a month.

K. HARRIS, Secretary.

SUNDAY SCHOOL

Theme—

“OUR HOMES AND CHAPELS SHALL BE BEAUTIFUL”

“For Zion must increase in beauty and in Holiness; her borders must be enlarged; her stakes must be strengthened; yea verily I say unto you. Zion must arise and put on her beautiful garments.”

(Doctrine & Covenants 82: 14.)

SACRAMENT GEM

I come to Thee all penitent,
I feel Thy love for me.
Dear Saviour, in this Sacrament
I do remember Thee.

CONCERT RECITATION

Proverbs 9: 9-10.

“Give instruction to a wise man, and he will be the wiser; teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding.”

KORERO A NGAKAU

Nga Whakatauki 9: 9-10.

“Hoatu te mohio ki te tangata whakaaronui, a ka neke ake ona whakaaro; whakaakona te tangata tika, a ka maha ake ana kupu mohio. Te timatanga o te whakaaro nui ko te wehi kia Ihowa; te matauranga, ko te mohio ki te Mea Tapu.”

HYMNS

“Nay, Speak No Ill” Page 88
“Kia Mahara Tonu Ra” Wharangi 73

LESSONS

KINDERGARTEN (4 and 5 years of age).

1. *“Who’s On The Lord’s Side.”* Exodus 32 and 34. “Objective—Do what is right. Let the consequence follow.”

2. *“A Temple In The Desert.”* Exodus 35 to 40. “Objective—God blesses those who reverently worship Him.”

3. *“Two Against Ten.”* Numbers 13 and 14. “Objective—Courageous and truthful people are honoured by God and Men.”

PRIMARY (6, 7, 8 and 9 years of age).

1. *“Elisha Restores a Little Lad to Life.”* 11 Kings 4: 18-38. “Objective—The Lord blesses the faithful who believe in Him.”

2. "*And a Little Child Shall Lead Them.*" 11 Kings 5: 1-19. "Objective—Great blessings come from a child's faith."

3. "*Gehazi Punished.*" 11 Kings 5: 20-27. "Objective—Blessings follow obedience to the words of God's servants."

CHURCH HISTORY (10 and 11 years of age).

Book of Mormon.

INTERMEDIATE (12, 13, 14 and 15 years of age).

1. "*At the Well of Sychar.*" John 4: 1-42. "Objective—To teach that the Gospel is for all who will accept it."

2. "*Driven From Nazareth.*" Matthew 13: 54-58; Luke 4: 16-30; Mark 6: 1-6. "Objective—To help students guard against accepting false doctrine from strangers and rejecting the truth that is spoken by their own associates."

3. "*The Draught of Fishes.*" Luke 5: 1-11; Mark 1: 16-20. "Objective—To emphasize the fact that the blessings of the Lord come only through obedience to Him."

A. & B. DEPARTMENTS (16, 17, 18 and 19 years of age).

1. "*Adam and Eve Driven From the Garden of Eden.*" Genesis 3: 7-21. Problems—Why were our first parents driven from the Garden of Eden? Was this a curse, or a blessing to mankind? Why? Why was the flaming sword placed to guard the way? What were the causes for joy and sorrow of Adam and Eve?

2. Discuss this lesson using references found in Articles of Faith, chapter 3, and Jesus the Christ, chapter 3.

3. "*The Story of Cain and Abel.*" Genesis 4: 1-16. Problems—Why was Abel's offering more acceptable than Cain's? How did Cain accept his sentence? Did Cain repent?

C. & D. DEPARTMENTS (20 to 25 years of age).

1. "*Baptism of Jesus Christ in the Jordan River.*" Matthew 3: 13-17; Mark 1: 9-11; Luke 3: 21-23. Problems—How did Christ meet John's objection to baptize Him? What two incidents show that Jesus was the Messiah? What evidence have we that John was looking for such a witness as the one referred to in problem 2?

2. "*The Temptations.*" Matthew 4: 1-11; Mark 1: 12-13; Luke 4: 1-13. Problems—Show that these temptations of Jesus are in a way a summary of all the temptations that will ever come to man. Show how Satan is still adhering to the plan he proposed in the council in heaven. When are we justified in claiming God's miraculous intervention in our behalf? Show by reference to Christ's temptation that God provides a way of escape from every temptation (see Cor. 10: 13). How was it possible for Christ to behold all the kingdoms of the world?

3. Continue on with the above lesson.

ADULT GOSPEL DOCTRINE (for all others not assigned).

1. "*The Division of the Hebrew Nation,*" B.C. 975-955. 1 Kings 12 to 14; 11 Chronicles 10 to 12.

2. "*The Northern Kingdom from Jeroboam to Ahab,*" B.C. 955-918. 1 Kings 15, 16: 1-28; 11 Chronicles 12 to 16.

3. "*The Era of Elijah,*" B.C. 918-915. 1 Kings 17 to 19; 11 Chronicles 18: 1-9.

MAORI CLASS—as printed.

PRIMARY

A SUGGESTION FOR TEACHERS

One there was
Known throughout the ages
And over all the world . . .
The Great Teacher,
Who leads forever to the light.
His name I bear.
Oh, wondrous thought
That challenges my highest, best.
I am a teacher.

—Caroline S. Woodruff.

MEMORY GEM

I would not hurt a living thing,
However great or small,
The beasts that graze, the birds
that sing,
Our Father made them all.

LESSONS:

FIRST WEEK

Objective:

We may be with Jesus when He comes again by obedience to His teachings.

Lesson Story:

AT THE SEA OF GALILEE

(John 21: 1, 14)

To-day we are going to hear another story about Jesus, before He went back to heaven.

Seven disciples of Christ were together one evening on the shore of the Sea of Tiberias, Galilee. They were Peter, Thomas, Nathaniel, James, John and two others.

Peter said to his fellow-apostles, "I go fishing"; and the others replied, "We also go with you."

Without delay they went into the boat and put off. Night is the best time for fishing, but all that night they caught nothing. Every time they cast the net over the side of the boat and drew it in it was empty. They did not catch a single fish.

When early morning came, disappointed and discouraged, they drew near the land. They saw, in the faint light of the dawn, a man standing on the shore. He seemed to be waiting for them. He hailed them and asked: "Children, have

ye any meat?" They answered, "No." It was Jesus who spoke to them. But the disciples knew not that it was He.

He called to them again, saying: "Cast the net on the right side of the ship, and ye shall find." They obeyed and in a moment the net was so full of fish they were scarcely able to draw it in.

At once they remembered that other remarkable draught of fishes when Jesus was with them. Then John, whom Jesus loved, whispered to Peter, "It is the Lord."

Peter answered nothing, but hastily fastened his fisher's coat around him and sprang into the sea and swam to shore. He wanted to be the first to greet Jesus.

The boat was only a short distance from land. In a few minutes all the disciples were with their Lord. No one asked "Who art Thou"—because now they all knew it was Jesus.

On the shore they saw a fire of coals, with fish broiling on it, and some bread lying near. Jesus said, "Bring of the fish ye have now caught." Instantly Peter started up, and with his strong arm helped drag the net ashore. When counted, they found that there were a hundred and fifty-three great fishes in it. "And for all there were so many, yet was not the net broken."

Then Jesus said, "Come and dine." He divided and passed the bread and fish to each. We are not told in the Bible that Jesus ate with the disciples at this time.

When the meal was finished, Jesus talked to them. He told them to love one another and help one another.

This was the third time Jesus showed Himself to His disciples, after that He was risen from the dead."

JESUS' LAST MESSAGE AND THE ASCENSION

(Matt. 28)

Once more Jesus came to His disciples in Jerusalem. He knew that He soon must leave them. He

told them the same things many times. Once more He said to them, "Go ye into all the world and preach the gospel to every creature? That meant that they were to go everywhere. They were to tell all people about Jesus and what good things He taught. He promised the disciples He would be with them always, even unto the end of the world.

As He talked to them He led them "as far as to Bethany." "Then He lifted up His hands, and blessed them; and while He yet spake, He rose from their midst, and they looked upon Him until a cloud received Him out of sight."

It is not strange that they could not look away from the sky and continued to gaze with the hope that they might have one more glimpse of Him who had so blessed them. While they stood gazing upward, two personages clothed in white spoke this glorious promise: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

After praying in silence the Apostles returned with great joy to Jerusalem, there to await the coming of the Comforter (explain) which Jesus had promised them. Then they would be ready to do the work He had given them.

Conversation After the Story:

Jesus had left them. Why were they happy? What had He promised? (They knew it was true "That He would be with us always.") Jesus is near us though we cannot see Him. He loves us and takes care of us. He wants us to be kind and love other people. What other promise did Jesus give us? Only people who are good will know Him and be ready to meet Him. What can we do in order to be good enough to be with Jesus when He comes again?

SECOND WEEK

Objective:

Help to keep the home safe that it may be a place where all may be happy.

Suggestions for Teaching:

The common dangers in the home can be overcome in a large measure by education. Children should be trained early to guard against accidents. This lesson, if properly prepared and given, should help the children to safeguard themselves and others against being hurt.

In every home there is much work to do. What happens when everyone in the family works together? We all want happy homes. Isn't it fun to help make them so? Jesus taught us a very beautiful way to work together. He said to love one another, to help one another, and if we do, everyone will be happy.

To-day let us talk about how we can keep from getting hurt in our homes. When someone gets hurt that makes everyone unhappy, doesn't it?

Let us talk a few minutes about these. (Hold up a pair of scissors.) What are they for? Do you ever use scissors? What do you cut? It's lots of fun to cut out pictures, isn't it? Who knows how to carry a pair of scissors properly? Show us please, Mary. Why did Mary carry them with the points down? Tell us another good reason. John, please carry the scissors properly and tell us the two good reasons why you carry them so. (Other children may be asked to demonstrate and tell reasons.)

Peggy, please hand the scissors to me. Why did you close them first? Why did Peggy offer me this end (indicate)?

Let other children demonstrate the polite way to pass the scissors, and tell why.

Can you think of another thing that is sharp that should be carried with the point down? (Demonstrate handing a knife to another.) Why is it polite to offer the handle? Why is it safe?

A few days ago a little girl was washing the knives and forks and cut her finger. This is the safe way to wash and dry a knife. (Teacher demonstrate.) When you help mother set the table, how do

you place the knife by the plate? (Always with the sharp edge toward the plate.)

If we break a glass, why should we pick up the pieces immediately? How should we pick them up? What should we do with them? Yes, they should be thrown away but in a safe manner, however, so the man who collects the garbage won't get cut.

Here is a good way to handle glass. Put the pieces in a tin can with paper, and press the lid of the can back in place. The lid of an empty can should always be pressed into place to prevent cuts. (Have articles in class and demonstrate so the children will get a clear idea what you mean.)

Lesson Story:

MARJORIE AND HER FRIENDS

One day as Marjorie was hurrying along the street on her way to the grocer's, she tripped and fell over a small hoop she had stepped on.

"My!" she exclaimed, as she got up. "It's a good thing I wasn't on my way home with the eggs mother sent me for."

As she walked along, Marjorie noticed broken milk bottles and jars, and plenty of old tin cans along the fences and on edges of vacant lots. This set her thinking of a plan.

The next day at recess she told her plan to a number of her playmates. She told them all about her fall and then went on: "Why can't we help to make our town safe and clean? To-morrow is Saturday. What do you all say?"

"Hurrah! Of course we can!" They all said at one time.

One of the boys was made the general and each promised to do his bit.

The next morning at 9 o'clock, about ten boys and girls met at the bridge and set to work.

They picked up the pieces of glass and put them in the tin cans and pressed the lids in place. These they put in one big pile.

By noon the task was finished. "Oh, look!" exclaimed Marjorie.

"There is Bob's father with his truck to haul everything away for us."

It was a fine thing they had done, and it was a happy half-day they all had together.

—Adapted.

Conversation After the Story:

Ask the following and let the children tell you the right answer: The point of the scissors should be held up or down when they are being carried? The blade or the handle of a knife should be offered to a person?

Ask similar questions on other points made in the lesson.

For the Children to do:

Here is a good way to protect the points of scissors or sharp knives. Let the children decorate corks and take them home for mother to use.

THIRD WEEK

Objective:

To help the child to love and enjoy the beautiful in poetry.

Suggestions for Teaching:

"Poetry is music in words."—Fuller.

"He who has tuned his ear to catch the sound of words needs never tie bells on his toes to have music wherever he goes."

Children love poetry. They will listen to the same poem again and again. The poems suggested for this period are for sheer enjoyment. They should either be memorized by the teacher or read aloud a sufficient number of times to warrant being read well to the class. Introduce each poem. Pictures will be useful.

Poetry for children is a special kind of poetry. It is written for them not about them.

Lesson Approach:

Let several children say poems they have learned at home or in class. Talk with them about lovely stories they know. Sometimes people tell stories in poetry. Let them say some of the nursery

rhymes, and you'll discover that each tells a story. To-day you are going to hear some beautiful poems. If you like them we'll hear them again sometime.

Poems:

THE COMING OF SPRING

There's something in the air
That's new and sweet and rare—
A scent of summer things,
A whirr as if of wings.

There's something, too, that's new
In the colour of the blue
That's in the morning sky,
Before the sun is high.

And though on plain and hill
'Tis winter, winter still,
There's something seems to say
That winter's had its day.

And all this changing tint,
This whispering stir and hint
Of bud and bloom and wing,
Is the coming of the spring.

—Nora Perry.

THE TOAD

The toad is a garden helper
With eyes so round and bright.
He takes his sleep in the daytime
And works for us at night.

—Laura B. Young.

APRIL SHOWERS

A little cloudlet in the sky
Was lonesome and began to cry,
And every place it dropped a tear
A flower started up, my dear.

—Mary Rose.

THE SWING

How do you like to go up in a
swing,
Up in the air so blue?
Oh, I do think it the pleasantest
thing

Ever a child can do.

Up in the air and over the wall,
Till I can see so wide,
Rivers and trees and cattle and all
Over the country side—

Till I look down on the garden
green,
Down on the roof so brown—
Up in the air I go flying again,
Up in the air and down!

—Robt. Louis Stevenson.

TULIPS

Standing just like soldiers;
In a row,
Standing just like soldiers;
So they grow.

Holding up their petals
Like a cup,
For the summer sun
To fill them up.

—James T. Harrity, Jr.

THE DANDELION

I saw a little dandelion
With a head of gold,
Trying to outshine the sun,
That little flower bold.

I saw a little dandelion
At the close of day,
And do you know, that
dandelion's
Head had turned grey.

—Mary Rose.

THE CHICKENS

Said the first little chicken
With a queer little squirm:
"I wish I could find
A fat little worm."

Said the next little chicken
With an odd little shrug:
"I wish I could find
A fat little bug!"

Said the third little chicken,
With a small sigh of grief:
"I wish I could find
A green little leaf!"

Said the fourth little chicken,
With a faint little moan:
"I wish I could find
A wee gravel stone!"

"Now see here!" said the mother,
From the green garden patch,
"If you want any breakfast,
Just come here and scratch."

—Selected.

LADY MOON

Lady Moon, Lady Moon, where are
you roving?

"Over the sea."

Lady Moon, Lady Moon, whom are
you loving?

"All that love me."

Are you not tired with rolling, and
never

Resting to sleep?

Why look so pale and so sad, as
forever

Wishing to weep?

Ask me not this, little child, if you
love me

You are too bold,

I must obey my dear Father above
me,

And do as I'm told.

Lady Moon, Lady Moon, where are
you roving?

"Over the sea."

Lady Moon, Lady Moon, whom are
you loving?

"All who love me."

Conversation:

Which poem should you like me
to read again? (Let several child-
ren choose, and read the favourite
ones again.)

FOURTH WEEK

Objective:

To give the children a happy
time and help them to be courte-
ous and kind to each other.

Suggestions for Teaching:

During this hour of happy asso-
ciations many of the most valuable
lessons are incidentally learned.
Shyness and self-consciousness are
overcome; other qualities such as
courage, confidence, co-operation,
and fair play are wholesomely
stimulated.—V.P.W.

This period can only accomplish
its purpose when the teacher is
well prepared with the games and
dances to be played and has the
hour well planned. Have you ever
stopped to think that a noisy play
hour may be the result of poor
preparation and planning? A play
leader of long experience says that
she has found it helpful to have

her programme written on a card
and pinned to her dress where she
can refer to it.

Suggestive Game:

"Skating Away." (Music, "Here
We Go Round the Mulberry Bush.")

SKATING AWAY

There were two couples a-skating
away,

Skating, a-skating, a-skating away;
There were two couples a-skating

away,
So early in the morning.

The ice gave away and they all
fell in.

They all, they all, they all fell in;
The ice gave away and they all

fell in.
So early in the morning.

The old swing out and the new
swing in;

The old swing out and the new
swing in;

The old swing out and the new
swing in;

So early in the morning.

Formation.—Players join hands
in a single circle. Two couples
step into the centre to start the
game.

Action.—(1) Couples in the
centre form a right-hand star.
(The two men join right hands,
the girls join right hands above
the men and at right angles.)
While everyone sings the first
verse, they skip to the right. At
the same time players in the circle
skip counter-clockwise.

(2) Two couples in the centre
change to left hands and skip in
the opposite direction, and the
circle also reverses direction.

(3) Each player in the centre
selects a new player from the
circle. Swinging with both hands
twice around in place, they retire
to the circle and the four new
ones remain in the centre for the
next round. (On third verse, play-
ers in circle stand still and clap.)

Story:

One selected.

Mutual Improvement Association

Cooking for Hui Tau, arranged by Heni Tengaio

Adults:

FRUIT CAKE (for Overseas)

1 lb. Butter, 1 lb. Flour, 1 lb. Sugar, 10 Eggs, 2 wineglasses Brandy, Nutmeg, Cloves, Mall and mixed Spice to taste, 2 lbs. Raisins and Currants.

Cream the butter and the sugar, add eggs one at a time, beating well after each egg has been added. Stir in the dry ingredients and lastly add the fruit and brandy. Bake in a moderate oven for five or six hours. This cake will keep for a year.

BANANA CHUTNEY

3 lbs. Apples, 2 lbs. Bananas, $\frac{1}{2}$ lb preserved Ginger, 1 lb Raisins, 2 $\frac{1}{2}$ pints Vinegar, $\frac{1}{2}$ oz. Cayenne, $\frac{1}{4}$ lb. Salt, 1 $\frac{1}{2}$ lbs. Onions, 1 $\frac{1}{2}$ lbs. Brown Sugar.

Chop up ingredients, put everything in pan and boil for 2 hours.

QUINCE CONSERVE

10 large Quinces cut into pieces, 3 quarts of cold water. Boil until it jellies.

Gleaner Girls:

CHOCOLATE AND WALNUT CAKE

4 ozs. light brown Sugar, 3 ozs. Butter, 6 ozs. Flour, 2 Eggs, 2 teaspoons Cocoa, 8 tablespoons Milk, 2 teaspoons Baking Powder, $\frac{1}{4}$ cup Walnuts.

Beat sugar and butter to a cream, add eggs one at a time, giving the mixture a good beating, stir in other ingredients and cook in greased tin for half hour.

Icing.—1 cup Icing Sugar, 2 teaspoons Cocoa. few drops Vanilla, 1 cup Walnuts.

PRESERVED RHUBARB

Boil for 20 minutes a syrup of sugar and water in quantities of 1 cup sugar to 1 cup water. Place rhubarbs in preserving jars and pack tight; put in oven long enough to heat jars thoroughly. When heated, pour in the syrup

after allowing 20 minutes for boiling, fill the jars up, screw down at once and stand them on their lids until cold and make sure they are airtight.

BANANA JAM

12 large Bananas, 4 Lemons, 6 Oranges, Sugar. Large, coarse bananas not too ripe should be used, and the little slices should remain whole. Put into rather thin rounds. To each pound of sliced bananas add $\frac{3}{4}$ lb. of sugar, the strained juice and pulp of the oranges and lemons. Boil slowly for three-quarters of an hour.

Junior Girls:

GOOD SPONGE CAKE

4 Eggs, 1 teacup Sugar, 1 teacup Flour, 1 oz. Butter, 1 teaspoon Baking Powder. Melt butter, beat in with sugar and eggs till light and frothy. Stir in flour and powder. Bake in flat dish quickly. Turn out on damp towel or paper with icing sugar sprinkled over it, roll at once. (Can undo roll when cool and spread jam or filling in it, does not crack then.)

YO-YO 3

6 ozs. Flour, 2 ozs. Custard Powder, 2 ozs. Icing Sugar, $\frac{1}{4}$ teaspoon Baking Powder, $\frac{1}{4}$ lb Butter. Cream butter and sugar, add other ingredients. Roll into balls and press with a fork, put together with butter icing.

Bee-Hive: GEMS

3 ozs. Butter, 2 ozs. Sugar, $\frac{1}{2}$ teaspoon Soda dissolved in 5 tablespoons Milk, 1 small cup Flour, 1 teaspoon Cream of Tartar, 1 Egg. Cream butter and sugar well, add egg then milk and soda and lastly flour and salt. Bake them in gem irons.

FUDGE

2 cups Sugar, $\frac{1}{2}$ cup Milk, 1 tablespoon Butter, 1 tablespoon Cocoa. Boil about 10 minutes or until it becomes thick, take off fire and beat well until it is very thick. Pour out into buttered dish.

NEWS FROM THE FIELD

AUCKLAND DISTRICT

Reported by Rona V. Attenborough

"Zion is growing; Hurrah! Hurrah! and we don't mean maybe, for the population of this fair city has been increased to the extent of two, during the last week or ten days. First of all, Monday morning, June 2, heralded the birth of a son and heir to Mr. and Mrs. Alex. Wishart of this branch. But wait a minute, not to be outdone by this, Mr. and Mrs. Pat Rei announced the birth of their daughter, on Monday, June 9. Both mothers and children are doing fine, and we tender our congratulations and best wishes to parents of both infants. We also wish to report the fine progress of Miss Kellani Harris. My! my! what a Primary we are going to have—some day.

The enthusiasm with which some folks are working on the Church Welfare Plan leaves almost nothing to be desired. Take the Auckland Branch Intermediate Sunday School class for instance. On Sunday morning after Sunday School, heads get together, pencils speed over the paper, plans are made, and—PRESTO!—on Saturday last, June 7, did we have fun, in the form of a social gathering held at the home of Mr. Reid (father of Bro. Ivan Reid). Folks who did not come missed a whale of a lot of fun. Altogether, with donations from some who couldn't make it, we cleared close to £2—and that's not all, what we are not going to do, but there—the rest of it is still in the bag. But we are going to it, and believe me when I say we like it. We are not the only ones, though. Our Brothers and Sisters of the Onehunga Branch have gone to work in a big way—clearing sections, planting crops, etc., and they are all in on it and enjoying it too.

It seems difficult to believe that at some moment of the day a very large smile, and behind it, Bro. Hepa Meha, will not present itself at the door of the Chapel here. Hepa, we miss you, but wherever you are we wish you all that you would wish for yourself, and may you be back very soon. In the meantime, we are looking after Mabel for you and she is doing fine.

Another of the Saints from this Branch will soon be departing for overseas. He is Bro. Ernest Montague (Monty), who has been in Narrow Neck Territorial Camp since July last year, but who has now been transferred to Papakura Camp. We have not seen very much of Monty because of his duties in the army, but we assure him of our love and best wishes and pray that he will be protected and returned safely to those he loves. That is A-a-all!

MANAWATU

Reported by Polly Wi Neera

The District Presidency has again made its presence felt in visits to little known places where Saints might be.

Brother and Sister Peneamine Wi Neera visited the Plimmerton members during the past month and report that the Gospel is still paramount in their lives.

President George Katene of the Porirua Branch has been an inmate of the Wellington Hospital for some weeks, and according to reports should be home with his people very soon. His young daughter, Tripa, who has for years suffered from poisoning in the right leg from an accident while attending school, is now able to move on crutches. Doctors at one stage in her recovery declared her permanently unable to use her leg; so far we have much to be grateful for, which shows what determination and hard work together with faithful prayers can do.

In total disregard for Wellington usual weather, the Victory Queen Carnival terminated its drive to attain its quota, £100,000, had a wonderful day to show off the impressive and entertaining procession as the "grand opening" on February 28th. Of special interest was the participation of the Ngati-Poneke Maori Club. This group aboard a 5-ton lorry appropriately bedecked with traditional regalia of ponga, fern, etc., presented a grand spectacle embodying the age-old traditions of courage, grace, beauty and honour that so many of our "boys" are giving their lives for in a foreign land. We are endeavouring to keep the faith with our "boys."

To the Victory Queen Carnival we say "thank you!" Thank you for the moral urge not to falter, but to stand strong and true, remain steadfast and help to give England the "tools to finish the job."

MAHIA DISTRICT

Reported by Elsie Loader

District officials report attendance at all church meetings for the past months since Hui Tau very good. Officers of organizations are diligently attending to their duties. Of particular notice is the Nuhaka Branch Sunday School which has increased its attendance to 80 per cent. of total branch membership, which is indeed a very high percentage when we learn that there are over 400 people in the branch.

The local missionaries report taking part in very fine meetings wherever they have visited. Taka Toroiwhiti was honourably released from his positions in the M.I.A. and Sunday School of Nuhaka as a result of consenting to go on a "year" mission. His final field of labour is indefinite at present but hopes to be able to labour in Ngapuhi. An evening in his honour was attended by the Nuhaka Saints, where appropriate presentations were made by the M.I.A. and Branch. Mrs. and Mr. "Doc" Nathan of Kopuwhara's son William, "Bill," at present training at Waiitua for overseas, is a new convert to the Church.

Appointments, etc.—Te Wai Haronga, teacher in the Sunday School; Henry Christy, Music Director; Benjamin Christy, 1st Counsellor in Y.M.M.I.A.

Heni Tengaio, 1st Counsellor; Ira Mataira, 2nd Counsellor; Rangī Tengaio, teacher Junior Girls; Merry Nye, secretary in Y.W.M.I.A.; Mihi Nepia, Secretary; Rangī Tengaio, Social Service Aid in Relief Society. Heni Christy was honourably released from her position as secretary of the Relief Society. Ashley Lewis, Tohinga Winiana, Ropiha Campbell and Reginald Thompson were ordained deacons.

POVERTY BAY DISTRICT

Reported by Kangahina Matenga and Phil Aspinnall

April 13th, 1941, marked another step in the journey through life for Hinei-koia Nepe, who died at Muriwai after a prolonged illness, most of which time she spent in hospitals, covering approximately two years.

Whakahe Matenga of the District Superintendency of Sunday Schools in Poverty Bay is now at the Waipukurau Sanatorium, after spending a few weeks in the Cook Hospital, Gisborne, suffering from pleurisy. We wish him well and pray that he will soon return to his family well and able to bring joy and happiness to those about him. The only two Sunday Schools for the district of Poverty Bay to report are Tokomaru Bay and Rahui. What's wrong with the others?

WAIKATO DISTRICT

Reported by Doug Whatu and Dave Ormsby

Refreshed and very much on the go are the affairs of the district with President Henry Marshall superintending. A full Presidency meeting was held at the home of Sister Whatu, April 20th, discussing ways and means for the progressive work of the district. By the way, we sincerely hope Bro. Tom Reti is still strong in the faith—how are the feet, Tom? Kia kaha.

The Puketapu Branch announces the appointment of Sister Scott as President of the Relief Society, with Pare Aupiki Rotana, Te Auwe Wilson, Adelaide Brooks as her Counsellors and Secretary, and Pirihiira Himiona Treasurer.

Norman Scott, brother to E. A. C. Scott, formerly of the Auckland Branch, and now resident in Huntly, is now with the forces overseas. He was baptized May 30th, 1939, and on December 10th, 1940, was ordained a Priest by President Matthew Cowley. His services lost to the Sunday Schools of Wairoa and Tauwhare are compensated for in the knowledge that he is serving his country.

April 16th, saw the passing of Hemi Te Wha Karena of Matakowhai suffering from dropsy. May 10th beloved daughter of Brother and Sister Ahikaka Puru, Pani Ahikaka Puru, died at the home of her parents at Cambridge.

HAURAKI DISTRICT

Reported by Joe Kohu and William Ormsby

Such complimentary comment and publicity was enjoyed by the Judea Platoon of Home Guardsmen commanded by

Charlie Pearson as platoon commander and James Kohu as Sergeant, in their recent parades, by being adjudged the most advanced group in the Bay of Plenty area.

The M.I.A. activities in Judea were appropriately terminated, which included prizegiving to Ruth Tawa and Zella Tawa in the Y.W.M.I.A. and to Ronnie Tarawa and Dialton Tawa in the Y.M. M.I.A. for best attendance. The choir is still doing its bit here and there, and was prominent in a farewell to troops leaving for overseas where Mr. Doidge, M.P., accorded the choir much to be proud of. David and Dick Matthews were entertained by the M.I.A. at a farewell before leaving for overseas on the evening of June 6th, 1941, where the hall was packed to capacity.

The Church Welfare Plan recently inaugurated in this Mission is causing much activity among our people. Bro. Hohepā Wharekura of the District Presidency recently visited us regarding this matter, and we are pleased to announce that much is being done. Here is also an early word for a Hui Pariha that we are hoping to have some time in September; plans are already under way for the event, which we hope may coincide with our Gold and Green Ball.

Mother's Day, at 3.30 a.m., Eileen Ormsby, daughter of brother and Sister O. C. Ormsby of Te Puna, passed away.

In her leaving us we all feel her loss, but because of the Gospel our grief is lightened by the joy that should be hers. Eileen was called on a mission in the Hauraki district in 1938 and was later transferred to the Poverty Bay District. The Wairon Branch of Hauraki will miss her very much as she was one of its most faithful members. Impressive and inspirational last rites were conducted by William Ormsby on Monday, May 12th, internment was at the Latter-day Saint cemetery, Tauranga.



Eileen Ormsby

HAWKE'S BAY DISTRICT

By Dan Williams

April 2nd, 1941, marked the day when the body of Meafou Finai Tupuivao was confined to its last resting place in the Korongata Cemetery after services were held in Hastings under the direction of Louis Lanfear, of the Heretaunga Branch Presidency, and the meeting at the Korongata Chapel, conducted by the President of the Heretaunga Branch, James Southon. Meafou is survived by his wife and three children, two of which are girls aged 6 and 3 and a boy 5 months. His calling in the Church was that of a Deacon, being ordained by Owen F. Bringham, September 20th, 1926.

Chronology of Church History

December 23—Joseph Smith, Jr., was born in Sharon, Windsor County, Vermont, U.S.A.

1820

Early in the Spring of this year he had his first vision. Two glorious personages appeared to him. One called him by name, and, pointing to the other, said, "This is My beloved Son, hear Him."

1823

September 21—The Angel Moroni appeared to Joseph Smith, Jr., and made known to him the existence of certain metal plates containing an ancient record.

September 22—Joseph Smith, Jr., first visited the spot on the hill Cumorah, where the plates were buried, and obtained a view of them.

1824

September 22—Joseph Smith, Jr., again visited the hill Cumorah and saw the plates. This visit was repeated on the same day of the year, for two subsequent years.

1827

January 18—Joseph Smith, Jr., married Emma Hale.

September 22—The heavenly messenger, Moroni, delivered to Joseph Smith, Jr., the plates of the Book of Mormon, and Urim and Thummim with which to translate them.

December—Owing to persecution, Joseph Smith, Jr., removed from New York State to Harmony, Pennsylvania. During this and the following month, he translated some of the characters of the Book of Mormon.



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

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CONTENTS

Editorial—	Page
They Twain	744
Special Features—	
Welfare Plan	Covers
The 111th Annual Conference	746
United Order in Ohio	748
Latter-day Saint Singing, by William Brosnan	751
Hi Mihana Ta Tatou, na Pte. Ringa B. Herewini	756
Hui Pariha i Tu Ki Manaia—Taranaki, na Tema P. Kewene....	757
Church Features—	
Sunday School	752
Genealogy	759
Kai-Kauwhau Mo Pei Whairangi	760
M.I.A. Sewing	760
News from the Field	761

Editorial . . .



PRES. O. D. ROMNEY

THEY TWAIN

"I want to go far, far away
 Into a distant land,
 But darkest night would be each day
 Unless I held your hand.

I want to see a people new,
 Some unknown race my choice,
 But I should wish my journey through
 Unless I heard your voice.

I want adventuring to go,
 Bold deeds I'd like to do,
 But deep within my heart I know
 I'd rather stay with you."

Sister O. D. Romney passed away on June 13th. President Romney, not to be deprived of the companionship which had inspired him for more than 57 years, joined her only three days later. As in life so in death "they twain shall be one." Marriage did not terminate the courtship of these two, and down through the years their companionship intensified their love, and every experience was punctuated with romance. When the end came the devotion of the woman and the constancy of the man had so welded their souls that their two hearts could not beat except as one.

President and Sister Romney were devoted, not only to each other, but also to their family, their friends and their Church. All other interests were secondary to these institutions. President Romney applied himself to the utmost to his business interests, which were many, but never did he hesitate to set aside all his personal affairs when the Church called for his services. In 1911 he was called to preside over the New Zealand Mission. He brought with him his wife and family and all served as missionaries until 1914. It was during the incumbency of President Romney that the M.A.C. was built at Korongata. It was typical of

the Romney life and character that in the construction of the buildings of this institution only the best and most durable materials were used.

President and Sister Romney loved the New Zealand Mission. In the years which have passed since their return home their interest in the Mission never diminished. To the New Zealanders who have emigrated to America they were always considerate friends.



SISTER E. P. ROMNEY

Their mission to New Zealand was the beginning, if not the continuation, of a series of "honeymoons" which they enjoyed together at regular intervals down through the years, and which have now been carried over into eternity. They loved the adventure and romance of travel and together they saw the world. To them the business of living was even more important than the complete consecration of one's life to business.

In their posterity they found that happiness which passeth all understanding. They were proud; justifiably proud, of the twenty-two children and grandchildren born to them. The children and several of the grandchildren have served as missionaries in various parts of the world, and never were President and Sister Romney so proud as when one or more of their children or grandchildren were serving the Church in a missionary capacity.

The Romney name is indissolubly connected with the New Zealand Mission. To the members of the family who survive their noble parents and grandparents—President and Sister Orson D. Romney—the New Zealand Mission extends "Aroha Nui" in their bereavement.

The 111th Annual Conference

Each General Conference of the Church is alike in many respects and different in some respects from all others. Therefore, if we can point out the differences we shall largely have described the characteristics of the whole for those members of the Church who are familiar with the general proceedings. Some of the distinguishing features of the 111th Annual Conference, held in Salt Lake City, April 4, 5, and 6, 1941, stand out clearly to all who witnessed these impressive events.



PRES. HEBER J. GRANT

First, the return of President Grant to active conference participation, with his unforgettable testimony at the opening session, gave the whole conference a deeply impressive character. This was followed by his vigorous declaration at the General Priesthood meeting Saturday evening, April 5, in the Tabernacle, and his closing statement of equal vigour and conviction at the final session, Sunday afternoon, April 6.

Another high point of interest at the conference was the appointment of Elder Harold B. Lee, Managing Director of the Church Welfare Plan, to fill the vacancy in the Quorum of the Twelve Apostles caused by the death of Elder Reed Smoot.

Five other appointments of newly-created designation came wholly as a surprise to the Church, when, on Sunday morning, during the sustaining of the general authorities and general officers of the Church, President Clark announced:

In the past history of the Church, especially in President Brigham Young's time, it was found necessary for the First Presidency or the Twelve, or both, to call brethren, frequently designated as counsellors, to help carry on their assigned work in the Church.

The rapid growth of the Church in recent times, the constantly increasing establishment of new wards and stakes, the ever-widening geographical area covered by wards and stakes, the steadily pressing necessity for increasing our missions in numbers and efficiency that the Gospel may be brought to all men, the continual multiplying of Church interests and activities calling for more rigid and frequent observation, supervision, and direction, all have built up an apostolic service of the greatest magnitude.

The First Presidency and Twelve feel that to meet adequately their great responsibilities and to carry on efficiently this service for the Lord, they should have some help.

Accordingly it has been decided to appoint assistants to the Twelve, who shall be High Priests, who shall be set apart to act under the direction of the Twelve in the performance of such work as the First Presidency and the Twelve may place upon them.

There will be no fixed number of these assistants. Their number will be increased or otherwise from time to time as the necessity of carrying on the Lord's work seems to dictate to be wise.

It is proposed that we sustain as assistants to the Twelve, the following named High Priests, who will labour under the supervision and direction of the First Presidency and of the Twelve:

Marion G. Romney, president of Bonneville Stake.

Thomas E. McKay, former president of Ogden Stake and acting president of the European Mission.

Clifford E. Young, president of the Alpine Stake.

Alma Sonne, president of Cache Stake.

Nicholas G. Smith, president of North-western States Mission.

—*Improvement Era.*

MISSION SECRETARY TO RETURN HOME

Brother George Watene, a former member of the Mission Sunday School Superintendency and Counsellor and Secretary in the Hauraki District Presidency was called by President Cowley to assist in the Mission Office after the Elders left, at end of October, 1940. In his work as Mission Secretary, Brother Watene has done much to enable the Mission to carry on under exceptional circumstances. His release from this responsible position becomes effective July 31, 1941.

The father of a young family having lost their mother, Sister Watene, September 21, 1940, Brother Watene's presence and companionship is sorely needed with his loved ones, especially during the winter months, the time when the dairy farmer's ability to successfully surmount difficulties of the season and period is known.

"Te Karere" and the Mission generally sincerely wish Brother Watene and his brave little family the choicest blessings of the Lord.



GEORGE WATENE

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United Order in Ohio

(Read Sections 51, 54)

1. **The Situation:** It will be recalled that the Saints in New York State moved to Ohio in the spring of 1831, in three different companies. "On our arrival it was advised that the Colesville Branch remain together, and go to a neighbouring town called Thompson, as a man by the name of Copely had a considerable tract of land there, which he offered to let the Saints occupy. Consequently a contract was agreed upon, and we commenced work in good faith."

