

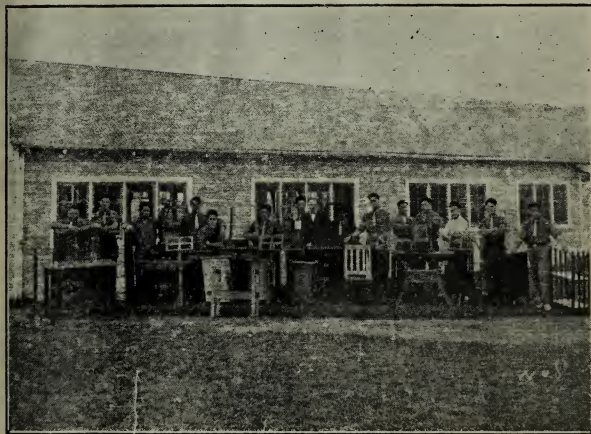
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Ta Karero

Wahanga XX.

Hauere 27 1926.

Nama 1



Ko te MAHI KAMURA o te KARETI M. A. C.
Ko te kai-whakaako ko Erata E.L. Paraone.

“Kia mahia ta koutou mahi ake e tera,
e tera: ko o koutou ringaringa ake ano
hei mahi, Kia rite ki ta matou i ako ai ki
a koutou.” Teharonika 4 : 11.

“TE KARERE”

WHAKAEMINGA O NGA KORERO

KI TE ETITA

Whangī.

He Kauwhau Haere	20
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KO NGA TUHINGA MAI

He Morehu no te Whare o Iharama	18
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MAHI HUI ATAWHAI

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MAHI KURA HAPATI

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SUNDAY SCHOOL NOTICE

As will be noted, lessons are now outlined in Te Karere for three Pakeha classes. Namely the Primary, Intermediate, and Theological. The new class, Pakeha Theological, has already been started in some of the larger branches, we hope that others will follow suit. The superintendency and teachers should meet as soon as possible to decide whether they have enough students to start a new class. Where no new class is started on account of the smallness of the branch it is preferred that the class take the "Book of Mormon" outline. The "Book of Mormon" is given for the lower class and "Biblical Characters" for the more advanced. This change will cut the present Intermediate Class in two.

Te Karero

WAHANGA 20

WENEREI, HANUERE 27, 1926.

NAMA I

Ma-ri Agricultural College

Hastings, H. B.

E tukua atu ana ia marama e te Mihana o Niu Tireni,
 Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nci.
 Me tuku atu o koutou reta ki te *Etita o te Karere, M. A. C., Hastings, H. B.*

Ko te utu n.o **TE KARERE** i te tau e rima teicni, e (5s).

Iko te Tikanga Tenei:

Me matua utu mo teu pepa ka whivhi ai.

J. H. Timkimi, Tumuaki Mihana

Mariona K. Ewatana, Etita. Tiata Witchira, Etita Lou Awchina.

Ko nga Kai-Tuhi-Mai (Special Writers)

Wiremu A. Koura

Reihana H. Karala

Mabi Ikura Ihapati.

PRELUDE

Slowly with expression.
8 ft.

TRACY Y. CANNON.

SACRAMENT GEM FOR FEBRUARY, 1926
 IN MEMORY OF THE BROKEN FLESH
 WE EAT THE BROKEN BREAD;
 AND WITNESS WITH A CUP, AFRESH,
 OUR FAITH IN CHRIST, OUR HEAD.

POSTLUDE

Soft 8ft.

— O —
CONCERT RECITATION FOR FEBRUARY, 1926.

Matthew, 5th chapter, 48th verse.

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

— O —
KORERO A NGAKU MO PEPUERE, 1926.

I a Matiu, te 5 o nga upoko, te 48 o nga rarangi.

"Na, kia tika koutou, kia pera me to koutou Matua i te Rangi e tika ana."

— O —
MAORI THEOLOGICAL.

Ratapu tuatahi, Pepuere 7, 1926.

He akoranga mo te ra noao puku.

Na Tiata W. Witehira i whakamaori.

Ko te tino putake o tenei akoranga koia tenei; He aha ahau i whakapono ai mehemea ko tatou nga tangata e tumanakotia nei e te Atua me whakakahore tatou i o tatou he me o tatou ngoikoretanga?

I mua atu o te haere o tetahi tangata ki tana haere i mohio ia ko hea ia haere ai. Me mohio ia kei te hiahia ia ki te haere ki nga maunga, ki nga taha moana, ki te taone, ki te awa, ki hea ranei. I te wa ka mohio ia ko hea ia haere ai ka mohio ia me pehea te timata. Ka mohio ano hoki ia he aha nga mea e mau e ia. Ki te mea he haere roa ka whakarite ia i nga mea mana i mua o tana timatanga. Engari e kore ia e matau me pehea, a hei te hea huarahi hei timatanga mehemea bore ia i mohio e anga ana ia ko hea.