This was said of the Colesville Branch, but it was true also of the other two groups that came from New York. Only, it was not expected nor advised that they remain together. In the counsel given to the Colesville company of about sixty persons there was not a little sentiment, on the part of the Prophet as well as of the Saints. These people, in addition to being among the first converts to the Church, had rendered Joseph Smith some help in the years before. This was true especially of the Knight family. Thompson was a township rather than a town.

"The Saints from the State of New York began to come," says the Prophet in his "History," "and it seemed necessary to settle them. Therefore, at the solicitation of Bishop Partridge, I inquired, and received the following" revelation. Then follows section 51.

Edward Partridge, as we may recall, had just been appointed Presiding Bishop of the Church. Ordinarily the settlement of these oncoming Saints would not have proved difficult, but they had been promised that, when they gathered to the new home, they would be given the Law of the Church at that place.

"There I will give unto you my Law, and you shall be endowed with power from on high." This was the beginning of the gathering in this dispensation. It is not difficult to imagine the feelings of the New York Saints under these circumstances. The mysterious reference, of course, was to the Law of Consecration, later to be amplified.

2. **Plurality in Unity:** Two essential errors are made by mankind. One is that there is a section called "Time" and another section called "Eternity." The truth is that we are living in eternity now. Another error is the division into the "Material" and the "Spiritual." In the eyes of God "all things are spiritual." He gives no commandments to us for time merely. One's attitude toward the laws of God would be very different from what it now is if one applied this idea in daily affairs. "It wad frae mony a blunder free us, an' foolish notion."

In at least three dispensations the Lord has revealed this Law of the Gospel to His people. This is probably because it is generally the "material" that generates most of man's selfish acts in our world.

This Law was given to Enoch, the seventh from Adam. It was in effect among his people in the City of Enoch for 365 years, at the end of which period the Lord took the City, before the Flood. "They were of one heart, we are told, and one mind, and dwelt in righteousness; and there was no poor among them." Thus we have what has been called "the Order of Enoch" or the "United Order."

The ancient Nephites, too, had this Law of Consecration. It was in effect among them for about one hundred and fifty years. "The

*Auckland Branch
Aaronic Priesthood
members under the
leadership of Harold
Stokes and Winiata
Smiler provided an ex-
cellent concert enter-
tainment in the Auck-
land Chapel, Tuesday,
July 8, 1941, which
was enthusiastically re-
ceived, funds in aid of
Chapel alterations to
benefit Welfare Plan.*

people were converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were no contentions and disputations among them, and every man did deal justly one with another. And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift."

In the Christian dispensation, across the sea in Palestine, the Law of Consecration was put into practice among the Saints. "They continued steadfastly in the Apostles' doctrine and fellowship. . . . And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all men, as every man had need."

It was this Law of the Gospel, this Law of Consecration, the Order of Enoch, or United Order that was revealed as a "privilege" to the Colesville Branch at Thompson.

3. Principles of This Order: The Law of Consecration operated accordingly to some very definite ideas, which are given in the Revelation (section 51). They are as follows:

(a) Each head of a family in this group of Saints at Thompson was required to deed over to the Presiding Bishop, as the representative of the Church or community, all his property. A deed made the transfer legal, so that in case of dispute there could not be a law suit by either party.

(b) After this deed had been executed, the Bishop then, as the agent of the community, deeded back to the head of the family such goods and implements of production as were deemed necessary in order to carry on the process of making a living. It might be less than he had turned in or it might be more than that. This deed, too, made the transaction legal.

(c) In case of rebellion against the Order or of transgression against the Church or community, if it were such as required expulsion or withdrawal from the Order, the head of a family might properly take with him out of the group whatever had been deeded to him, but not anything else, even if he had originally deeded to the Order more than that.

(d) If, during any particular year, any member of the Order earned more than he needed to keep himself and his dependents, he turned everything in excess of this amount to the agent, who kept it in the Storehouse, erected for this purpose. This was, if necessary, dispersed for the benefit of the Order. The agent drew on this for his services, since he devoted all his time to the community.

(e) The underlying principle of the assignment to each head of a family was the principle of "need." For instance, a man with a large family would necessarily require more for his living than a man with a small family. And then, too, assignments would differ with the business of each man in the Order. A storekeeper would need more capital than one who taught school.

4. Motivating Force in the Order: More than one attempt has been made in the history of the world to establish an "ideal order, and many books have been written on the subject. It is not possible here to even outline such "utopias." One thing, however, may be said about them: Other than those endeavours mentioned above, they have all lacked the essential element of success—religion.

When it comes to what we call material things, selfishness becomes very prominent. This selfishness (perhaps we should say self-interest), is due to the nature of a social order based on individualism. People must live. Not only must they live now, but they must live when they get to the non-productive age and when they are incapacitated for

work. This requires that they earn more than if they did not have to provide against sickness and old age. Probably if sickness and old age were taken care of, selfishness, or self-interest, would not be so manifest. The United Order takes care of these contingencies.

But even so, selfishness, excessive self-interest, is not the ideal condition. What element can be introduced into human life to modify or eliminate this element of greed? The answer is, Love, and Love only—love of one another and love of God. The reply of Jesus to the lawyer still holds. "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."

God was at the core of the Restored Gospel, as He was of the Gospel in the Christian dispensation. The Colesville Branch had already made two kinds of sacrifice in order to gather with the Saints in Ohio. First, they had sold their property in their home town at much less than it was worth. Newel Knight tells us this. And then, second, they suffered the ill will of their fellow-townsmen on account of their having joined the New Movement. "Having made the best arrangements we could for our journey," says Knight, "we bade adieu to all we held dear on this earth." They, with others, did this because of religion, and they entered the United Order from the same motive.

President and Sister Cowley were absent from Auckland for a week while visiting Saints in the South Island. They left Auckland on Thursday evening, 10th July, by the Limited. A little over three months ago saw them there the first time since the leaving of the Elders.

Love, after hunger, is the strongest motive in men. Not only is this true of the love of a man and a woman for each other and the love of parents and children for one another, but it is true also of the love of men and women for God. Indeed, the love of God has been known to over-ride all other loves. But the Gospel requires that we love our neighbour as ourself. (Not more, mark, but only as much.)

5. Breaking Up of the Order: While the Colesville Branch had been told to establish the Order as a "privilege," some of its members, notably Leman Copely and Ezra Thayre, did not regard it as such. According to section 54, the "covenant" was broken. Confusion followed. Newel Knight called on the Prophet, who was in Kirtland, to see what should be done. A revelation explained the situation, in which Knight was told what to do.

First, he was assured that the revelation was from Jesus Christ, the Lord, Alpha and Omega, Him who was crucified for the sins of the world.

Second, Newel was informed that he should "stand fast in the office" to which he had been appointed. He was the leader of the Colesville Branch, who looked to him for guidance under the Presiding Bishop.

Third, he was instructed to take the Colesville Saints and "flee to Missouri, lest your enemies come upon you." A statement had been made to the Ohio Saints, through the Prophet, that "Zion" was in Missouri. "We now understood," says Newel Knight, "that this (Ohio) was not the land of our inheritance, but that Missouri was the place chosen for the gathering of the Church, and several were called to lead the way to that State."

Accordingly, soon after the June Conference of the Church, the Thompson group, under the leadership of Newel Knight, went to Jackson county.

Latter-day Saint Singing

By William Brosnan

"For the song of the righteous is a prayer unto me . . ." (D. & C.)

The Latter-day Saints of to-day have inherited a wealth of beautiful and inspiring hymns. Most of us know that many of these were composed under unusual and stirring conditions. Some tell the tale of outstanding incidents in the early history of the Church. Others disclose the deep and grateful feelings of a reverent people to the God they worshipped.

Do these same deep sentiments exist in our song worship of to-day?

Are the attributes of truly sincere gratitude, praise and reverence still manifest when we unite in song?

When we consider our singing in the perspective of what it should be, we must confess that we have vast room for improvement. Do you think that Latter-day Saints are fully aware of the peculiar opportunities existing, to really unite as one in heartfelt worship, set to music? Or is it that a great many merely regard the singing of hymns as a convenient "fill-in"? Perhaps we are all prone to become too mechanical. It's a pity, because we lose half the blessings that might be ours.

How many of us really look at the words—do we see them just as words, or as thoughts and ideas? Are our Sacramental songs sung with a delicate refinement of softness and reverence? Do we sing our joyful hymns of praise and worship with vigour and abandon? Or is all our singing bellowed in exactly the same strain. Does correct tempo mean anything to us, or do we weary ourselves and our listeners, too, with the same monotonous drag?

Choristers and organists, the responsibility rests with you. The right shade of expression, the exact time, the exact degree of volume—are the ingredients of good music which must be portioned out by you.

Before a new hymn is brought before a congregation, it should be painstakingly studied at home. Try a hymn different ways. Be critical—don't be afraid to experiment and you will notice improvement in no time. Another thing, be tactful in conducting song exercise. NEVER correct an audience outside the allotted practice period—many visitors may be in the audience. It is essential to have not only the attention of the congregation, but also the goodwill. Congregations please try and co-operate with your choristor or organist. Nothing is so discouraging as the indifference and lack of support on your part. Even if you're not quite in the mood to burst into song, please try for the benefit of the others. Indifference is contagious. So is enthusiasm.

Another thing: Do you have to keep repeating the same songs every Sunday?

Leaders of meetings, you can have too much of a good thing. This applies to some of our most popular hymns. Many intelligent and otherwise willing singers are bored before they start, mainly because they have the same old musical dish served up so often.

Within the covers of our song books are wonderful hymns and stirring music. Exploit what's between the covers. That's what they are there for.

SUNDAY SCHOOL

Theme—

"OUR HOMES AND CHAPELS SHALL BE BEAUTIFUL"

"For Zion must increase in beauty and in Holiness; her borders must be enlarged; her stakes must be strengthened; yea verily I say unto you. Zion must arise and put on her beautiful garments."

(Doctrine & Covenants 82: 14.)

SACRAMENT GEM

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

CONCERT RECITATION

Romans 12: 21.

"Be not overcome of evil, but overcome evil with good."

KORERO A NGAKAU

Roma 12: 21.

"Kei hinga koe i te kino, engari kia hinga te kino i tou pai."

HYMNS FOR PRACTICE

"E Ihu, E te Hoa, Arahina Wharangi 74
Learn a new song that has never been sung in your branch before.

SUNDAY SCHOOLS — LESSON WORK, ETC.

Will all Sunday School Superintendents notice the following instructions regarding **REPORTS** and **Classwork**.

ALL REPORTS are the direct responsibility of the Superintendent of the Branch, Branch Presidency and District Superintendency; by this is meant: Branch Superintendencies must get their reports out on time. Branch Presidencies **MUST** see that their Superintendencies attend to these reports on time. District Superintendencies have the same responsibility as the Branch Presidencies for all the Schools within the district. When these people fail, then the condemnation belongs to the District Priesthood Presidencies—it is their duty to see that the Gospel plan is adhered to.

Here are the reports to hand for 1941:—**First Quarter:** Auckland, Te Hapara, Wairoa Hauraki, Whangaruru, Kaikohe, Peterehema, Mataua, Wanganui. **Second Quarter:** Auckland, Horotiu, Te Hapara, Whangara, Te Karaka, Ohaki, Tautoro, Opoutama, Tokomaru Bay, Rahui, Te Hauke, Whangaruru, Whatawhata, Matakowhai, Waipawa, Wanganui, Taumarunui, Maromaku, Awarua, Whangarei, Waikare, Takahiwai, Wairoa, Hauraki.

Six-Penny Funds Received. — 1941 period ending May: Te Hauke, Wm. Edwards and family, Taumarunui, Maketu, Waipawa, Matakowhai, Whatawhata, Tokomaru Bay, Rahui, Te Hapara, Ohaki, Auckland, Maromaku, Kaikou, Tautoro, Opahi, Whananaki, Ruatangata, Tamaki H.B.

Under instructions from the new Superintendent of Mission Sunday Schools, Superintendents will please follow as closely as possible the following:—Your Statistical Report Form begins with numerals 1, 2, and so on to 22. Where a School has a Maori Class, put 12A, below 12, and insert Maori Class; don't change any of the other numbers or names. Where you are combining some of the classes don't put the number according to age in their proper classes, put them all together to correspond with classes bracketed; for instance, you have three children Kindergarten age and four Primary, if you want to combine them, bracket Kindergarten and Primary and put your total of seven to correspond with the name you want for your class, either Primary or Kindergarten, and so on. The suggested age grouping for the Mission Sunday Schools will be: **Cradle Roll**—Time of blessing until 3. **Kindergarten**—4 and 5. **Primary**—6 to 9. **Church History**—10 to 11. **A Department**—12 to 15. **B Department**—16 to 19. **C Department**—20 to 25. **Gospel Doctrine**—All others not assigned. **Maori Class**—Maori members not already assigned. **REMEMBER:** Arrange your classes for the best of your School, endeavouring as much as possible to follow the outlined lessons, and most **IMPORTANT** in your reports fill in the number of your actual classes and not just to fill in every item on the report form.

At the top of the report forms under "Instructions" you are instructed to fill in TWO forms, one for the District and one for yourself. The Instruction is out, and is here again for all to see—"Fill out reports in triplicate (three copies), one to be sent immediately to the Secretary Mission Sunday Schools, Box 72, Auckland, C.1, one to your District Superintendency, and the other for your own and Branch Presidency use.

The Third Quarterly Reports are due at the end of this month—AUGUST. Let's have every Sunday School in the Mission report before 20th September, 1941. Here's a job for the District President, District Superintendent, and Branch President and Superintendent to see that each of you will be held blameless. You have all been letting someone else do your work for you. As far as Sunday School records are concerned, each of you has a definite responsibility—don't SHIRK it as in the past.

LESSONS

KINDERGARTEN. (Arrange your material given here to cover the month.) Thoughts for teachers: "Unselfishness, Loving and Giving."

"The Birth of Christ." (Luke 1, 2; Matt. 1.)

"Visit of the Shepherds." (Luke 2.)

"Visit of the Wise Men." (Luke 2.)

"Flight into Egypt." (Matt. 2.)

1829

May 15, Joseph Smith, Jr., and Oliver Cowdrey were ordained to the Aaronic Priesthood by John the Baptist. They also baptized each other.

In the latter part of this month or in the following month of June they were ordained to the Melchisedek Priesthood by Peter, James and John. In this month (June) a revelation was given to Joseph Smith, Jr., making known the calling of the Twelve Apostles in these last days.

PRIMARY. (Arrange your lessons to cover the whole month.)

"Our First Parents." (Gen. 2, 3; Moses 4.)

Thought: "Penalty follows the breaking of God's laws."

"Offerings Unto the Lord." (Gen. 4; Moses 5.)

Thought: "The Lord permits us to prove our love for Him through sacrifice."

"Biggest Rain Storm in the World." (Gen. 7, 8, 9.)

Thought: "The Lord fulfils His promises alike to the good and to the evil."

CHURCH HISTORY—"Book of Mormon."

A and B DEPARTMENTS. (Arrange lessons to cover whole month.)

"The Man Who Walked With God." (Gen. 5; Heb. 11; Jude 14-15.)

Problems: How do you account for Enoch's companionship with God for 300 years? What do you understand by Enoch's translation as related in Heb. 11:5. Who will come with the Lord according to Enoch's prophecy?

"The Faithful Teacher." (Gen. 5, 6, 7, 8, 9. Problems: What was the result of Noah's preaching? Distinguish between expressions "Sons of God" and "Sons of Men"? What was God's promise to Noah? Contrast the curse upon Ham through Canaan with the blessing Shem and Japheth? How might Noah be referred to as the second Adam?

C DEPARTMENT. (Arrange lessons to cover whole month.)

"John the Baptist as a Witness at Bethabara." (John 1; D. & C. 27.) Problems: Why did the Jews who visited John ask if he was Elias (Elijah)?

"Beginnings of the Manifestations of Power through Jesus Christ."

(John 2.) Problems: Name the men who accepted the man Jesus as the promised Messiah. How did our Saviour know Nathanael before they met? Explain why Christ refers to Himself as "Son of Man."

GOSPEL DOCTRINE. (Arrange lessons to cover whole month.)

"Wars of Ahab and Ben-Hadad" (B.C. 901). (1 Kings, 20.)

"The Close of Ahab's Reign." (1 Kings, 21, 22; 2 Chron. 18.)

"Wars of Jehoshaphat." (2 Kings, 1, 2; 2 Chron. 19, 20.)

MAORI CLASS—

RATAPU TUATAHI

MO TE HARA. Tetahi atu ano o nga poropiti Niwhai i ana korero mo te hunga kua mate i mea: "Kia kokoti ai ratou i o ratou utu e rite ana ki a ratou mahi ahakoa pai ahakoa ranei kino, kia kokoti ai i te hari mau tonu, i te pouri mau tonu ranei, e rite ana ki ta te wairua i whakarongo ai ratou, ahakoa wairua pai, wairua kino ranei." A Hamuera he Ramana i huri ki te whakapono, i tau hoki ki runga kia ia te wairua o nga poropiti i whakatupato i ona hoa i te ahua e whai ake nei: "Tena mahara, mahara e aku teina ko te tangata e mate ana, e mate ko ia ake; ko te tangata e mahi he ana e meatia ana kia ia ano, ta te mea hoki e watea ana koutou e tukua ana kia koutou te tikanga mo te mahi mo koutou ake; ina hoki kua hoatu e te Atua kia koutou he matauranga a Nana ano koutou i mea hei herekore.

Nga Patai:

1. Pehea te korero a tetahi poropiti o nga Niwhai mo nga mano mano kua mate?
2. He aha te mea nui i homai e te Atua ki te tangata?

RATAPU TUARUA

MO RUTIPA ME TE HEREKORETANGA. I te wa e wananga ana i te rangi mo nga tauira hanga i te whenua whakanohonoho tangata hoki ki runga i whai a Rutipa ki te raupatu i te herekoretanga a te tangata, ma roto atu i te whiwhi mana ki te aki i nga uri tangata kia whakarite i tana i pai ai, me te oati atu ki te Matua ma taua ahua ka ahei ia ki te hoko mai i nga tangata katoa, e kore rawa hoki tetahi e ngaro. Ko tenei whakaaturanga kahore i paingia, a ko ta te Matua i whakaaro tuatahi ai—"ma runga i te tauira o te ata tono atu me nga whakahaere tika me te manawanui ki te pehi i nga whakaro taikoha o nga hunga o te whenua me te waiho atu ia ratou i runga i te herekore ki te whiriwhiri i ta ratou ake"—i whakaaetia tenei e te ropu e wananga ana, a ko Ia e huaina nei ko te Tama Kotahi i Whiriwhiriia ko Ia te tino mea hei raroto atu e tutuki ai te whakaaetanga.

Nga Patai:

1. Ko wai a Rutipa?
2. He aha te mahi a te runanga i huihui ki te rangi?
3. Na wai te tauira i whakaaetia hei mahi?
4. Ko wai i whiriwhiriia hei whakatutuki i te tauira pai nei?

RATAPU TUATORU

TA TE TANGATA WHAKAUTU. Te whakautu ki te tangata mo ana ake mahi e rite pu ana ki tona herekoretanga, kei aia ano te whakaaro mo ona ake. Te tino tutukitanga o nga mahi pai he hari, te tukunga iho o nga mea kino he pouritanga; ko enei mea e aru ana i nga tangata katoa i roto i to ratou orange he mea na nga ture kahore nei e taea te whakatuapeka. Tera he tauira o te whakataunga kua oti noa atu te whakatakoto e te Atua, e karangatia ai tena me tena tangata ki te whakautu mo ana mahi, e hara hoki mo nga mahi anake engari mo ana kupu ano a tae atu ki nga whakaaro o tona ngakau. "Na, ko Taku kupu tenei kia koutou, me korero e nga tangata, i te ra whakawa te tikanga o nga kupu pokanoa katoa e puaki ia ratou. Ko a te Ariki ake kupu enei: "Kaua hoki e whakaaro a he kino i roto io koutou ngakau ki tona hoa ki tona hoa, kaua ano e arohaina te oati teka, no te mea e kinongia ana enei mea katoa e Ahau, e ai ta Ihowa." A Hoani Whakakitenga i whakawhiwhia kia ako i roto kitenga i etahi o nga mea e kitea ana ka pa i te ra whakamutunga, i tuhia e ia "I kite ano ahau i te hunga mate, i te hunga ririki, i te hunga nui, e tu ana i te aroaro o te Atua, na kua whakatuwheratia nga pukapuka kua whakatuwheratia hoki tetahi atu pukapuka, ara o te ora. Kei nga mea hoki i tuhituhia ki aua pukapuka te whakawa mo te hunga mate, he mea whakarite tonu ki a ratou mahi."

Nga Patai:

1. He aha i whai koanga ai te tangata?
2. He aha te tauira o te whakawhakanga?
3. He aha nga pukapuka i kitea nei e Hoani?

RATAPU TUAWHA

MO TE WHAKAWAKANGA. Kahore te whakaritenga i te whakawakanga mo te tangata e mahia i nga wa katoa i muri tata iho i te whakataunga, nga mahi pa hoki kahore etahi i whakautua tonu i taua wa, a ko tenei ahua kei runga tonu i to te Atua matauranga, mea hoki kihai i penei, ko te tirohanga i tou ahua me tou tu me te whakamatau i te whakapono mo ena ahua hoki te tangata i tukua mai nei ki tenei orange ka tino whakarapopototia te wa mona i te mea ko te tuturu-

tanga o nga hiahiatanga ngahau, nga mamaetanga ranei ma nga mea e mahia ana i taua wa e whakaatu tona whakawhirinakitanga ki tenei ki tera ranei o enei mea. Noreira ko te whakaritenga o te whakawakanga i nekehia, kia whai taima ai tena tangata, tenei tangata ki te whakaatu i aia. Te tangata tika kia tipu nui haere tonu atu i roto i te tika, te tangata hara kia whai taima ai mo te ripeneta me te whakapiki haere ake ia ia. He iti nga wa, i hohoro tonu te whakawhakanga i taua wa ano, ara te horo o te putanga mai o nga manaakitanga, te horo ranei o nga whiu mo nga mahi he. Ko taua whakawakanga anake ranei i taua wa mo te tangata tera atu ano ranei tetahi atu kahore he tikanga. He iti nga tuponotanga penei i roto i nga whakahaeretanga a te Atua.

Nga Patai:

1. E whakatutukitia ana ranei te whakawakanga mo te tangata i taua wa ano i mahia ai?
2. He aha te he o te horo o te whakamahinga i te whakawhakanga?
3. Ina whiua te tangata i taua wa ano o te mahi he, whiua ano ranei i tera o te whakawakanga?

Hi Mihana Ta Tatou

Pfc. Ringa B. Herewini, Maori Battalion

E te iwi tena koutou. Tena ano koutou i raro i nga whakahaere ture o te Kawanatanga o Niu Tireni nei, a i roto hoki i te rongo mura-o-te-ahi—o-te-pu e tangi mai nei i tera taha o te ao. Kia ora mai ano koutou. Tenei ahau tetahi o a koutou mokai hoia e ako ana i Papakura te tuku atu nei i enei korero kia koutou.

I te 3 o Hepetema 1939 ka uru te Emepaia o Ingarangi ki roto i te pakanga, ka haere o tatou hoa tamariki ano hoki i runga i te karanga a te ture. Ka wehe atu ratou, toe mai ko tatou hei iwi mo te kaenga (kainga). E te iwi, ia tatou e mahue nei kei te aha tatou? Koia nei te putake o enei kupu.

Aku hoa, taku iwi Maori, e aku teina, tuakana i roto i te Rongopai, kua uru ra te iwi Maori ki roto i te hohonutanga o tenei pakanga nui. Kua rere nga toto aroha, toto whakarongo, toto whakapono, toto maia, toto Maori ki nga whenua ke. Kei te pikau o tatou hoa, tamariki, teina, tuakana, tane, matua hoki, i tetahi pikaunga nui kia mau tonu to tatou herekoretanga kia taea ai e tatou te mahi ki te tangata ki te Atua hoki i ta tatou e pai ai. Kei te mohio tatou ki nga take nui e tarewa ana i runga i te taunga o tenei pakanga. Kei te pehea o tatou whakaaro mo enei mea. Kei te aha tatou?

He mihana kua mahue kia tatou. Tuatahi, he tono i roto i te pono me te humarie ki te Matua i te Rangi kia manaakitia te tika, kia whiwhi kaha te taua, kia aroha hoki kia tatou kei muri nei e manako ana kia hoki mai ano o tatou hoia, no te mea ko Ia anake te "kakahu ora" mo o tatou hoia i roto itenei pakanga kino. Tuarua, mahia nga mahi o te Rongopai kia tino rite ia tatou, ia tatou e noho pani nei i a tatou "kaumatua" me o tatou hoa aroha kei te pakanga. Whakarongo ki nga tohutohu a nga Timuakitanga o runga ake ia koutou. Tuatoru, ko te hapai i nga ture o te whenua i raro i to tatou Kawanatanga. Tautokona nga kohikohi me nga ahua mahi katoa hei hapai i te "war effort."

Ko tenei te mihana ma tatou katoa. Whakatangata ia tatou kia kaha.

Kia ora mai ra koutou katoa.

Hui Pariha i Tu Ki Manaia-Taranaki

14 me 15 o Hune, 1941

Na Tema P. Kewene

Ko ia nei tetahi hui tino pai rawa atu. I reira hoki etahi tangata rangatira, ara ko te kingi o Whanganui nei Te Morehu Takarangi me tetahi o nga tino rangatira o Taranaki ara a Te Rangi-i-huuna Ropihana. Na raua etahi korero nunui i whakatakoto ki taua marae, e pa ana ki tetahi poropitanga mo tenei Hui Pariha. Ko taua poropitanga na tetahi rangatira ko Te Kahu-pukoro te ingoa, ka rua tekau pea nga tau o tona matenga atu ka irimai nei i reira, na tenei Hui Pariha ka tutuki, ko te whakaturanga ote Tumuakitanga ote Takiwa o Taranaki. Ko Tukino Hakopa, te Tumuaki Takiwa, ko Turaki Manu te Kaunihera tuatahi, ko Wi Katene, te Kaunihera tuarua, ko Elder Stinson te Hekeretari o taua Takiwa. Noreira, i puta i konei etahi mea whakamiharu mo te Rongopai ete Hunga-tapu, mehemea he whakamanamana nou kaore hoki e taea te pewhea itemea e tu ana koe i runga ite kororia ate Rungarawa.

I timatangia taua Hui ite po ote Rahoroi ki nga mahi ate Paraimere raua ko te Miutara. E rua hoki nga wiki o etahi kotiro no te peka o Porirua, ko Sister Ami Katene me Sister Polly Wineera, e ako ana i nga taitamariki ki etahi mahi ngahau, a i roto i aua mahi ngahau ko etahi waiata e penei ana me te whakaahua nei te koreromai i runga ite ahuatanga whakaatu ite whakarihariha o tenei mea ote harihari korero a ngau-tuaraa. E whakaatumai ana ite ahua ote harihari korero, ite tuunga ote mata i mamae ai te tangata e ngaua atu raka ite tuara. Te kiteatanga he tito noa iho taua korero raka, mete matenga ite whakama ote wahine nana i timata taua harihari korero. Heoi ko tenei putake e haere ana i runga ite korero a Paora te Apotoro e ki nei "Ko te arero ia e kore e taea te whakararata." Noreira e Hui-atawhai ma puta noa tenei mihana, he rehana nui tenei kia tatou, ko tetahi o ana ingoa "he paihana," noreira e aku tuahine, rangatira hoki kia tupato, kia kaha hoki kia tatou, na te Atua te mahi.

Ite 9 karaka ite ata ote Ratapu, ka tu ko te Hui Tohungatanga, me te Hui Atawhai. Heoi kaore i riromai i ahau te ripoata ote Hui Atawhai, engari to te Hui Tohungatanga i reira hoki ahau, na Tumuaki Peka Turaki Manu i whakahaere. He mea whakatuwhera ki te himene 104 "Koutou katoa ra." Na mane Taurau te inoi.

Ko nga tangata i tu ki te korero.

1. Tukino Hakopa.
2. Wi Katene.
3. Pourewa Mokena.
4. Taka Toroiwhiti.
5. Tumuaki Matiu Kauri.

Ehoama kapai ano ra nga mahi a te Tumuaki, ngotongoto ana ki te whatu-manawa, he oti. Heoi, i whakamutua ki te himene 57 "E te Atua whakamutua" na Wi Katene te inoi.

Ite 11.0 onga haora ka tu te Kura Hapati, hemea whakapuare ki te himene 72 "Kia hari tatou." Na Taka Toroiwhiti te inoi.

Ka mutu te korero ote Hakarameta me te Korero-a-ngakau katahi ka karangatia ki te korero, a

1. Tema P. Kewene.
2. Sister Waitokorau Tamihana te Aweawe.
3. Hori Hooro (o Tauranga).
4. Tumuaki Kauri.

Itē 12.30 Ka tu te Karakia Whakapapa. Na Tema P. Kewene i whakahaere. Kaore a Te Ao Wirihana i ahei ki te haere ki tenei hui noreira ka tukua e ia a Bro. Kewene hei mea i ana mahi i reira. Heoi ko tenei karakia he mea whakahaere ano i raro ite Tumuaakitanga Whakapapa o Bro. Tuati Meha, ko ia tonu i tetahi pito ote tepu ko Bro. Rawiri Kamau i tetahi taha o Bro. Kewene. Ko etahi wahi nunui i roto i tenei karakia ko nga patapatai a:—

1. Wi Katene.
2. Turaki Manu.
3. Tukino Hakopa.

No nga whakautu i nga patai a enei tangata, ka whakamiharo rawa nga iwi o Taranaki ki te marama ote whika a te Atua ite ahua-tanga mo taua mo te tangata e ora tonu ai ngai taua mo ake ake Amine.

Itē 2 o nga haora ka tu te Karakia Kauwhau, na Tumuaiki Peka Turaki Manu i whakahaere.

Nga tangata i karangatia ki te kauwhau ko:—

1. Mane Taurau—Tumaki Takiwa o Manawatu me Wairarapa.

2. Rawiri Kamau. Katahi ia ka haere ki tetahi hui poroporoaki na te Tairawhiti ki o ratou tamariki e haere ana ki te pakanga i tawahi. He maha nga minita nunui o tena hahi o tena hahi ara o nga hahi katoa. I reira hoki te Pihopa o Aotearoa. Ka tu tetahi tangata no te hahi Mihinare ko Hori Tupaea ko tana korero he penei me te tangi ki tetahi Minita ki te Pihopa tonu ranei hei manaaki i nga tamariki e haere nei ki te whawhai ara kia kore ai pea e whara ite pakanga. Katahi ka taria te whakautu kaore rawa i taea, katahi ka tu mai ko tetahi Roia ka patai mehemea ranei tera, tetahi minita e whai mana ana ia ki te manaaki. Ka tu atu ko Rawiri Kamau ka kii atu ae ko ia. Ka titiromai te Roia nei kia Rawiri Kamau, ka mutu ka titiro ki nga tangata e mohio ana ia ko te Atua tonu te rite. Ina ra hoki ko wai ano ki runga atu ite pihopa, ka menemene ki te kata, katahi ka karangamai te Roia nei

Paratene Edwards and Tuihata Edwards of Korongata are the proud parents of another daughter, born to them June 14, 1941.

Mary Edwards, the "beauty competition winner," acknowledged in March issue of "Te Karere," spent two weeks in Auckland with the "three Harris." I wonder if she enjoyed herself? I wonder!

kia Rawiri Kamau, i ahumai i whea tou mana. Katahi ka hoatu tonu atu e Rawiri Kamau te whakahekemai o tana tohungatanga mai ia Te Karaiti, kia Pita ma, ratou kia Hohepa Mete raua ko Oriwa Kautere ka heke iho ai kia ia kia Rawiri Kamau. Te Hunga-tapu, he wahi kotahi noa tenei korero i roto i nga korero papai o tenei hui.

3. Tuati Meha. Ka papai hoki nga korero a tenei rangatira.

4. Te Morehu Takarangi o Putiki, Wanganui, ko ia tetahi o nga rangatira o tenei motu, e rite ana tenei tangata he kingi tonu ia. Engari he tangata tino whakapaku ia ia kei runga i tenei tangata te nohoanga ote kupu a te Tumuaiki "Kia Ngawari." Kei te mohio tatou te hungatapu ki tene i korero, noreira me manaaki tenei tangata tino pai e to tatou Matua ite rangi.

5. Te Rangi-i-huna Ropihana ko ia nei tetahi o nga tangata rangatira o Taranaki ake. Nana etahi tino mihi nunui mo nga iwi i eke ki runga o Taranaki, ka mutu kei a ia te kete korero a o tatou tupuna.

6. I konei ka tu a Tumuaiki Kauri ko panuimai tetahi reta kia ia he mea haina na te Archbishop ote Hahi Ingarrangi, nate Pihopa ote Katorika, nate Kaiwhakahaere o etahi atu hahi. Ko te reta nei he mea mai kia panuitia kei roto tata i nga ra nei ka tu tetahi Hui ma nga kai-arahi o nga hahi katoa ote motu nei, kia whakatikatikangia te ahua-

tanga me te karakia ki te Atua. Ko te take, katahi ano ratou ka kite e he ana ta ratou whakakaupapatanga. Noreira, itemea e he ana, heoi ano tona rongoa me tahuri ratou nga kai-arahi o aua hahi ki te whakatikatika.

Ite 7 karaka ko te huihui whakamutunga o taua Hui Pariha. Ko te wahi tuatahi ite Hui Atawhai, na Sister Waitokorau i whakahaere. Ka mutu te himene tuatahi me te inoi whakapuare, ka tu ko te Tumuaki tonu ote Hui Atawhai o Manaia ki te korero ara ko Sister Kaaro Turaki Manu. I muri i tena he waiaata na Sister Polly Wineera. I muri i tena he waiaata rongopai na Pourewa Mokena, Sister Kaaro Turaki Manu, me Sister Damon. Tino pai ta ratou waiaata, ki toku mahara ka paahi ratou i etahi whakataetae nunui. I muri i tena ka tu ko Sister Tarati Matewai. He wahine mohio tenei ki te korero. I muri i tena ka tu ko Sister Kauri ka korero ia i tetahi mahi mo te heihei e tino roa ai ratou e kite ana ite maramatanga ko te take kia maha ai nga haora ite rangi kotahi e tahuri ana ki te ketuketu ko te take kia noho ai ki te rua me te toru whanautanga heeki ite rangi kotahi ara kia eke ki te tino whaipanga o tenei mahi ote atawhai tikaokao, me peratahi hoki tatou kia maha nga mahi papai e oti ia tatou ite rangi kotahi. Ki ahau nei he matauranga tino nui tenei.

Ite 8 karaka ka riro ite Tohungatanga te karakia ka karangatia hoki e Tumuaki Kauri a Tuati Meha ki te uiui i nga ahuatanga me nga mahi o roto ite Tohungatanga, heoi na runga i nga patapatai me nga whakautuutu ka tino pai rawa atu tena hui. Noreira, kua kite ahau ko ia tenei tetahi mea tino pai mo roto i nga Hui Pariha katoa. Ma tena ahua e whai mahi ai te katoa, e kite ai hoki te rawaho ite tino ote ataahuatanga o to taonga ete Hunga-tapu.

No tenei wahi i runga ano i nga korero ate Tumuaki katahi ka whakapangia nga tangata ote Tumuakitanga Takiwa o Taranaki i whakaaturia ake ite timatanga ote ripoata nei.

Etehi kupu tino nunui i rongo ahau i roto ite whakapanga o Tumuaki Takiwa Tukino Hakopa i roto i nga kupu manaaki ate Tumuaki Mihana i penei, "e Brother Tukino Hakopa, kei mea koe ko koe anake te Tumuakitanga Takiwa o Taranaki engari ko koutou tokotoru ara ko koe me o Kaunihera e rua noreira i roto i nga mea katoa me ata whakariterite e koutou tokotoru." Ehoa ma, he akoranga tino nui kei roto i enei korero. Ko te take ka pa tenei akoranga ki nga tumuakitanga katoa, ahakoa he tumuakitanga takiwa, he tumuakitanga peka, he tumuakitanga hui atawhai, he tumuakitanga miutara, etahi atu tumuakitanga ranēi, ka tino u nga kupu nei.

GENEALOGY

By Teao Wirihana

THE WAY TO PERFECTION

Cottage Meetings for August.

- Aug. 7—Lesson 1, "The Way to Perfection."
 21—Lesson 3, "The Inheritance of Greatest Worth."
 14—Lesson 2, "Between Two Curtains."
 28—Lesson 4, "Organized Intelligences."

Kei te tino puhoi te Mahi Whakapapa, ahakoa ra, kei te nui nga whakapawera i enei ra. Kia noho mahara ki te **hunga mate** kei te tatari mai ratou i tua o te Arai kia mahia o ratou ingoa i te Temepara.

Whakatauki: "Muri mahi mauri-ora, mauri mangere mauri mate."

KAI-KAUWHAU MO PEI WHAIRANGI

Wiki Tuarua me te wiki Tuarima o Akubata.—Hohepa Heperi me Hemi Witehira ki Matauri Bay me Takahue. Hare Nehua me Pita Nehua ki Kaikohe. Hoori Ruwhiu me Hare Herewini ki Waimamaku. Nopera Otene me Ngakete Otene ki Waihou. Mahuika Otene me James Joyce ki Panguru. Haua Witehira me Tetauhika Witehira ki Utakura.

Wiki Tuatoru o Akubata me te wiki tuarua o Hepetema.—Hirini Heremaia me Te Ahu Wihongi ki Ngawha. Pita Heperi me Himi Hapeta ki Mangamuka. Haua Witehira me Tetauhika Witehira ki Utakura. Kawa Erueti me Mick Heremaia ki Mataraua. Hirini Wikaira me Wiremu Ngakuru ki Waima.

Wiki tuawha o Akubata me te wiki tuatoru o Hepetema.—Hoori Ruwhiu me Hare Herewini ki Whirinaki. Mahuika Otene me James Joyce ki Panguru. Kawa Erueti me Mick Heremaia ki Otaua. Witehira Wihongi me Tom Heremaia ki Mataraua.

Kia kaha koutou ki te whakarite i enei karangatanga. Haere mai ki to tatou Tohungata ki te ripoata ia koutou mihana.

*Tohungatanga
ni
ka tu ki Kaikohe a te
27 o Hepetema. Haere
mai koutou nga kai-
kauwhau ki te ripoata.
Haere mai hoki koutou
katou e mau ana i te
Tohungatanga.*

M.I.A. SEWING

(Arranged by Una Thompson)

Knitting, Knitting, Knitting with a prayer in every row, Knitting Socks and Balaclavas, singing as we go.

Women of the M.I.A., what are you doing for the BOYS overseas? What could be better than knitting for a Church project after which the articles could be given for patriotic purposes.

For 1942 Hui Tau we want 100 per cent. entries in the following:

ADULTS.—Men's Socks in khaki or navy.

GLEANERS.—Mittens and Balaclavas in khaki and navy.

JUNIORS.—Scarves in khaki or navy.

In accord with a request from President Matthew Cowley, President Rufus K. Hardy, of the First Council of Seventy and former New Zealand Mission President, sent by "air mail" a copy of the programme conducted at the funeral for President O. D. Romney.

Quoting President Hardy—

"Organ prelude by Marion Lyon. Singing was furnished by the White Chapel Quartette, who furnished three numbers. Invocation was offered by Elder T. S. Tingey, a returned missionary from New Zealand. The first speaker was Mr. R. C. Wilson, Senior Vice-President of the First National Bank, followed by H. J. Halton, George J. Cannon, and Rufus K. Hardy. The benediction was pronounced by Bishop Joseph L. Wirthlin of the Presiding Bishopric. The services were conducted by Brother Orville Fox of the Bishopric of the South 20th Ward, and the grave in the Salt Lake City Cemetery was dedicated by John Russell.

In attendance at this funeral were such old-timers as Mere Whaanga, George Romney, Dr. Heber, J. Sears, Heber K. Aldous, Louis J. Hoagland and Benjamin Hollingsworth."

NEWS FROM THE FIELD

SOUTH ISLAND

Reported by Sisters Beatrice Dalziel and Ruby Thomson

Although still missing the Zion Elders, the Dunedin Branch is endeavouring to do their best. Meetings are well sustained and we feel that we are going forward.

Owing to the black-out and overtime war work, our M.I.A. has not been able to hold regular meetings as heretofore. Every third Sunday, however, under the control of our president, Sister Eve Purvis, the M.I.A. give addresses at the evening meeting, which are appreciated by all who attend.

Sunday, June 8, was a special day, when our youngest Sunday School member, little Myra Coburn, bravely entered the waters of baptism and became a real Latter-day Saint.

Sister Jane Eleanor, widow of Brother Chris Harvey of Athol, Central Otago, passed through the same ordinance. Through her late husband, we feel that we have known Sister Harvey for a long time. It was a joy to welcome both these new members.

We send our heartiest congratulations to Brother and Sister Perriton of Christchurch on the birth of their little son.

To Brother Luxford Peeti Walker we offer our heartiest welcome to Dunedin and look forward to a lot of fine work from him. Brother Don Ross, who has long been connected with our Church and Sunday School work, has, owing to indifferent health, had to resign as Church Secretary, and Sister Eve Purvis has been appointed in his stead.

We are sorry to report that Brother Fred (Snow) Wright is reported missing in Greece, our sympathy goes out to his parents, sister and brother. We also wish to extend our sympathy to all readers and Church members who have lost loved ones in the present conflict.

Away with the first echelon are three of our male members, which leaves with us brother Enoka McDonald, who is at present a student at "Technical College." His sporting activities are but carrying on the traditions of his family. He captains the first rowing team of the College, is a member of the First XV. football team and captains the Second XI. cricket team.

The picture "Brigham Young" is being released here shortly, and we hope to have very favourable comments upon it.

WAIRAU DISTRICT

Reported by Sister Huitau Elkington

President Turi Ruruku has been visiting in Marlborough for three weeks among the Saints. He reports favourably on the condition of the people. Olive Elkington Hippolite, who is nursing at St. Helen's, Wellington, spent two weeks on vacation with her parents. Alma Kawharu of the Madsen M.I.A. Presidency was instrumental in the for-

mation of the first Maori hockey team (women) in Nelson, with Mrs Hiwi Davis as captain. This team is really making a fine name for itself.

Bob Hippolite and Tony Walker have been posted as missing from operations in Greece. Sympathy and condolences are extended to loved ones. Mr. A. G. Gosling of Pleasant Point, Timaru, has returned from Fiji and spent some time in Madsen. Brother and Sister James Elkington are pleased to announce the engagement of their daughter, Hariata Rangikauia, to Albert George Gosling of Pleasant Point.

MANAWATU DISTRICT

Reported by Polly WiNeera

Last month an evening was held to farewell two more of the "lads," Tiori Daymond and Ngaro Solomon, who already has a brother serving with the Middle East Forces. Suitable presentations were made. A great deal of excitement was caused when the news was told of the marriage of Tiori Daymond to Edna Te Hiko of Porirua, which took place last month.

A letter has been received by the parents of Sergt. George Katene, Jr., in which he writes of the "boys in Greece and Crete," and tells in a most interesting manner of their many experiences in this Great War. George, who was reported wounded and in hospital, is now fit and well and out of hospital.

On the week-end of 5th and 6th July Sister Paeroa Wi Neera visited the Wairarapa District to attend a Hui Atawhai Board Meeting.

HAWKE'S BAY DISTRICT

Reported by John T. Meha

With his excellent sense of humour, President Cowley made himself very popular at the "Twenty-first" birthday party held at the Oddfellows' Hall, Dannevirke, in honour of Manahi Nitama Paewai, only son of Brother Nireaha and Apikara Paewai. Among the assembled guests were Mr. E. N. Hogben, principal of the Dannevirke High School, and his entire staff, and Mr. McDonald, member of the Education Board. Mr. Hogben, in reviewing Nitama's career at school, paid tribute to his teachings and training received as a Latter-day Saint, commenting very favourably on the honour and distinction attained by Nitama upon being the first Maori Head Prefect of the School.

The Tamaki Branch Hui Atawhai are working zealously at the Church Welfare Plan. As an addition to the assembly hall they have erected a storehouse which they hope to fill before very long.

Fifteen members of the Tamaki Y.W.M.I.A. who have been studying for the annual home nursing examinations were successful in attaining 100 per cent. passing marks, entitling them to a Home

Nurse's Certificate and to wear the uniform of the Red Cross. We believe that this is an unprecedented achievement for Maori girls, which was highly commented upon by local authorities.

OVERSEAS

Reported by Sybil Duckworth

Our good friend and brother, Hepa Meha, advises that he has arrived in Canada and is plenty glad to see land again after baking and sweltering in the tropics. We hope you haven't wasted away too much, Hep, and trust you are enjoying your new life.

Those two globe trotters, Marjorie Jackman and Jeanne Porteous, have now commenced their studies at the Brigham Young University, and from all reports are doing fine. How's the Creative Dancing, Jeanne. They report Zion is everything they expected it to be and they really appreciate all that has been done for them by the Saints. Their good wishes are sent to all their friends in New Zealand and they often get home-

sick just to see a good old haka or action song. Better go to the British benefit concerts Elders Simpson, Grant, Later, Goodwill, Allen, Dastrup, Bigler and many others are putting on. Yes, these boys have been giving concerts featuring Maori action songs and hakas. If you want to find a bit of New Zealand in America, you can discover it at these concerts in Los Angeles, which have been a huge success.

Congratulations! Elder Goodwill on your marriage; also Elders Felt, Ked-dington, Wallace, Rudd and Langton. May you have every happiness, is the wish of your friends "down under."

Our snooping reporter hears Barry Wride has a gas station and is also doing fine. How about a few gallons, Elder Wride. We could do with them. Elders Aldous and Hendersoan we hope you got into the Naval Air Corps. The Utah National Guard Unit has also shanghaid Elders Curtis and Mason. Congratulations, too, Elder Crandall on winning a scholarship to Harvard University.

LATE NEWS—Sunday School

Reports: First Quarter:—Kiri Kiri-Omahu, Nuhaka, Gladstone, Aria, Puke Tapu, Mahoenui, Whatawhata, Te Awamutu, Matakowhai. **Second Quarter:**—Kiri Kiri-Omahu, Kohunui, Te Awamutu, Puke Tapu, Nuhaka. **Six Penny Fund:**—Gladstone, Kohunui, Kiri Kiri-Omahu.

JUST HAPPENED

Monday, July 21, 1941

"Unto us this day, a son is born . . ." is pleasantly applicable to the Meha family throughout the world.

Before noon, Sister Mabel Meha gave birth to a seven-pound baby boy—the "son and heir"—thus bringing to fruition the hope of "L.A.C." H. M. Meha of the R.N.Z.A.F., training in Canada.

"Te Karere" conveys congratulations and extends the hand of welcome and fellowship to the new arrival. May he too be accorded in due time the tribute we now extend to his father, Hepa—"Well and faithfully done . . ." my friend.

After a prolonged illness, Sister Tangihaere Barclay, an indefatigable Church worker of the Tamaki Branch H.B., passed away on the morning of May 19th, 1941, at the Dannevirke Public Hospital. She is survived by her husband, Bro. Frank Barclay, one son and seven daughters. The last rites were under the supervision of Brother Wiremu Mihaere of the Tamaki Branch Presidency. Her burial took place at the Tahora Cemetery.

Aroha and sympathy are extended to the family she loved and reared. Her one desire was to serve God. Her hopes for all associated with her were to serve Him also.

ATTENTION, ALL CONTRIBUTORS! Your co-operation is needed. Kindly send in your material for publication before the 5th of each month. By complying with this, you will greatly assist the Editor in his endeavours to give you "Te Karere" on time, and with something worthwhile.

E KARERE

Wahanga 35

Hepetema, 1941

Nama 9



ANGEL MORONI AND JOSEPH SMITH

September 22 marks one hundred and fourteenth year since Book of Mormon records given to the custody of the world.



Our President

More than three years ago, President Matthew Cowley with his wife and daughter arrived in this land to guide and direct this Mission of the Church of Jesus Christ of Latter-day Saints. As President of the Mission, his every thought and action has been to serve to the best of his ability his Church and God. It is needless to tell of his work among the Saints in the land. Having been here during the Great War of 1914-18 as a missionary, his grasp of the problems and conditions now extant, and his ability and strength of spirit and health enabling the proper discharge of his obligations are better appreciated.

During this present term, more than sixty missionaries from Zion have laboured under him at one time. Nearly twelve months ago Zion Elders were recalled. The preaching of the Gospel in this land was suddenly disrupted. The work of the Church devolved upon local administration. So far the Saints have rallied to the standards; however, their work has in the main been with already organized Branches and Districts. The task of proselyting has not been theirs.

To our Mission President, his wife, Sister Elva Cowley, and their daughter Jewel, that task has been borne. Onerous as the administrative obligations have been, "our President(s)" have brought the Gospel's message to as many, if not more hearts than during the last year with the Elders. This is not in any way belittling the momentous and eternal accomplishments attributed to our "Kaumatua(s)". It points out the magnitude and thoroughness of the work our modern pioneers are doing. Their strength—spiritually, mentally and physically—is being expended exclusively to the task of service. The wonderful thing about it all is the fact that they are being invited to speak to large concourses of people upon the Church of Jesus Christ of Latter-day Saints.

President Cowley spoke for more than two hours on one occasion to a group, covering the beginning of the Church in this day. It thrilled me personally to hear him tell just what he told that audience. It made me feel I was being converted to the truth of the Gospel's message and purpose

(Continued Inside Back Cover.)

Te Karere

Established in 1907

Wahanga 35

Hepetema, 1941

Nama 9

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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CONTENTS

Editorial—	Page
Teach Tithing in September	768
Special Features—	
Nga Rongo Korero o Te Whawhai	770
Church Welfare	771
Why the Blessings?	773
Etahi o Nga Whakaaro i Mau	775
Church Features—	
Notice to All Primary Officers	774
Nga Matenga	777
Genealogy	777
Mutual Improvement Association	778
Sunday School	779
Primary	783
News from the Field	788

Editorial . . .

TEACH TITHING IN SEPTEMBER

In every home and in every chapel of the New Zealand Mission the principle of tithing should be discussed along with the other principles of the Gospel. We cannot exclude the Law of Tithing from the Gospel and still claim that we have the Fullness thereof. Too many of us attempt to love the Lord on the instalment plan. We obey only those principles which are convenient for us to obey and expect to receive the same returns for this partial obedience as do those who "love the Lord with all their might, mind and strength."

"What does the Church do with the tithing?" is a question that is frequently asked. The question is generally asked by those who do not pay tithes, and there is an implication that the money is not being used for the benefit of the members of the Church and for the building of the Kingdom of God in the earth.

To satisfy the curiosity of the non-tithe-payer and for the information of all, there follows the Financial Statement of the Church for the year 1939. The statement for the year 1940 has not yet been received but was published, as usual, at the April Conference of this year.

THE EXPENDITURES BY THE CHURCH FOR THE YEAR 1939

Stake and Ward Purposes—		
For the erection of meeting-houses and for Ward and Stake maintenance expenses	£463,307 8 0
Missionary Work—		
For the maintenance and operation of all the Missions and for the erection of places of worship and other buildings in the Missions	£351,381 18 0
Education—		
Expended for the maintenance of Church school system	£240,424 10 0
Temples—		
Expended for the maintenance and operation of Temples	£71,837 2 0
Hospitals—		
Expended for the erection and improvement of hospital buildings	£4,554 18 0
Relief Assistance—		
For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment	£128,994 18 0
Total ..		£1,260,500 14 0

\$2,521,000

which has been taken from the tithes and other Church funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the Stakes and Wards, Mission activities, for the maintenance and operation of Church schools and Temples, for hospital buildings and relief assistance.

At the April Conference of the year 1940, President J. Reuben Clark, in referring to the finances of the Church, spoke as follows:—

We have felt that it was important that the Church should live within its income, not only for itself as a Church, but for an example to the community, the state, the nation, and to the individual members themselves.

Such a course of the Church involves problems which are not incident to civil administration, which is primarily dependent upon taxes that can be accurately forecast. Therefore there are in governmental activities few occasions when an unbalanced budget—that is when more is spent than is taken in—is not created by some deliberate act.

With the Church the matter is wholly different. Over the last four years approximately 87% of the total Church income has been the tithing. This being a purely voluntary contribution, its amount cannot be accurately forecast. Its volume depends wholly upon the faithfulness of the people. Thus, where the governmental agencies have relative certainty in income, the Church has uncertainty.

The only money the Church has is what has been saved out of the tithing you have given it in the past and the tithing you are now giving it, and approximately 87% of the total annual income comes from you from year to year.

We, the Authorities of the Church, must therefore be extremely careful as to our commitments, else we shall find ourselves, as we have occasionally in the past, spending more than our income.

Because of the turmoil existing in the world and because of an apparent disintegration of the financial structure of the nations of the earth, the people of God should look to Him for security. In no uncertain terms He has admonished us to honour Him with our substance; to pay our tithes and offerings that we may be numbered among His people upon the earth. To be numbered among the people of God in these uncertain times is to find security.

During the month of September teach the Law of Tithing in your homes, your Primaries, your Mutuals, your Sunday Schools, your Priesthood quorums and your Sacrament meetings. Above all pay your Tithes. Invest now in the economic plan of the Lord.

MATTHEW COWLEY.



EDITOR'S NOTE:

Sister Edith Fryer, now of Hamilton, is very well known to many people, particularly the missionaries who have returned to Zion. Of particular memory are the occasions of her travels with President and Sister Woods throughout the Dominion, and her very generous Christmas presents of "A Big Christmas Cake" for the Elders, which came regularly to Headquarters at each Yuletide.

Sister Fryer will always be remembered by all who have known her, both here and abroad. Her influence for good has always been an outstanding characteristic of her fine spirit and nature. President Cowley has mentioned to me that "she is one of the most spiritual pakeha women I have ever met." To this I heartily agree.

The little message she has kindly sent to "Te Karere" is very indicative of her spirit and standing in the Church and life.

"The life of a Latter-day Saint has much to do with conversions of the outside world. If we live as we profess, example becomes the best medium of preaching the Gospel of Christ. This can be shown in our homes, when we meet people not belonging to the Church who may be noticing things about us, without our knowledge, by the lives we live. By the Holy Spirit within us, we are able to show to the world God's love for mankind. This we do sincerely and truthfully only by the way we live, even as Christ did—by example. Example and action and not long faces are needed now."

Nga Rongo Korero o Te Whawhai

NA PAEPAE WITEHIRA

Kua ahua whakata inaianei te Ingarihi i te whawhai kia Tiamana i te urunga mai o Ruhia ki te pakanga. Kua ahua maha nga wiki inaianei o te whawhai a Tiamana raua ko Ruhia. E kii ana nga whakaaturanga e 7 miriona te nui o nga tangata e pakanga ana, he nui hoki te mate o tetahi taha me tetahi taha. Ko te korero a Hitara i te tuatahi, 10 nga ra ka mutu te wahi kia Ruhia, otira kua maha nga wiki e kaha ana a Ruhia, te ahua nei i paoro ia ki te hoia uaua.

Kua mate ia Ruhia anake i tenei wa poto nuku atu i te kotahi miriona nga hoia o Tiamana, ko ona tata ki te hawhe miriona. Ko nga mea pakanga a Tiamana kua raru ia Ruhia e 3 mano (tanks) 23 rau mea rere-rangi, o Ruhia e 19 rau nga mea rere-rangi, e 22 rau nga (tanks). Kahore i pau te marama o ta raua whawhaitanga kua hanga tiriti a Ruhia raua ko Ingarangi, kua e mutu tetahi te whawhai kia Tiamana, ma te whakaae ra ano o tetahi ki tetahi ara, a Ingarangi kia Ruhia, kia mate ra ano a Tiamana.

Ka nui te hemanawa o Hitara, kua tonoa kia hopukia tana tino hoia ake, a Koringi (Goering) i te kore e hangai o te hikoi i tana i hiahia ai. Kua tae mai tana tonoa kia Hapani kia whakaaroaro engari kua pa he raru ki te Kawanatanga o tera iwi. Kua wehewehea noireira kahore e matauria ka huri pehea.

Kaati mo tenei wa.



ELDER AMADIO

Church Welfare

By A. DUDLEY AMADIO

As most of us are aware, our President inaugurated and appointed leaders for the Church Welfare Programme at the last Hui Tau. While many of us knew of this "plan"; had some knowledge of its success in the stakes of Zion; and possibly anticipated the introduction of the "plan" here, none had explored its potentialities in New Zealand, either for the present or the future. Speaking generally, the Welfare Programme was regarded as a glorified way of helping the poor and needy—badly needed no doubt in America, but in this country with its Social Security legislation, not especially necessary at the moment.

That our Father in Heaven was guiding President Cowley when he introduced this work I have no doubt. That we may and do need its benefits more than the Saints in Zion, I am firmly convinced.

The Mission Director of the Programme, Brother Wi Pere Amaru, has suggested that we do two things as a start in this great work. The first—"that we pay our tithes and fast offerings regularly," and the second—"that we make our homes and chapels more beautiful." The payment of tithes and offerings has long been commanded of God. Adam and his sons presented offerings at the command of God. I believe that most of us are cognizant of the daily blessings obtainable through adherence to the law of tithing, but I doubt if we all fully realise the value of the future blessings in store for those who are faithful in their keeping of this law. Malachi 3: 10-12 says: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you 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 fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts." If you have read this passage attentively, you will find a multitude of blessings therein. The promises made by the Lord through Malachi to the saints of his day are just as effective to the saints of this era, as many of our people are able to testify. Among the things revealed to Joseph Smith upon the subject of tithing are the following passages from the Doctrine and Covenants 64: 23—" . . . and verily it is a day of sacrifice and the day of tithing for my people; for he that is tithed shall not be burned at His coming." In 85: 4-5, speaking of those who do not pay tithing, the Lord says—" . . . neither is their genealogy to be kept, or to be had where it may be found on any of the records, or history of the Church; their names of the children written in the book of the Law of God, saith the Lord of Hosts." In subsequent verses of the same section, the Lord explains that those whose names are not written in the book of the law shall have no inheritance among the Saints. In these passages, blessings enough are promised to induce anyone to obey the law, but I think these promises are only a beginning of the things the Lord has in store for us.

In the early days of the Church, tithing was not the financial law. A higher law, that of consecration, or Order of Enoch, was given to our people. In short, it consisted of having all things in common,

that there would be no rich or poor. This was a celestial law, and will again be had during the millenium. As the saints could not keep this "order," a lesser law, that of tithing was given, to act as it were as a schoolmaster to teach the way to the higher law. The law of consecration has never been abrogated, but is, so the revelation reads—" . . . not required at this time . . ." It should be plainly understood, that the non-tithe payer shall not be given the opportunity to live the law of consecration. If we cannot live the lesser law, we certainly cannot live the higher law.

If this be the trend of the Welfare Programme, so far as tithing is concerned, let us make hast to obey, so that we shall not be like the foolish virgins.

Let us now see where the instruction to make our homes and chapels more beautiful will lead us. The gospel of Christ is to give us life and that more abundantly. The whole tenor of the commandments is toward the end of making us more comfortable here and hereafter. It is a distressing fact that a large portion of our people are living in homes, to say the least, are overcrowded and unhealthy. If our people will combine together and repair their own homes and the homes of their brethren, paint and generally beautify them, they will certainly make a direct contribution to the health and comfort of the people.

It has been found in Zion, when the Priesthood work together on projects of this kind, and do it humbly, a spirit of appreciation of one another's talents is obtained, and that oftentimes ill-feelings are dispelled. The beautification of homes is only a beginning. I read that in Zion, the Priesthood often help to put farms and businesses on a more productive basis. As these improvements in homes, farms, chapels and businesses are carried out, our self-respect will be raised; our health will be improved; our debts will gradually be paid—then we shall be free from the bondage and better able to worship the Lord.

To be able to feed and clothe our needy in the difficult times ahead, we must pay our fast offering and put our storehouses in order. The sisters can collect and repair clothes, linen and furniture. In season, they will be able to conserve fruit and vegetables, etc.

I have heard it said by some of our leading brethren that there are no needy among the saints of their districts. This may or may not be so, but this I do know,—there is not any district in this Mission in which there are no saints whose standard of living cannot be considerably raised. While it is impossible to foresee all the uses to which we will put our homes, storehouses and offerings, I believe they will be used in a manner we have never before thought of. It seems feasible that if war comes to this land and our cities are bombed, our homes and storehouses will serve to comfort the unfortunate. Full storehouses and cupboards are a necessity for the future.

To accomplish only what I've just related would of itself justify the introduction of the Welfare Programme, but I believe the Lord has more than this in mind. Our people generally are of the House of Israel and they have been promised that they will be gathered in the latter days. Most of the prophecies and promises have been fulfilled in a natural manner. Our beautifying campaign should give our homes a more ready market value to provide for this gathering, and parting. Results subsequent to the execution of this programme, we will have learned how to work with our neighbour without jealousy or covetousness, and consequently upon our arrival at the land of our inheritance we will be fit to establish the Order of Enoch.

In conclusion, I believe tithing to be the primary of the school for the Order of Enoch, and the Welfare Programme proper the secondary phase of instruction for the Order.



GEORGE WATENE

Why the Blessings ?

By GEORGE WATENE

*Blessings are Heavenly Father's Gifts,
Given to man as the Lord seemeth fit.
For every man that dwelleth on earth,
God poureth blessings from his birth.*

We are all God's children, and because of this truth, we are all entitled to receive blessings from Our Father in Heaven. The first commandment given to man was to multiply and replenish the earth, and because Adam obeyed this very important commandment, the world was blessed with children patterned after the image of God,

and was due to receive gifts and blessings by reason of their obedience.

God opened up the Book of Life, and commenced to write down the history of His blessings for each and every one of His children here upon the earth. Man was commanded to keep record of God's dealings with him ever since creation. For example: "Moreover, thou son of man, take thee one stick, and write upon it for Judah and for the children of Israel, his companions: then take another stick, and write upon it for Joseph, the stick of Ephraim, and for all the house of Israel, his companions. And join them one to another into one stick; they shall become one in thine hand." (Ezekiel 37:16, 17.) These two sticks represent prophecy concerning the coming forth of the Bible and the Book of Mormon. Read them carefully, and they will show you the pre-existence or first estate of man; his earthly or second estate existence; his existence or third estate after death: and you will find further the blessings that followed and will follow in each of these estates of man's existence.

God did not pour out his blessings through these books alone, nor through his prophets, but He did bless his people also through other worthy men, who unconsciously fulfilled certain laws of God. Hence we sense the value of vision, of obedience as expressed in Solomon's Proverb 29:18—"Where there is no vision, the people perish; but he that keepeth the law, happy is he." Hence we appreciate the law of obedience these men must have observed, when they were caught up in the realms of spiritual affinity for something they were searching, for the mutual benefit of man.

Can we fully realise the trials, tribulations, persecutions suffered by these great inventors, scientists, who are so numerous to mention in their search for truth? Do we appreciate them enough, when they starved, because of lowly circumstances; when they burnt the midnight oil, because they had great faith in their convictions and in their theories; when they even sacrificed their lives, because they knew the work they are doing is not for their personal gain, but for the welfare and service of humanity? Can you show me an example of father and mother who do not love their children, and do not express added joy when their children obey them? Show me reason why God should not bless these worthy men—scientists, inventors, writers, philosophers, other benefactors of humanity, whose unconscious acts reached the doors of Heaven and unlocked its very windows, because of their service, sacrifice, and love for their fellow-men. "Praise God from whom all blessings flow" is a fitting tribute to the memory of these inspired men, whose immortal lives are forever written "on the sands of time."

We, as Latter-day Saints, have everything to be grateful for besides the comforts of living, travel, education, progression in all its fullness as enjoyed throughout the whole world. We have a Gospel that teaches the Word of Wisdom—a commandment revealed through the Prophet Joseph Smith for the benefit of health to our bodies; the law of tithing—instituted of the Lord as far back as Abraham for the purpose of enhancing the spirit of giving; the law of Fast Offerings—similar in degree to offerings required of Adam, wherein we go without a meal on first Sunday of each month and contribute its value for the help of our worthy poor; then this year, we have the Welfare Programme, wherein we are required to store sufficient food for a year or two for times of famine that are to come, especially following the aftermath of war. Then in reviewing the Bible, Book of Mormon, together with Doctrine and covenants, we have a Gospel that embraces ordinances revealed therein for our temporal and eternal salvation, **and also numerous blessings—then why, oh why the blessings.**

There is a law irrevocably decreed in Heaven, before the foundations of the world, upon which all blessings are predicated: And when we obtain any blessing from God, it is by obedience to that lay upon which it is predicated. (Doctrine and Covenants 130: 20, 21.)

NOTICE TO ALL PRIMARY OFFICERS

Re PRIMARY REPORTS

There seems to be much misunderstanding in connection with the new report forms, and while this is only natural, we want to have the matter straightened out with the least possible delay so that Primary work in New Zealand will be in full accord with that being done in Zion and other parts of the world.

FIRSTLY, the Branch Monthly Report, which is WHITE, is filled in each month by the Branch Secretary and forwarded without delay to the District Secretary. This white form is the only one with which the Branch is concerned.

SECONDLY, the District Monthly report, which is YELLOW, is made out from the Branch reports received each month and is kept by the District Secretary, and

THIRDLY, the District Quarterly Report, which is BLUE, is made out from the three District Monthly Reports which will have accumulated over the quarter. This District Quarterly Report is the only one which is sent to the Primary Secretary, as it is the one which contains the full account of the work accomplished by the Primaries in each District over the quarter.

We do not want either the white or the yellow forms sent to us—these are for your own special reference and record. The only one that concerns us is the Blue report from the District Secretary.

We hope that this will clear up any doubts and that you who have been lax will co-operate to the fullest degree, and that you who have been co-operating so splendidly will continue to do so.

—THE MISSION PRIMARY BOARD.

Etahi o Nga Whakaaro i Mau

NA WIREMU TAKANA, PAKEKE, KUA MATE

(Te mutunga)

NA TE ETITA.—*Kei roto i nga Karere o Maehe, Aperira me Hune o tenei tau nga timatanga o enei korero hei whakaarotanga ma tatou.*

Na i hoki atu ia ki reira ia tau, ia tau, mo nga tau e wha, me te tutaki ano ki a ia, i aua tau e wha, o taua poropiti Maori onamata. No reira, i homai ai nga papa ki a ia. Na, ka timata te whakamaori i reira a ia; me tetahi tangata he awhina i a ia ki te tuhituhi, i a ia e whakamaori ana.

I homai aua papa i te tau 1827 i te marama o Hepetema, te 22-o nga ra. Ko te whakamaoritanga, he mea ra, na te homaitanga o te Wairua Tapu a te Atua ma roto i etahi kohatu e rua e kiia nei e te Pakeha, he Urimi he Tumimi, e rite ana pea, ki nga kohatu i roto i te whare Wananga, ki te Huka-a-tai, me te Rehumoana nga whatu o o tatou tupuna.

Na, ka haere te whakamaoritanga, a, taea noatia te marama o Mei 1829. I a ia e whakamaori ana i aua papa ka tae ki tetahi kupu penei na, "Kua whakamanatia ahau e Ihu Karaiti, ka iriiria koe e au i runga i te ingoa o te Matua, o te Tama, o te Wairua Tapu,



WIREMU TAKANA

Amine." Na tenei kupu, na te mana ra, ka tino oho tona ngakau; kaore hoki ia i tino marama he aha tenei mea te mana, a hiahia tonu raua kia mohio ki te putake o taua korero i pera ai, ara, "mana." Na, i haere atu raua, i te awatea tonu a te ra, ki tetahi wahi motu ke, inoi ai ki te Matua ma runga i taua take ara, te mana. Na, ka puta mai a Hoani Kai Iriiri, ki a raua, ka whakapa takitahi ona ringa ki runga i o raua mahunga me te hoatu i te Tohungatanga a Arona ki a raua, kei reira te mana e ahei ai i a raua te iriiri rumaki hei murunga hara. No taua wa ano, ka whakahanu atu a Hoani Kai Iriiri i a raua kia iriiri raua, tetahi i tetahi, hei murunga i o raua hara ake. Na, heoi ano, i te mutunga o tenei, ka haere tonu

ta raua mahi o te whakamaoritanga. Na, i te marama o Hune ka haere mai ano a Pita ratou ko Hemi ko Hoani, hoatu ki a raua te mana o Ihu Karaiti e karangatia nei te Tohungatanga o Merekehe-reke, he mea na te whakapakanga o o ratou ringaringa ki runga ki o raua mahunga.

No reira raua i whiwhi ai ki te mana mo te homaitanga o te Wairua Tapu, ma roto i te whakapakanga ringaringa. Kahore he nui nga marama i muri ka oti te perehi o te whakamaoritanga o taua

pukapuka. No te ono o nga ra o Aperira, i te tau 1830, i whakatingia te Hahi, ko nga mema i taua ra, e ono tangata.

Na, mehemea i tika te homaitanga o taua Tohungatanga Tapu a te Atua ki te tangata, ka whai nga tohu, ara, te mana whakaora, me nga mana katoa i whakaaria mai e te Karaiti i mua, tera noa ake ka hiritia i roto i te ngakau o ia tangata ka oti nei te iriiri, me te whakapa ringaringa, hei homai te tino kaha o te Wairua Tapu o te Atua. Ko ia tonu te take, i tupu ake te Hahi, a, e haere nei ki nga wahi katoa o te ao. E whakaatu ana nga tangata kua uru ki roto, ae, ko ia ano tenei, ko te Hahi tika tenei o te Atua, no te mea, kua tino whai mai nga tohu o te mana o te Atua ki nga tangata e whakaponu ana.

Na, *E te iwi*. Kei roto i taua pukapuka e kiia nei, te Pukapuka o Moromona, te tino maramatanga o nga tikanga katoa o te Atua. E tautoko ana tenei pukapuka i te Paipera, a, e tautoko ana hoki te Paipera i tenei pukapuka. Otira, ko te tino taonga nui o taua pukapuka, kei reira nga kupu whakaari nui mo te iwi Maori. Kei reira, e whakamarama ana i te wahi i puta mai ai nga Maori, ara, te peheatanga i hono atu ai te iwi Maori ki a Hohepa. Kei reira ano hoki te whakaaturanga, tera ka puta mai tenei pukapuka i roto i te ringa o tetahi tangata o nga Tauuiwi, a mana, ara, ma ratou ia e kawe atu ki nga uri o Hohepa e noho marara nei ki nga moutere o te moana.

Na, e ki ana te poropiti Maori onamata mo te wa ka tae atu tenei pukapuka ki nga morehu o te whare o Iharaira. II. Niwhai, 30-te 4, me te 5, me te 6 o nga rarangi.

"4. Katahi te toenga o o tatou uri ka mohio ki a tatou, ki te putanga mai o tatou i roto i Hiruharama, ki a ratou ano hoki he uri no nga Hurai.

"5. A ka whakapuakina te Rongo Pai o Ihu Karaiti i roto i a ratou; no reira, ka whakamohiotia ano ratou ki te mohiotanga ki o ratou matua, ki te matauranga ano hoki i matau ai o ratou matua ki a Ihu Karaiti.

"6. Ko reira hari ai o ratou ngakau; no te mea ka mohio ratou ki tenei he manaakitanga ki a ratou na te ringaringa o te Atua; ka timata ka marere iho enei unahi pouriuri i o ratou kanohi; a e kore e maha nga whakaturanga i roto i a ratou e pahemo kua riro ratou hei iwi kiritea, e painga ana."

Heoi ra, *E te iwi*. Kua tae mai enei tangata ki te motu nei. He nui nga kupu poropiti o o matou matua Maori i puta i mua i a ratou, e tino homai ana ki a tatou i nga tohu o tenei iwi i whakaritea nei e te Atua, hei kawe atu ki te whare o Iharaira te mana me te ora o o tatou matua. Na, e haere ana ratou ki nga motu katoa, kahore he tono, kahore he utu. Kei te hanga ratou inaianei he Temepara Tapu kei Hawaiki. (Kua oti.)

Kati ake i konei. Kua whakahokia te patai nei. Kei te tino mohio matou katoa, ki te mea ka hiahia pono te tangata kia mohio, e tika ana ranei tenei, ka homai e te Atua ki a ia taua mohiotanga ki

te mea ka rapu te tangata i runga i te ngakau inoi. Me tenei ano, e mohio ana matou ka nui te kaha o te Rewera ki te ki, ki nga tangata katoa, "Ehara tenei, e kore e taea ranei." Otira, E te iwi, kei konei te kaha me te mana e taea ai e tatou te whakaroa i to tatou noho i tenei ao, e hari ai, e koa ai o tatou ngakau, a, kei konei ano te ora mo te wa e tutaki ano tatou ki to tatou Matua Ora Tonu i te Rangi.

Na, ma te Atua tatou katoa e whakakaha, e whakamarama,
Na to koutou teina i roto i a te Karaiti,

NA WIREMU TAKANA.

NGA MATENGA

URUPAINA KATI MURUPARA.

Kua mate a Urupaina Kati Murupara o te Peka o Kerepehi. Takiwa o Hauraki i te 1 o nga ra o Hurae, 1941, ki te hohipera o Thames. Ko tana tinana i maungia mai ki te Hoe-o-tainui takoto ai. No te 3 o nga ra ka tapukena tana tinana i raro i te whakahaere o Tatana Arona.

Haere ra e tama, haere i runga i nga kupu whakarite. Na Ihowa i homai, na Ana ano i tango atu.

—*Na H. Honetana i ripoota.*

HORA MOKENA.

No te 4 o Hurae ka moe a Hora Mokena i te moenga roa. He wahine hoki e arohatia ana e nga kaumatua e kauwhau ana i roto i Taranaki.

Na Taka Toroaitwhiti i ropoota.

HARIATA HAIKA.

I mate a Hariata Haika o te Peka o Ngawha i te ra i muri mai te whanau tanga o tana peepi i te 3 o nga ra o Hune, 1941. He tino aroha tona matenga. Kei muri nei ko tona hoa tane a Ngareta Haika me a raua tamariki e ono. Haere ra e hoa, Haere.

Na Hinchou Nehua i ropoota.

GENEALOGY

By TEAO WIRIHANA

THE WAY TO PERFECTION

Cottage Meetings for September.

- Sep. 4—Lesson 5, "The Way of Life."
- „ 11—Lesson 6, "Pre-mortal Preparation."
- „ 18—Lesson 7, "Appointment of Lineage."
- „ 25—Lesson 8, "These I will make my Rulers."

E nga ropu mahi whakapapa o ia peka o ia peka whaka-haeretia nga po Taite. Te 21 Hepetema me wehe te nei ra hei whakamaharatanga ki te Propiti Hohepa Mete, mo te homaitanga kia ia e te Anahera e Moronai nga papa koura (gold plates) o te pukapuka a Moromona.

Slogan: "Ko te kororia o te Atua ko te matauranga."

Mutual Improvement Association

CIRCULAR

Greetings to M.I.A. Officers.

The purpose of the Mutual Improvement Association is to help establish in the hearts of the people of the Church, and of interested non-members, a testimony of the truth of the Restored Gospel of Jesus Christ—especially as expressed in their daily lives—that is, to help make true Latter-day Saints of them, and to bring this about by providing, in the Spirit of the Gospel, means, guidance, and direction for developing the native talents of the members and for satisfying their natural desires for recreational, cultural and religious activities.

To impress upon all our activities the divinely inspired M.I.A. purposes may not always be easy; but in achieving it fully, or in part, the organization will render its greatest service. Indeed its very existence depends upon its so doing. To join with all agencies for human betterment without relinquishing this high purpose, offers a stirring challenge to the best efforts of M.I.A. leaders; as the officers are thus charged with the responsibility of leadership in recreation for the entire Church above Primary age, operating, of course, under the direction of the Priesthood, it behoves all officers to enter upon their duties with a determination to serve as long as possible, as it is through the continued service of faithful officers that the organization is most benefitted—*again serve with all your might.*

With these thoughts uppermost in our minds, we ask of you, "Is your Association functioning?"