Meite tae nga tau o tetahi tangata ki te 18, 20 ranei e tika ana kia whakaaro ia e, he aha tana mahi nui a taihoa. Ahakoa he kamura, he habau rakau, he kuti hipi, he kai-tango mahi, he mahita kura, he kai-mahi paamu, he parakimete, he aha ranei. I muri o te kiteatanga o tana mahi nui ka mahi ia i nga mea hei timata i taua mahi.

Meite kite tatou i tetahi tangata e haere ana i tetahi wahi

kahore nei ia e mohio ana e anga ana ia ki hea o taua huarahi, ka mea tatou he porangi tera tangata.

Meite kite tatou i tetahi tamaiti i roto i te kura nui kahore e mohio ana he aha ia me ana mahi a taihoa, a i timata ki te ako minita a ka tiini hei kura roia, a i reira hei kaiwea, ka mea tatou e kore e oti i taua tamaiti he mahi nui.

I tukua mai tatou e te Atua i te rangi ki te whenua. Kua homaitia ano hoki e ia te Rongo-pai hei whakaatu mai i te haurahi ki te rangi he mea kia hoki ai tatou ki reira. Ki te tikanga o te hahi e kore tatou e hoki ki te rangi engari "kia tika tatou, kia pera me to tatou Matua i te rangi e tika ana."

Kei te hiahia te Ariki kia hoki atu tatou ki ko i a ia raka noho ai. Koia raka i homaitia ai ano e ia te hahi i tangohia ra i nga wa o mua. E kore e kitea e tetahi te huarahi ki te rangi mehe kahore he mapi. Ko te Rongo-pai te mapi hei whakaatu mai i te huarahi ki a tatou.

Ko te Hunga Tapu kei te hiahia kia riro mai i a ratou te mea nui o nga manaakitanga, a ka riro mai tenei mea meite rapu tatou i nga huarahi o te Ariki, me te u. a taea noatia te mutunga, ehara i te mea hawhe te huarahi; no reira me whakareri tatou mo tenei haere roa. Me whaka-u tatou, kaua hei poka tata kei tapepa tatou ki te taha o te huarahi a ka ngaro. Me ako tatou i a tatou mapi ka tiaki ai i nga wa katoa hei ako i a tatou hei whakaatu hoki mehemea kei te huarahi tika tatou, kahore ranei.

Ko nga tangata e noho ki a ia ko nga mea e haere ana i te tika a tae noa te mutunga o taua huarahi. Kei te hiahia tatou ki te haere kia noho tahi ki to tatou Ariki, no reira ka mahi tatou a taea noatia te mutunga o nga huarahi o te Ariki. Te tikanga o tenei he taea e tatou te takahi o tatou hara me o tatou ngoikoretanga taea noatia kia tu hara-kore tatou ki mua i a ia i to tatou Ariki. Meite kore tatou e mahi i tenei e kore o tatou wairua e taea te tupu.

I o tatou takahi, katoa e whakatata ana tatou ki te wahi e haere nei tatou. Ia wahi iti o te hinu e tahuna ana i roto o te tiima e whakatata ana i te tiima ki te wapu. Pera ano hoki nga ture o te Hahi he mea e arahi i a tatou kia tata ki te mutunga o te huarahi e haere nei tatou, ara ko taua mutunga

koia ko te tino tika.

Te O:anga me te Mahi o nga Apotoro a Ihu Karaiti

Te Kaupapa: Ko te Kawenata Hou

Na W. emu C. Kua raua ko Toke Watene i whakarite

Ratapu tuarua, Pepuere 14, 1926

Akoranga 2

I TE PETEKOHA — NGA APITI MAI KI TE HAHI

1. I whakakitea te Wairua Tapu.
 - (a) Te ra o te Petekoha. Rewitikuha 23: 15-20.
 - (b) Te whakakitenga o te Wairua Tapu. 3 Niwhai 12: 1-2. Whakaaturanga i a Matiu 3: 11. Te iriiringa ki te kapura.
 - (c) Pororarutanga o nga Hurai whakaaro i te homaitanga o nga reo ke. Nga Mahi 2: 6-7.
 - (d) Ka whakapaea e haurangi ana nga Apotoro. Mahi 2: 13-15.
2. Kauwhautanga tuatahi o te Rongo-pai i muri o te kakenga.
 - (a) Whakaaturanga mo te poropititanga a Hoere. Hoere 2: 28-29; Nga Mahi 2: 16-20.
 - (b) Tutukitanga o tetahi wahi — Kaore te Wairua Tapu i ringihia ki runga ki nga kikokiko katoa. Hoere 2: 23. Tirohia te Peara Utu Nui mo te taha ki a Hohepa Mete me te Anahera me Moronai. Rarangi 41 "Nga Tuhituhinga a Hohepa Mete."
 - (c) Ka whakapaea te iwi mo te ripekatanga i a te Karaiti. Nga Mahi 2: 23-26; Ruka 23: 2; 1 Niwhai 11: 32.
 - (d) "Me aha matou?" Nga Mahi 2: 37, 16: 30.
 - (e) Ka Kauwhau a Pita i nga tikanga tuatahi o te Rongo-pai.
 - (f) Whakanuinga ake o nga mema. Nga Mahi 2: 41-47.
 - (g) Ka whakamahi nga Apotoro i nga homaitanga whaka-te-wairua (spiritual gifts). Nga Mahi 2: 42-43.