Owing to the monthly reports not being sent in to us regularly, we feel that many branch organizations are dormant; and so we beg of you officers to get together immediately and discuss your problems with a view of becoming active once more.

All branches should send in their monthly reports; instead only seven are doing so at present—1 from the Hauraki District, 1 from the Bay of Islands, 3 from Hawke's Bay, and 2 from Whangarei.

Re Gold and Green Balls.—It is the desire of the Board that they be carried out as usual, endeavouring always to maintain their usual high standard. However, the nett profits are to be divided as follows: One-third sent to the Board's Office; one-third to aid Patriotic Purposes; one-third retained in the Branches.

N.B.—Please send the dates of your balls as soon as possible to Sister Una Tamihana, Box 61, Dannevirke.

In conclusion we wish to remind you to take care in advertising so as not to mislead the people that the proceeds of your balls are all for Patriotic purposes.

Kia Kuna — Kia Toa — Kia Ora Katoa.

Most sincerely,

July 16, 1941.

MUTUAL BOARD.

SUNDAY SCHOOL

Theme—

"OUR HOMES AND CHAPELS SHALL BE BEAUTIFUL"

"For Zion must increase in beauty and in Holiness; her borders must be enlarged; her stakes must be strengthened; yea verily I say unto you. Zion must arise and put on her beautiful garments."

—Doctrine & Covenants 82: 14.

SACRAMENT GEM

The law was broken, Jesus died
That justice might be satisfied,
That man might not remain the slave,
Of death, of hell, or of the grave.

CONCERT RECITATION

" . . . As for me and my house, we will serve the Lord."

KORERO A NGAKAU

" . . . Ko ahau ia me toku whare, ka mahi matou ki a Ihowa."

HYMNS

For both Maori and Pakeha—learn two new opening hymns.

N.B.—Is it strange that no text has been given with the Concert Recitation? If it is strange, then it is an opportunity for you to find and read. This much is given—from Old Testament.

—S.S. Superintendent.

REMEMBER———?

Third Quarterly Reports to be posted BEFORE September 20th, 1941. Read pages 752 and 753 of August, 1941, issue of "Te Karere" for reference.

IMPORTANT!

All Sunday Schools throughout the Mission will please follow outlined lessons as printed in "Te Karere." Schools already complying are commended for their desire to conform to the suggested thought. All Schools are asked to use lessons printed as from September 7th, 1941. District Superintendents and Mission Board members are directly responsible for this instruction being carried out.

REPORTS.

For the First Quarter of this year, 18 Sunday Schools reported.

For the Second Quarter of this year, 31 Sunday Schools reported.

All Home or Subsidiary Sunday Schools (Schools organized in homes or localities but are part of an organized Branch) are asked to forward immediately to their parent body (organized Branch of which they are a part) a completed report not later than FIVE days after the last Sunday in each quarter. This report will be checked by the parent body for "L.D.S. Population" to eliminate duplication,

and sent back immediately, after which the Home or Subsidiary School will fill out TWO other forms, sending one to the Mission Secretary, Sunday School, Box 72, Auckland; one to the District Superintendency and the other for their own use.

Every Sunday School that has so far been organized **must** send in a report.

To bring our Schools reporting up to date—**First Quarter**, Korongata; **Second Quarter**, Korongata, Heretaunga, Huria. This makes the total: First Quarter, 18; Second Quarter, 31.

Sixpenny Funds received since last "Karere" are from—Korongata, Heretaunga, Te Horo, Huria, Nuhaka and Puketapu.

Sunday School Mission Superintendency and Board Members named by President Cowley at Korongata, July 27, 1941: Superintendency — Kelly Harris, Joseph Hay, Eru T. Kupa. Board Members — Sydney Crawford, Rakai-paka Puriri and Joseph R. Tengaua.

LESSONS

KINDERGARTEN. Thoughts for teachers: "Obedience." (Arrange your lesson material to cover the month.)

"**Joseph and His family Return to Their Own Country.**" (Matt. 2.)

"**Childhood of Jesus.**" (Luke 2.)

PRIMARY. (Lessons to cover month.)

"**A Strange Attempt to Reach Heaven.**" (Gen. 9.)

Thought: "Boasting is a dangerous thing and not pleasing to the Lord.)

"**A Youth of Chaldea.**" (Gen. 12, 13. Pearl of Gt. Price, Abraham 1,2.)

Thought: "Obedience brings the blessings of the Lord."

"**A Child of Promise.**" (Gen. 17, 18, 19.)

Thought: "Any blessing is possible with the Lord."

CHURCH HISTORY—Book of Mormon.

A and B DEPARTMENTS (Lessons to cover month).

"**People United in Folly.**" (Gen. 11; Matt. 6.)

Problems: What is the proper way to get into heaven? Did the Lord oppose unity or purpose? Conditions after the flood.

"**The Father of Nations.**" (Gen. 11, 12.)

Problems: What kind of parental influence did Abraham live under while in Chaldea? Why did the Lord call Abraham? Quote the blessings given to Abraham?

C DEPARTMENT (Lessons to cover month).

"**At Jerusalem—Attending the Feast of the Passover.**" (John 2, 3.) Problems: How do you account for the fact that Jesus, a young despised Galilean, could cleanse the temple without help? What were the prevailing interests of the Jewish rulers as illustrated in the events of this lesson? What excuse did the Jews have for being in the Temple doing their trading? What must they do with the temple and with themselves to become fit for the kingdom of God? What does it mean to be "born again"?

"**At Jacob's Well and at Sychar.**" (John 4.) Problems: Give three good reasons why the woman of Samaria was amazed when spoken to by Christ? Cite examples in this lesson in which Christ shows that He is divine and that He is human?

GOSPEL DOCTRINE (Lessons to cover month).

"**Era of Elisha.**" (B.C. 895.) (11 Kings 2, 3, 4.)

"**The Siege of Samaria.**" (B.C. 894-892.) (11 Kings 5, 6, 7.)

"**The Accession of Jehu.**" (B.C. 884.) (11 Kings 8, 9, 10.)

MAORI CLASS—

RATAPU TUATAHI

Mo te WHAKAWAKANGA. Kei a Ihu Karaiti te mana ki te whakawa i te tangata, e whakahaeretia e Ia tenei kia rite ano hei tatutanga pai mo ana mea katoa, ko aua mea nei ano hoki ko a Tona Matua e pai ana. Kua tuhituhia e Hoani nga kupu a te Karaiti—"E kore hoki te Matua e whakawa i tetahi, engari kua tukua e Ia nga whakawa katoa ki te Tama, kia rite ai te whakahonore a nga tangata katoa i te Tama ki ta ratou whakahonore i te Matua, ki te kahore tetahi e whakahonore i te Tama e whakakahore ano ia i te honore mo te Matua nana nei Ia i tono mai." A ia Pita e whakamarama ana i te Rongopai ki te tangata whakapono o nga Tuiwi kia Koroniria e mea ana mo Ihu Karaiti ara: "Ko Ia ta te Atua i whakarite ai hei kai-whakawa mo nga tangata ora, mo nga tangata mate." Mo te mate mo te hunga kino kua takoto mai mo te ra whakawa he maha nga poropiti kua whai whakaaturanga a me te Timuaki o nga kai whakawa o taua whakawakanga whakawehi kua homai he whakaaturanga nana ake nga kupu ano te marama me te u e kore e taea te karo. Ko nga wairua katoa e karangatia ana ki te whakaatu i te tika o nga whakaaturanga mo ona me te whakaae ki te whakataunga mo ana mahi. Nga kupu a te Ariki me a ona poropiti e tino marama ana. E hara ia i te kai whakapai kanohi, a ko te whakatuara ki tetahi, e poka ke ana i to tika e tau hou ana ia ki tera ahua. Ki tenei whakawakanga ko te hunga tutu ripeneta kore anake e ahei kia wehi. Ki te hunga tika ia he koanga.

Nga Patai:

1. Kei a wai te mana mo te whakawakanga o nga tangata katoa?
2. E pehea ana hoki tana whakataunga?
3. He aha i riro ai mana e whakawa?

RATAPU TUARUA

MO TE HARA. He aha te ahua o te hara? Mo tenei patai koia tenei te whakautu a Hoani te Apotoro. "Te tangata e mea ana i te hara, he takahi tana i te ture; he takahi hoki te hara i te ture." I roto i te reo tuatahi o nga whakaaturanga o te Paipera, he maha nga kupu i huaina mo ta tatou kupu kotahi mo te hara, otira, katoa enei kupu kotahi ano te tatunga atu o nga tikanga ara he pokanga ketanga i ta te Atua i pai ai. I te mea ko te Atua te toputanga o nga mea tika katoa, ko taua pokanga ketanga he whakakahore i nga tikanga mo te haere whakamua he whakamaunga atu ki nga meatanga e tika atu hei ki te tapokotanga. Ko te hara ahakoa ko tehea ahua, te kore e whakarite i nga mea e ahei ana kia whakaritea ko te whakarite ranei i nga mahi kahore nei e whakaaetia kia mahia, ko taua ahua te aupikitunga o to te tangata wairua, i te mea ko te huarahi tika e maro atu ana ki te oranga tonutanga, waihoki ko te hara e kukume ana ki te pouritanga o te matenga tuarua. Ko te hara he mea whakamohio mai ki te ao e Hatana; otira, na te Atua te whakaaetanga ki te tangata kia tukua kia tutaki ki te hara, te mohiotanga ki te rereketanga o te kino me te pai he mea kite i te tutukitanga atu ki aua mea.

Nga Patai:

1. He aha te whakautu a Hoani mo tenei—He aha te hara?
2. Ki ta nga korero karaipiture he aha te tino tatutanga o tenei mea o te hara?

RATAPU TUATORU

MO TE HARA ANO. Te tikanga mo te kupu hara i runga i te tirohanga matauranga, he tututanga i te ture—i runga i tenei tikanga ko te hara he whakamahinga i runga i te mohio i te kore mohio ranei.

E tino marama ana hoki i runga i nga whakaakoranga karaipiture mo nga pikaunga ma te tangata, i runga hoki i te tika tuturu o te Atua, ara i roto i ona haranga i roto ranei i ana mahi tika. Ka whakawakia te tangata i runga ano i te kaha o tona mohio me te ngohengohe ki nga ture. Ki te tangata kaore nei ano kia whakamohiotia ki nga ture o runga, ko te whakamahinga o aua ture e kore e pa nui kia ia. Ko nga hara hoki i mahia i runga i te kore mohio—ara, mo nga ture i tututia i runga i te kuare, he takawaenga he mea whakarite mai; ko te ripekatanga o te Karaiti; a ko nga mahi o te hara i runga i tenei ahua kaore e pa te whakawakanga kia ratou, otira, e hoatu he wahi kia ratou hei akonga, hei whakaaetanga hoki hei whakakahore ranei i te Rongopai.

Nga Patai:

1. He aha te tikanga o te kupu i runga i te tirohanga matauranga?
2. Ka peheatia te whakawakanga i te tangata?
3. He aha te wahi i hoatu ki te hunga takahi ture i runga i te kuaretanga?

RATAPU TUAWHA

MO TE HARA ANO. I whakaakona e Hakopa tenei whakaakoranga. "Noreira kua homai e ia he ture, a ki te kahore he ture i homai ki tetahi, kahore ano hoki he whiunga, a ki te mea kahore he whiunga, kahore ano hoki he whakahenga; a ki te kahore he whakahenga, ka whai tikanga nga mahi tohu a te Mea Tapu O Iharaira ki runga kia ratou, he mea na te houhanga a rongo; no te mea ka whakorangia hoki ratou e tona mana, ma te whakamarietanga hoki e whakarite nga tono a tona tika ki nga tangata katoa kihai nei i hoatu taku ture ma ratou, a e whakorangia ratou i taua tarakona nanakia, i te mate raua ko te reinga, me te rewera me te roto ahi whakariki, koia te whakamamaetanga mutunga kore; a ka whakahokia ano ratou ki taua Atua nana ratou i whai manawa ai, koia nei te mea Tapu o Iharaira. Ina poka ke ka tapiritia mai e te poropiti: "Otira aue te mate mo te tangata e hoatu nei te ture kia ia, ae ra, mo te tangata kei a ia nei nga ture katoa a te Atua, penei me tatou, a takahia ana e ia, me te maumau ano i nga ra o tona oranga, he tu wehi rawa hoki tona. E tino pa tuturu ana tenei ki nga whakaakoranga a Paora ki te hunga o Roma. "Te hunga hoki i hara ture kore, ka ngaro ture kore ano hoki; me te hunga i hara i runga i te ture, kei te ture ano he whakahe mo ratou. A ko nga kupu o nga karaipiture o naianei e pera ana ano te tututanga, no te mea, kua kii mai kia tatou, i roto i nga whakakitenga ki te Hahi i enei wa, ara i roto i nga mea kua whiwhi ki nga manaakitanga mo te hokonga a te Karaiti, ko ratou ko nga mea "i mate ture kore," ka uru mai ki enei te hunga mohoa (heathen), kua whakaaria mai nei kua hokona ratou me te kupu tapiritia mai "A ko reira ora ai nga iwi Atua kore, me te hunga kaore i matau ki te ture ka whiwhi wahi ratou i roto i te aranga tuatahi, ko te wahi mana hoki mo ratou.

Nga Patai:

1. Pehea te ahua mehemea kahore i homai he ture?
2. Pehea te kupu whakaari mai mo te hunga mohoa?

Mission heads of Sunday School, Y.M.M.I.A., Y.W.M.I.A., Relief Society, and Primary, named by Mission Supervisor of Church Welfare Programme, Elder Wi Pere Amaru, at Korongata Pioneer Celebrations, July 27th, 1941, as members of Mission Council directing Welfare Programme.

PRIMARY

MEMORY GEM

"Love your enemies, do good to them that hate you."

LESSONS:

FIRST WEEK

FAITH AND TRUST IN GOD

Objective:

To find out that God will care for us if we put our trust in Him.

Suggestions for Teaching:

The test of the love of God is keeping His commandments. It becomes our duty then as teachers, to early direct the children to increase their faith by doing good things.

A WOMAN'S FAITH

(Text: Matt. 9:20-22; Mark 5:25-34)

One day Jesus was on his way to Capernaum to heal a little girl who was very ill.

As He started through the crowd, many people came forward to speak to Him or to ask Him questions. Every moment of delay made the worried father more anxious. He felt that if Jesus did not arrive at his home soon it would be too late.

In the crowd there was a poor woman who was so ill that she had given up hope of ever being well again. She had spent all her money for doctors, but instead of getting better she was worse, and had now become very, very poor.

She had heard of Jesus and the people who had been healed by Him. Even though she had often been near by when He had performed a miracle, she did not have the courage to go up to Him and ask Him to make her well. When she saw how kindly He smiled at Jairus, she longed more than ever to be healed.

"Perhaps," she thought, "He will never notice me in all this crowd. If I can touch His clothes, I shall be whole."

So she quietly crept nearer and nearer, and at last managed to reach out her hand and touch His clothes. That very moment she felt strong and well again. Trembling with excitement, she tried to slip back into the crowd. But Jesus turned quickly and, looking round, he said, "Who touched me?"

The disciples were surprised that He should ask such a question. The crowd was so great that there were many people touching Him almost all the time. But Jesus knew that the touch of the woman was different from the pressure of the crowd, for she had touched Him with a prayer in her heart that she would be healed and had trusted that He could heal her.

The frightened woman fell down before Him and told Him her story.

Then Jesus said to her, "Thy faith hath made thee whole. Go in peace."

SECOND WEEK

Objective:

To give the children an hour of joyous self-expression.

Suggestions for Teaching:

"Everyone, from the King's son downwards, should learn to do something finely and thoroughly with his hands."—Ruskin.

"Every child is known by his doings, whether his work be fine and whether it be right."

Sometimes we get in a hurry and are careless and the result is not very nice work. Sometimes we get weary before a task is completed and miss the joy of a task well-done.

People judge us by what we do and say.

Story:

SALLY'S CLEAN APRON

A lady wanted a trusty little girl to help her take care of her baby. Nobody could recommend one, and she did not know where to look for the right kind of girl. One day she was passing along the street and saw a little girl with a clean apron holding a baby. She was sitting in the door way of a small house.

"That is the very girl I should like to take care of my baby," said the lady. She stopped and asked the girl for her mother.

"Mother has gone to work," was the reply. "Father is dead and mother has to work."

"Should you like to come and take care of my baby sometimes?" asked the lady.

"I should like to help my mother in some way."

The lady, more pleased than ever, called to see her mother; and the end was that the little girl was to go several days a week to care for the lady's baby.

The lady found what she expected to find—that the neat appearance of the girl showed that her mind was clean and orderly, too. She had no careless habits; she folded and put things away carefully and was neat in all that she did. The lady smiles when she says "Sally's recommendation was her clean apron."

THIRD WEEK

JOSEPH AND HIS BROTHERS

Objective:

In order to please the Lord we must have a forgiving spirit.

Suggestions for Teaching:

How dull my pupils seemed

The day that I forgot

To look at them with kindly eyes and smile.

And yet, on other days

When I was glad and matched

My zest for life with theirs, they seemed so bright!

—Marie Hays Spence.

Lesson Approach

Fill a small glass bottle with wheat and another with corn. Pass to the children and let them look at them. What is it? Show picture of a wheat field, or a corn field, or both if possible.

To-day we are going to hear how the grain that Joseph stored in Egypt helped his brothers. First, I'll tell you part of our last week's story again.

Lesson Story:

BROTHERS GO TO EGYPT

Remember, Joseph lived in Egypt—far, far away from his father and brothers. He could not go home, much as he wished to, so he did the very best he could there. He worked hard, and Heavenly Father blessed him so that he grew to be a good and wise man.

He was as wise that even Pharaoh, the king of Egypt, heard about him. And when Pharaoh was in trouble he sent for Joseph. Heavenly

Father caused Pharaoh to have two strange dreams. He knew that they must mean something, but none of his wise men could tell him the meaning of them. For days Pharaoh was greatly troubled. Then one day he sent for Joseph. Joseph stood before the king and listened to his dreams.

"Both of your dreams mean the same," said Joseph. "For seven years there will be plenty of food throughout the land of Egypt. Then seven years of famine will follow. During the seven good years, food and grain must be stored up so that the people will not starve during the years when the corn will not grow."

"That will be a wise thing to do," said the king. Whom did the king choose to gather up and store the grain during the seven years of plenty?

Joseph was very busy after that. He had big store houses or granaries built in which to store the grain. He had the farmers plant all the corn and wheat they could. Then when the grain was ripe he had them store what they did not need in the granaries. For seven years everybody worked hard. Heavenly Father sent sunshine and rain and the grain grew plentifully.

Then there came a time when the seeds that were planted could not grow for the sun was hot and no rain fell. The people were hungry. Joseph opened the granaries and sold them food.

Far away from Egypt in Joseph's old home there was no food. His father and brothers were hungry. Jacob said to his sons, "I have heard there is corn in Egypt. Go down and buy so we will not die of hunger." So ten of the sons took donkeys and started for Egypt to buy food. Jacob would not let Benjamin go. He was afraid some harm might come to the boy, and kept him at home.

The ten brothers went to Joseph to buy corn. They did not know that this great man was their brother whom they had sold so many years before.

When they came into the large room where Joseph was, they bowed down before him. When Joseph saw them he knew who they were, and thought of his dream. Do you remember it? His dream had come true. Joseph did not let his brothers know that he knew them. He might have sent them away without food to punish them for their unkindness to him when he was a boy. But what do you suppose he did? Of course, he forgave them. Before he gave them corn to take home, he asked them where they came from. They said that they came from Caanan to buy corn. Joseph pretended not to believe them and said, "Ye are spies." "Oh, no," they said, "we are brothers. There were twelve of us; one Benjamin is with our father, and one is not."

Joseph longed to see Benjamin again for he loved him. He said, "I shall keep one of you here. The others may go back with the corn. When you come again you must bring Benjamin with you. If you do this, then I shall believe that what you have said is true."

The brothers were sad. Joseph was sad, too. His eyes filled with tears. He went away from them and wept. After awhile he talked with his brothers again. He chose Simeon to stay and told the others to get ready for their journey. Then he told his servant to fill his brother's sacks with corn, and on top of the corn to put the money they had paid for it.

After the long journey, the nine brothers reached home. They told their father all that had happened—how the great ruler would not believe them; how he had kept Simeon in Egypt and had said that they must not come again to buy corn unless they brought Benjamin with them. And when they opened their sacks of corn what did they find? They knew that the corn was a present and they could not understand.

We must wait for the next story about Joseph to know what happened the next time the brothers went to Egypt to buy corn.

Conversation After the Story:

How did Joseph treat his brothers when he had a chance to "get even" with them? Jesus said, "Love your enemies, do good to them that hate you." If we remember this story, how will we treat our playmates when they are unkind to us? (Teacher give examples.)

FOURTH WEEK

THE POWER OF PRAYER

Objective:

The prayer of faith brings comfort, help and protection.

Suggestions for Teaching:

One of the greatest needs of the world to-day is more faith in our Heavenly Father and a greater willingness to seek His divine guidance through prayer. The teachers' attitude and spirit will do much to impress the truth of this lesson.

Lesson Story:

NOT ALONE

Andy stepped out of the little one-room house with the dirt floor and stood watching the sun go down. This was the hardest part of the day for him, to have it grow dark and to be alone out on this big, lonesome ranch. Of course he wouldn't have admitted it to anybody. Far from it. But still for a boy of eleven to stay alone on the ranch to take care of the stock was pretty much of a job and he was looking forward to the time when his brother would be better and Dad could come back and be with him.

He'd felt proud the way Dad had looked at him when he said he would stay and take care of the ranch. That ranch was a very important place. There were eight big teams that they used on the contracts that Dad took from time to time, and then there was a cow to milk, chickens to take care of, and then somebody had to keep watch and drive out the cattle that were all around the place and kept getting in the grain and corn.

They had just finished dinner, the day before yesterday, and were coming out of the house when a messenger came galloping up.

"Mr. Andrews, your youngest son is very ill with diphtheria. Your wife wants you to come to town at once. Unless there is a turn for the better he won't last long."

"I'll have to get some one to stay with the stock and keep any strays from getting in the field. I'll ride over to the Gonzalas' place and see if one of their men will come over."

Andy was surprised to hear Dad say that. He'd heard him say before that he didn't like those people on the place for they usually carried off enough things to make them rather unsatisfactory. Nello must be pretty sick.

"Maybe I could stay with the place." Andy had said, a little surprised to hear himself say it.

"I'm afraid that would be a little too much for you, Son," said his dad. "This is quite a lonesome place, you know, and there's lots to be done. I'd better go get a man, I guess. You might stay with one of them and kinda help watch things."

"But, Father, I don't like to stay with the Mexicans. They smoke in the house and I can't understand them and they talk about me and laugh. I can stay alone. Honest I can. I can grain the horses and

milk the cow and with old Tip to help I can drive any old cows out of the corn if they get in."

"All right, Son. Go bring the horses up and put them in the corral so I can saddle Flash. I'll let the stirrups out and—" It was the way Dad had looked at him then that made Andy feel good inside. "Hurry. I must get started."

Andy hadn't said much as his father rode off. He didn't dare to. Just kissed him goodbye and stood watching him until he galloped out of sight a mile and a half away. That was more than two days ago and so far he'd kept things going fine. But now it was almost night again and he'd have to drive the horses to the big springs for water.

He liked that job. The horses seemed to, also; especially when they weren't working, like now. They'd gallop along and pretend to kick and bite at each other, and old Tip would run along and bark playfully at them. It was just a mile to the big springs and he sometimes wished that he had to take them oftener than twice a day.

The big springs were funny. Some called them hot springs but they weren't hot. Just warm. Just right for swimming, and when some other kids were there they had a lot of fun. But Dad didn't want him to swim in them when he was alone.

Dad had said that they were really holes in an underground lake. That the lake was all over under the ground and was covered with a layer of lime rock. Anyway all the ropes they had tied together with a rock on the end wouldn't touch the bottom, so they were pretty deep. And you could take a stick and poke it back under the edge of those springs and the stick wouldn't touch anything. They didn't do much diving in the springs because if a fellow came up back under that wall it would be just too bad.

Andy galloped along easily after the horses. He liked to watch Dad's favourite team. Two big mules, Bill and Tom. They stood fourteen hands high and Dad said they could do more work than two ordinary teams of horses. Bill's long ears looked like they were loose the way they wobbled back and forth as he walked.

When they got nearly to the springs the horses all began to gallop harder because the days were hot and they were all thirsty. Old Tom and Bill arrived at the big spring and were drinking, but evidently they weren't through playing. Bill nipped at Tom and Tom jerked back and he must have slipped. Anyway Andy heard a big splash, and the next instant Tom was out in that big spring swimming around and trying to climb out. But every time he put his feet on the bank where there was a low place, his hind feet went under the bank and he'd splash under all over.

Andy stood watching him for a minute. It was easy to see he couldn't keep that up long. Pretty soon he'd tire out and go under, then Dad's favourite team would be broken up. Andy didn't even have a rope. And it was nearly dark. The nearest help was the Mexican houses about three miles away and something told him that that would be too long a wait even if they would come and help him.

Well, maybe if he made this saddle horse go as fast as he could, he could get to the house and get a rope and maybe help a little.

The next instant he was in the saddle and riding full speed. A hundred yards away he stopped and looked back. He still could see old Tom swimming around. He jumped on the horse and, holding the reins over one arm, he dropped on his knees.

"Please, Father in Heaven, don't let old Tom drown. Help me to know what to do to get him out. And please don't let him drown 'cause I want to take good care of things until Dad gets back."

He jumped to his feet and in fifteen minutes he was racing back from the house with a rope. It was getting darker. He rode fast

and straight to the big spring. He'd get a rope on the mule's neck and then tie it if he could so he wouldn't go under and then go for help.

And then he was so startled he almost fell off the horse. For there right in the road was old Tom. He was still very wet, but he was grazing along as if nothing had happened. Andy jumped off his horse and knelt down again. He was so thankful that it felt like his heart came right up in his throat and he had to keep blinking his eyes.

When he got in sight of the house there was a light. He raced gladly to welcome Dad. He gave him a big hug and was turning away to put the horses in the pasture when Dad said, "Well how do you like staying alone, Andy? Nello is a lot better."

"It wasn't bad, Father, because I found out that I wasn't as much alone as I thought."

Then he told about old Tom.

Conversation After the Story:

Are our prayers always answered? Let us see why?

NEWS FROM THE FIELD

AUCKLAND DISTRICT

The news is not so much, but still it is good stuff. President Cowley and his good wife have been "doing the town in fine style" lately. Why, just to-night, after returning from a meeting of the English Speaking Union, they both were very pleased to have been able to accept the invitation to attend. According to Sister Cowley—"Why President was right up there with all the high society, etc."—there was former Mayor Sir Ernest Davis, His Grace former Archbishop Averill of the Church of England, who, by the way, introduced Mr. Matthew Cowley as the speaker of the evening, Canon Coats, Mr. Eady, Mr. Groeninger (American Consul), and many others.

The Auckland Branch Singing Mothers made their first public appearance at a Branch Concert held in the Chapel, Queen Street, promoted by Brothers Harold Stokes and Walter Smith in aid of Branch funds. The concert was the result of "repeat request" of a concert held about a month previously. Takings were indeed very gratifying. The Relief Society of the Branch were responsible by way of a "Bazaar" in addition to the patriotic funds account the amount of £30. This is indeed a fine effort and was thankfully received and appreciated by the Patriotic Council. It is also worthy of mention that the Branch Relief Society is a really active and growing organization. Keep it up.

Peter A. Smith of Whakaki was baptized by Kelly Harris at Auckland Sunday, August 3rd, 1941, and President Cowley voiced the confirmation.

WAIKATO DISTRICT

Reported by Dave Ormsby and Douglas Whatu

In the past quarter the number of meetings held throughout the District have increased in value spiritually and otherwise. Sunday School meetings are

held regularly in all of the regularly organized Branches. Because of the census carried out so far, much contact has been made with the Saints. The work of visiting with the Saints is an important work that is being carried out everywhere, and special mention is made of the work accomplished by brother Howard Osborne and his associates in Taumarunui in holding meetings and visiting the people.

The District Presidency is looking to all branches to respond to the call to work more sincerely and diligently in their various organizations. What's happened to the Sunday Schools in this district?

We are gratified at the marked improvement in the condition of Maisie Turinui who has been an inmate of the Waikato Hospital for the past two years, the major portion of which she has been bed-ridden. The fact that she is now able to walk must be attributed to her strong faith, irrespective of the advances made to her from other sources.

Brother and Sister John Paki announce with pride and unbridled joy the birth of "another girl," which makes the ninth of a family of 11. Congratulations. But my, are they all going to be nurses, John?

By the way, all Branch Whakapapa boards, send in the accounts of your work. We would be pleased to hear from SEVEN Boards instead of just THREE.

We hope that Brother Stockman's family will recover very quickly from the physical ailments now bothering them. Kia kaha e hoa ma

MAHIA DISTRICT

Reported by Elsie Loader

Reporter's apologies for the omission of news from this district for the August issue, however here we are again.

Appointments.—Y.W.M.I.A.: Heni Tengaio, 1st Counsellor; Ira Mataira, 2nd Counsellor; Rangī Tengaio, teacher of

Junior Girls. Welfare Officer: Tuati Whaanga for Nuhaka. **Deacons:** Tahinga Winiana, Ropiha Campbell and Reginald Solomon. **Baptisms:** Jimmy Harete Smith (8), son of Dave and Ripeka Smith of Tahaenui; Te Hirata Watene, daughter of Maeha and Rumatiki Watene of Waimarama by Lester Harris. **Births:** Ngatua-hine O. Wai Kingi, daughter of Sonny Kingi of Tahaenui; Tuati Egypt Smith, son of Patricia and Willie Smith of Whakaki.

Preparations are well in hand for the Gold and Green Ball—Queen candidates being Miss Joan Kireka (Camp Queen) and Miss Ira Mataira (Nuhaka Queen). Sid Kamau's orchestra from Korongata, Hastings, will be playing for the Ball. A very successful evening is anticipated.

We regret to hear that Pte. Poneke Te Kauru, son of Hohepa and Heni Te Kauru, is now a prisoner of war. Pte. Tom Waerea is safe, well and happy. Brothers Riki and Cleo Smith, George Pomana and Tom Mahanga are training at Papakura. Quite a number of our Mutual members are patiently waiting to enter camp, having already been medically passed.

The Nuhaka football team were again successful in winning the senior championships and are scheduled to play the winning team of the Napier-Hastings competitions. Brothers Eru and Joseph R. Tengaio, with Sisters Milly and Rangī Tengaio, were visitors to the Pioneer Day Celebrations held at Korongata July 27th and 28th. Hearty congratulations are extended to Joseph R. Tengaio upon his appointment to the Mission Sunday School Board. Kia kaha brother.

The last week of July has brought much sorrow to Saints and friends in Nuhaka, there being three deaths in one week July 26th, Sister Mihi Whaanga Toroaiwhiti (77), daughter of Mere and Hirini Whaanga and mother of President Hirini Christy, passed away peacefully after having been confined to her bed for nearly four months. The same day, Mary (7), daughter of William and Api Ropitini, died, preceding her brother Henry who died on the 27th; four other members of this family are inmates of the Wairoa Hospital. Funeral service for Mary Ropitini was held in the Presbyterian Chapel on Sunday, conducted by Rev. Lawton. Bro. William Christy was privileged to speak at this service. Henry's last rites were conducted in the L.D.S. Chapel with Rev. Lawton conducting—a very inspiring service. Sister Mihi's funeral service commenced immediately following the meeting conducted by Rev. Lawton. Bro. Tamahau Haronga, assisted by Eru Tengaio, Moraro Walker and William Christy, were in charge of this service, during which Te Wai Haronga contributed a vocal solo, and the Singing Mothers rendered a chorus; addresses were given by Eru Tengaio and William Christy. Hearty sympathy from all are extended to the relatives of the deceased—while our hopes and prayers are for the speedy recovery of the four little Ropitini children now in hospital.

HAURAKI DISTRICT

Reported by Rose Watene

The Hui Parihi held at Kiri Kiri, Thames, May 17 and 18, was very successful. June 15 marked the passing of James Watene, elder brother to George and son of Pirimona Watene. The passing of brother Murupara is announced in the Maori notices in this issue.

Sister Anne Whatu Young is grieved at the loss of her 5-months baby boy on July 22. The baby was buried at the Totara Cemetery.

August 2nd, 1941, was the occasion of the 83rd birthday celebrations for Sister Payne of Thames and her twin sister, Mrs. Fisher, which took the form of a party at the home of Sister Payne, where a very large gathering joined in the enjoyable spirit of the occasion.

MANAWATU BRANCH

Reported by Polly WiNeera

The newly-organized Branch at Awapuni, Palmerston North, seems to be doing fine, and has only recently been visited by members on the District Presidency and also the Relief Society. Sister Paeroa WiNeera also visited the Wellington Relief Society and reports that one of the finest Branches of the District are carrying on their work there.

Member of the Relief Society of the Porirua Branch packed and sent 13 parcels to the boys from this Branch now serving with the Middle East Forces overseas, on July 30th.

Sister Emily Mark, of the Madsen Branch, is now in our midst. Welcome Emily, now that you are one of us (we hear that you are here permanently); we expect big things from you. What is Madsen's loss is surely our gain.

On August 1st a party was held by the family of Leo Parata to honour him on his 19th birthday. Friends and relatives gathered there to wish him the best.

HAWKE'S BAY

Reported by John T. Meha

Brother Taylor Mihaere is at present labouring in the Taranaki District with Brother Taka Toroaiwhiti, where they are doing some fine work.

Takerei Ihua is the name given to the son born to brother and sister Charles Solomon of Waudermere, Opapa.

Favourable comment was made in the Free Lance concerning the series of patriotic functions held under the auspices of the Tapairu Progressive Party of Waipawa. Of particular mention was the Black-out Ball. Worthy of special mention are Sister L. M. Hurae and Violet Mehu, the Mormons on the committee, who are also the promoters and secretary-treasurer.

The winner of the "Beard Classic," which was a feature of the Pioneer Day Celebrations recently held at Korongata, was brother Raknipaku Puriri, outstanding competitor in a field of twenty. He is entitled to the special prize offered by

President Cowley. Even if Ra had not won he deserved a prize for general appearance, as his beard was grown with a view to catching the eye. How about it, girls?

TARANAKI DISTRICT

Reported by Zena M. Stent

The Cribb family living up the river (Wanganui) were visited by Presidents Tukino Hakopa and Wi Katene of the District Presidency on July 6th, 1941. Sister Cribb has been ill, her recovery is gradual and sure. We hope and pray for your full measure of strength and happiness, Sister Cribb. Sister Katene has also been ill lately, and due to the administrations of the Priesthood is now up and about again. The Wanganui Branch is on the rise, particularly financially. We hope that all things will work out for the best always.

The District Missionaries, Brothers Toroiwhiti and Mihaere report having visited Saints in the north and south Taranaki, which includes Waitara, New Plymouth, Parihaka, Opunake and Manaia. The Primary Presidency of the Manaia Branch has been released and a new one set up. Honourably released were Sisters Martha Morgan, Rita Nuku, Bessie Daymond and Alice Manu. New appointments were Sisters Rita Nuku (Pres.), Bessie Daymond and Doris Manu, counsellors, and Caroline Manu secretary. The vacancy in the Relief Society was filled by Sister Martha Morgan, necessitated by the death of the Sister Ihpera Henare.

OVERSEAS

Reported by Polly WiNeera

Eunice D Smith, daughter of Bro. and Sister Weston J. Smith, formerly of Palmerston North, now of Preston, Idaho, was married to Robert Lewis Beesley, a former missionary of New Zealand, by President Quinney in the Logan Temple. Elder Beesley has been appointed to the permanent staff of the Union Pacific Railways. It seems as though this young married couple found little else to do the day after their marriage except plant six thousand tomato plants in a two-acre lot which his father made over to them. Their home is in Ogden, Utah.

We have to congratulate the following Elders on their recent marriages: Elders Westenskow, Price, Taylor, Richard Lambert and Kirkland, who is now in the clothing business in Salt Lake. We have to congratulate, also, the following for being such proud daddies: Elders Parker, Hutchinson, Pendleton and Cannon Lambert, who is running a large Auto Park called "Evergreen." It is outfitted with fancy water fountains and in the small lakes which he has made he has bred a large number of ducks which float on the water all day long, and this sight seems to be quite effective in the heart of a busy city.

Elder Mason has been called to the United States Army, where he will serve Uncle Sam for two years.

Weston J. Smith also reports that Stanley Pentecost, formerly of Palmerston North, is a very prosperous person over in the land of Zion.

Whangarei District Hui Pariha to be held at Mokau, October 25th and 26th, 1941. A cordial invitation is extended to all.

—Wiremu Kingi Rapata
Morore H. Piripi
Wiremu Pita
Pita Reihana Pene

GRATITUDE.

Sincere appreciation and thankfulness is extended to Tetana Te Hira of Whatawahata, and to Louis Lanfear of Hastings for their kind thoughts and assistance.

—Kelly Harris.

M.I.A. Dance to be held in the Huntly Town Hall on October 2nd. George Brown Regent Dance Band.

SPECIAL:

GOLD AND GREEN BALL.—Judea, Friday, 26th September, 1941. This event commences the HUI PARIHA of the Hauraki District to be held at Judea, Saturday and Sunday, 27th and 28th September, 1941. Everyone is cordially invited to attend these functions.

ROY MATTHEWS, Branch President.

(Continued from Inside Front Cover.)

again. At the Auckland Travel Club, his talks have all been requests on some phase pertinent to Mormonism, its doctrines and principles. The Church Welfare Programme has received much commendation from the numerous audiences hearing of it and its purpose. The last gathering addressed by President was August 7th, 1941, convened under the auspices of the Auckland Women's Luncheon Club, and again here, the Gospel was preached.



Sister Cowley in her talks to the various women's organizations—"Higher Thought Temple," "Y.W.C.A.," "Travel Club," etc, has told of Church Welfare Programme and other vital topics pertaining to the Gospel. All of these privileges have been requested of them, and their values can never be assessed too highly, for the responsibility of preaching the Gospel is as high as the highest in the sight of God.

Jewel Cowley is to be commended very highly for her consistent work with her small group of primary children that meet with her every Saturday morning. Her task is by no means easy. Presidency organizations before her have given up the work in despair at the lack of support from parents and children. Persistent efforts, however, have rewarded Jewel with a small but loyal group of children who have attended regularly for months past.



In humbleness and with a prayerful heart this is written, more than ever mindful of the onerous tasks that are ours. Thankful to our President, his wife and daughter in their shouldering for and with us our obligations. Tena koutou. Tena koutou.

Although the time is past, *Te Karere* and the Mission wish to be associated in extending congratulations and best wishes to President and Sister Cowley on the occasion of their wedding anniversary, celebrated in Dunedin July 13th, and also the best wishes to President on his birthday, August 2nd.

—KELLY HARRIS.



MAORI BATTALION ON THE MARCH

Te Karere

Established in 1907

Wahanga 35

Noema, 1941

Nama 11

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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CONTENTS

Editorial—	Page
Our November Prophets	824
Special Features—	
Ko Te Hokinga Tuarua Mai O Te Karaiti	826
Young New Zealand Missionaries	829
Te Ngakau Mahaki	831
The Call of The Shepherd	832
Church Features—	
Genealogy	828
Aku Haerenga	830
Sunday School	836
Primary	839
Nga Matenga	845
News from the Field	846
Sunday School Reports	850



Editorial . . .

OUR NOVEMBER PROPHETS

The month of November is the birth month of three of the seven presidents of the Church of Jesus Christ of Latter-day Saints. *John Taylor*, the first of the three, was born on November 1, 1808, in Westmoreland County, England. Of the seven presidents he is the only one who was born beyond the present boundaries of the United States. In his early youth in England he became a Methodist preacher and his proselyting service for the Methodist cause continued after the removal of his family to Canada in the year 1832. His constant search for truth convinced him that the doctrines of Methodism did not square with Holy Writ so that when the message of the Restoration came to him he recognized in it "The Power of God unto Salvation." He was baptized, confirmed and ordained an Elder in the Church in the year 1836. From that date until his death on July 25, 1887, his life was surrendered completely to the will of God.

That spirit which impels men to lay down their lives for their fellows kept him at the side of the Prophet Joseph Smith while he was incarcerated in the Carthage Gaol, and only a miracle saved him from the bullets of the murderers. The shadow of martyrdom which the death of the Prophet cast about him was never lifted. His love for the Prophet Joseph, his loyalty to Brigham Young, his devotion to his family and his obedience to eternal truths exposed his life to the hatred of assassins, to the hazards of pioneering in the wilderness, to the persecutions incident to missionary activities, to the unscrupulous chicanery of politicians, and to the unwarrantable cruelty of Government officials. Against this background of martyrdom the brilliance of his soul and the majesty of his character stand out in dazzling relief.

Joseph F. Smith, the sixth President of the Church and the second of the three, was born November 13, 1838, at Far West, Caldwell County, Missouri. At the time of his birth and at the place where he was born persecution against the Saints was so vicious that it seemed as if the gates of Hell would prevail against the Church of God. Mob violence drove innocent men from the sanctity of their homes to prison dungeons. Innocent victims of these outrageous out-laws were dragged before courts, which had respect for neither justice nor legal procedure, and charged with the

foulest offences against the peace and dignity of the foulest fiends that ever besmirched the frontiers of freedom. Among these victims was Hyrum Smith, the father of the future President. He was hailed before the court and condemned to be shot. From such an untimely end he was spared; but not for long. On June 27, 1844, Hyrum died, with his brother the Prophet, from the powder and ball of assassins.

The trials and hazards of pioneering which John Taylor experienced as a mature man, Joseph F. Smith passed through in infancy, childhood and early youth. At the age of ten he drove two yoke of oxen across the plains. At the age of fifteen he was ordained an Elder and called to the Hawaiian Islands as a missionary. The responsibilities of manhood were so crowded upon him in his tender years that he was denied much of that freedom of motion to which youth is entitled.

Upon the death of Lorenzo Snow, he succeeded by call and by ordination to the Presidency. He was the first of the Presidents to be born within the Church. His qualities of leadership directed by the Divine Will commanded the respect and admiration of all men. As peace came to a war-torn world the mortal eyes of this noble man of God were closed against a world which had been both cruel and kind to him. He died November 19, 1918.

Heber J. Grant, the seventh and present leader of the Church, and the third of our November Prophets, was born in Salt Lake City on the twenty-second day of November, 1856. Just as John Taylor was the first of the Presidents to be born in a foreign land and Joseph F. Smith the first to be born within the Church, so President Grant is the first to have been born in the valley of the Great Salt Lake. Like Joseph F. Smith he was reared by a noble mother, the father having died soon after the birth of the son. For more than sixty years he has held positions of great responsibility in the Church. In October, 1882, he was called by revelation to President John Taylor to fill a vacancy in the Quorum of Twelve Apostles; and since November, 1918, he has been the revered President of the Church. He has builded solidly and permanently upon the foundation laid by the Prophet Joseph Smith. That which he sets his hand to do he does with all his might. In all dealings with his fellow-men, both within and without the Church, he is the soul of honour and righteousness.

MATTHEW COWLEY.



Ko Te Hokinga Tuarua Mai O Te Karaiti

Na ERATA M. W. MUTI

He kape enei korero no te taanga o Hume, 19, 1918, o "Te Karere" i te wa ko Nitama Ramapata, Timuaki Mihana, ko Hori R. Kowhira, Etita.

E pa ana ki enei wa nga kupu nei.

"E mohio ana hoki ahau kei te ora toku kai hoko, a i nga wa i muri nei ka tu ki runga ki te whenua; a ahakoa i muri i toku kiri ka pau tenei tinana, ka titiro ano ahau i roto ano i toku kikokiko ki te Atua. E titiro ano ahau ki a ia, ahau nei ano; ma oku kanohi, e kore ano e waiho ma te tangata ke e matakaitaki atu; pau rawa oku whatumanawa i roto i a au." (Hopa 19: 25-27.)

O nga mahi nui katoa meake ka puta mai, ko tenei: ko te hokinga mai o te Karaiti ki te whenua. I mohio tonu a Hopa i nga wa o muri nei, ka tu ia ki runga ki te whenua. I te mea he maha nga Karaipiture e tautoko ana i tenei take, kei te titiro nga hahi Karaitiana katoa i nga tohu, ara i nga pakanga me nga rongo pakanga, nga ru whenua me nga mate uruta, ki te tini o nga wahi, me era atu tohu i whakaaturia e te Karaiti i mua i Tona kakenga ki te rangi, otira kahore ratou e marama ana ki enei mea e toru. Tuatahi, nga poropitanga kia tutuki i mua i Tona taenga mai; tuarua, ka pehea ranei Tona hokinga mai; tuatoru, ka hoki mai ia ki whea, ki a wai ranei.

Mo te take tuatahi e penei ana te korero a Pita, "A ka tonoa e ia a Ihu Karaiti i kauwhautia nei ki a koutou i mua: kua takoto nei te tikanga kia noho ia ki te rangi, kia tae mai ra ano nga wa o te whakahokinga mai o nga mea katoa, o ta te Atua i korerotia e nga mangai o ana poropiti tapu katoa, o te timatanga ra ano o te ao." (Nga Mahi 3: 20-21.) Na, he aha etahi mea kia whakahokia mai i mua i Tona hokinga mai, no te mea kua takoto te tikanga kia noho ia ki te rangi kia tae mai ra ano taua wa? Me titiro tatou ki te korero a Paora ki te hunga o Teharonika. "Na, he mea tenei na matou ki a koutou, e aku teina, mo te taenga mai o to tatou Ariki o Ihu Karaiti . . . kei tinihangatia i tetahi mea e te tangata, e kore hoki e tae wawe mai kia matua tae mai te takanga atu; kia whakakitea mai ano hoki te tangata o te hara, te tama o te whakangaromanga." Katahi ka mohio tatou e kore hoki ia e tae wawe mai kia matua tae mai te takanga atu, no reira ka marama tatou ka noho ia ki te rangi kia tae mai ra ano te wa o te whakahokinga mai o te Rongo-pai i taka atu. Me tenei ano i kite a Hoani Whakakitenga i tetahi anahera e rere ana i waenganui o te rangi, kei a ia te Rongo-pai mau tonu hei kauwhau mana ki nga iwi katoa e noho ana i te whenua. Mana, ara ma taua anahera te Rongopai e whakahoki i mua i te hokinga mai o te Karaiti ki te whenua.

Ka tukua mai hoki e te Atua tetahi karere kia whakapaia te huarahi mo Tona taenga tuarua mai; kia rite hoki ki Tona taenga tuatahi mai. Ko Hoani Kai-iriiri te tangata nana Tona huarahi i whakakatika. Na Maraki tenei poropitanga, "Tenei te unga atu nei e ahau taku karere, mana e whakapai te ara i mua i a au, a kitea rawatia ake kua tae te Ariki, e rapua nei e koutou, ki tona temepara,



Erata M. W. Muti

te anahera o te kawenata, ta koutou e ngakau nui na: nana, tera ia ka tae atu, e ai ta Ihowa o nga mano. A ko wai e u i te ra e tae ai ia? ko wai hoki e tu, ina puta? e rite ana hoki ia ki te ahi a te kai tahi para, ki te horoi a te kai horoi: ka noho ano ia, ka rite ki te kai tahi para, ki te kai whakapai hiriwa, a ka whakapaia e ia nga tama a Riwai, ka whakahemokia to ratou para, ano he koura, he hiriwa: kia tapaea ai e ratou he whakahere ki a Ihowa i runga i te tika. Ko reira te whakahere a Hura raua ko Hiruharama rekaina ai e Ihowa, ka rite ki nga ra o mua, ki nga tau onamata." Mo Tona taenga tuarua mai tenei poropititanga, no te mea i Tona taenga tuatahi mai i whanau mai ia i runga i te ahua o nga peepi katoa. Engari ko wai e tu i Tona taenga mai? "e rite ana hoki ia ki te ahi a te kai tahi para, ki te horoi a te kai-horoi."

Nga poropititanga mo te kohikohinga o Tana Hunga Tapu i nga ra whakamutunga, "I rongo ano ahau i tetahi atu reo i te rangi, e mea ana, puta mai koutou i roto i a ia, e toku iwi, kei uru tahi koutou ki ona hara, kei pangia koutou e ona whiu." (Nga Whakakitenga 18:4.)

HUI PARIHA O WAIKATO.—Ka tu ki Puke Tapu, Huntly a te 22 me te 23 o Noema, 1941. Taere mai e nga iwi, e ng a hapu. Haere mai ki te whakarongo ki nga korero a "Kauri" to Timuaki.

A te 12 o nga haoro o te 22, ka tu he huihuinga mo nga Apiha me nga Kai-whakaako o te Kura Hapati i raro i te whakahere o te Timuakitanga Mihana. Timuaki Peka era atu e hiahia ana ki te ako nga mahi mo te Kura Hapati haere mai.

*Henare Maiho,
Timuaki Takiva.
Matu Kauri,
Timuaki Mihana.*

Me te rima tekau o nga waiata a Rawiri te rima o nga rangi, "Huihuia mai ki a au toku hunga tapu, te hunga i whakarite kawenata ki a au i runga i te patunga tapu." Na, e mohio ana tatou ko enei mea katoa he poropititanga mo nga ra o muri nei, ara mo nga wa e ki ana a Paora, "Ka whakakitea mai ano e ia ki a tatou taua pa i ngaro ra, mo te tikanga, ina rite nga wa, kia huihuia nga mea katoa i roto i a te Karaiti; nga mea i te rangi me nga mea i te whenua, i roto ano i a ia." Ka tonoa hoki e te Atua a Iraia Poropiti i mua i te taenga mai o te ra nui, te ra whakamataku o te Ariki, mana e whakatahuri nga ngakau o nga matua ki nga tamariki me nga ngakau o nga tamariki ki nga matua. Kei haere mai ia, patua rawa te whenua ki te kanga. (Titiro Maraki 4:5-6.) E ki ana a Ihaia Poropiti, i nga ra whakamutunga ka whakaputaina ta Ihowa whare i roto i te tihi o nga maunga, a ka rere nga iwi ki reira. "Ka whakaarahia ano hoki e Ia he kara ki nga iwi tawhiti; ka whio-whio ano ki a ratou ki te pito o te whenua. Nana, hohoro tonu, kakama tonu, ta ratou haere mai." (Ihaia 5:26.)

E te Hunga Tupu me nga hoa aroha katoa e penei ana etahi o nga mea kia matua puta mai, a ka hoki mai a Ihu Karaiti ki te whenua. E kia ana e te Hunga Tapu o nga ra o muri nei, kua whakahokia mai te Rongo-pai; kua rere taua anahera i kitea e Hoani Whakakitenga; kua puta mai hoki te Karere a te Atua, kia whakapaia e ia te huarahi mo te Karaiti; kua tae mai a Iraia Poropiti ki te whenua, me te homai ano hoki i nga kii mo te mahi i nga whakapapa o nga matua kua ngaro ki te po, kia mahia nga tikanga o te Rongo-pai hei whakakapi mo ratou. No reira, kua whakatahuri nga ngakau o nga matua ki a ratou tamariki, ara ki a tatou, kia whiwhi hoki ratou i tenei mea te orange tonutanga. Kei hoki mai te Karaiti, a petua rawa te whenua ki te whenua ki te kanga. Kei waenganui i a tatou tetahi tangata inaiane ko Erata Ruihi Hokarana tona ingoa. Ko tana mahi he kimi whakapapa o nga tupuna kua ngaro atu; no reira kua whakatahuri nga ngakau o nga tamariki ki nga matua; kei te huihui hoki te Hunga Tapu ki roto ki te tihi o nga maunga. Kei te titiro tonu nga iwi o

tawhiti ki te kara kua whakaarahia e te Atua me te whiowhio ano ki a ratou kia puta mai ratou i roto i a ia, kei uru tahi ratou ki ona hara, kei pangia ratou e ona whiu, "No te mea ko te Ariki pu ano e heke iho i te rangi me te karanga ano, me te roo e te tino anahera, me te tetere a te Atua; a ko te hunga kua mate i roto i a te Karaiti e ara ki mua." (1 Teharonika 4: 16.) "Ka whakaritea he whakawa mo nga tangata katoa," a, "ka riri hoki te hunga karakia kore katoa." Ko reira wehewehea ai e Ia Ana hipi i nga koti, ara te hunga kua akiritia e ratou nga tikanga o Tana Rongo-pai. Ka tino ohorete ratou i Tona taenga mai i te haora e moe ana ratou. No reira e te iwi ma, kia mataara tonu tatou, kia whakaki hoki tatou i o tatou rama, kia rite mo te taenga mai o te tane marena hou. E ki ana te Karaiti, "kia mataara rapea koutou, e kore hoki koutou e mohio ki te ra, ki te haora e puta mai ai te Tama a te tangata." Oho ake e katoa, rongo mai ki tenei ki, kua tata te ra, ae ra, kei nga kuwaha. "Ki te whakama hoki tetahi ki a au me aku korero, i tenei whakatupuranga puremu, hara; ka whakama ano te Tama a te tangata ki a ia, ina haere mai i runga i te kororia o tona Matua, ratou ko nga anahera tapu." (Maka 8: 38.)

I te wa o Tona kakenga ki runga, ka tu nga apotoro e titiro mata-tau atu ana ki te rangi, a tokorua nga anahera e tu ana i to ratou taha, e mea ana, "E nga tangata o Kariri, he aha ta koutou e tu mata-kitaki atu na ki te rangi? Ko tena Ihu kua tangohia atu na i a koutou ki te rangi, ka pera ano tona haerenga mai me ia i tirohia atu na e koutou e haere ana ki te rangi." Katahi ka mohio tatou ka hoki mai taua Ihu ano, taua tinana i kake atu nei. Ka hoki mai ki Tana temepara, ka kingi tahi Ia me te hunga tika. Ko te hunga ka whai wahi i roto i te aranga tuatahi, ko ratou kua kite i Ona ara tika, kua ngohe-ngohe hoki ki Ana tikanga, a ka kingi tahi ratou me Ia kotahi mano tau. (Tirohia nga Whakakitenga, te rua tekau o nga upoko.) A, ko reira ka kite tahi tatou me Hopa i to tatou Kaihoko, ahakoa, i muri i enei kiri ka pau enei tinana ka titiro atu ano tatou i roto ano i o tatou kikokiko ki te Atua. Ma o tatou kanohi tonu e kite ai.

GENEALOGY

By Teao Wirihana

THE WAY TO PERFECTION

Cottage Meetings for November.

Nov. 6—Lesson 11, Early-day Succession in the Priesthood."

13—Lesson 12, "Ancient Books of Remembrance."

20—Lesson 13, "The Covenant of the Lord with Abraham."

27—Lesson 14, "Thy Seed shall be like unto these."

Slogan—"Ko te kororia o te Atua ko te Matauranga."

Nga ripoata o ia takiwa o ia takiwa kaore ano kia tae mai ki te tari o te Mihana. E nga Timuaki-takiwa o te Mihana whaka-korikori i nga mahi whakapapa me nga ripoata. Kua tae mai te reta mai o Hiona a te Timuakitanga o te Hahi mo te nei take.

All Genealogical Reports should be sent to the Mission Office before the end of this month.

"Young New Zealand Missionaries"

PORTRAYAL OF MAORI LORE

Remembrances of Maori Aroha
By former Associate Editor

Elder Barry T. Wride

The 22nd day of October, 1941, celebrates the first anniversary of the departure of the Zion Elders from this Mission. Since their leaving, reports of their activities both spiritually and otherwise have been received from time to time. The accompanying article by one of "them" and about them is particularly pleasant coming at this time, and Te Karere is privileged to remember them.—ED.



The Mission spirit and the love for the New Zealand people have by no means been relegated to the memories of a dim past in the minds of the returned missionaries. Those of us who have returned during the past three years carry impressions of Maori-dom's contributions throughout the country. Wherever we have gone, New Zealand and Maoriland have been distinctive features of our presence and welcome.

When the last of the Elders returned in November, 1940, a complete organization was set up to keep us in the mission spirit and to carry forth in the work we had been in for the past two and three years. Meetings are held fortnightly where a little business transpires after which mission experiences are related, songs in the Maori tongue are sung, and other action songs and hakas are entered into for our entertainment. We have received much commendation and praise for the work of exhibiting the arts and culture of the Maori people to the clubs and different organizations in and around Salt Lake City.

Early in June, six of our group went to California to put on a show for the British War Relief. The troupe was met by the Elders resident in California before continuing to the Riviera Country Club in Hollywood, where they received much praise and the good wishes of the British and New Zealand Consuls, particularly so after the performance which was so enthusiastically acclaimed by all. The Consuls heartily thanked the troupe for their patriotic contribution on behalf of their countrymen, the Maoris, and their nation the British, and in particular was this mentioned in view of the fact that the troupe travelled and were billeted at no expense to the War Relief Fund (carrying on the mission custom of paying their own way).

In the latter part of June we gave our show in the Hotel Utah for the Intermountain Credit Men's annual banquet. Here we were privileged to meet Jonnie Peterson, a Hawaiian Band leader, who invited us to put on a fifteen-minute programme in Bingham, where he and his band were entertaining; here again we were acclaimed enthusiastically and royally.

July 24th marked another very pleasant trip for the troupe, which at this time consisted of Elders Langton, Lambert, Wallace, Baumgartner, Wride, Aldous, Henderson, Evans and Ramsay—when we were called to put on the floor show at the Pioneer Day celebrations in Bancroft, Idaho. The celebrations committee associated with former Mission President Alvin T. Maughan of Grace, Idaho, made a large float representing a "Whare Raupo" and stockade. We rode the float in full native dress and gave the spectators a real thrill with the Maori songs and hakas. In the evening we again entertained for forty minutes with hakas, action songs, Maori games and a Whai Korero.

Apart from the entertainments we have given throughout the country, we have been to many of the branches in Zion, taking the entire Sacrament Meeting programmes, conducting, praying, singing and speaking in the Maori tongue. Presenting to these people the love the Saints of New Zealand hold in their hearts for them.

We, "The Young New Zealand Missionaries," will continue to carry that great aroha in our hearts for the people of New Zealand which possessed our souls while among you. We feel that through our labours here we are able to transmit to the people of Zion the "aroha nui," culture, arts and customs we learned from you people.

May we all ever be prayerful, may we be humble, may we ever be mindful of the evils and the dangers that exist around us, and may we strive to live the Gospel. The time may soon come again, that the New Zealand Mission be again open to the missionaries.

We all send our love and best wishes to the Saints and friends there. May the Lord bless each and every one of you is our constant prayer.

AKU HAERENGA

Na Tukino Hakopa, Timuaki o Taranaki

I te wehenga i ahau hei Timuaki mo te Pariha o Taranaki ka timata taku haere ki te torotoro i taku Hunga Tapu, a ki nga Hui Pariha o etahi atu Takiwa hoki.

Ka haere mau ko Taka ki Puke Rangiora, ki Bell Block, Waitara, Manaia, Wanganui, a atu i konei ka haere ahau ki Korongata ki te Hui Paiania, a i ahau i reira e mahi whakapapa ana ki te taha o Rawiri Kamau he maha nga aitua, ara nga matenga i pa ki reira. Atu i kona ka haere ahau ki te Hui Pariha o Mahia i tu ki Nuhaka, a hoki mai ano ki taku Takiwa.

Kei te pai te Hunga Tapu o Taranaki. I tino torotoro, noho hoki ahau ki waenganui ia ratou katoa, ae ra i kite kite ahau ia ratou.

KAI KAUPHAW MO TE PEI WHAIRANGI

Hohepa Heperi me Hemi W. Witehira ki Matauri wiki 5 o Noema, Takahue wiki 3 o Tihema.

Kawana Erueti me Miki Heremaia ki Mataraua wiki 3 o Noema me te wiki 3 o Tihema ano hoki.

Ngatihaua Witehira me Tauahika Witehira ki Whirinaki wiki 2 o Noema, Kaikohe wiki 2 o Tihema.

Hare Nehua me James Joyce ki Mangamuka wiki 3 o Noema me te wiki 3 o Tihema ano hoki.

Kerei Otene me Paikaraihe Otene ki Waihou wiki 2 o Noema me te wiki 2 o Tihema ano hoki.

Manga Tau me Witehira WiHongi ki Ngawha wiki 3 o Noema me te wiki 3 o Tihema ano hoki.

Pita Heperi me Eru Patone Heperi ki Utakura wiki 2 o Noema me Tihema.

Eru Kupa me Nopera Otene ki Waimamaku wiki 1 o Tihema.

Kia kaha ki te whakarite i enei karangatanga. Haere mai ki to tatou Tohungatanga ka tu ki Kaikohe a te 27 o Tihema. Haere mai koutou nga Kai Kauphau ki te ripoata. Haere mai hoki koutou katoa e mau ana i te Tohungatanga.

Elder Wilford E. Smith is paternally pleased to announce the birth of an 8 lb. 3 oz. baby daughter. The happy event dates 29th August, 1941, and both are doing very well. We hope the gift presented by Apikara Pae-wai before Elder Smith left N.Z. is appropriate. "Te Karere" joins with your friends, Elder Smith, in wishing you and yours the best.



David Tahau

“Te Ngakau Mahaki”

Na Tukotahi Tirua Ranana

HE MIHI.—Tena koe, te tinana e pikau nei i te ahuatanga o o tatou aitua e hinga mai na i kona, e hinga atu nei i konei. Tenei ano tetahi mau e pakawe atu, kia rongou ai ona karanga maha puta noa ki nga iwi o Ngati-Maraeroa.

I te ata o te 24 o Hepetema ka wehe atu te wairua o ta matou tamaiti, mokopuna a David Tahau, e 13 ona tau. I whakahonoretia tona tinana mate ki te kainga o tona matua, Te Hoeroa Tahau, Hastings. Te ra muri mai ka tukuna atu tona tinana ki te kopu o te whenua. Nga whakahaere katoa mo te ahuatanga o tenei tamaiti i te wa ia ia e oke ana taenotia ki te manaakitanga o tona rua i raro katoa i te whakahaere o te Timuakitanga o te Peka o Heretaunga—President James Southon. Nui atu nga korero nunui, nga korero hohonu e pa ana mo tenei tamaiti. Ma koutou e whakaronga mai.

I whanau mai tenei tamaiti me tona mate utonga—(Hole in the Heart). Kua korero nga rata kahore ia e ora roa.

Kia mohio mai koutou, ko te whanau o tenei tamaiti e hara ke i te Hunga Tapu, engari i nga ra o tona tamarikitanga, kaha atu ia ki te haere ki nga huihuinga Hunga Tapu—Paraimere, Hui Atawhai, Kura Hapati. Tekau ma toru ona tau ka puta tetahi maramatanga kia ia, ka whakapa atu ia i tona whakaaro ki tona matua: **“I know this is the true Church of God and I want to be baptized so that I'll be clean and pure.”** Ko nga korero enei a te tamaiti nei ki tona matua. I ahua ohorete te papa i te putanga atu o tenei whakaaro i te mangai o te paku o ana tamariki. I whakaae ia kia uru tona tamaiti ki roto nga wai o te iriir'nga. I taua wa ano ka hoatungia te mana o te Tohungatanga o Arona, ara te wahi e pa ana ki nga mahi Rikona kia David Tahau.

E rua marama i muri mai ka tangohia tona wairua e te Kai-hanga. I mua atu o tenei kotahi wiki ia e takoto, e oke ana. I tae atu nga Kaumatua ki te whakawahi ki te Hinu Tapu. I tona ra whakamutunga ka mea ake ia: **“Oh, it's better for me to go on, than to suffer in this world like this.”**

I runga i tona ngakau marama ka moe iho ona whatu.

Haere ra e tama, kua oti noa atu te taunaha mai he mahi mau, e kore e tino roa ka puawai o tapuae i tenei ao. Ahakoa i mate tamariki koe, ko koe te “Matamua” mo o tuakana, matua, tae atu ki o tipuna. Mahia mai nga mahi i tua o te arai, ma matou hei takahi atu i tenei ao tangotango, kia tutuki ra ano tatou ki roto i nga whare tapu a te Atua.

Na Elder Tukotahi T. Randell i whakahaere nga whakaritenga mo te nehunga. Nui atu nga mihi aroha i tae mai ki te kiri-mate na nga hoa Maori tae atu ki nga hoa Pakeha. Na te Timuaki Takiwa—Eriata Nopera i whakatapu tona rua i te urupa—Hastings Cemetery.

E whai ake nei te whakapapa o tenei—“Matamua.”

Ko Mawakenui, ko Mawakeroa, ko Mawaketaupo, ko Tuwharetoa, ko Rongomaipatuwi, ko Taniwha, ko Wai-kari, ko Pakira, ko Tutemahuta (tuatahi), ko Te Rangikapipi, ko Tutemahuta (tuarua), ko Tuatara, ko Riki, ko Ngawaka, ko Tahau, ko Paora, ko Te Hoeroa ko David Tahau (deceased).

The Call of The Shepherd

"Come Out of Her, My People."—The Dispersion of Israel has for its complement the Gathering of Israel; the prophets who predicted the one likewise foretelling the other. The Saviour's personal visits to the various branches of the Israelitish race, before or after His resurrection, were prophetic of a general restoration of the Lord's people to their ancient lands, and the folding of the scattered sheep into one great flock, with him as the Shepherd over all.

Prophecies of the Gathering.—The more notable of the Hebrew prophecies pertaining to the Gathering are as here given:

Isaiah: "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." . . .

"They shall fly upon the shoulders of the Philistines toward the West." . . .

"And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."*

Jeremiah.—"I will take you one of a city, and two of a family, and I will bring you to Zion." . . .

"Therefore, behold, the days come, saith the Lord, that it shall no more be said. The Lord liveth, that brought up the children of Israel out of the land of Egypt;

"But, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers.

"Behold, I will send for many fishers, said the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." . . .

"Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . .

"For I am a father to Israel, and Ephraim is my first born.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

Jesus Christ.—"And again this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked."

"And He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

The Saviour also predicted to the Nephites the gathering of the House of Israel; and John the Revelator foresaw the same event in his great vision on Patmos.

*Isa. 11: 12, 14, 16. See also 5: 26; 35: 10; 43: 5, 6. The same Prophet declares:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law; and the word of the Lord from Jerusalem." (Isa. 2: 2, 3.)

This prophecy, however, seems to refer, not so much to a gathering of Israel, as to an Israel already gathered, unto whom the nations will come to learn the ways of the Lord.

The Realization.—How marvellously and how rapidly these predictions are being fulfilled, the history of the past hundred years plainly tells. The Angel with the Everlasting Gospel has flown from heaven to earth, and the message borne by him is being preached "again" in all the world, as a final witness to the nations.

Isaiah's reference to the setting up of an Ensign for Israel's gathering finds its fulfilment in the restoration of the Gospel and the Priesthood, and in the organization of the Church of Christ in this dispensation. Then and there was raised a rallying standard for the sons and daughters of Ephraim, the first scions of Jacob's household to be "born again," to embrace the ancient faith in modern times—the first of the broken off branches of Israel's "olive tree" to be "grafted in again" and bear good fruit.

Keys of the Gathering Restored.—Before there could be a complete gathering of the chosen people, the Keys of the Gathering had to be restored. Accordingly, when the time was ripe, they were conferred upon the founder of the Latter-day Church. Moses, who held those keys at the time of the Exodus from Egypt, was the messenger who now restored them. The place of restoration was the Kirtland Temple; the time, April, 1836. Joseph Smith and Oliver Cowdery testify that "the veil" was taken from their minds, and they "saw the Lord," even Jehovah, who proclaimed to them his identity with the Saviour of Mankind. The record then continues:

"After this vision closed, the heavens were again opened unto us, and Moses appeared before us, and committed upon us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north."

First Latter-day Saints.—Then began the great work for which these keys had been restored. All preceding it was but preparatory. "Mormonism's" first converts had been made in the region where the Church arose—the farming districts of Western New York and Northern Pennsylvania. But Kirtland, Ohio, was the cradle of the Kingdom. There a Temple was built, and the Priesthood more perfectly organized, preliminary to the sending of the Gospel to foreign nations, and the gathering of scattered Israel to the Land of Zion. Up to the summer of 1837 the "fishers of men" were busy only in the United States and in Canada. Now they crossed over to the British Isles, and later to the continent of Europe. Instant and marvellous was their success. In parts of England—notably Lancashire and Herefordshire—whole villages and congregations were swept into the Church by the unlettered yet divinely empowered Apostles of the new dispensation.

Earliest Immigrants.—A small company of Latter-day Saints, numbering but forty-one—the first to "gather" from abroad—sailed on the ship "Britannia" from Liverpool for New York, in June, 1840. They were bound for Nauvoo, Illinois. Each succeeding year ended its quota to the fast-growing nucleus of the Saviour's kingdom. Thus was set in motion the mighty tide of immigration which, swelling the numbers of the Saints in the Mississippi Valley, eventually peopled with the skilled mechanics and hardy yeomanry of Great Britain, Scandinavia and other European countries, the mountains and valleys of the Great West.

The Impelling Motive.—How different the motives impelling these people, from the motives generally imputed to them! It was not for gold and silver, flocks and herds, nor any of "the good things of this world," that they forsook home and country and "gathered" to the Land of Zion. It was not to better their temporal condition, that they abandoned comfort and in some cases affluence, crossed the stormy ocean, dragged rickety hand-carts over parching plains and snow-capt

mountains, to settle in a barren wilderness and endure hardships and privations innumerable, while redeeming the wastes and dotting it with cities, farms and vineyards. It was for God and his Kingdom—nothing less; and it was the love of Truth that inspired and impelled them.

Character of the Saints.—Utah's early settlers were stigmatized as ignorant and malicious. It was ignorance or malice that so stigmatized them. "Scum of the earth," "off-scourings of civilization," were some of the pet names bestowed upon them by their enemies. How utterly unjust these epithets, how grotesquely misapplied, everyone must know who has any knowledge of the facts. In reality, they were among the best men and women of their time. Many of them were descended from the Pilgrims and the Patriots who founded this nation, and in their veins, as Children of the Covenant, flowed the blood of priests and kings, illustrious through a thousand generations.*

Not slaves, but free men and free women, founded the Church of Jesus Christ of Latter-day Saints. They were of the sheep that knew the Shepherd's voice, and when put to the test, they showed "the mettle of their pasture."

"One of a City and Two of a Family."—Jeremiah's prediction was uttered at a time when families (tribes) were much larger than they now are—large enough for one tribe to fill several cities. Otherwise, the prophet might have changed his wording to read: "One of a family and two of a city." Phrased either way, the forecast has been literally fulfilled in the painful and pathetic experiences of many Latter-day Saints, including women and children, turned out-of-door by parents or guardians, for daring to be "one of a city" or "two of a family," in identifying themselves with a people everywhere "spoken against."

"The Shoulders of the Philistines."—This phrase translates itself into the facilities for far and rapid transportation owned and operated by the Gentiles, but utilized by the God of Jacob in bringing his people from foreign shores, and up into the tops of "the high mountains of Israel." "They shall fly upon the shoulders of the Philistines toward the West." When Isaiah wrote those words, he was gazing with prophetic eye upon this very period. He beheld the ships and railroads of the Gentiles, likewise the Land of Zion, now occupied by the Gentiles, but formerly peopled by the Nephites (Joseph and Judah) and included in the lands that God gave to their forefathers. Israel needs the help of the Gentiles—their wealth, their power, their wonderful insight into and command over material things, their intelligence and skill in manipulating temporalities. How, without the children of Japheth, could the children of Jacob be gathered out from the nations?

The Lost Tribes.—It is maintained by some that the lost tribes of Israel—those carried into captivity about 725 B.C.—are no longer a distinct people; that they exist only in a scattered condition, mixed with the nations among which they were taken by their captors, the conquering Assyrians. If this be true, and those tribes were not intact at the time Joseph and Oliver received the keys of the gathering, why did they make so pointed a reference to "the leading of the ten tribes from the land of the north?" This, too, after a general allusion to "the gathering of Israel from the four parts of the earth." What need to particularize as to the Ten Tribes, if they were no longer a dis-

*Talent and genius, brain and brawn, from every part of the world came in the early immigrants to Salt Lake Valley—farmers, labourers, tradesmen, mechanics, merchants, manufacturers and business men, with a liberal sprinkling of artists, musicians, writers and other professional people. "In their degree the pick and flower of England," was the comment passed upon a ship's company of "Mormon" emigrants, by Charles Dickens, the great English author, in his sketch "The Uncommercial Traveller," published in 1863.

tinct people? And why do our Articles of Faith give those tribes a special mention.*

The Highway.—Isaiah's reference to the "Highway" points directly to the lost tribes, respecting whose return from "The North Country," his fellow-prophet, Jeremiah, promises an event that shall so far eclipse in scope and grandeur Israel's exodus from Egypt, that the latter will no more be mentioned.

Joseph the Seer must have had the same thing in mind when he wrote: "And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks and the ice shall flow down at their presence, and an highway shall be cast up in the midst of the great deep."

Already he had foretold the removal of the Latter-day Saints to the Rocky Mountains—then a desolate, uninhabited region—and was evidently pondering that thought when he further declared: "And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land."

Ephraim and the Returning Tribes.—It was Ephraim who lifted the Ensign for the Gathering. It is to Ephraim that the returning tribes will "bring forth their rich treasures," receiving from him their spiritual blessings. "And the boundaries of the everlasting hills shall tremble at their presence."

Judah and Jerusalem.—The same prophecy mentions the tribe of Judah, whose gathering place, however, is not the Land of Zion, not the New Jerusalem, but Jerusalem of old, yet to be rebuilt upon a scale of magnificence paralleled only by the splendour of her sister city and twin capital of Christ's Kingdom.*

Even as the Waters.—Hear, O Israel! Children of Jacob! The night of dispersion is past. The day of gathering has dawned. The tempests that broke above the heads of your ancestors have spent their fury, and the clouds have parted and are rolling away. The barren ground, refreshed by the fearful visitation, has brought forth abundantly, and a ripened harvest awaits the reaper's cycle. The revivifying rains, having fulfilled their mission, must now return to the ocean whence they were taken. Such is the meaning, the symbolism, of the scattering and gathering of Israel.

*The fact that Arctic explorers have found no such people at the North Pole—where some theorists have persisted in placing them—does not prove that the "Ten Tribes" have lost their identity. It was tradition, not revelation, that located them at the North Pole. "The north country," "The land of the north," these are the scriptural designations of their unknown abode. All the rest is inference. Those tribes could still be intact, and yet much of their blood be found among the northern nations. Some of the pilgrims might easily have mixed with the people encountered by them while journeying toward their ultimate destination; and that Ephraim did so mix, Hosea the Prophet (7:8) declares.

*Isa. 2:3. In April 1840, Orson Hyde and John E. Page, both Apostles, were sent from Illinois on a mission to Palestine, to bless the soil, that its barrenness might depart and the way be opened for the restoration of the Jews to their ancient homeland. John E. Page faltered and fell by the way, but Orson Hyde accomplished his mission. On the 24th of October, 1841, from the summit of the Mount of Olives, overlooking Jerusalem, he offered to the God of Israel, a fervent and eloquent prayer in behalf of his down-trodden people. He blessed the sterile land that in might once more become fruitful, and that Judah might repossess his heritage. Elder Hyde afterwards predicted that the British nation would take an active part in the redemption of Palestine; a prophecy fulfilled during the World War. In 1872, President George A. Smith went with a party from Salt Lake City, and again dedicated the Holy Land for the return of the Jews and the rebuilding of Jerusalem.