Ratapu tuatoru, Pepuere 21, 1926

Akoranga 3

TE MAHI I HIRUHARAMA

1. Te whakaoranga o te tangata kopa o tona whanaunga mai, e te kaha o te Tohungatanga. Nga Mahi 3: 1.10; Hoani 9: 1-3; Arami 15; 3-12; Akoranga me nga Kawenata 42: 43, 44, 48.
 - (a) Ka kauwhau a Pita ki nga Hurai mo runga i ta ratou i ripeka ai (te Karaiti).
 1. I meatia e ratou i roto i te kuaretanga. Nga Mahi 3: 17; Hoani 16: 3; Ruka 23; 34; 1 Niwhai 11: 28-32.
 2. Ko te whakaatu ka murua ano ta ratou, engari "kia tae mai ra ano nga wa o te whakahokinga o nga mea katoa." Tirohia Nga Mahi 3: 19-20.
2. Pita raua ko Hoani i mua i nga Tohunga.
 - (a) Nga Haruki me te Aranga mai. Matiu 22: 23.
 - (b) Uiuunga o te mana o nga Apotoro. Mahi 4: 7; Matiu 21: 23.
 - (c) Te whakahoki a Pita. Mahi 4: 10-12; Hoani 15: 16.
 - (d) Ko te whakapono i roto i te kaha o te ingoa o te Kai-Whakaora.
 1. Iriiringa. Matiu 29: 18-20; Moronai 7: 34.
 2. Whakauunga (Confirmation). Moronai 2: 2.
 3. Whakaritenga (Ordination). Ako, me nga Kawe, 107: 40-52; Moronai 3: 2-3.
 4. Whakaoranga. Hemi 5: 14; Ako, me nga Kawe, 42: 44.
 5. Inoi. Hoani 15: 16; Arami 14: 26; 3 Niwhai 19: 8.
 6. Pei i nga Rewera. 3 Niwhai 7: 19; Maka 16: 17.
 7. Nga manaakitanga. Ako, me nga Kawe, 132: 46.
 8. Mo te riri iho (rebuke) i a Hutaana. Ako, me nga Kawe, me te Oranga o Hohepa Mete.
 9. Whakatapunga i te Hakaramete. Moronai te 4 me te 5 o nga upoko; Akoranga me nga Kawenata 20: 77, 79.
 10. Marenatanga. Ako, me nga Kawe, 132: 46.

- (e) Ka riria nga Apotoro kia kaua e kauwhau i a te karaiti i ripekatia. Mahi 4: 13-18.
- (f) Ka kauwhau ratou i te kupu i runga i te maia. Mahi 5: 28-29. Whakariteritea enei rarangi tetahi ki tetahi:
1. Te Pita o te wa o te ripekatanga. Matiu 26: 69-75.
 2. Te Pita o te ra o nga Apotoro. Mahi 4: 19; 5: 28-29.
 3. Te putake o te whakahoutanga o tona ngakau—te Wairua Tapu.

Ratapu tuawaa, Pepuere 28, 1926

Akoranga 4

TE TURE O TE WHAKATAPUNGA (CONSECRATION)

Nga Mahi 4: 32-37; Ako, me nga Kawe. Wahanga 51.