ACKNOWLEDGMENT.—Sister Cowley is pleased to thank the Tamaki, H.B., Branch Primary for their contribution of £3 towards the Primary Fund for lesson publications.

SUNDAY SCHOOL

Theme—

“OUR HOMES AND CHAPELS SHALL BE BEAUTIFUL”

“For Zion must increase in beauty and in Holiness; her borders must be enlarged; her stakes must be strengthened; yea verily I say unto you. Zion must arise and put on her beautiful garments.”

—Doctrine & Covenants 82: 14.

SACRAMENT GEM

“Let not the heart be sad at trials here,
But sense how e’en the Saviour suffered ill;
He bore the cruel thorn, the galling spear,
To glorify His Father’s holy will.”

CONCERT RECITATION

Mark 8: 38.

“Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels.”

KORERO A NGAKAU

Maaka 8: 38.

“Ki te whakama hoki tetahi ki ahau, ki aku korero, i tenei whakapupuranga puremu, kino; ka whakama ano te Tama a te tangata ki a ia, ina haere mai i runga i te kororia o Tona Matua, ratou ko nga anahera tapu.”

SONG PRACTICE

“The Lord is My Shepherd” Page 212

“He Heparā Toku” Wharangi 2

LESSONS

KINDERGARTEN. Thought: Helpfulness.

“The First Miracle.” (John 2)

“Feeding the Five Thousand.” (Matt. 14)

Miraculous Draught of Fishes.” (Luke 5)

PRIMARY.

“Sold by his Brothers.” (Gen 37)) Thought: “God protects those who love Him and trust Him.”

“A Hebrew becomes Governor of Egypt.” (Gen. 39, 40, 41)
Thought: “Faithfulness will be rewarded.”

“A Feast by Governor Joseph.” (Gen. 42, 43) Thought: “The Lord moves in a wonderful way.”

CHURCH HISTORY—Book of Mormon.

A and B DEPARTMENTS.

"The Story of Abraham—His life at Bethel." (Gen. 18,19) **What to look for**—Abraham's friendly association with divine messengers. The reason for the destruction of Sodom and Gomorrah. Abraham's plea for the cities. Problems: Why wasn't the city of Zoar destroyed as were the cities of Sodom and Gomorrah? How did marriage among strangers cause the destruction of Lot's family?

"His Testing in Offering Isaac." (Gen. 22) **What to look for:** Abraham's great love for Isaac. Abraham's obedience. Problems: About how old was Isaac at the time of the sacrifice? What blessing did the angel of the Lord give Abraham after he had offered the ram as a sacrifice?

C and D DEPARTMENTS.

"At the Sea of Galilee, in Capernum, and in other Cities of Galilee." (Luke 4 and 5; Matt. 1 and 8; Mark 4) Problems: What two incidents indicate that the first four men called to the ministry believed implicitly in Jesus? Why did the evil spirits know more about the divinity of Jesus than did the people among whom He was working? Why did people wait until sundown to bring their sick to Jesus? What incident shows the dependence of Jesus on God even at a time of great success? What did the law demand of a cured leper?

GOSPEL DOCTRINE.

"The End of the Kingdom of Israel." (11 Kings 15-17)

"The Lost Tribes and Modern Revelation." (Deut. 30; Jer. 3, 16, 31; and any other relevant information from the Bible and Church literature.)

"The Reign of Hezekiah." (11 Kings 18-20; 11 Chron. 29-32)

MAORI CLASS.

RATAPU TUATAHI

MO TE WHIU MO TE HARA. I te mea kua pa ki te nuinga te he o te whakaakoranga, e hara nei i ta te karaipiture e he ana hoki, ara, mo te mamaetanga mutunga kore, e rite mai ana mo ia tangata hara, noreira kihai ano te hahi ki aata whakaturia i tenei o nga wa, ka tukua mai e te Ariki he whakakitenga ma roto mai i te poropiti ia Hohepa Mete, e pa ana mo tenei take, i nga korerotanga e whai ake nei.—
"A he pono, me tino ripeneta nga tangata katoa, me mamae ranei, no te mea ko Ahau ko te Atua, kaore Oku mutunga, no reira e kore Au e whakakore nga whakawa e whakataua ai e Ahau, erangi ka puta atu he aue, he tangihanga, he uhunga me te teteatanga o nga niho, ae ra, ki te hunga e kitea ana ki toku ringa mau, ahakoa ra, kaore i tuhi-tuhia, kaore he mutunga o tenei whakamamaetanga e rangi kua oti te tuhituhi, he mamaetanga mutunga, mutunga kore. A tenei hoki kua oti te tuhituhi he whakawakanga mutunga kore—No te mea he mutunga kore Ahau, a ko te whiunga e hoatu ai e Toku ringa, he whiunga mutunga kore, no te mea ko "Mutunga kore Toku Ingoa: Noreira, ko ta te Atua whiunga he whiunga mutunga kore, he whiunga mutunga kore a te Atua whiunga."

Nga Patai:

1. He aha te whakaakoranga he i pa nui ki te katoa?
2. Rapua e rua ake nga patai.

RATAPU TUARUA

MO HATANA. He maha nga wa i ahua ai nga korero mo te kaihanganga o te kino i waenganui i te tangata. Koia tena ko Hatana, ko te hoa riri, me te kai whakatutuki ki te Ariki, ko te rangatira o nga wairua poke, e kiia nei ano ko te Rewera, ko Perehepura, ara te Piri-niha o nga Rewera, ko te whakangaromanga ko Periara. Ko nga kupu

karanganoa ara, te tarakona, te nakahi—i eke ki runga kia Hatana i te wa o tona takanga atu. Na te kupu whakakite mai ka mohio tatou ko Hatana i mua, he anahera no te maramatanga, e mohiotia ana i taua wa ko Rutiwha, te tama o te ata, engari na ona hiahia whakahirahira i mea ai ia kia riro ia ia te kororia me te mana o te Matua, e whiwhi ai ka whakahaeretia e ia tona take he me hoko katoa mai nga hunga o te ao i runga i te tikanga aki, te korenga i whakaaetia o tona take ka riro nana i arahi he ropu tahuri atu ki te Matua me te Tama whawhai ai, kumea atu ana e ia te wahi tuatoru o te rangi ki tenei ropu whakarongo kore ki te Atua.

Nga Patai:

1. Ko wai etahi o nga ingoa o te kai mahi o te kino?
2. No tehea wa i mau ai te ingoa tarakona, nakahi ranei ki runga ia ia?
3. He aha tona turanga i mua atu o tona takanga?

RATAPU TUATORU

MO HATANA. Ko enei wairua whakakakake he mea pei mai i te rangi, mai ra ano kua aru tonu i te tokonga ake o ratou whakaaro taikaha ki te rapu he tangata hei arahanga ma ratou ki roto ki te pouritanga kia rite ki to ratou ake ahua, ko ratou ko te Rewera me ona anahera. Ko te mana kei ia koe ano tou ake whakaaro i puritia i tau-tokona hoki i runga i te whawhai o te rangi, i kauparea atu hoki te aheitanga o te whakahaere i tenei mahi rewera e tapoko atu ai ki te po; ko te kaha ia o enei wairua tikanga heke ki te whakawai me te totohe e tino whakahaeretia kahatia ana. I whakawaitia a Iwi e Hatana kia takahi i te ture a te Atua; Nana ano hoki i whakamohio atu kia Kaina te tikanga kohuru e whai taonga ai ia i noho nei ia he kai kohuru no tona teina.

Nga Patai:

1. I peheatia nga wairua whakakakake ki te Atua?
2. No nahea i timata ai a ratou tikanga taikaha?
3. Pehea te ahua o te tikanga kei ia koe ake te mana mou ake whakaaro?
4. He aha te mana kei te mau i enei wairua taikaha?

RATAPU TUAWHA

MO HATANA. E whakahaeretia ana e Hatana tona mana ki runga i nga wairua kua poke nei i ana tikanga taikaha; Ko ia te tuatahi o nga anahera i peia mai, me te kai pehi ki te he o ratou kua taka atu nei i tenei oranga. E rapu ana ia ki te whakararu me te arai atu i te tangata i nga mahi pai, i runga i tona whakawai kia hara; i te whakahaere ranei kia pangia ia e te mate, kia hemo tonu atu ranei. Otira i roto i enei whakahaere kino e kore e hipa atu i te nui o te he o te tangata tona mana, i runga ranei i te matauranga o te Atua e ahei ana kia pera; i nga wa katoa tera hoki e whakakorea tona mana e te mana kaha ake o te Atua. Ae ra, ahakoa te whakamahinga rapu utu e taea te whakatuapeka hei whakatutuki i a te Atua mahi. E ai ta nga karaipiture kia tatou e whakaatu tuturu ana ko te wa o to Hatana mana kua tatauria. Ko te mate mona kua whakataua, a hei ta te Ariki ake wa e tino whakakorea ai tona mana. Ka hereaia i te wa o te kingitanga mo te mano tau, a i muri atu i te mano tau o te rongomau ka tukua ano ia mo tetahi wa poto, a muri atu ka tino kore mana ia me tona kaha i runga i nga tamariki a te Atua, ka tino hatepea atu.

Nga Patai:

1. Ko wai e whakahere ana i te hunga kua poke, kua taka atu hoki i tenei oranga?
2. Pehea nga ahua e rapua ana e te Rewera hei whakapa ki te tangata?

PRIMARY

MEMORY GEM

"Love your enemies, do good to them that hate you."

FIRST WEEK

To the Teacher:

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

A LITTLE GIRL LEARNED IN HER HOME TO HAVE FAITH

Text: II. Kings 5: 10.

Objective: Faith in God is necessary to obtain His blessings.

Song: "Jesus Unto Thee I Pray."

Lesson Story:

Long ago there lived in a village near Samaria the capital of Israel, a little Jewish maid of such great faith that a story is written about her in the Bible. We think she must have been beautiful and we know that she was kind and loving. The mother of this little girl loved her very dearly so she showed her how to find the gift that would bring her the greatest happiness in life. Do you know what the gift was that this good mother wanted her child to find? It was the gift of faith. So she talked to her often about the Father in Heaven, His power and His goodness.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SECOND WEEK

TRUST IN GOD BRINGS JOY

Objective: The Lord blesses those who believe and trust in Him.

To the Teacher:

Blessed is that man that maketh the Lord his trust. Psalms 40:4.

Story: Lost and Found.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

They followed the old cow till they recognised an old familiar path; and there indeed was the light from the cottage, and their mother at the door.

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

"No, little one," answered the mother, softly stroking the yellow curls; "the Lord Jesus never forgets. He sent an angel to thee, though thou couldst not see him. 'Twas he that led Brownie to thee, and guided the poor beast safely home. Remember that the Lord always hears."

THIRD WEEK

Text: Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30.

Objective:

To help the boys and girls to realize the responsibilities of making right choices; for on the right kind of choice both success and happiness depend.

Prayer: One of the boys.

Lesson Story: The Rich Young Man.

Jesus and his disciples were travelling southward from Galilee toward Jerusalem. What a wonderful journey for the disciples for all along the journey were experiences to build their faith.

As they passed along the street a strange thing happened. Usually those who came to Jesus were poor; but on this day a rich young ruler ran out to greet the Master; a young man already made famous by his strict compliance with the letter of the law and his great riches. When he reached Jesus he knelt at His feet. "Good Master," he cried, "what good thing shall I do, that I may have eternal life?"

Jesus looked upon him with tender eyes of sympathy and understanding as he replied in the gentle way in which He always spoke: "Why do you call me good? There is none good but one, that is God; but if you would enter into life keep the commandments."

The young man did not expect to hear this. He thought that some other great thing would be asked, so in surprise he said: "Which commandments do you mean?" "Thou knowest the commandments," said Jesus, "Thou shalt not steal. Thou shalt not kill. Thou shalt love thy neighbour as thyself."

With satisfaction to himself the young ruler looked frankly into the eyes of the Great Master and answered, "All these things have I kept from my youth up." There must have been in his heart a consciousness of failure in something because he added, "What lack I yet."

Jesus was now filled with compassion and beholding him loved him and with firm tenderness said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." Then He added, "and come follow me." But when the young man heard the saying he went away sorrowful; for he was very rich.

Conversation After the Story:

Show the picture of the Rich Young Ruler. Have the children discuss with you the words, "he was very sorrowful." Why does happiness depend so much on the right choice. Have the class name for you some of the things in their everyday lives about which they must make a choice, such as between duty and pleasure. (Use specific illustrations.)

Story: Jack Decides.

Jack had done something that was wrong. His father had found out about it that morning and Jack had been worried and afraid all day. He had been puzzled too, because his father had asked him to go for a ride, and he wondered more than ever. His father had said nothing about where they were going but talked of other things. At last they reached the city which was about twenty miles from their home, but instead of going down to the business district, as they usually did, his father turned, went up a long winding hill and stopped outside some huge gates which were set in a great stone wall.

Jack's heart almost stopped beating. He knew this was the penitentiary or the "pen," as it was commonly called. They had passed it a number of times but they had never stopped before. He knew that this was the place where "bad men" were kept. For one wild moment he thought that his father had brought him here for the thing that he had done.

His father seemed to know what he was thinking because he put his arm around Jack's shoulders and said, "It's all right, Jack. I'm going in here for just a few minutes, do you want to come in with me or would you rather wait here in the car?"

Jack's voice trembled a little as he said, "I'll wait here, father."

As he was waiting a car drove up, and three men got out of it. Jack noticed that one of the men had handcuffs on his wrists.

After a few minutes Jack's father came out and they drove off to the city. This time they stopped in front of a big building. Jack had seen this building many times before. On the big plate-glass doors it said "First National Bank."

"Come on Jack," his father said. They went in together and in a few minutes they went through a door marked "James Graham, President." Here Jack's father made him acquainted with a tall man with smiling blue eyes. This was Mr. Graham, but Jack noticed that his father called him "Jim."

On the way home Jack's father told Jack a story. It was about three boys; a boy named "Jim," who was now the president of the First National Bank and a boy named "Frank," who had been in the penitentiary for five long years, and himself, when he was a boy. He told how they played together when they were boys and some of the things they did as they became older.

When the story was finished, Jack thought for a little while then he said, "Father, I'm going to try to be like you and Mr. Graham."

Why do you suppose Jack's Father took him to these places?

Our Father in Heaven has given us something to help us choose the right thing to do. Discuss conscience. What happens when we continue to disobey our conscience? How does obeying our conscience make us stronger. What are some of the ways that help us to know the right from the wrong. Why can mother help us to decide what is right and what is wrong? Why does prayer help you to decide when in doubt?

Read from the Bible, James 1:5.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Let the children memorize part of it.

FOURTH WEEK

Objective:

To make the child realize the importance of a bright, happy, smiling face.

To the Teacher:

Stress the fact that a smile is appreciated by everyone. A child can contribute much by cultivating a cheerful disposition instead of frowning and pouting.

Teach the song "You Can Smile," from the M.I.A. Song Book.

TWO LITTLE SMILES

For the Lesson on Our Faces

Once there were two little smiles that wanted to find a home.

One day they saw a bright sunshiny house and said, "This looks like a good place. Let's try this one." So in they went and were very happy to find two little boys, Bobbie and Peter. One smile jumped into each boy's face. You should have seen how surprised everyone was, even the boys.

When mother called, "Hurry boys, come down to breakfast right away," they answered, "All right, mother," and came with such smiling faces that mother smiled too.

When they went out to play, the neighbour boys said, "What's happened? Something nice?" Peter and Bobbie answered, "Something nice is always happening." Then all the boys laughed.

There was something funny about those smiles. Who ever saw them, smiled back. Even their dog wagged his tail and jumped up and barked when the boys looked at him. It seemed as though there were smiles everywhere just because those two boys smiled.

One day Peter said, "Bobbie, I'm going to quit smiling."

"Why?" asked Bobbie. "Don't you like to smile?"

"Oh, I guess I like it all right, but I'm tired of hearing everyone say, 'What a happy little boy! You're always smiling.'"

And Peter stopped smiling and began to frown. It was really very hard though. A smile would start to pull up the corners of his mouth and he would have to stop it quickly and pull the corners down again. Just think of the smile that was shut up in Peter's face. It tried and tried to get out but Peter wouldn't let it. Then one day Peter opened his mouth and out popped the smile and ran over to Bobbie. Just then Bobbie smiled and Peter's smile jumped right in beside Bobbie's smile.

"I'm coming to live with you," said Peter's smile. "I can't stand it with Peter any longer. He keeps me locked up all the time. I'm glad I got out to-day. I was getting so thin I was afraid I'd die."

"But how can we both live here?" asked Bobbie's smile.

"Let's try for a while," said Peter's smile. "Then maybe I can find another home."

Now this was hard for Bobbie. With two smiles he must keep smiling all the time. When he tried to talk to anyone he smiled, then smiled again instead of saying anything. Some people thought he was laughing at them, but of course we know he wasn't.

Wherever Peter went, he kept the frown on his face. Boys came to play with him, took one look at his face, then went over to play with Bobbie. Their dog came running and wagging his tail, looked at Peter's face, then down went his tail between his legs and he walked over to Bobbie.

Worst of all, though, was when Aunt Mayme brought little Jimmie. He couldn't talk, but he loved to play with Peter and Bobbie. The boys were always trying to see which one Jimmie liked the best.

Peter ran over to him and really tried to smile but he had kept the corners of his mouth down so long that they wouldn't come up. Baby Jimmie gave one good look at Peter then he puckered his little mouth and began to cry.

Bobbie ran to him and said, "Don't cry, Jimmie. Peter isn't really cross, he just doesn't want to smile." Then Bobbie smiled and smiled until baby Jimmie smiled, and then laughed out loud.

"Oh what shall I do?" asked Peter. "I really can't smile any more. I'm sick of frowning. Nobody likes frowns. I wish I could smile again."

"Hurray!" called Peter's smile. "Now I can go to my own home," and in he jumped into Peter's mouth. Peter laughed out loud.

"See, Bobbie. I can smile after all," said Peter. "I am never going to get tired of smiling again."

So the two boys played with cousin Jimmie all day, and Peter didn't once frown.

HUI PARIHA.—The Waikato District invites your attendance at Huntly, November 22 and 23, 1941. Come before noon on Saturday. Sunday School workers throughout the district are asked to meet at NOON on Saturday in a Sunday School Officers' and Teachers' Meeting under the direction of Kelly Harris.

NGA MATENGA

HAUHAU MAPI.

I mate a Hauhau Mapi i te 30 o nga ra o Hune 1941 ia ia ko 19 ona tau. Itae mai a Rahiri Harris, a naana ia i manaaki i mua atu o tona moenga. Haere e tama. Haere i roto i te Ariki.

—Na Kura Anaru i ripoata.

TANGIWHARAU MANUIRIRANGI.

He mokopuna tuatahi na Turake Manuirirangi raua ko Tuhitia Hikaka. Tona pakeke e rua marama. Ona matua ko Kapua Manuirirangi me Willis Katene. No te 10 o nga ra ka tukua atu tana tinana ki te kopu o te whenua ki te kaenga tuturu.

Haere e te mokai iti rawa. Na te Matua koe i homai na Ana ano koe i tango atu. Heoi i muri nei he aroha he roimata te hoa. Haere i runga i te waka a o Tupuna, ma matou e haere atu.

—Na Taka Toroaiwhiti i ripoata.

TE AUE WIRIHANA.

I mate i te 20 o Akuhata 1941. He wahine kaha tenei ki nga mahi o te Hahi. I a ia i mate e 35 ona tau. Ona hapu, ko Ngatitu, Ngatitai me Ngatikahungunu. Ona matua ko Katene raua ko Poutu Pene Kupa. No te 23 o nga ra ka nehua tana tinana i raro i te whakahaere o Elder E. A. C. Scott a na Kio Tarawhiti i whakatapu te rua.

—Na Riringi Huki Ponga i ripoata.

POKAIA ROTANA.

I te 3 o Hurae 1941 ka mate a Pokaia Rotana. Ona tau e 24. He tamaiti kaha hoki tenei i roto i nga mahi o te Rongopai. He Rikona ia o te Peka o Puketapu. Na Ngaha Rotana i whakahaere te nehunga.

—Na Riringi Huki Ponga i ripoata.

RUIHA WAEREA.

He tamahine tenei na Hemi Waerea raua ko Hana o te takiwa o Nuhaka. I mate ia ki Korongata i te 28 o Akuhata, 1941, he mate manawa. Ko nga hapu o tenei wahine—Ngati-Rakaipaka, Ngati-Tuwharetoa, a e uru ana ona whakapapa ki roto i nga waka katoa. Ona tau e 78. He mema ia no te Hui Atawhai o Korongata nei.

—Na Rawiri Kamau i ripoata.

HONETERI PAERATA HAPI.

I mate ia i te 4 o nga ra o Hepetema 1941 ki Korongata ia ia e 71 nei ona tau. He timuaki tawhito ia no tenei Peka o Korongata i te tau 1904. Ko tana mate he tuku-toto. E 20 tau ia e kapo ana tae noa mai ki tenei wa o tana hemonga. Ko ana hapu ko Ngati-Rakaipaka, Ngati-Poporo, Ngati-Tuwharetoa. Kei te ora ona tamariki e toru, e rua nga tane, kotahi te mea wahine. Ona mokopuna e 36, e 4 nga mea tuarua, hui katoa 40. Ko tona matua ko Hapi Ngakao, tona whaea ko Mare Werahiko.

—Na Rawiri Kamau i ripoata.

LORRAINE MAKO KARIPA.

He tamaiti tenei na Paki Karipa raua ko Rupī Raniera, e 3 ona tau ka mate nei ia i te 7 o nga ra o Hepetema, 1941. Nuku atu i te 9 marama ia e takoto ana i te hohipera.

Mihi mai, tangi mai e nga matua me nga whanaunga.

—Na Rawiri Kamau i ripoata.

HONORIA WERETA.

I mate tenei wahine i te 18 o Hepetema 1941. He wahine tenei i arohaina e ona matua, e tona hoa tane me ana karanga maha katoa, ana tamariki, mokopuna hoki. Haere ra Honoria. Haere.

—Na Tukinoa Hakopa i ripoata.

NEWS FROM THE FIELD



RAWIRI KAMAU

“Farewell to Trainees Going to Camp”

By Rawiri M. Kamau

Editor's Note.—The Editor takes full responsibility for the publishing of this article as written, not because of its apparent grammatical and other journalistic as well as aesthetic discrepancies, but to portray Rawiri Kamau, familiarly known as “Maraki.” He is proud, generous, humorous and enthusiastic. He is honest and courageous. His effort here is really remarkable and is definitely typical of the old man.

“Over one hundred of our Maori stalwarts from all parts, as far as Ngatiporou, Gisborne, Mahia, Nuhaka, Whakaki, Wairoa, Mohaka me Heretaunga, were farewelled by a crowd of over 500. Before 12.30 a.m. the railway station was crowded with spectators.

The Hastings Silver Band led the H.B. soldiers in the procession to the depot to meet the express train from Napier five minutes before its arrival. They halted along the platform, then the train slowed down, and stopped. Aboard were 78 Maori soldiers from the East Coast. Just then Sid. D. Kamau, with his smart set of fourteen players, played the farewell medley, “Bless 'Em All,” in waltz time. The echo of the tune struck the hearts of all that were present and just about set them waltzing the main street, and the cheers from everywhere—a great reception. The Mayor of Hastings Town, Mr. Rainbow, honoured Mr. S. D. Kamau.

The wording of the song is given here: “Bless 'em All. Bless 'em All. The long and the short and the tall. Bless all sergeant and double V.O. ones, Bless all the corporals and their blinkin sons, Cause we're saying goodbye to them all. When back to their blighty they crawl, You'll get no promotion this side of the ocean, So cheer my lads, Bless 'em All.”

Second part of song in foxtrot time: “So wear a great big smile and sing a song when things go wrong. When it's raining don't complain for the sun will shine again. Just put those little worries on the shelf and start right in to-day, To wear a great big smile and sing a song and brush your troubles away.” This ended, the farewell train moved, all the soldiers' encore sounded everywhere—great day of aroha nui.

OVERSEAS NEWS

WHAT THEY ARE DOING

Author's Note.—If any of the missionaries are omitted in this article it is due to lack of information on hand.

Married List.—Elders Richard Lambert, A. Harper Wallace, Glen L. Rudd, W. E. Smith, Lamont F. Toronto, Charles H. Felt, Wilford W. Goodwill, Claude D. Kirkland, D. V. Taylor, L. Garn Dastrup, Mark Wheeler, Gleyre Frederickson, C. S. Johnston, G. P. Langton, Jarvis Keddington.

Army Life.—Elders Warren S. Ottley, C. Burnett Mason, George R. Biesinger, Mark J. Udy. A. Bonner Fitzgerald.

Occupations.—Elders A. Harper Wallace, Utah Poultry; Glen L. Rudd, Utah Poultry; Gerald P. Langton, J. C. Penny

Co.; Milton Baumgartner, Royal Baking Co.; Milton Ramsey, salesman; W. W. Goodwill, Phil. Peterson, Lloyd J. Allen, J. Taylor Later, Jarvis Keddington are all in airplane factories; Mark Wheeler, C. S. Johnston, with the Coca-Cola Co.; Richard Lambert, credit manager and salesman; Frank K. Aldous, Manager Imperial Oil Co.; Garn S. Henderson, employee Imperial Oil Co.; Haven R. Burnington, rail road; Robert E. Crandall, rail road; Vincent Haslam, bank; Lamont F. Toronto Insurance; Claude D. Kirkland, Sears Roebuck Co.; Robert Cardwell, auto salesman; David M. Evans, Barry T. Wride, service station leasees and operators; William Grange, J. C. Penny Co.

Engagements.—Elders Frank K. Aldous and Garn S. Henderson.

MANAWATU DISTRICT

Reported by Polly Wi Neera

Greetings! It has been officially announced that Sergt. George Katene, Jnr., has been decorated with a Military Medal for gallantry in the Greek campaign.

Bro. Len Nehua of Ngapuhi, who was a member of the advance party to board the troopship for overseas service, from Papakura, spent time off with his friend Petra Ropata at the home of Petra's relatives, in Wellington.

We would remind listeners, who find it possible, to listen in to Station 2ZB Wellington every Sunday morning at 11 o'clock. A special broadcast of the Tabernacle choir has been arranged for the Commercial Broadcasting Stations in New Zealand. The choir with its 300 voices is conducted by J. Spencer Cornwall with Dr. Frank W. Asper at the organ, and the spoken words are by Richard L. Evans. Don't miss hearing this fine broadcast of music, which comes to you from the Cross-Roads of the West, Salt Lake City.

Among the number of visitors to our Branch at Porirua during the past month were: Bro. Parata Pirihi of the Wellington Branch; Taylor Mihaere of Dannevirke, now employed in the Land and Income Tax Dept., Wellington; Bro. Smiler of Gisborne, now employed on the staff of Woolworths Ltd. in the capital city.

In the 2YD Sports Club session on Thursday night, 25th September, the following broadcast was heard: "This coming Saturday N.Z. University will be playing Wellington representatives in a Rugby final. N.Z. University halfback will be M.N. Paewai, a nephew of Lou Paewai of All Black fame. Paewai is definitely Otago's No. 1 halfback, and week after week he has turned on great football. . . . Playing for University 'A' in the final against Zingari-Richmond last Saturday, he was the outstanding player on the field and scored his usual try. . . . Nitama was a member of the New Zealand University team which played Wellington the following Saturday.

I had the privilege of being present on board the convoy "Leander" when she arrived in Wellington for the first time, and of being a witness to the welcome given her by members of the Ngati Poneke Club. The Hon. Mr. Paikea presented Captain Bevan with a korowai (Maori chieftain's cloak) on behalf of the Maori race; this ceremony was attended by the Acting Prime Minister.

Once again Bro. Peneamine Wi Neera has made his monthly visits to the Awapuni Branch, Palmerston North, and reports that all is well.

MAHIA DISTRICT

Reported by Elsie Loader

Leading Aircraftman Sydney Taurima (Opotama) has been home on leave. Sister Lena Taurima and family wish to thank all those who presented Bro. Sydney with gifts and telegrams of good wishes. May God bless and guide him in his family's and friends' sincere prayer.

Word has been received that Brother Ponty Te Kaura, who was wounded in Crete, was picked up by the German Red

Cross, and was flown to a hospital in Greece, and is now a prisoner of war in Germany. Bro. Ponty reports that he is well treated, and wishes to be remembered to all.

We are proud to announce that another group of our Nuhaka boys have left for Papakura Camp, including Benjamin Christy, Tilly Whaanga, John Smith, Stan Smith, Edgar Smith, George Haronga, Rajah Karangaroa. Bro. Tuehu Smith now has four sons in camp. Cleo is a corporal, while Riki has been transferred to Trentham, where we understand he is to be given the rank of 2nd Lieutenant. Congratulations boys! Nuhaka is proud of you all.

Bro. Jerry Orikena (overseas) is the proud daddy of a bouncing baby boy, while Bro. Peter and Sister Kui Campbell are equally proud of their new son.

Mrs. Mary Pilmer Matawai has been visiting relatives in Nuhaka. First time her husband Joe knew what a good cook he is, and how.

Our Relief Society Sisters have forwarded about twenty parcels to the boys overseas; besides this they are very active in their other duties of the Relief Society.

Bro. Stuart Whaanga is doing his utmost to promote the Church Welfare programme in this Branch, the results thus far are not too encouraging, but kia kaha Brother, Nuhaka always comes to light in good time.

HURAKI DISTRICT

Reported by Wm. Ormsby and Francie Greening

Following the Hui Pariha at Huria, September 26th and 27th, the District Presidency along with the Sunday School Superintendency have been busy visiting. At the home of Brother Rangī Hapeta of Maketu, Saints from Rotorua, Te Puke and Wairoa gathered, where the following were carried out: **Baptisms**—Waikariri Hoko, Herepia Hohaia, Alvis Taumaloto, Omarumutu Palamalu, Vallia Ngarongo April Palamalu, and Rangī Hapeta by Elder Wharekura. **Blessings**—Tumanua Deies Palamalu by Elder T. Ormsby, Charlene Matty Ngawaku Huruwaka by Elder Rangī Greening, Yvonne Louise Hapeta by Elder Wharekura. **Marriage**—Rangī Hapeta to Diana Tarawa of Huria at Maketu by Elder Wharekura, October 5th, 1941.

Saturday, August 16th, 1941, marked the passing of Iri Wharekura, wee daughter of Elder Hohepa Wharekura and his dear wife, Sister Taite, of the Horohoro Branch. The sorrow of parting whether it be in death or otherwise is saddened with the anguish of grief and love. In this parting, the family of Brother and Sister Wharekura are aware of their loss and abide in the hope brought by the Gospel of clasping to their bosoms their little daughter.

WAIKATO DISTRICT

Reported by John W. Apiti and Davie Ormsby

The annual Gold and Green Ball of the Puketapu M.L.A., held in the Huntly Town Hall, October 2nd, 1941, was by far the most successful ever held by the

sponsors. (Sister Una Thompson has advised that this is also the most successful, financially, throughout the Mission for this year.) Thanks and praise for this wonderful climax of Mutual effort is due to the local officers and Hunga Tapu, Sister Una Thompson and the Huria Missionary party who were very materially assisted by the local townspeople.

After retiring on the night of 23rd August, Sister Tamati Amoketi of Waingararo was suddenly awakened one night to find her home in flames. The tragedy did not physically injure seriously any of the occupants.

The Waingararo Branch is improving in activities and is creating an interest among members to foster the work of the Lord. Keep it up.

Hamilton has obtained a hall for their Church meetings. All who may be interested in these Sunday gatherings are asked to communicate with Brother Myers, Sister Fryer, or Superintendent Horace Forbes as to time of meetings, etc.

August 28th marked the parting of Polly Hopa, beloved daughter of Sister Eliza Whatu Apiti of Frankton, which occurred at the Public Hospital, Hamilton. Deceased was buried at the Hamilton East Cemetery, with Bro. Douglas Whatu Apiti directing the services and John Apiti dedicated the grave.

MAROMAKU BRANCH

Reported by Lois Going

Bro. Raymond Going of the Maromaku Branch is now in the Air Force, stationed at Hobsonville, training for overseas service. Bro. Stanley Hay, who has already served in territorial training, has since been called in the last overseas ballot.

HAWKE'S BAY DISTRICT

The Gold and Green Ball held at Aotea House, Tamaki, August 27th, was another outstanding event. Miss Emaraina Takerei was crowned queen of the Gold and Green Ball of 1941 by President Cowley. Wi Larkin's orchestra from Palmerston North played spirited music for the evening.

At last! Sister Rangī Wilson and her family have finally caught up with Bro. Teao. From reliable sources information is to hand that the happy couple and their welcome children have sustained themselves at Mangere, Auckland. (I warned you, Joe!)

TARANAKI DISTRICT

Reported by Zena M. Stent and Taka Toroaiwhiti

Brother (Pte.) Henry Robinson of Wanganui visited the home folks for probably the last time before embarking for overseas service. Many farewells were held in his honour. It is with heavy hearts that we bid farewell to Brother Robinson.

President Hakopa and Bro. Toroaiwhiti are doing much that is good in the northern part of the district, and we are expecting them any time now.

Sister Katene, after a very long and serious illness, is back on her feet again, and her presence at the meetings is certainly appreciated.

Mick Stinson never seems to know exactly where he belongs, as we think he belongs right here with us. He is here for a while at any rate, and do we need him?

The Manaia people under the direction of the local M.I.A. Presidency have held farewells for their soldier members. A very creditable affair was held in honour of Sapper Puhī Rei.

Cottage and regular Branch meetings are being held in the Manaia area of the district, under the guidance of President Turake Manu. Brother Taylor Mihaere, who has been labouring in this district, is now in Wellington.

WAIRAU DISTRICT

Reported by Huitau Elkington

Brother Turi Ruruku, who has been ill in the Nelson Hospital, has fully recovered and is now visiting in Shannon. Sister Lucy Taylor, also an inmate of the Nelson Hospital, is improving markedly. Brother Martin Taylor is the proud father of a baby daughter. Brother and Sister Ben Hippolite are happy at the reunion with their infant son.

The Wakatu Maori Women's hockey team was successful in winning the Nelson Molar Cup.

Members of the Madsen Relief Society are busy helping the Red Cross of the French Pass district to knit comfys for the boys overseas.

Esther Elkington and her infant son Herbert Elkington of Nelson, family of Sam Elkington were for two weeks the guests of Sister and Bro. James Elkington.

Sam Elkington, who is in the Signallers Corps at Papakura training camp was for a few days at home on special leave.

A farewell social and dance was held in the French Pass schoolroom for Bro. Arthur Elkington, Q.M.S. and Pte. Amara Hope. Mr. Leon, who presented gifts of money from the people, expressed words of praise and admiration for the part pakeha and Maori are doing together overseas. In response, Arthur Elkington said, "I am going to join those of my kin who are already in the front line. Those of you who remain behind are the supporters of us in the front line, without you we cannot succeed. So put all your efforts to your work on your lands and help the boys in front." Applause.

A very favourable report was received from Herbert Elkington, who is with the Middle East Forces overseas, of his boxing bout. In his own words: "It was an inter-division championship fought in a N.Z. Division Base Camp, and my opponent was an artillery man who was an amateur champ. back in N.Z., with 6 wins to his credit and one win on board ship. Well, we had three 2-minutes. The first round my second said to me, 'You fight your own battle.' Well, I did, and did pretty good, too. In the second round he told me to blast hell out of my man. Well, I did. In the third and last round I slugged into him and the fighting was most strenuous. I had blackened one of his eyes and pumped his nose so much that his face was covered in blood. I don't know how it came about, but I came out of it unmarked, but I was so

done up I could hardly walk. Both of us were half carried out of the ring. Anyway, after we finished our fight and went back to our corners the referee declared me winner on points."

Herbert also mentions that he has met many of his Ngaitoa tribesmen, and George Katene is his Camp S.M.

Much sorrow was felt by the people of Madsen at the death of Rangikapua, infant son of Bro. Rangi and Sister Lucy Elkington. Funeral service was held in the Madsen Hall under the direction of Turi Ruruku.

A Home Guard Committee was organized at French Pass and Bro. James R. Elkington was elected Secretary.

The Home Guard is now functioning under the capable leadership of Mr. John Kawharu.

AUCKLAND DISTRICT

The Mangere Branch held a very successful Branch Conference commencing Friday, October 10th, until the 12th. The activities of this "Hui Peka" were a credit to the district. Their Gold and Green Social, sponsored by the M.I.A., was well attended on Friday night, and on Saturday evening the Conference proper commenced with the Primary children, followed by the M.I.A. Sunday morning Priesthood and Relief Society meetings were held before Sunday School, which was well attended. The afternoon session found the hall packed to enjoy the spirit prompted by those present and particularly the speakers. President Cowley was present at all meetings, and his talks of the Gospel were well received as they filled all with the inspiration to worship God with our lives.

The Auckland Branch is pleased to welcome Brother Don Ross of Dunedin. Don is an acquisition to any community, and so far the presiding brethren have not let any "grass grow under their feet" because Don now heads the talented "Children's Choir" comprising the pupils of the Sunday School from the "A" Department to the Primary. This choir made its debut at the Relief Society held in the Chapel, Thursday, October 16th. They and their leader were the programme.

Sister Emily Mark of Porirua and Madsen spent a week or two with the

Cowley's at the Mission Home, prior to leaving for summer work in H.B.

Brother Douglas Fraser, a recent convert to the Church and a generous supporter of all Branch activities, lost his father, who passed away suddenly on Saturday, October 11th, 1941. We associate ourselves with all who have been actuated by this sudden cause of grief to extend consolation and condolence to Douglas and his mother, Mrs. Fraser.

Ernie Cormier, now of the R.N.Z.A.F., formerly a member of the M.I.A. and a staunch supporter of its activities locally and at Hui Taus, was seen to advantage in his uniform when he visited the Saints while in the city. Another Air Force member of our Branch is Mateen Jensen, now L.A.C. who is unfortunately in hospital suffering from a foot ailment. L.A.C. Jensen is scheduled to attend Levin Training School early this month. His brother, Carl B., now in a territorial camp, won fame for the name of Jensen when he scored above the C.O. in a recent "target shoot."

Miss Kere M. Morris (Meha clan), now residing with the President and his family at Headquarters, has just completed her musical examinations at the University, the complete results of which will not be to hand until some time in the early part of the New Year. Miss Morris feels confident that the important ones at least will show creditable if not outstanding effort. Her life is a busy one, with school and teaching some 40 or more pupils, etc.

Brother William Brosnan now dons the uniform and insignia of the "Coastal Defence Unit," stationed across the bay. From the look of things, Bill is looking better and so is his dear wife, Joyce. Their frequent attendance at Church meetings should be an incentive to all and sundry that newly weds are still happy, are going to be happier, and are doing their bit to make others happy. (Observe ye Harris, Rei's and A. A. Meha's.)

George Mann, who will marry Mary Jensen at Auckland, October 25th, with President Cowley officiating, was baptized by Kelly Harris on October 22nd, 1941. The happy couple will reside at their home at Royal Oak.

THINGS MONEY CAN'T BUY

Money can't buy a clear conscience—square dealing is the price tag.

Money can't buy happiness—happiness is a mental attitude and one may be as happy in a cottage as in a mansion.

Money can't buy sunsets, songs of wild birds and the music of the wind in the trees—these are as free as the air we breathe.

Money can't buy inward peace—peace is the result of a constructive philosophy of life.

Money can't buy character—character is what we are when we are alone with ourselves in the dark.

—The Associated Dispatcher.

SUNDAY SCHOOL REPORTS

The First Quarter begins—December, January and February.

The Second Quarter begins—March, April and May.

The Third Quarter begins—June, July and August.

The Final Quarter begins—September, October and November.

Send Final Quarterly Reports by December 20th.

Reports on Hand—

THIRD QUARTER, 1941.—*Auckland District*—Tamaki and Mangere. *Hauke's Bay*—Korongata, Te Hauke and Heretaunga. *Wairarapa*—Kohunui, Rangiotu and Gladstone. *Waikato*—Kopuku, Hocotainui, Mahoenui, Horotiu, Whatawhata, Taumarunui, Puketapu, Maukoro, Te Awamutu, Matakowhai. *Mahia*—Opoutama and Nuhaka. *Wairau*—Madsen. *Poverty Bay*—Kopua, Muriwai, Te Hapara, Tokomaru Bay. *Hauraki*—Huria, Wairoa, Te Puke Home, Horo Horo. *Taranaki*—Wanganui. *Ngapuhi*—Ruatangata, Mangamuka, Ngawha, Maromaku, Opahi, Tautoro, Awarua and Mataraua.

Total Number of Schools Reported—38.

Branches whose names do not appear on this report cannot blame the District Superintendencies for failure to report. Each Sunday School has been, and is still, asked to forward ONE copy of their TRIPLICATE report to the Mission Sunday School, Box 72, Auckland; then send ONE to the District and KEEP the other ONE for own use.

SIX PENNY FUND RECEIVED

Period 1939.—Gladstone 9/-.

Period Ending 1940.—Tamaki (Auckland), 8/6; Mangere 6/6; Te Hauke £1; Mangamuka £1; Waimamaku 10/-; Peterhema 3/-. Total £3/17/-.

First Half-yearly Period, 1941.—*H.B.*: Te Hauke, £1/2/-, Waipawa 8/-, Wm. Edwards and family 4/-, Tamaki £2/17/-, Korongata £2/10/-, Heretaunga 7/6. *Waikato*: Matakowhai 10/-, Puketapu £1, Hocotainui £1/19/-, Aria 18/, Taumarunui 6/-, Horotiu completed for year 11/-, Whatawhata completed for year 12/-. *Hauraki*: Maketu 3/-, Tahawai 10/-, Ohaki 4/6, Kirikiri-Omahu 12/-, Huria 16/6, Wairoa £1/6/-, Te Puke Home 5/6. *Poverty Bay*: Tokomaru Bay 14/-, Rahui 5/-, Te Hapara £1/16/-. *Auckland*: Auckland £1/3/-. *Ngapuhi*: Maromaku 15/6, Kaikou 10/-, Tautoro 16/5, Opahi 8/-, Whananaki 2/6, Ruatangata 17/6, Te Horo £2/3/6, Waiomio £1/1/-, Whangarei 3/-. *Wairarapa*: Gladstone 14/-, Kohunui £1/1/-, Rangiotu 10/-. *Mahia*: Nuhaka £2/14/-. *Opoutama* complete for year £1/12/-. Total £33/8/11.

REMEMBER.—The final Quarterly Report is due the last Sunday of November, 1941, and so is the Last of your SIX PENNY FUND.

N. P.

TE KARERE

Wahanga 35

Tihema, 1941

Nama 12



CHRISTMAS NUMBER



SPECIFICATIONS

If you will build a wall about
That hate cannot get through,
That will turn back distrust and doubt,
They need not trouble you.

If you will build a little fence
To keep all hard words in,
You will receive this recompense—
To keep the friends you win.

If you will build yourself a gate
Through which Love only goes,
Many will be the friends who wait;
Disarmed will be your foes.

If you will cut a window view
From which the eye can see
Only the beautiful and true,
How fair the world will be!

—Clarence Edwin Flynn in New York Times.

Te Karere

Established in 1907

Wahanga 35

Tihema, 1941

Nama 12

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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CONTENTS

Editorial—	Page
Peace on Earth	856
Special Features—	
Greetings	858
Mary Hannah Wadham	860
What I Know of the Mormons	861
Ka Whakatuwheratia Nga Urupa A Ka Ora Ake Ano Te Hunga Mate	862
What Should a Man's Religion Do For Him?	864
Church Features—	
Genealogy	866
Music for Sacrament Service	867
Relief Society Centennial	868
Sunday School	870
Primary	875
News From the Field	881



Editorial . . .

PEACE ON EARTH

The following editorial is from the facile pen of the late Elsie Talmage Brandley, who, prior to her passing in 1935, was Associate Editor of the Improvement Era.

Christmas is on its joyous, holly-bedecked way. Every thought is turned towards the great holiday of the world: the day which commemorates the birth of the Saviour. In the rush and struggle of every-day life, the ideals of Jesus help us to make the decisions and choose the path which lead to happiness and salvation, if we but take the time to make them a part of our philosophy of living. And if we do not consciously sit down to ponder on the meaning of the truths He taught during the brief three years of His ministry, there is still power in them which makes them a part of us, even though an undefined part.

The world to-day is different from the world of even a century ago. The materialistic attitude of many people has resulted in such an abundance of things to be wanted, and such a feverish attempt to secure them for ourselves, that calm tranquility is a characteristic more frequently envied in others than possessed by the average girl and boy. Hours of thoughtful contemplation of life and its meaning are crowded out by the innumerable interruptions and diversions which appear continuously all day long, and so the joy of understanding life as well as living it is diminished.

During the Christmas holidays there might be a few moments in which to think, or talk about the real things of existence. Shows, automobiles, dances, and fine clothes are not the greatest blessings to be attained, but sometimes in the effort to secure them, we leave ourselves no time to place real values upon the real things. Gifts for Christmas

are selected with a mental comparison, and an unvoiced idea of what will be given in return; the shepherd, and the wise men expected nothing in return for their gifts that first Christmas.

The youth of the Church constitutes a tremendous power. You are the ones whose responsibility it is to insure the faith and unwavering trust in the Gospel which is your heritage. At Christmas time—on Christmas Day, if no other time is promising—take a few minutes with yourself to find out what preparation of soul and mind you are making to carry on. The future of the Church depends upon you; the great gifts which have been in the "family" for a century are yours to preserve, untarnished. And so, on the very eve of the new century of "Mormonism" take inventory, and see that you understand the stock, and know what your part is in its preservation. May a clearer understanding of its incomparable value to you, individually, and to the generations to follow, be yours this Christmas-tide.

CHRISTMAS GREETINGS

To the Elders who have laboured in the New Zealand Mission; to the stalwart men who preside over the districts and branches; to the noble women who direct the Relief Society; to the officers and teachers of all auxiliary organisations; to the men in uniform, at home or overseas; to all Church members, both European and Maori, both weak and strong; to our many friends; to everyone, everywhere, we send our greetings and "aroha nui."

May the Light which still shines so brightly in what is still left of an erstwhile Christian world, continue to illuminate our way out of the difficulties which surround us.

—Matthew Cowley,
Eka T. Cowley,
Jezuel and Tony.





Sister Cowley

“GREETINGS”

WOMEN'S AUXILIARY ORGANIZATIONS

By Sister Eka T. Cowley

As we approach the anniversary of the birth of our Lord and Saviour we find the agents of death and destruction still rampant in the world. The youth of nations is devoting its intelligence and skill to the methods of taking human life, of sinking ships, bombing cities, burning homes, raining shell upon innocent women and children—yet the beautiful simplicity of the story of the Nativity of Christ as told by Luke in the gospels will continue to grip the imagination and touch the hearts of countless millions the world over. The Christmas bells still echo those sacred words, “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.”

The spirit of hope, peace, spiritual love, of divine forgiveness and of life everlasting symbolized in these words can never die. For, although mankind is doing his best to destroy the basic structure upon which Christianity is built, truth and righteousness will triumph. Jesus said, “I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life.” The promise in these words and all others spoken by the Master will be fulfilled. Already there is a sign. So many things which seemed unimportant have now become important in the universal struggle for life and liberty. There is a universal pity for those bowed down by misfortune. Every appeal for aid meets a quick response. The rich and poor are rubbing shoulders and experiencing a common suffering. The spirit of brotherhood is being planted in the hearts of men. The process may be slow and the way long, but God's promises will be fulfilled if we will do our part.

Men may create their “isms,” exalt the state, destroy churches and human life, but that divine quality in man, which is eternal, will eventually rise out of the fog to adapt itself to God's Plan.

Those in the world who question the authenticity of that beautiful story of the birth and resurrection of Christ and His Church must still admit its influence for good in the lives of men. As one critic has said, “It has made life livable for millions of harried souls. It has taken rich and poor, learned and ignorant, white, red, yellow and black; it has taken them all and tried to show them a way to salvation. To all in pain it has held a balm—to all in distress it has offered peace. To every man without distinction it has said, “Jesus died for you!” To every human creature on earth it has

said, "You too can be saved." And therein lies Christianity's highest virtue. It has helped make the weak strong and the dejected happy. It has stilled the fear that howls in man's breast, and crushed the unrest that gnaws at his soul. In a word, "It has worked—in a measure."

At this of all seasons when we should turn our thoughts and hearts to the Great Nazarene, I desire to extend you sincerest greetings for a Joyous Yuletide. May we also remember that the real Christmas lies in the echo of this promise. "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die." John 11: 25-26.

May the Lord bless you in your efforts to keep His commandments and promote His work in this mission. It is my constant desire that the Latter-day Saints be first and foremost in the spreading of the Gospel of Peace, of Goodwill and Brotherhood to all mankind. Also that each individual life be a sermon and a witness of the Divinity of Christ and His Gospel.

"To-day well lived makes every yesterday a dream of happiness, and every morrow a vision of hope."

Brigham Young said:

Compiled by Heber Q. Hale

(From his public addresses as recorded in the "Journal of Discourses." The volume and page are indicated after each quotation; as also the year in which uttered.)

Man may propose, but God will dispose.—13: 308 (1870).

* * *

In my youth I was called an infidel, and I was an infidel. What to? This Bible? No, to false creeds, and to professing without possessing. . . . I ask the infidel world what they can give in exchange for the faith I have in Jesus Christ and the religion I believe in and practice.—13: 215, 219 (1870).

* * *

I am prepared to prove from all the facts that have existed or that now exist in all branches of human affairs, that union is strength, and that division is weakness and confusion.—13: 267 (1870).

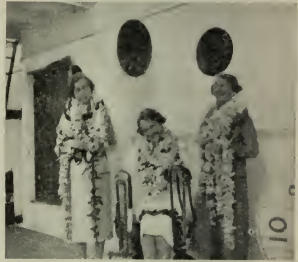
APPRECIATION

Sister Rona Attenborough has been honorably released as Secretary of the Mission Primary Association. She has rendered faithful service and has been devoted to the Primary cause for several years. She has the love and respect of all who know her, and we will always be indebted to her for the contribution she has made to the New Zealand Mission Primary Association, and for the service she continues to give in other departments of the Church.

—Mission Primary Presidency.

Mary Hannah Wadham

In the passing of Mary Hannah Wadham at the Masterton Hospital on October 20th the Church lost one of its noble women; one whose every act was motivated by the Gospel of Jesus Christ. As she closed her eyes to mortality she was conscious of an impending awakening in another sphere of activity and progress. Her understanding of eternal values robbed death of its sting and so to her it was but another adventure along the pathway of life everlasting. As a wife, mother and saint she measured up to every virtue of those sacred appointments. She was small in physical stature but her vitality was prodigious and her personality fairly beamed with kindness and joy. She loved beauty in both nature and humanity and she never side-stepped an opportunity to contribute to that beauty. Her home and environs were immaculate. There was ever a spiritual atmosphere in her home which was uplifting, and her presence sanctified her surroundings.



Mary Hannah Wadham and her daughters Ivy and Mary (from right).

Because of distance she had little opportunity to affiliate with organized branches of the Church, but this did not deprive her of the blessings of religious devotion. She worshipped in her home and wherever she went she lived in the strictest compliance with the principles of her faith.

In 1939 she went, with her two daughters, Ivy and Mary, to the Hawaiian Islands, and there in the beautiful Temple of Laie she was sealed for eternity to her good husband, who had preceded her in death. This was the greatest joy of her life. During her final illness she expressed a desire to recover so that she might return again to the Temple and render more vicarious service for her kith and kin. This unfinished business she has now left to her children, and this work as they carry it on will bring their wonderful mother close to them and assure them that she still lives.

The Wadham home at Masterton was always a sanctuary for the Missionaries and they were as welcome as if they were members of the family. Hundreds of Elders will for ever bless the memory of this wonderful mother.

The funeral services were conducted at the home in Masterton and at the graveside. President Cowley, assisted by Elder A. D. Amadio, had charge of the service. President Cowley and Mr. Maxted, a friend for many years, spoke at the home and paid tribute

to Sister Wadham's beautiful character and her reputation in the community as a pioneer, neighbour and citizen. Elder Amadio delivered an appropriate scriptural discourse at the grave. Friends and neighbours of every walk of life attended to pay their last respects, and the many letters, telegrams and floral offerings were conclusive evidence that she was not only widely known but also loved by everyone who knew her.

Sister Wadham is survived by a son, E. C. Wadham of Carterton, and two daughters, Mary, a beloved member of the Auckland Branch, and Mrs. Ivy Emery, who was not only a devoted daughter but also a constant companion and "pal" to her mother. She was predeceased by her husband, Mr. Edward Wadham, 23 years ago.

What I Know of the Mormons

Ernie Cormier, originally from Canada, and late of Auckland, is now with the Overseas Services in the Air Force in his homeland...Although a non-Mormon, Ernie was as jealous of Mormon activities as any Elder during his association with the Church. He will be particularly remembered for his presence at most of the Hui Taus during his three years association, which has only been terminated in this land because of the war.

Good luck, Ernie. Many happy landings.—Ed.

This is a belated but nevertheless sincere expression of my gratitude to President Cowley and the good people of the Mormon Church in New Zealand for the kindnesses, courtesies and friendships extended to me for three years.

It has been more than a mere pleasure to be associated with the Latter-day Saints. It has been a real education in religion to see a sincere effort in your teachings and every-day life to really practise the ideal Christian religion as originally intended by the One True Teacher.

I am proud to be numbered among the many boosters and friends of the Mormons in New Zealand and will make it a point to get acquainted with Mormons wherever they may be in parts of the world where my occupation will take me.

I can sincerely say that the Elders I have known are just about the finest boys it has been my good fortune to associate with, and if my luck is good I pray I shall meet many more. I shall make every effort to personally contact that very finest of fellows, Hepa Meha, as I know I shall benefit from his company as I have benefited in the past.

In closing I wish to extend my sincerest wishes that the Latter-day Saints enjoy every blessing that their efforts to teach Christianity meet with every success possible.

I am grateful indeed for having experienced the pleasures and goodwill and fellowship of the Hui Taus, and may they grow and grow until everyone in New Zealand will want to attend.

A Well-wisher,

ERNIE CORMIER.

BOUND VOLUME OF "TE KARERE," 1941

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KA WHAKATUWHERATIA NGA URUPA A KA ORA AKE ANO TE HUNGA MATE



Pres. Matthew Coxley

He whakamaoritanga o etahi o nga tuhituhinga a Erata Hemi E. Taramete, Apotoro (kua mate). Ko Erata Matiu Kauri te kai-whakamaori ia ia i konei i mau.—Etita.

“He aha koutou te whakapono ai, tera ka whakaarahia ake e te Atua te hunga mate?” (Nga Mahi a nga Apotoro 26:8.) Koia ta Paora patai ki a Kingi Akaripa i a ia e herehere ana, a e whakawakia ana ia i tona aroaro. Kua pahemo i taua i taua wa nga tau e toru tekau i muri i te aranga ake o to tatou Ariki i te mate, a i te tukinotia tonutia hoki te Hunga Tapu me nga Apotoro i aua wa, he mea na te pumau tonu o to ratou whakapono ki te Ripekatanga me te Aranga mai o te Karaiti. Ko te iwi mohio, ko nga Haruku, kahore tahi o ratou

whakaponotanga, he tika te Aranga mai i te mate, a ahakoa i mea o ratou hoa-tautohe, ara nga Parihi, he tika tonu, ko nga tangata anake i whakapono kua ara mai te Karaiti i te mate, ko te hunga kua meinga nei ratou he Karaitiana, he mea na te whakapono me te ripenetatanga.

E tautokongia ana e nga Tuhituhinga Tapu, ko te Wairua o Ihu Karaiti i whakahokia mai i te ao wairua ki roto ki taua tinana ano i takoto nei i roto i te urupa. I te awatea tonu o taua Ratapu e korerotia ake nei kei roto i nga Tuhituhinga, i kite a Meri Makarini i a Ia me etahi atu i whakaaetia kia whawha ki Ona waewae. A i te ahiahi ka tu Ia i waenganui i nga Apotoro me te whakamarie i o ratou ngakau wehi; na Ana kupu: “Tirohia oku ringa me oku waewae, ko ahau ano ia: whawhatia ahau, kia kite ai koutou; kahore hoki i te wairua kikokiko, wheua ranei, me oku e kitea nei e koutou. (Ruka 24:39.)

Na te mau tonu o nga puta me nga nawe ki te tinana ka mohio ratou koia ko taua tinana nei ano o te Ariki i a Ia e ora ana i waenganui i a ratou. Otiia kia tino tatu ai nga ngakau o aua hunga kia mohio ai hoki ratou ehara Ia i te atarangi noa iho, engari he tinana ora Tona, ka mea Ia, “He kai ranei ta koutou i konei?” A mauria mai ana e ratou he ika me etahi atu kai, “a kainga ana e Ia i o ratou aroaro.”

Ko te Karaiti te matamua o nga tangata katoa i whakakotahitia nei o ratou wairua ki nga tinana, a puta ake i roto i nga urupa he tangata ora; no reira e kiia ana ko Ia, “hei matamua mo te hunga kua moe,” me “te whanau matamua i roto i te hunga mate,” me tenei ano, “ko ia nei te putanga matamua o te hunga mate.” (1 Koriniti 15:20; Korohe 1:18; Kitenga 1:5.) He nui, he marama hoki nga korerotanga o onamata mo te whai wikitoria o te Kaihoko o te ao, i runga i te mate. Kei te pera tonu hoki te whakamarama a nga Karaipiture, tera ka ara mai ano nga tangata katoa kua mate i runga i te whenua.

E rua nga whakaarahanga i te mate e whakamaramatia ana; ko te aranga tuatahi tetahi me te aranga whakamutunga, ara ko te aranga mai o te hunga tika me te aranga mai o te hunga kino. Me whakarongo ki nga kupu a te Karaiti pu ake mo to ratou aranga mai: “Meake ka puta te wa, e rongu ai i Tona reo nga tangata katoa i roto i nga urupa, a ka puta mai; ko nga kai mahi o te pai ki te aranga

o te whakaoranga; a ko nga kai mahi o te kino ki te aranga o te whakawakanga." (Hoani 5: 28-29.)

I timata te aranga tuatahi i taua aranga mai o Ihu Karaiti, a ka haere tonu a muri iho. Ina hoki ko enei kupu e kiia nei: "Tuwhera noa hoki nga urupa; a he maha nga tinana i ara mai o te hunga tapu kua moe; a puta ake ana i nga urupa i muri iho o tona aranga mai, haere ana ki roto ki te pa tapu, he tokomaha hoki te hunga i kitea ai ratou." (Matiu 27: 52-53.) Ka tutuki te aranga mai o te hunga tika ina hoki mai te Ariki i runga i te kororia, otira kua tau te ritenga kia

Hui Pariha ka tu ki Tamaki, H.B., a te 24 me 25 o nga ra o Hanuere, 1942. He powhiri tenei ki te katoa kia haere mai ki to tatou Hui. Tera pea etahi take nunui e pa ana kia tatou ka puta i nga mangai o nga kai-korero. Haere Mai. Haere Mai.

*Rahiri Harris,
Timuaki Peka.
Eriata Nopera,
Timuaki Takiva.
Matiu Kauri,
Timuaki Mihana.*

ara ratou rite tonu ki o ratou ake ahua; e ki ana a Paora, "Ko tenei kua ara a te Karaiti i te mate, kua waiho hei matamua mo te hunga kua moe. Na te tangata nei hoki te mate, waihoki na te tangata te aranga o te hunga mate. I roto hoki i a Arama ka mate katoa nga tangata, waihoki i roto i a te Karaiti ka whakaorangia katoatia. Otiia tenei, tenei, i tona ake turanga; ko te Karaiti te matamua; muri iho ko te hunga o te Karaiti i tona haerenga mai." (1 Koriniti 15: 20-23.)

Ka timata te kingitanga o te Karaiti mo te kotahi mano tau hei whakawhititanga mo te hunga tika i te mate ki te ora, e penei ana te korero mo ratou: "Hari tonu, tapu tonu te tangata he wahi nei tona i te aranga tuatahi: e kore te matenga tuarua e whai mana ki a ratou; engari he tohunga ratou ma te Atua, ma"

te Karaiti hoki, a kotahi mano nga tau e kingi tahi ai ratou me ia." (Kitenga 20:6) Ma te hunga kino e penei ana: "A kihai i ora ake te toenga o nga tupapaku, a taha noa nga tau kotahi mano." (Kitenga 20: 5.)

Kia mataara, kia marama ake hoki te ngakau mo Tona hokinga mai me Tana wehewehe i te whakaarahanga o te hunga tika me te hunga he, kua mea te Ariki i roto i te whakakitenga i enei ra o muri nei; "whakarongo koutou, no te mea, nana, kua tata mai te ra nui a te Ariki. No te mea kei te haere mai te ra e puaki mai ai te reo o te Ariki; ngaucue ai hoki nga rangi, e wiri ai te whenua me te tere te Atua e roa, e kaha tona tangi, me te mea atu ki nga iwi e moe ana, e koutou, e te Hunga Tapu, maranga, ara ake hoki; e te hunga hara e noho, kia tuaruatia ra ano taku karanga." (Akoranga me nga Kawenata 43: 17-18.)

Kei te kaha hoki te whakamarama i roto i te Pukapuka a Moromona mo te aranga mai o nga tangata katoa: "Na, he mate ano tera e karangatia nei ko te mate o te tiana; a ma te matenga o te Karaiti e wewete nga here o tenei mate o te tinana, kia whakaarahia ai te katoa i tenei mate o te tinana; a ko te wairua raua ko te tinana ka whakakotahitia ano ki tona ahua; ka whakahokia ko te iwi, ko te pona, ki tona wahi tika, ki tona wahi tika, ano te mea kei a tatou nei inaianei, a ka kawea tatou kia tu ki te araaro o te Atua, ko reira tatou matau ai me tatou e matau nei inaianei, a kei a tatou he ngakau mahara rawa ki o tatou he katoa. Na, ka puta mai tenei whakahokinga mo te katoa, mo te kaumatua, mo te tai-tamariki, mo te here, mo te here-kore, mo te tane, mo te hunga he, mo te hunga tika; a e kore e rite ki te nui o tetahi makawe o ratou mahunga te mea e ngaro, heoi ka whakahokia katoatia ano nga mea ki tona wahi e rite ai, ano te mea inaianei, a ki roto i te tinana, a kawea ana whakaturia ana ki te araaro o te nohoanga whakawa o te Karaiti te Tama a te Atua, te Matua, o te Wairua Tapu, ko Ia nei he kotahi, he Atua ora tonu, kia whakawakia, kia rite ki a ratou mahi, ahakoa pai, ahakoa kino." (Arami 11: 42-44.)

What Should a Man's Religion Do for Him?

By Elder Barry T. Wride

It has been one year since the missionaries were called from New Zealand. We have been rather neglectful in sending news and articles to "Te Karere." I am writing this article in the form of a speech to you.

My Brothers, Sisters and friends, we live in trying times, Christianity is on trial. Whole nations have reflected it and the whole world seems to be divided on its value as a saving force.

Religion is the great conservator of all the forces that make righteousness and peace in the world, the source of solace and comfort for the distressed; of inspiration and power for those who battle for justice and truth in the earth. When the pressure of want is removed, when opulence and independence come to men, they are prone to forget God and regard religion only as a refuge for the poor. Wherever or whenever the majority of mankind do this, they rob it of its potency, the forces of social decay set in and the whole moves backward. This is the verdict of the centuries.



Elder Wride

The fate of the world rests upon faith in its Creator, morality centres in religion, and without its saving influences democracy cannot survive. True religion should make a definite contribution to the lives of all who live it—the strong and the weak. None is beyond the need of its beneficent influences.

To come directly to the question, "What should a Man's Religion do for Him?" Here listed, in my judgment are a few of the things a satisfactory religion should supply. First, it should give rational and satisfactory answers to one's spiritual and religious questions, of which there are many: (1) Is there a Creator? (2) What is He like? (3) What is my actual relationship to Him? (4) Why am I here? (5) Do I really live after death, if so, what do I do in that estate? (6) How will my life here influence my life hereafter? Mormonism answers these and the many other questions that confront us.

IS THERE A CREATOR? The Latter-day Saints bear to the world the message and assurance that in this dispensation God has revealed Himself, also that God lives and is the creator of the heavens and earth and all that is in them, that He is a glorified perfected and exalted personality with an identity as definite as man's. We also affirm that man in this latter-day has not only heard His voice but has looked upon His face and felt the radiance and power of His divine personality. He is our Heavenly Father; we are His children made in His image.

WHY AM I HERE? We are not here as a result of chance, but for a wise and glorious purpose. We believe in the great doctrine of eternal progression, we lived before we were born and we will live after we die. We came as spirits from a pre-existent world into mortality to conquer the problems of a mortal life and prepare for a higher and better world. We believe that the spirit of man is immortal and eternal and at death it goes to the paradise of God, where it remains until the resurrection, when it will be united with the resurrected and immortal body. This union constitutes the immortal soul of man. We do live after death.

HOW WILL MY LIFE HERE INFLUENCE MY LIFE HERE-AFTER? We affirm that all mankind is saved through the grace of God, but exaltation and glory rest upon individual achievement. In Joseph Smith's writings we find, "What ever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. If one man, by his diligence, attains more knowledge than another he will have so much the advantage in the world to come. Man is saved no faster than he gains knowledge. It is impossible for a man to be saved in ignorance."

Mormonism affirms that family ties may be renewed and sanctified in the world to come. Husband will be with wife, children with their parents, and family with family. The most comforting doctrine ever preached is that little children are innocent and will be saved regardless of baptism. Upon what progress we make in this world is with what measure we will be judged.

We believe that a man's religion should give a satisfactory answer to these and similar questions, but it should do more than answer his spiritual questions. It should give him greater powers than those with which he is naturally endowed. In the past ages by the exercise of faith in God, through humility and supplication men have wrought powerfully for righteousness. They have been divinely sustained and inspired from on high. The names of all the men of God are not recorded in Holy Writ, many are written on the pages of history.

Leaders, inventors, men such as Edison, Lincoln, and many other such men, have had this power in their work. This divine aid is not only limited to people of public renown. The humblest soul living in this earth may be sustained by the spirit of Christ.

There is another great power that man can have, that is the power of the Holy Ghost. The Holy Ghost is conferred upon the repentant and baptized believer. Its mission is to be a special help to all who receive it. The power of the Holy Ghost makes men greater than themselves and increases their wisdom; it gives them faith, hope and charity. This is the peculiar and precious gift which the restored Gospel offers to all who will obey its precepts and conform to its requirements. The Holy Ghost can be bestowed upon men only by the power of the priesthood of God. We as mormons hold that priesthood; it was restored in this dispensation in the spring of 1829 upon the heads of Joseph Smith and Oliver Cowdery, by John the Baptist and by the ancient Prophets, Peter, James and John.

Mormonism declares that man belongs to a race of deities, that he has within him the potentialities of Godhood, that he possesses in embryo all the faculties and attributes that shine in glorious perfection in Deity. Clothed with the authority and power of the priesthood it is the privilege of every man to develop his intellect and spirituality to the point where elements and the universe are at his will.

Mormonism regards man's welfare as the chief concern of the world. The earth was created for his dwelling-place and he was put here with his own free agency to choose good or evil. The Gospel confers upon him the power of choice, and lays upon him the responsi-

Former Editor, now L.A.C. Meha, H.M., of the R.N.Z.A.F., training in Canada, spent several days with President and Sister David A. Smith of the Canadian Mission, and writes that he was most welcome and enjoyed the 'mission-home' spirit there which was assuredly the same as he enjoyed in New Zealand.

'Te Karere' invites its readers to write to our 'boys' in the Services. An inquiry to this office regarding the address of the overseas men will receive prompt attention.

bility with divine assistance of working out his own destiny. The best test for a religion is the importance which it attaches to man, the place it gives him, in life.

A religion that is effective must be practical, and must cover one's daily life; it must motivate men in all that he does. It should inspire men to business achievement, to cultural growth, and to social advancement. Mormonism recognizes and directs these incentives and aspirations; it teaches man how to live every day, how to take care of his body that he may be healthy, and how to fit into society. We believe that we were sent into an unfinished world to co-operate with our creator in making it beautiful. Mormonism teaches man to develop every power God has given him so that he may gain knowledge from whatever he undertakes to accomplish.

There are at least five fundamental things that a satisfactory religion should do for one: (1) It should answer his religious questions. (2) Supply sound standards by which he can best live. (3) Give to him greater powers than those with which he is naturally endowed. (4) Provide him with incentives for personal achievement. (5) Make his life full, happy, abundant and inspiring to others. Added to all of this, rising above it, permeating man's thinking, filling his days with power and purpose must be the impelling conviction in his soul that God lives. This conviction rests upon a settled faith in Him, in His matchless goodness, and unfailing love for mankind. It is upon this rock that the religion of the Latter-day Saints rests. May I ask, are you receiving these benefits by helping your religion to help you? Work diligently in these times, remember God, and may the time come once again that we may meet each other.

GENEALOGY

By Teao Wirihana

THE WAY TO PERFECTION

Cottage Meetings for December:

Dec. 4—Lesson Review from chapters 1 to 7.

11—Lesson Review from chapters 8 to 14.

Slogan: "Ko te kororia ote Atua ko te Matauranga."

He mihi atu ki te Mihana kua tae tenei ki te marama whakamutunga o te tau. Aha koa ona maemaetanga me ona pouritanga kaore e mutu te karanga ate Manu nei a Te Karere Huihui a mai o koutou whakapapa ko nga ra te nei o te whakapawera, kua kino te moana-nui-a-kiwa, inga mea whaka mate atu hoariri. He aha ra te mea mo te Tauhou kua ngaro e tahi o tatau ki tua o te arai ki te kauwhau i te rongopai ki te hungamate e mate mai nei ite pae ote pakanga.

Life is dual: the body and the spirit, the real and the ideal, the loaf and the song. There is the everyday practical you that must be fed and clothed and sheltered; there is the spiritual you that rises on the wings of inspiration to commune with the Most High. There is the you, who, like Martha of old, is "cumbered with much serving"; and the you, who, like Mary, takes time to sit at the Master's feet to be taught of Him.

—Lella Marler Hoggan.

Music for Sacrament Service

THOUGHTS AND SUGGESTIONS

By Alfred M. Durham

The question concerning proper music during the administration of the Sacrament in our Church is one which should receive more careful consideration than is sometimes given.

During this sacred period, all that is done should tend to make one conscious of the purpose for which the Sacrament was instituted, namely, the Sacrifice and Atonement of the Saviour of the world, and His injunction to worthily partake of these sacred emblems in remembrance of Him.

Anything which detracts from this purpose is not only out of place, but is a positive hindrance to the proper observance of this most important part of our worship.

As far as possible, everything connected with the service should be impersonal. For example, if the choir sings a number, it should be done without "show," either by the chorister or choir members; and preferably the members should remain seated during the rendition. Solos, either vocal or instrumental, should in most cases be avoided, for the simple reason that the attention of the congregation is more often focused upon the performer than upon the message he may try to give through music.

Organ music, if properly played and wisely selected, seems to be best suited for use during the passing of the Sacrament.

Many organists do not properly sense the need of making suitable selections for this purpose. If music is used which has a title, or is accompanied with words, in either case the selection should be in harmony with the service. It should then be played with a quiet effectiveness which will inspire the listener to centre his thoughts on the purpose of the Sacrament.

Many beautiful compositions are written, of a thought provoking, contemplative mood, which are wholly unsuited in this connection, because they are associated with secular ideas, and lead away, rather than to the objective.

The names of some of these frequently used are as follows: Liszt's "Dream of Love"; "Drink to Me Only With Thine Eyes"; "My Heart at Thy Sweet Voice," from "Samson and Delilah"; "Neve's" "Rosary"; "The Swan"; "Prayer," from "Hansel and Gretel"; "Juanita"; "The Lost Chord"; Brahms's "Lullaby"; "Sweet and Low" and others of this type. Good music? Yes, but not for a Sacrament service; because the text and thought lead far, far away from the desired trend during the passing of the bread and water.

Many beautiful hymns may be used to good effect by proper registration and arrangement, a few of which are here suggested: "Nearer My God to Thee"; "A Poor Wayfaring Man of Grief"; "Jesus Once of Humble Birth"; "How Great the Wisdom and the Love"; "Arise My Soul, Arise"; "Oh It Is Wonderful"; "Reverently and Meekly Now"; "Behold the Great Redeemer Die." These are found either in the "Deseret Sunday School Songs," or "The Latter-day Saint Hymns."

The "Schreiner" Organ Book is in every ward of the Church, and from that source a few numbers are here suggested as examples of suitable Sacrament Music; "Supplication" Schreiner; "When Thou Art Near" Bach; "Prayer" Kreutzer; "Oh Rest in the Lord" Mendelssohn; "Our Redeemer and Our Lord" Schreiner; "Prayer" Beethoven; "Oh Sacred Head Once Wounded" Bach-Schreiner. The above mentioned hymns and selections will enrich the period while the Sacrament is being administered.

Relief Society Centennial

By Sister Elva T. Cowley

The 17th of March marks the Centennial of the Women's Relief Society of the Church of Latter-day Saints. One hundred years ago the Prophet Joseph Smith, with eighteen women, organized this Society for charitable purposes. From that small beginning the organization has grown and developed until it has become national and international in scope and influence.

At the close of 1937, when the membership was approximately 75,000, a campaign was launched for a Church-wide increase of 25,000 additional members, in order to bring the enrolment to 100,000 by 1942. Only a few months remain before the goal must be reached. What are you doing in the support of this drive?

ACKNOWLEDGMENT.—
Thanks and appreciation to the Korongata Branch Primary for their contribution of £3 to the Primary Fund. The Tamaki Branch Primary, H.B., should not be satisfied with their inability to subscribe to the Mission Primary Fund, but are urged to redouble their efforts and remit to the Mission Office an amount that will cover the existing obligation.

For the past two years the general board has been thinking, planning, and writing to make this Centennial a great event in the history of the Relief Society throughout the Church. It therefore has been recommended that all wards and branches plan some special programme to commemorate this anniversary. In view of this request I take this opportunity to remind the branches in the mission to make plans and preparations now, for the 17th March. Celebrations might be held in each branch separately, or conjointly in the districts.

You could use the historical part of the Relief Society handbook, old minute books and historical records as background material for dramas, stories, recitations, etc., as well as biographical sketches of the pioneers of the Society in the Mission.

The singing mothers should be outstanding in their feature on this programme. It would be advisable, therefore, to choose suitable songs now and practise them at regular weekly meetings in order to be well prepared.

For some years past the General Board has conducted a Memorial Prize Poem Contest. In as much as the women of New Zealand to my knowledge have never participated, I would like to suggest that we have a Centennial Poem and short story contest of our own. The theme of the poem and short story shall be Relief Society Centennial, or something to that effect. The poem should not exceed more than thirty lines or the story 2,000 words. The contest to be open to anyone, young or old. We would welcome the literary efforts of "Relief Society Fathers and Sons."

If this suggestion is approved of by the branches the competitions should be handed to the committee in charge of the celebrations not later than the first week in March so they can be used in the various programmes. Then if you will send in your poems and stories to the headquarters a selection will be made for publication in the "Te Karere," and prizes will be awarded to the winners. So do your best.

The General Board also recommended the planting of R.S. Centennial memorial trees on the church grounds. Not only will they add beauty to the grounds, but they will be a living monument to R.S. throughout the years. A tree deep rooted in the earth with its numerous branches stretched invitingly to all mankind typifies the noble purpose and service of the Relief Society. This suggestion for the year, to make our "homes chapels and maraes beautiful."