- (a) I huihui noa iho nga mea katoa a te hunga whakapono. Mahi 4: 32; 3 Niwhai 26: 19.
- (b) Te whakatapunga me te mahi Tuari. Ruka 16: 1-13. Nga Waiata 24: 1-2; Ako, me nga Kawe, 51: 19; 4 Niwhai 1: 3.
- (c) Ma te ture o te Tiki-o-rangi a Hiona e hanga. Ako, me nga Kawe, 105: 5.
1. Hiona—ko te hunga ngakau ma. Ako, me nga Kawe, 97: 16-21.
 2. Te hunga ngakau ma ka kite i te Atua. Matiu 5: 8.
 3. Kia whiwhi ki te rangatiratanga o te Tikitiki-o-rangi, me pupuri tatou i te ture o te Tikitiki-o-rangi. Ako, me nga Kawe, 88: 22.
- (d) Te hokohokonga o nga rawa. Mahi 4: 34-37; 2: 44-45; Ako, me nga Kawe, 42: 29-35.
- (a) To raua ngakau-rua-tanga. Mahi 5: 1-2.
- (b) Ka riria e Pita.
1. Ka whakakiiia ratou e Hatana kia korero teka. Hoa i 8: 44; Kenehi 3: 4.
 2. Ka aroha te Atua ki te kai-koatu noa i runga i te hari (cheerful giver). 2 Koriniti 9: 7.
- (c) Te matenga o Auanaia me Hapaira. Mahi 5: 5-11.
1. E kore te Atua e taea te whakamatautau ki te kino.

Hemi 1: 13.

2. "Ko ta te tangata hoki i rui ai, ko tenei tana e kokoti ai." Karatia 6: 7-9; Arami 41; 4-5.

—o—

PAKEHA THEOLOGICAL
"GREAT BIBLICAL CHARACTERS"

First Sunday, February 7, 1926.

Uniform Fast Day Lesson

Subject: Why do I believe that if we are to become the kind of people the Lord has intended, we must aim at perfection?

No one would set out for a trip without an objective; in the mountains, to the resort, into the city, out into the country, for a fishing trip, etc. Once the objective is decided upon, the traveller pursues a course that will take him to it. If the trip is a long one, more preparations are necessary than when a nearby point is the goal. So it all depends on what and where our destination is, as to the kind of preparations we make, and the course we pursue.

When a young man reaches the age of 18 or 20, he wishes to have rather clearly in mind what he is going to do in life; whether he will go into architecture, or whether he will go into business, or become a builder or a tradesman. When his mind is made up, he can then concentrate and direct all his energies to that end.

If a traveller was going through the country, and had no destination in mind, and would take any road that his fancy suggested, his sanity would be questioned.

What would we say of a boy in college who would switch from course to course, or from school to school, without purpose? Would he ever achieve success in any profession? The Lord has placed us here upon the earth, and by means of the Gospel, has pointed out to us the path or course we are to pursue if we are to come back into His presence. And to come and live with Him means that we "must be perfect even as our Father in Heaven is perfect."

It is the Lord's plan that we do come back to Him; that

is why He re-established His Church. No one can travel the road back without having a guide-book, and the Gospel supplies that.

Latter-day Saints want to enjoy the greatest blessing within the gift of the Lord, viz., to be privileged to find the path, and to pursue it to its very end. Therefore, we must prepare for that long journey; we must equip ourselves for it; we must not make detours; we must not abandon the course; we dare not lose our guide-book—the Gospel plan.

Only those who take this entire journey and reach the destination are pleasing unto the Lord. We desire to please the Lord, therefore we have set out to reach our Heavenly home—perfection. Nothing less will fulfil the Lord's plan as it affects Latter-day Saints.

Just as every step forward brings the traveller nearer his goal; just as each drop of fuel drives the machines toward the end of the journey—so, too, the observance of each and every law and requirement embodied in the Gospel plan bring us nearer to our goal—perfection.

Introduction to Second Year Lessons.

The work of the Second Year Theological class for the year 1926 will be a study of characters from the Old Testament. The aim of the course will be two-fold: first, to study the great men and women of the Old Testament as individuals. The life of each person will be analyzed with the idea of determining what there was in the life of that particular individual which made him or her great among the people with whom he or she lived. No attempt will be made to connect the history of the people of which these characters are a part, except as the lives of these individuals establish such connection. Second, to study the principles of the Gospel which were given to the world through the individuals studied and to observe the growth and development of the principles through the subsequent dispensations.

The lessons covering the course will be prepared from the Bible, and Bible references will be given as the lessons are published in the "Karere." It follows that every teacher of this department will necessarily become, if not already, a sub-

scriber to "Te Karere."

Some other books used as helps in the preparation of the lessons are: John Lord's "Beacon Lights of History," Volume II.; Geike's "Hours with the Bible"; "Josephus"; Standard Church Works, Smith's "Old, Old Tales from an Old, Old Book"; Bryan's 1926 Teacher-training Text.

Second Sunday, February 14, 1926.

Lesson 1.—Adam: Who He Was.

Objective: To show Adam's spiritual and physical relationship to God and mankind.

Adam was a spirit son of God—a spirit brother of Christ and mankind—the physical father of mankind.

References: Genesis, Chapters 1-4; 1 Old Testament Studies, Chapter 1.

- I. The spiritual and physical relationship of Adam to
 1. God the Father.
 2. Jesus Christ.
 3. Mankind.
- II. The great plan of creation and Adam's earth birth.

Questions for Teachers.

1. Give three sources of proof that Adam actually lived and functioned as a man.
2. Give three reasons why you think it is necessary to understand the spirit life of Adam in order to appreciate his earth life to the fullest extent.

Third Sunday, February 21, 1926.

Lesson 2.—Adam, the First Man.

Objective: To show that Adam was the first man and that there was great purpose in his mission.

- I. Adam born to earth life.
 1. Formed physically by the Father.
 2. Eve, a part of him given as a companion to work out the purposes of God.
 3. Eden, his first abode.
 4. The state of Adam and Eve in Eden.
- II. The fall.
 1. How accomplished.

2. The purpose of the fall.
3. Driven from Eden.

Questions for Teachers.

1. Did Adam know and realize the effects of the fall when he partook of the fruit offered by Eve?
2. What was the change, physically and spiritually, wrought upon Adam as a result of the fall?

Fourth Sunday, February 28, 1926.

Lesson 3.—Adam Begins Actual Earth Life.

Objective: Show that through Adam God began making known to man his great plan and purpose in the earth.

- I. The first great commandment.
 1. Now to be complied with.
 2. Adam a father.
 3. Given dominion over the earth.
- II. The Gospel bestowed upon Adam.
 1. Command to worship God.
 2. To make offerings of firstlings of flock.
His absolute faith in the commandments, as evidenced by the compliance, without knowledge.
 3. Instructed as to the mission of the Son of God.
 4. His baptism.
 5. The Holy Ghost given him.

Questions for Teachers.

1. Name three elements of greatness that Adam exemplified.
2. Name the four most important truths made known to Adam by God after Adam began his actual earth life.

INTERMEDIATE DEPARTMENT "THE BOOK OF MORMON"

First Sunday, February 7, 1926
Uniform Fast Day Lesson

The Uniform Fast Day Lessons for this class will be the same as those given for the new class. See page 7.

Introduction to the Year's Work

The Book of Mormon is to be the text-book in the Second Year, Second Intermediate Department for the coming year.

It is the aim of the year's work to stimulate a desire within every pupil in these classes throughout the Church to read the Book itself, that in their youth they may feel its spirit, and that its teachings may bear fruit in their lives.

With this in mind, the lessons for the year begin at once from the text-book. If possible, a Book of Mormon should be in the possession of every pupil, in which he can mark striking passages that are to be discussed in the class. This will no doubt add to interest in reading the book.

In order to teach the Book of Mormon with real results, the teacher must himself glow with interest in his subject. The characters who play their parts in the history should be in his mind as of those acting before him on that stage with its long-ago settings. If this be so, he can flash from his mental pictures striking headlines before his pupils in such a way that they will be anxious to read the book for themselves.

We can truly say there is no other book like it in all the world. Not only is it a wonderful history; not only is it full of stories of thrilling interest; not only does it teach the Gospel of Jesus Christ in its fulness, but it holds forth within itself a promise that those who read it with prayerful hearts shall feel the spirit of it and know that the things written in it are true. (Read Moroni 10: 2-4.)

There is one thing of which we may be sure in awakening a love for the Book of Mormon, and that is, that that love shall grow and strengthen with years. The Book itself never fails to fascinate those who study it. President Grant read it in his youthful days and this is his testimony: "When I was a boy I read the Book of Mormon. I fell in love with Nephi, who, more than any man that has ever written or preached—whose words and utterances I have read, barring only the Saviour—has been the guiding star of my life."

Parley P. Pratt, early writer and missionary of the Church, writes as follows of his first reading of the Book of Mormon:

"For the first time my eyes beheld the Book of Mormon—that book of books—that record which reveals the antiquities of the 'new world' back to the remotest ages, and which unfolds the destinies of its people and the world for all time to come; that book which contains the fulness of the Gospel of a crucified and risen Redeemer; that book which reveals a lost remnant of Joseph, and was the means in the hands of God of directing the entire course of my future life.

"I opened it with eagerness, and read its title page. I then read the testimony of several witnesses in relation to the manner of its being found and translated. After this I commenced its contents by course. I read all day; eating was a burden, I had no desire for food; sleep was a burden when night came, for I preferred reading to sleep.

"As I read, the Spirit of the Lord was upon me, and I knew and comprehended that the book was true, as plainly and manifestly as a man comprehends and knows that he exists. My joy was now full, as it were, and I rejoiced sufficiently to more than pay me for all the sorrows, sacrifices and toils of my life."

There are many more such testimonies to be found and that might be cited to awaken a desire within the boys and girls of to-day to read and get the spirit of this wonderful book.