A Centennial tree adorning the grounds of our Chapels or even on the gardens would stand as a living testimony of our faith in the cause of this great organization.

Let us not forget our Church Welfare nor our Hui Tau hand work. The First Presidency of the Church is constantly urging the Saints to have enough clothing and food on hand for a year in advance.

May we all co-operate and make this Centennial an occasion to be remembered by old and young in the Mission throughout the years. May our Society grow and progress in its educational as well as its charitable activities to the memory of the great founder, the Prophet Joseph Smith.

NEW SECRETARY APPOINTED

Elder Kelly Harris has been appointed Secretary of the New Zealand Mission as from the 6th day of November. He will continue as Editor of "Te Karere" and also as President and Secretary of the Mission Sunday Schools. Until other plans are effected he will also handle the secretarial work of the Mission Primaries. All communications pertaining to work in these respective organizations should be addressed to him. I ask for him your faith and prayers and your assistance in every respect. The efficiency of his office depends upon the support he receives from the district secretaries of the respective organizations. If there are any whose time, or lack of interest, will not permit of efficient service as district secretaries of the auxiliary organizations, I am asking you to resign immediately so that successors may be appointed who will carry on and co-operate with our new Mission Secretary.

—MATTHEW COWLEY,
President.

SUNDAY SCHOOL

Theme—

“OUR HOMES AND CHAPELS SHALL BE BEAUTIFUL”

“For Zion must increase in beauty and in Holiness; her borders must be enlarged; her stakes must be strengthened; yea verily I say unto you. Zion must arise and put on her beautiful garments.”

—Doctrine & Covenants 82: 14.

SACRAMENT GEM

'Tis sweet to sing the matchless love
Of Him Who left His home above,
And came to earth—O wondrous plan—
To suffer, bleed and die for man.

CONCERT RECITATION

James 1: 26.

“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.”

KORERO A NGAKAU

Hemi 1: 26.

“Ki te mea he ahua karakia to tetahi i roto ia koutou, ki te kore e parairetia e ia tona arero, he tinihanga hoki nona ki tona ngakau, he maunau karakia tana.”

SUGGESTED HYMNS FOR SINGING PRACTICES

“The Lord is My Light” Page 106

“E Kore Ahau e Mataku Noa” Wharangi 62

SUPERINTENDENTS:

The third Sunday in December is Christmas Sunday and we suggest you take the initiative to arrange a suitable Sunday School Programme. Have a very well prepared programme. Use the time as you see best to portray the “Christ Theme” to your people.

RE HUI PEKA PROGRAMMES:

The responsibility for your Sunday School programmes whenever there is a HUI PEKA (Branch Conference) belong to the Branch President and his Superintendent, always, however, with the knowledge that due deference and respect be given to the District and Mission Sunday School authorities if they wish to participate. Any information or assistance in preparation of the programme desired of the higher Sunday School organizations will be gladly given.

RE HUI PARIHA PROGRAMMES:

The District Presidency and Superintendency are responsible for these programmes and they may prepare their activities without any waiting for a programme from the Mission Sunday School. Due respect is to be accorded Mission officers and Board members. Arrangements must be made for suitable time for instructional work during the Conference, which will be carried out by the District officers with the assistance of any Mission worker present.

There are several Districts who fail to prepare proper programmes. If you have anything to do at all affecting Sunday Schools, please try and have it well prepared. Begin your meeting on time.

REPORTS:

The last quarterly report is due 20th December, 1941. Please try and get your reports mailed before the above date. Every Home and Branch Sunday School that has been organized under the direction of the Priesthood in the New Zealand Mission is asked to send in a report. All Priesthood authorities throughout this Mission who were responsible for the organization of Sunday Schools whether Home or Branch, are asked to visit those said Sunday Schools and see that a REPORT is made.

Reports are made out in *Triplicate*. One to the Mission Secretary, Box 72, Auckland; one to the District Officers, and the other one for Branch use. Look up past issues of *Te Karere* for the necessary added information regarding your Reports.

SIX-PENNY FUND:

With this last report should come the second "Six-penny Fund" allotment. There are no "envelopes" for your contributions. Branches are asked to record the names of contributors on their roll books. There is a special column in the rolls for this purpose.

All Sunday Schools are asked to prepare to commence the New Year of 1942 the *First Sunday of December*, 1941. This means that your rolls must be redrafted; and a word to Branch Presidents, if you are to make any changes in your Sunday School Superintendents it would be for the best of your School if the change be effected at the beginning of the year. Roll books are available at the Mission Office at 2/- per copy (English). These books are not the same as have used in the past, but are of local manufacture and therefore do not have the written information as your old ones have. The books have a place for everything that is needed.

SEND IN YOUR "SIX-PENNY FUNDS."

Because of difficulties encountered in Branches about the suitability of the Church History Class lesson—"Book of Mormon," this issue will bring you something we hope will prove a satisfaction to the Saints.

REMEMBER, every Sunday School officer and teacher cannot expect to carry on the Sunday School work without *Te Karere*. Subscribe now!

Brother Charles E. Billman of the Auckland Branch has been given the right wherever he goes in the Mission to seek out those officers and teachers of the Sunday Schools he may be privileged to attend, who are without *Te Kareres* and endeavour to have them subscribe.

LESSONS

KINDERGARTEN. Thought: "The Re-awakening."

"Raising the Widow's Son at Nain." (Luke 7)

"Raising of Lazarus." (John 11)

"Raising of Jarius' Daughter." (Matt. 9 and Luke 8)

PRIMARY.

"The Long Lost Son." (Gen. 44 and 46) Thought: "The Lord helps a loving, dutiful son, He over-rules evil for good."

"Saved by a Princess." (Exodus 2) Thought: "The Lord can save."

"A Mighty Leader for God's People." (Exodus 11 to 15) Thought: "The Lord uses Humble People for great Things."

CHURCH HISTORY

"Lehi Leaves Jerusalem." (1 Nephi 1:1-20 and 2:1-8) Thought: "Obedience." Facts: The Lord tells Lehi that Jerusalem will be destroyed. Lehi prophesies. The Jews seek his life. Lehi's family commanded to flee. They leave much wealth and depart into a wilderness.

"The Liahona." (1 Nephi 16:9-16, 26-33) Thought: "Faith." Facts: Lehi finds the Liahona—the spindles point the way to travel—they work according to faith.

"Building of the Ship." (1 Nephi 17:5-17 and 18:1-9) Thought: "Knowledge can be obtained by faith, as also by study. Facts: The command to build a ship—Nephi digs ore—he makes tools—opposed by his brothers—he completes the work.

A and B DEPARTMENTS.

"The Story of Isaac." (Gen. 17:15-22, 21:1-12, 22:1-18, 24 to 27) What to look for: Isaac fore-announced; the promise of his life. Incidents in his youthful life. How he secured a wife. His preference of sons.

NOTE.—Consider the consistency of prayer in Gen. 24 and discuss the importance of the great care needed in selecting a companion. The happiness and success of parents depend upon the perpetuation of a noble lineage. (Gen. 26:34-35, 27:46, and 28:1-5) Note also in the story of the sacrifice that God does not command Abraham to slay Isaac, but to present him as an offering on the altar. There is no justification in this story for human sacrifices as has been alleged.

C and D DEPARTMENTS.

"At Jerusalem Attending the Feast of the Passover." (John 5) Problems: What evidence do you find that Jesus was not yet well known in Jerusalem? Did Jesus believe that sickness is sometimes due to sin? What proof did Jesus give for His divinity? For what evidence did He hold them responsible?

Arrange for some discussions on New Testament Scripture as it affects present-day happenings, etc.

GOSPEL DOCTRINE.

"Isaiah, the Prophet of Judah. (Is. 1 to 6)

"Isaiah's Prophecies of Immanuel." (Is. 7 to 12)

"Isaiah's Prophecies of the Last Days." (Is. 2:1-4; 18:1-7; 29:2-4, 11 to 14, 18 to 24, 35:1-10; 45 to 48 and 65:17-25)

MAORI CLASS.

RATAPU TUATAHI

TE TAKANGA ATU O O TATOU MATUA TUATAHI I ERENE.

Ko te hanganga o te tangata kia rite ki te ahua o tona Matua Wairua, te Atua, he karaunatanga no nga mea katoa i kitea i te hanganga o te ao. Hei whakanui mo te whakanohanga o te tangata tuatahi he mea ata whakarite mai e te Kaihanga he wahi tino pai o te whenua, he mea whakapaipai ki nga mea ataahua o runga i te whenua hei whakakoa i te ngakau o tona "kainoho." Ka whakatokia e Ihowa e te Atua tetahi kaari ki Erene ki te taha ki te rawhiti, a whakanohia iho ki reira te tangata i hanga e Ia. Muri tata iho i te nohanga o te tangata ki te whenua ka hanga e te Ariki he hoa, he kai awhina mona i mea hoki ia e kore e pai kia noho te tangata koia anake. Noreira te tane me te wahine, a Arama me tana wahine me Iwi ka whakanohia ki te kaari. Kua meatia raua hei rangatira mo nga ika o te moana, mo te manu hoki o te rangi, a mo nga mea ora katoa hoki e ngokingoki ana i runga i te whenua. I te taha o tenei mana nui i whakapiria mai etahi whakahau. Ko te mea tuatahi nui rawa hoki: "Kia hua kia tini kia kapi te whenua, kia mate hoki ona tara ia korua; kia kua raua e kai kia kua ranei e pa ki te hua o tetahi rakau, te rakau o te matauranga ki te pai ki te kino e tupu ana i waenganui pu o te kaari: otira o era atu hua rakau katoa e ahei ana raua ki te kai." Ko nga kupu a te Atua mo tenei whakahau me te whiu ina takahia e penei ana. "A ka whakahau te Ariki te Atua i te tangata ka mea—kainga noatia nga hua o nga rakau katoa o te kaari ko te rakau ia o te matauranga ki te kino kua e kai i ona hua; otiaa kei a koe te tikanga ki te whiriwhiri mou ake, kua hoatu na hoki kia koe, engari kia mahara kua rahuitia tena e Ahau no te mea i te ra ano e kai ai koe i tetahi o ona hua ka mate rawa koe."

Nga Patai:

1. O nga mea katoa i te hanganga o te ao, he aha te mea nui rawa?
2. He aha te mea i whakaritea hei whakanui mo te tangata?
3. He aha i hangaia ai te wahine?
4. He aha nga whakahau ki te tane raua ko te wahine?

RATAPU TUARUA

TE MURERE O HATANA. I muri tata iho i te whakahau a te Atua kia Iwi raua ko Arama, ka puta mai he whakawainga hei takahi i taua whakahaunga. Ka whakatata mai a Hatana ia ia ki mua ia Iwi i roto i te kaari, a ka korero mai ma te mangai o te nakahi, ka ui ia mo nga whakahau a te Atua mo te rakau o te matauranga ki te pai ki te kino. I whakahokia e Iwi kahore e whakaaetia kia pa kau atu ki te hua o te rakau, ka mate rawa ina totohe. Ka tahuri a Hatana ki te maminga i te wahine, ki te raupatu hoki i te kupu a te Atua me te mea ano e kore te mate e pa mai i muri iho i te takahanga o taua tikanga a te Atua; otira, i tetahi ahua, ki te meatia e raua ta te Atua i kihai ra i kai kia meatia, ka rite raua ko tona tane ki nga Atua, ka mohio ki te pai me te kino. I enei korero tonu ka riro te wahine;

a i tona hiahia kia whiwhi ia i nga painga i whakaaturia ra e Hatana ka takahia e ia te whakahau a Ihowa a kainga ake te hua o te rakau rahui. Kahore ia i wehi i te kino i te mea kahore ano ia i mohio noa ki te kino. Na, ka korerotia e ia kia Arama tana i mea ai, me te tohe atu kia kai ano ia i te hua o te rakau.

Nga Patai:

1. I te mea kua puta nei nga tohutohu mai a te Atua kia Iwi raua ko Arama he aha te mea i tupono?
2. He aha nga kupu whakapati a Hatana ki te wahine?
3. He aha te wahi korero a Hatana i ahua eka atu ki te wahine?
4. He aha te wahine i kore ai e wehi ki te kino i taua wa?

RATAPU TUATORU

TO ARAMA WAHI I ROTO I TE TAKAHANGA O TE KUPU.

Kua kite iho a Arama e kore e ahei ia ki te whakarite i nga whakahau e rua a te Atua. He mea whakahau mai raua ko tona wahine kia hua kia tini, kia kapi te whenua. Kihai ano a Arama kia taka atu ki te ahua o te kikokiko engari ia a Iwi, a e kore e pai ta raua noho tahi ina pera te ahua, e kore hoki e mana te whakahau ra "kia hua." Ina hoki whakarongo ia ki ta Iwi ka takahia e ia tetahi o nga whakahau. Noreira i ata takahia e ia i runga i te mohiotanga, a kai ano ia i te hua o te rakau e ea ai ia ia te whakahau tuatahi, te mea nui rawa. I te mea i ata whakaritea e Arama tenei ahua i runga i te mohiotanga e tautokoria ana e nga karaipiture. I nga tuhituhinga a Paora Pahi kia Timoti, e whakamarama ana i mea: 'kihai ano hoki a Arama i tinihangatia, ko te wahine ia i tinihangatia, a takahi ana i te ture.' Te poropiti a Rihai, ia ia e whakamarama ana i nga karaipiture ki ana tama, ka mea 'I taka ai a Arama kia puta ai he tangata, a i puta nga tangata kia whiwhi ai ratou ki te koa.'

Nga Patai:

1. Pehea ta Arama whiriwhiringa i te mea kua pa nei a Iwi ki te hua o te rakau?
2. I te mea kihai ano nei a Arama kia kai i te hua o te rakau rahui a ko Iwi kua pa whakamaramatia o raua ahua?
3. I taea ranei a Arama te tinihanga e te Rewera, kei hea hoki o te karaipiture te kore whakamarama mo tenei?

RATAPU TUAWHA

TE RAKAU O TE ORA. Tera ano tetahi atu rakau tino pai nei ona hua, i roto i te kaari o Erene; ona hua e whakawhiwhi ana i te oranga ki nga mea e kai ana. Ia Arama raua ko Iwi e noho ana i roto i te harakoretanga, kahore hoki te mate i te pa kia raua, kaore tenei rakau i araia ia raua otira i te mea kua hara nei hoki raua, i te mea hoki inaianei kua pa te whakataunga a te Atua, ka pa te mate kia raua, na e ahei ana kia kore e whawha raua ki te rakau o te ora. Noreira, ka peia atu raua i te kaari a he kerapima me te hoari mumura e tiaki i te huarahi atu, kei hoki atu te tangata ki te Atua i roto i tona ahua kaore ano kia whakahoua.

Nga Patai:

1. He rakau atu ranei i waho atu o te mea mo te mohiotanga ki te kino me te pai?
2. He aha i whakaturia ai he anahera hei tiaki i tenei rakau?
3. He aha raua i peia ai i te kaari o Erene?

PRIMARY

LESSONS:

FIRST WEEK

THE SUN IS GOD'S GIFT TO US

Objective:

Let us be grateful for the sun—God's gift to give us light and life.

Prayer:

One of the older children of the group may now be able to say the prayer without help.

Approach:

Talk with the children about the beautiful gardens they have seen; about trees, flowers, and birds. Let them repeat the gem:

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord, God, made them all.

Story:

Long, long ago Heavenly Father made this beautiful world we live in. The very first story in the Bible tells how the world was made. The first thing Heavenly Father made was light and darkness so that we would have daytime and nighttime. What makes it light in daytime? What makes it light at night? Can we see the sun all the time? Where does it go at nighttime? (Illustrate with a ball to represent the earth and a small ball as the sun to show how the sun gives daytime to some while others have nighttime.) Tell me some of the things the sun does for us. It gives us light to see the beautiful things around us doesn't it?

Do you know that it does even more than that? Everything that grows gets its colour from the sun. Have you ever lifted a board and found the grass under it pale yellow and sickly looking? Ask your mother to let you plant a bean and put it in a dark closet. If you give it water it will grow, but the leaves and stalk will be almost white and look sickly. Then if you put it in the sunlight, the stalk and leaves will turn green, and the plant will grow strong and beautiful. So you see the sun sends his colour fairies to make the trees and grass green. What colour do the sunshine fairies make the roses, the buttercups and violets? Isn't it nice that the great, round sun makes the earth so beautiful for us to enjoy? It not only gives lovely colours to the flowers and trees, but it helps them to grow. Whom else do you think it helps? It keeps the animals strong and well, the horses, cows, dogs and cats and all other animals.

It helps people, too—grown people and little children. Doesn't it make you happy to play out in the bright sunshine and wouldn't it be hard if the sun could not be seen and we had rainy days all the time?

What else does the sun do besides giving us light and helping us to grow? Some days it is cold in the morning, but after you play in the sunshine for a little while you get warm. Isn't that true? So we can say the sun keeps us warm too.

On whom does the sun shine? Does it shine on just a few people and leave everyone else in the dark and cold? Does it say, "Here is a little girl who has been naughty to-day, I will not shine on her?" or, "I don't like this farmer, I will not shine and make his wheat grow?" The sun tries to make the whole world bright, and warm and beautiful

Whom shall we say "thank you" to for the sun? Let us tell Heavenly Father in our prayers how much we like the sun and the sunshine.

Teacher may use the following. It is an old song. If you know the tune, sing it two or three times slowly and the children will join in with you. Actions may be suited to the words:—

Good morning, merry sunshine,
 Why did you wake so soon?
 You scare away the little stars,
 And shine away the moon.
 I saw you go to sleep last night,
 Before I ceased my playing.
 How did you get way over there,
 And where have you been staying?
 I never go to sleep, dear child,
 I just go round to see
 The little children in the east,
 Who rise and watch for me.

Story:

Ruth was going on an errand for her mother.

"It looks like rain," said mother. "Don't you think you had better take an umbrella, Ruth?"

"Yes," said Ruth, and when it rained she was glad she had taken one. "How does God make it rain?" Ruth asked her father when she returned to the house.

"He does not do it alone," father answered. "God has made many helpers. The sun is one of His helpers. The sun warms the water and it goes up in the sky and forms clouds."

"Wind helps make rain, too," said father. "It blows the clouds in the same way that it blows your sailboat. The wind drives it along the sky until it strikes some cold air. Then the little drops of water in the clouds get so heavy that they fall."

"They fall on the flowers and the grass," said Ruth, "and that is why they are so fresh and beautiful."

"Yes," said father, "and that is why we say, 'Praise ye the Lord, who covereth the heavens with clouds, who prepareth rain for the earth.'"

"Oh, look!" said Ruth, "the sun is shining again. I love the bright sunshine. I love to play outdoors when the sun is shining. It seems to shine brighter after a rain."

"Yes," said father, "the sunshine brings us daylight. It makes us glad and happy. Mother says sunshine is like God's love, because it is everywhere and it makes everyone happy."

SECOND WEEK

BROTHERS AND SISTERS

Objective:

To help the children to love and to be kind to their brothers and sisters.

Prayer:

In concert, led by the teacher.

Approach:

I read a story one day that made me very happy. It said: A little girl was walking down the street. She was carrying her little brother who was really much too heavy for her. A lady met her. She felt

sorry for her and wanted very much to help her, "Let me carry the baby," she said, "he is too heavy for you to carry."

"No, thank you," replied the little girl, "he isn't too heavy, he is my brother."

Why do you think she thought he wasn't heavy? Do you love your little brother? Do you love your sister? Do you tell her so sometimes?

Here is a poem about a boy who had a very little brother. It says:

I am a sister of him
And he is my brother,
He is too little for us
To talk to each other.

So every morning I show him
My doll and my book,
But every morning he still is
Too little to look.

(The teacher may here tell any experience of seeing children kind and helpful to each other.)

Story:

TWO SISTERS

Janet and Margie were two sisters who helped each other and played together every day. Janet was eight but Margie was just five and was a roly-polly little girl. She was a good sister and liked to help Janet. One night Janet was taking her dolls to bed. She had five in her arms and couldn't turn the light on.

"Wait a minute," said Margie. "I'll turn it on for you." She couldn't reach the switch so she pushed a chair to the wall, climbed up and on went the light.

One day when Janet and Margie went to school, the sun was shining, but when they started home the wind was blowing. "Woo-oo," went the wind, and both girls buttoned their coats up tight. Soon Mr. Wind came harder. "Woo-oo, woo-oo," he said, blowing right into their faces.

"That hurts my cheeks and nose," said Margie.

"It goes right through my coat," said Janet. "Let's try walking backwards."

They tried that a little way but Margie stumbled.

"Oh dear!" she cried, "we can't get home."

"Yes we can," said Janet. "Come, I'll take your hand."

Then Mr. Wind became fierce. "Woo-oo, woo-oo, woo-oo," he shrieked. He pushed so hard that Margie's little feet just couldn't go, and she began to cry. Janet felt like crying too, but she thought, "I mustn't. I must get Margie home." So she said "Now just duck your head like this so the wind won't hit your face so hard. See we are nearly to the corner. When we turn up the next street maybe the wind won't be so strong."

So they went on, one step, then another, then another, until they reached the corner. The wind wasn't nearly so bad on that block, and then, they were home.

Mother had them sit by a nice warm fire and gave them warm milk to drink. Soon they were feeling fine again.

"I wonder," said Margie, "what the other children did, the ones that don't have a sister like Janet to help them home?"

(Show pictures of children helping each other and direct the children's attention to what should be said when help is given them.)

Here is another story of how a big sister helped:

Gladys lived in a big house in a big city. She had a little brother and sister. She loved them very much and was very kind to them.

One day when Gladys had been on an errand for her mother she heard sounds coming from the playroom. She ran to the door and there were her brother and sister, each pulling on the arm of a doll.

"I want it!" cried little Brother.

"It's mine, and I want it," cried little Sister.

Just then little Brother gave a hard jerk and the poor doll's arm came right off. Both Brother and Sister fell to the floor.

Gladys said, "Oh, dear me, what is the matter?" Then both Brother and Sister tried to talk at once.

"Let's see if we can find something else for little Brother to play with," said Gladys. So they hunted about until little Brother found a ball. Then Gladys sat down and sewed the arm on the doll, just as it had been before, and the two children played together again and were as happy as could be. Have you a big sister or a big brother? Tell how they help you. What do you say to them when they help you?

Game:

Let the children dramatize being big brother or sister. Help the children to remember to say "thank you."

Cut pictures of brothers and sisters and paste them in their scrap-books. Do not expect perfect work but encourage the children to do their best.

THIRD WEEK

OUR EYES

Objective:

To help the children to appreciate their eyes as a precious gift of our Heavenly Father.

Prayer:

To get the children in the right attitude for prayer the following is suggestive:—

What shall we thank Heavenly Father for? What did we say "Thank You" for last Primary day? Let a child find a picture that tells what he is thankful for. Another child may remember that we thanked Heavenly Father for our fathers and mothers, too. When the children are ready, the children repeating the words after her.

Approach:

This simple exercise, with the hands may help to get the boys and girls in listening position.

Open, shut, open, shut,
Give a little clap;
Open, shut, open, shut,
Fold them in your lap.

Now, will you all look at me for a moment? I can see lovely blue eyes and brown eyes. Heavenly Father has blessed everyone of you with bright, sparkling eyes. What has He given them to you for? Let us name some of the things our eyes help us to see. Our Heavenly Father made all the beautiful things we can see, and He gave us our eyes to see them.

Teacher may repeat the following poem. The children know the first stanza, let them say it, and then the teacher may continue.

ALL THINGS BRIGHT AND BEAUTIFUL

All things bright and beautiful,
 All creatures great and small,
 All things wise and wonderful,
 The Lord God made them all.

Each little flower that opens,
 Each little bird that sings,
 He made their glowing colours,
 He made their tiny wings.

The cold wind in the winter,
 The pleasant summer sun,
 The ripe fruits in the garden,
 He made them every one.

He gave us eyes to see them,
 And lips that we might tell
 How great is God our Father
 Who has made all things well.

Game:

Place several pictures around the room, let the children look at them. Have them close their eyes while you take one away. Have one child tell which one is missing. This may be repeated several times.

Have all the children close their eyes. How would you feel if you were like that every day? Do you know there are some people who cannot see all the beautiful things we can see? They are blind. What do blind people have to help them go about? Talk briefly about the "white cane" used by the blind. Tell also about the "seeing eye" dogs that have been so helpful to the blind. Tell the following story:

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 to-night I am going to thank Heavenly Father especially for my eyes."

FOURTH WEEK

To Teacher: Review last week's lesson. Impress children again with importance of taking care of their eyes.

Story:

THE BLIND MAN BY THE ROADSIDE

A long, long time ago in a country far away there lived a man who was blind. He had never seen his mother or father. He had never seen a flower or a tree. He had never seen the blue sky or the beautiful sunlight. The world was all darkness to him. He had never worked because no one had ever taught him to use his fingers. So day after day he sat by the roadside begging for money.

One day Jesus passed that way on his way from the temple. He saw the blind man and wanted to help him. Jesus did not have any money to give him, but he gave the man something worth ever so much more than money. Do you know what it was? This is what Jesus did. He took some clay from the ground and moistened it, and put it very gently on the blind man's eyes.

Then He said, "Go wash in the Pool of Siloam."

The blind man knew where the pool was and did as Jesus told him. He had to feel his way very slowly with his cane. After he had washed the clay from his eyes what do you think happened? He could see!

He saw the birds and flowers and the green grass. He saw his neighbours.

The neighbours and those who had known him before did not know him now. Some asked who he was, and he told them that he was the one who begged by the roadside.

"How were thine eyes opened?" they asked.

He answered, "A man that is called Jesus made clay and put on my eyes, and then told me to wash in the Pool of Siloam. I went and washed as he told me and I can see."

Then he left the neighbours, for he wanted to see his father and mother. Can you think how glad he was to see them?

All the people who had seen the blind man wondered at the things Jesus had done.

Song:

One the children choose.

Prayer:

By one of the boys.

NEWS FROM THE FIELD

MANAWATU DISTRICT

By Polly Wi Neera

Greetings! Here we are again, reporting the activities of this District for the past month.

On the week-end of the 11th October, Bro. and Sister Peneamine Wi Neera of Porirua and Bro. Parata Pirihi of Wellington, visited the McDonald family of Hokio Beach, Levin. This was the first occasion on which this Branch had been visited for many years, and the result was that Bros. Adam and Tuiti McDonald together with their families gathered together to listen to the message that these brethren carried to them—about 50 members of the McDonald family were present at the meetings. A very successful time was spent with them and the gospel is still paramount in their lives.

Sister Wi Neera also visited the Wellington Branch Relief Society and spent a very enjoyable afternoon with the sisters there and the work is going forward under the guidance of the officers and members.

Private Ritchie Tatana of Auckland and Waikato, now serving with the Maori Battalion in the Middle East, sends greetings back, per medium of "Te Karere," to all his friends in the North Island. He reports that he is well and that the land of the Pharaohs is all that he expected it to be.

Sister Wiki Katene of the Porirua Branch is kept very busy now, taking pupils in the Capital City who intend sitting for Elementary and Intermediate examinations. On Monday nights she takes First Aid classes and Wednesday nights she takes Home Nursing. Each class has approximately 30 pupils.

Recently a hospital ship arrived in port, carrying invalided soldiers of the N.Z.E.F. from the Middle East; among them were numbered nine of the Maori Battalion. The Sydney Street Hall, Wellington, has been set aside specially for welcoming the Maori boys on such occasions. On the Friday morning, people had gathered there from all parts of the District to assist in the preparations. At 11.30 a.m. the boys arrived mid the "karanga" of their people and to the cry of "Toia Mai te Waka!" rendered by members of the Ngati Poneke Club, led by Mrs. Oka Heketa. As the lads took their places and the welcoming calls had ceased, Sir A. T. Ngata, who acted as master of ceremonies, addressed the boys in their own language and then called on the Hon. P. K. Paika, who, on behalf of the Maori people welcomed the boys back to their relatives and homeland. Other speakers were Mrs. Fraser, Hohepa Wi Neera, the Hon. Mr. Jones, Minister of Defence, the Hon. Mr. Coates and Lou Parore, a visitor from Ngapuhi.

Corporal Wade of Onehunga, Auckland, stood to acknowledge the welcome extended "them" by the previous speakers. He said: "Those of you who have sons,

brothers, fathers and relatives over there have no need to fear while they are under the care of Colonel Ditmer, their leader, a man well respected and one whose words are held in high esteem by the boys. . . ." Private P. W. Kohere of East Cape also replied by saying that there was no doubt about the manner in which the Maori Battalion were being looked after. They were given the finest care by their superior officers and leaders. He mentioned the name of Brigadier Hargest. Both these lads spoke in their own language and Mr. M. R. Jones, Secretary to the Native Minister, acted as translator. The other boys who returned were Pte. W. Larkins te Awe-Awe, of Rangitoto, Palmerston North; Pte. H. Eria, Paki Paki, H.B.; Pte. H. Mano and P. Mare, Whangarei, North Auckland; Pte. W. A. Kenny, Picton, South Island; Pte. H. Rangi Hika, Whakatane; Pte. P. Mauheni, Rangitukia.

This is your District Correspondent signing off, but before doing so, I, together with the Saints of the District, would like to greet you one and all by wishing you a Merry Christmas and a Happy New Year!

HAWKE'S BAY DISTRICT

By Olive Edwards and Patu Wairama

Korongata M.I.A. held their annual Gold and Green Ball in the Assembly Hall, Hastings, September 19th. Miss Mary Tahau representing the Gleaners was crowned Queen of the Ball. The newly organized orchestra under the direction of Syd Kamau was considered a very attractive combination as a draw for the Ball. Mission officers present: President Wi Duncan and his counsellors, Richard Marsh and Eru Tengaio and Sister Henri Tengaio of the Young Women's Presidency.

August 28th Peter Edwards entered military training camp at Palmerston North for 10 days, undergoing intensive training for Home Guard duties.

The M.I.A. of the Korongata Branch ended its years' work with much quietude and speech-making, leaving in the minds of everyone the fine spirit of co-operation among the officers and members, and intimating a more successful year in '42. Awards were given special members for outstanding effort and achievement. To Joe Tengaio and Margaret Tihema were awarded special gifts for memorable service in attending most.

Primary function held to augment funds under the control of the Mission authorities was indeed a success. Various competitions were had among the folk. Adjudicator for the cooking was Mrs. Lyons of Hautapu, Greenhill. Winners: Maori Bread—Ka Tipoki first, and Teiti McIlroy second. Cake—Ani M. Maman first, and Teiti McIlroy second. Scones—May Waitapu first and Ruim Randall second.

A Gala Day was held at the Paki Paki School on the 15th October. Much money

was collected from the many stalls, etc. The children were wonderful in their display of mass marching and drill.

The Chapel Committee is working on the "beautification of the grounds" and are also working on the erection of the M.A.C. Memorial Gate. Information to hand discloses that grounds about the Chapel are in potatoes. We mean, potatoes have been sown in the grounds about the Chapel and the funds derived from the sale of potatoes will go into the cost of the beautification, etc.

The Te Hauke Branch M.I.A. announces another successful M.I.A. Gold and Green Ball. The success of this great event is due to the wonderful co-operative spirit among the officers and the people of the community. The financial figures touched the century mark. Very good indeed. Keep it up. The crowning ceremony was performed by District President of the M.I.A., Peter Edwards, and the winning Queen candidate was Miss W. Thompson of Pukehou, and her attendant Princesses were Misses Delia Tutaki, Ada Hapuku and Maureen Hedley. Two orchestras were in attendance. Mita Carter's combination accompanied by Syd Kamau and his orchestra supplying the extras.

The Korongata people, through the Chapel Committee, are desirous of extending to Mr C. Tahau of Hastings their thanks and appreciation for his contribution to the beautification project of the "posts" which add very much indeed to the beauty of the Chapel grounds.

AUCKLAND DISTRICT

Reported by Ivan P. Reid

The sisters of the Relief Society showed the Branch just what could be done when they conducted the Evening Service in the Chapel, November 2nd. The programme was well prepared and many of the sisters took active part, including Sister Birgette Purcell (nee Jensen), who gave a very inspiring address, and it was good to hear her sweet soprano voice again as she sang the solo in "Jesus I My Cross Have Taken," accompanied by the Singing Mothers. Sister Cameron gave a review of the work accomplished by the Society during the past year, which was indeed a credit to them. Bro. Billman of the Branch Presidency reports that the sisters are working every spare moment making goods for their forthcoming Bazaar on Friday, November 21st, and if it is anything like their last one we are then assured of its success.

21st Birthday Greetings this month go out to L.A.C. Mateen Jensen, and live-wire of the Mangere Branch, Mabel Kewene. 'Te Karere' congratulates them and wishes many happy returns. Mateen who has been in hospital with foot ailment was discharged from hospital treatment in time to celebrate the event at his home on November 1st. He is expected to return to Levin in the near future to undergo further intensive training and studies. Mabel will celebrate her coming-of-age with a party at the Forrester's Hall, Onehunga, on Friday, November 14th, and we know she will have

a good time with her many friends. (From first-hand information the party was outstanding in entertainment and elegance.)

One thing about this war—everyone gets a uniform. Hepa Meha, Mateen Jensen, Ernie Cormier, Ernie Montague, Matt Chote, Bertel Jensen, Bill Brosnan, Des Billman all have one, and now Rosser Perrott has one. A nice blue one with birds on each shoulder and brass buttons down the front. Yes, Rosser is in the Air Force. Although he volunteered last year, Rosser only left for training at Levin on November 10th to train as a pilot, and with him goes our good wishes for happy landings and prayers for his safety. He is a man we will miss in the Branch.

Under graduate Win Smiler of Gisborne, who has been attending Auckland University, finished his exams for the year, and has since returned home. In the five months between courses, Win intends to do some shearing, etc. But when one goes another comes, and this time it's Fritz Kruxer, formerly of the Wellington Branch, who has just returned to Auckland after two years in Rarotonga. Fritz intends to stay in Auckland for some time before leaving.

Visitors to the Mission Secretary's office cannot miss seeing the notice that now hangs on the wall above President Cowley's desk. President tells me that no one takes any notice of it; those who read it cannot fail to get its meaning. The sign reads: "Quiet Please, Genius at Work."

The Auckland Choral Society may sign up tenor Don Ross to take the lead in their Christmas presentation of Handel's Messiah. This is not definite as yet, but we hope it will become a reality. Don had one week in which to learn his entire part as the audition was scheduled for a specific time. One of Don's big ambitions is to sing with the Salt Lake Tabernacle Choir in America.

NEWS FLASH—AMERICA. A cable advised Bazel Smith of Auckland, formerly of Palmerston North, of the death of his mother and the injury of his father, Brother and Sister Weston J. Smith, who left New Zealand some time ago to make their home in Zion. We join in sympathy with the loved ones at this sudden and sad parting.

TARANAKI DISTRICT

Reported by Zena M. Stent

October 19th reminds us of the visit of Turake Manu of the District Presidency and Taka Toroajwhiti, Missionary to Wanganui. President Hakopa was unable to be present as he was called away to a tangi. Even so, in the afternoon at Bro. Wi Katene's home a meeting of the Presidency was held, at which a report of the District was given. We feel that with this meeting of the Presidency things will be run even more smoothly in the District than in the past.

An Addition to the Overseas News.—Married—Elder Beesley to Eunice D. Smith, formerly of Palmerston North. Occupations—Elder Beesley, railroad; Elder Loy W. Watts, ferrying planes to England; Elder Delbert Curtis, army.

BRANCH PRESIDENTS AND TE KARERE AGENTS

Subscribers will notice that where they are in a community we have sent their issues to an 'Agent,' which was made necessary because of the high cost of paper and also at a request from the Government to curtail as far as is possible the necessary use of paper. It also serves a better purpose in the fact that 'agents' with the full co-operation of subscribers and particularly Branch Presidents may be able to follow up subscribers whose subscriptions have lapsed and actually be a means of personal contact in the matter of securing subscribers.

Branch Presidents are asked to co-operate and act with the 'agents' printed on this page, and where there are no 'agents' Branch Presidents are requested to act in that capacity as it affects the members of his Branch—in a particular manner does this apply to all Officers and Teachers of Sunday Schools and Primaries. A drive should be made under the direction of each Branch President to see that there is a "Karere" in every home in his Branch, and every "Te Karere" reporter and 'Agent' is asked to co-operate.

AGENTS as at present:—

Auckland, Branch Presidency; Onehunga, Teito Tangataiti; Pipiwai P.O., Ben Armstrong; Awarua R.M.D., Patrick WiHongi; Kaikohe Box 23, Kate Ngakuru; Kawhai P.O., John Paki; Huntly West, Ngaha Rotana, Whatawhata P.O., Tupana Te Hira; Manunui, Howard Osborne; Kopu Thames, Rosie Watene; Korongata, Takapauerangi Hapi; Opapa, H.B., Patu Wairama; Waipawa Box 58, Rosina Meha; Opoutama, H.B., Ema Brown; Nuhaka P.O., William Christy; Kopuawhara No. 3 Camp, Charlotte N. Ferguson; Tologa Bay, WiPere Amaru; Judea, Tauranga, James Kohu.

“THERE IS A LAW”

By IRA J. MARKHAM

All good things in this life and in eternity are governed by law. The quickest and surest way to reach any desired goal is to discover and live in harmony with the laws that govern the attainment of that goal.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated.

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated. —D. & C. 130: 20-21.

This fundamental philosophy of the Church of Jesus Christ of Latter-day Saints appeals to thinking men and women of all lands. Many good people are anxious to develop and grow in mind and spirit. They find in this philosophy a fundamental law of growth. It explains as nothing else can the remarkable progress that is made by people who have been converted to the true Gospel of Jesus Christ.

Laws were not placed on earth to test the fidelity of man but to give him a fundamental basis of growth and development. Eternal laws cannot be changed. Obedience to eternal laws and living in harmony with them brings the required change in man. It is a doctrine of positive activity wherein the individual progresses fastest who goes “from perfection to perfection” by complete obedience to spiritual laws.