The struggles that Joseph Smith and those who helped him went through in the work of publishing the Book of Mormon should be briefly reviewed now and again during the course, with the thought in mind that out of these struggles and hardships came a book that Latter-day Saints, young and old, should take great pride in reading, with the prayerful desire to gain the promised testimony of its divinity. (Read the footnote commencing on page 75, History of the Church, Vol. I.)

Second Sunday, February 14, 1926

Lesson 1.—Lehi and His Family Called to Leave Their Home.

Text: 1. Nephi, Chapters 1 and 2.

Objective: To teach that God is near to those who call on Him.

Supplementary References: Books containing descriptions

of Jerusalem and its people long ago; Canon Farrar's *Life of Christ*; Ben Hur; Bible Dictionaries; II. Chronicles, 36: 17-20; Jeremiah 39: 1-9.

Suggestions on Preparation and Presentation:

1. Make a general assignment for the class to read the whole text.
2. Special assignment for one pupil to tell the story of the lesson.
3. Striking passages should be memorized by the class members, such as I. Nephi 1-20; 2: 9-10.
4. The teacher should prepare supplementary material — description of Jerusalem — family life among the Jews, etc.

Note: These lessons in the beginning of the Book of Mormon are more or less familiar to the pupils. The assignment of the story to the pupil should be in the understanding that it is to be told in the best possible manner, after real preparation by the pupil.

Questions for Teachers.

1. What strong points in Lehi's character are brought out in this lesson?
2. How may a study of the experiences of Lehi be a means of strengthening our faith in God?

Third Sunday, February 21, 1926 Lesson 2.—Obtaining the Brass Plates.

Text: I. Nephi, Chapters 3, 4, 5.

Objective: To feel that the Lord opens the way for His children to keep His commandments.

Suggestions on Preparation and Presentation:

1. Ask all pupils to read the text.
2. Three special assignments might be made of the text.
 - (a) The attempts to obtain the plates by their own efforts. (Chapter 3.)
 - (b) Success through the guidance of the Lord. (Chapter 4.)
 - (c) The worth of the plates to Lehi's family.

(Chapter 5.)

3. The teacher might supplement this lesson with incidents showing the importance of record-keeping. (See article in Secretary's Department, this issue.)
4. Have pupils mark and memorize 1. Nephi 3: 7; 4: 13; 5: 19.

Enlarge upon the words of Nephi 3: 7 by illustration.

Questions for Teachers.

1. Name the important things gained by Lehi and his family in having the brass plates in their possession.
2. What importance has been placed upon record-keeping in our own day?

Fourth Sunday, February 28, 1926

Lesson 3.—Ishmael and His Family—Lehi's Dream.

Text: 1. Nephi, Chapters 7 and 8.

Objective: To know that faith gives power, and that eternal life can be gained by overcoming temptation.

Suggestions on Preparation and Presentation:

1. General assignments of both chapters to the pupils.
2. Special assignment of the story in each chapter to a pupil.
3. Have the pupils mark in their books and memorize such passages as 1. Nephi 7: 12, 13.

Note: There may be pupils who could make a fair illustration of Lehi's dream on a chart.

Questions for Teachers.

1. Mention the qualities of character shown by Nephi on the journey from Jerusalem with the family of Ishmael.
2. Name some other important dreams given to servants of the Lord, as recorded in the scriptures.

PRIMARY DEPARTMENT

First Sunday, February 7, 1926.

Uniform Fast Day Lesson.

Topic: Why do I believe that we must aim at perfection

if we are to become the kind of people the Lord has intended?

Objective: To teach that we should overcome our faults and failings and become masters over the physical if we want to follow in the footsteps of Jesus.

Rest Exercise: Lead children to suggest where the Christmas trees come from. In going after a tree, be careful not to take more than one, nor to destroy other trees.

Suggestions to Teachers.

It will be necessary to lead the child from his knowledge to that which he does not know. Here are a few suggestions as to how to handle the work, and a story may be told to illustrate the thought.

One Christmas, a little girl received a beautiful doll from Santa Claus with a note inside of the box which read: "Please take care of this baby doll and don't let it get dirty, nor broken. You can play with it, but take good care and keep it clean for ten years, then I will send for the doll, and if it is just as good when I send for it ten years from now, you shall be considered the cleanest and nicest little girl in the whole country." Ten years later the doll was sent for, and this little girl had a dream. She dreamt that she went to Santa's home. She found her doll in a beautiful parlour where Mr. and Mrs. Santa were. She went up to Santa and asked why her doll was there. Why weren't other dolls there?" "Well," said Santa, "I'll show you." He took her into several other rooms, where there were stacks of dolls of all kinds; but they were dirty and broken. "When the dolls come back, if they are not just as clean as when I send them out, I don't want them to be in the same room with me. They have to stay there in these rooms until they have been cleaned and prepared."

Lead the children to see that Heavenly Father, when He sends the spirits down to this earth, wants them to return as perfect as He sent them out, so they can live with Him in His house. Lead the children to see what they can do to keep perfect. Not to think nor say naughty words; to be kind and happy; always have a smile, and sing when things go wrong; not to get angry. Lead them to see how we can keep our bodies clean, which helps to keep a clean mind; that our bodies should be kept clean on the inside with proper food and thoughts; that

ugly thoughts make ugly features; happy, good, kind thoughts make pleasant faces.

Second Sunday, February 14, 1926

Text: Luke 2: 8-20; "Sunday Morning in the Kindergarten," Lesson 35.

Topic: The story of the shepherds.

Objective: To teach that by giving gifts, we express our love for friends and family.

Rest Exercise:

Oh, why do bells for Christmas ring,
 Why do little children sing,
 On this bright Christmas Day?
 The bells do ring and children sing
 To say that Christ was born on Christmas Day.

Have the children take presents to poor children and then repeat the above verse and ring bells.

Suggestions to Teachers.

The birth of the Saviour was made known to the lowly as well as the rich and educated, to show the Father's love was for all. That He treated all alike is the big theme of this lesson. In telling the lesson, when you reach the part of the story where the shepherds heard voices, have someone sing softly, "Far, Far away on Judea's Plain." It makes the story very effective.

Bring it down into the child's life, that he may share what he has with someone who hasn't. As the shepherds took a lamb (a very simple gift in comparison with the gift of the wise men) so we can share, no matter how small.

The greatest joy comes in giving. "It is better to give than to receive."

Third Sunday, February 21, 1926

Text: "Sunday Morning in the Kindergarten," Lesson 36. Matt. 2: 1-11.

Topic: The Visit of the Wise Men.

Objective: To teach that we are made happier by giving to

CONTINUED FROM PAGE 17. Through a mistake on the part of the editor, this page was overlooked and had to be inserted after the rest of the Karere was made up.

They hated to let him go away, but they did want him to be happy and well.

Ned's departure was a sad one.

He travelled a long way to a home in a forest.

Arrived at new home.

Ned still cried, "Everything is wrong."

A beautiful little girl, with bright smiling eyes, entered.

She was beautiful and happy.

Ned stopped crying and looked at her.

(She was like a fairy.)

She came close to Ned and sang, "Jesus Once Was a Little Child." (Teacher sings.)

Ned asked her to sing it again. (Teacher and children sing.)

Ned asked her, Who is Jesus?

She tells of the Christ Child sent to earth to show us how to be happy, cheerful and helpful, not to be selfish, etc. (Tells how we can forget our ugly disposition by singing, etc., being happy, doing kind deeds, etc.)

Ned wants to be like Jesus.

Spends a week in this happy home.

Seems to be happy, cheerful and helpful.

He smiles now instead of being cross when things do not suit him.

He feels better all over.

He learns to speak kindly.

Back at his own home.

He took back the most priceless gift in the whole world, the Christ Spirit — Do and say what is right.

Suggestions: Place strong emphasis on the song in the story and the message that the Christ Child brought to the earth, so that the children can't help but apply it in their daily lives. Feel it yourselves, teachers; don't merely tell facts, get the message and then give it. You can't deliver a message unless you make it yours first.

others.

Suggestions to Teachers.

The Wise Men's love for Jesus was shown by their taking the best presents they had to give to the Christ Child. They didn't care for the hardships they knew they would encounter on their journey. Their love was so great that they only thought of finding the Christ Child and presenting their gifts.

Bring it down into the child's life and help him to see that if we are doing a task that seems hard when it is for those we love, we should enjoy doing it. The harder the task, if done with a willing spirit, the greater it will prove our true love. Lead the children to see what they can do in the home to prove their love for brother, sister and parents.

Present each child with a picture of the Wise Men. If these pictures cannot be obtained, then just use cut-outs from drawing paper, as the rest of your pictures have been. You can obtain patterns from any primary grade teacher.

Fourth Sunday, February 28, 1926

Subject: It's what we really do that counts.

Objective: To teach that if we are to become the kind of children the Lord intended, we must do and say what is right.

Story; The Little Boy Who Learned to Smile.

A Beautiful Home.

Parents and children

Were all happy except Ned.

They all tried to please him.

He was always cross and unhappy.

He felt sick, his head ached, etc.

His parents advertised for someone who could make him happy.

People came from far and near.

Brought beautiful pictures, toys, music, money.

These failed to make Ned happy.

A stranger appeared (a lady).

This lady could help.

He must go to her home.

His parents loved him very much.

He Morehu no te Whare o Iharaira XX. KO NGA INGOA HIPERU

I roto i aku tuhituhinga ki a koutou kua whakamarama, kua whakaatu ahau ki a koutou i te ahuatanga o nga ingoa Maori, ara he mea whai tikanga, whai take, nga ingoa Maori katoa; otira, tera pea, he mōumou tuhituhi kia whakaatu ahau ki a koutou i te ahuatanga o nga kupu Maori, no te mea kei te mohio tonu koutou ki te koutou ake reo me te ahuatanga o o koutou ingoa Maori. Kati.

I roto i tenei tuhituhinga ko taku hiahia kia whakaatu ki a koutou i te ahuatanga o nga ingoa i te reo Hiperu. Ki taku mohio kahore koutou kia matau ki te tikanga o nga kupu Hiperu no reira, e kore e taea te kii he mōumou tenei tuhituhinga.

Kua korero koutou i te Paipera, kua korero koutou i te pakapuka a Kenchi mo te hanganga o te ao, a kua kite koutou ko te ingoa o te tangata tuatahi ko Arama. Na, tera pea, kua patai ranei koutou ki a koutou ano he aha te take i whakaingoatia te tangata tuatahi ko Arama te ingoa. Me patai au, he aha te tikanga o taua ingoa? He aha kihai i whakahuatia tona ingoa ko Hohepa, ko Hoani, ko Wiremu ranei? He aha kia whakahuatia tona ingoa ko Arama? Na me rapu e tatou te whakahokinga ki enei patai?

E ki ana te karaipiture, "A ka mea a Arama, Katahi ano ki tenei te wheua o roto o oku wheua, me te kikokiko o roto o oku kikokiko: me hua ia he Wahine, nona hoki i tangohia i roto i te Tangata." Kenchi 2: 23. Na ka kite tatou i nga ingoa Maori mo te tangata tuatahi me te wahine tuatahi. Mehemea kahore kia whakamaorititia ana kupu Hiperu ki te reo Maori, kua penei te rarangi nei." — : me hua ia he Isha, nona hoki i tangohia i roto i te Ish."

Na, me timata te korero i te Paipera no te rarangi tuatahi o Kenchi tae atu ki te rarangi 18 o te upoko tuarua o Kenchi kahore e kite ai te kupu Arama, otira i roto i te rarangi 19 ka kitea tuatahitia te ingoa Arama. Me whakahua e au nga rarangi 18 me 19. "Na ka mea a Ihowa, te Atua, E kore e pai kia noho te tangata ko ia anake: me hanga e ahau tetahi hoā

pai mona. Na he mea whakaahu mai na Ihowa, na te Atua, i roto i te oneone nga kirehe katoa o te parae, me nga manu katoa o te rangi; a kawea mai ana e ia ki a Arama, kia kitea ai te ingoa e huaina e ia kia ratou: ko a Arama i hua ai ki nga mea ora katoa, hei ingoa era mo ratou."

Na ko Arama (Adam) he ingoa Hiperu. Te whakamaoritanga o taua kupu ko Te Tangata. No reira te rarangi ki runga ake ka whakamaoritia penei, "———; a kawea mai ana e ia ki Te Tangata, kia kitea ai te ingoa e huaina e ia ki a ratou: a ko Te Tangata i hua ai ——." No reira, ka kitea tatou ko te tikanga o te ingoa o te tangata tuatahi ko Tangata, ara ki te reo Hiperu ko Adam (Arama).

Tera hoki, ko tetahi atu whakamaoritanga mo te kupu Adam (Arama) ko Kura (Whero), no te mea i whakaaro nga Hiperu i hangaa te tangata tuatahi i te oneone whero. (See Works of Josephus.)

Na, ka whakaaro tatou he aha i whakahuaina te ingoa o te Kai-Whakaora ko Ihu (Jesus). Te whakahoki tenei, ko te kupu Jesus he kupu Kariki, tona whakamaoritanga ko Kai-Whakaora. Ki te reo Hiperu ko taua ingoa ko Joshua (Hohua) ara ko Jeshua (Hehua). (Nehemia 3: 13.) Na ko enei kupu katoa e taea te whakamaoritanga ki te reo Pakeha ko Saviour; ara ki te reo Maori ko Kai-Whakaora.

Ko te nuinga o nga ingoa i roto i te Kawenata Tawhito i roto i te Paipera Pakeha, he Hiperu aua ingoa. I roto i te Kawenata Hou he Kariki te nuinga o nga ingoa. Na ki te Paipera Maori, ko te nuinga o nga ingoa i roto i te Kawenata Tawhito he hawhe kaihe Hiperu Maori; i roto i te Kawenata Hou he hawhe kaihe Kariki Maori.

Ko tenei te ingoa Kai-Whakaora ki nga reo katoa e mohiotia ana a ahau.

Hiperu—Joshua, Jeshua	Samoa—Faaola
Kariki—Jesus	Tahiti—Faaora
Pakeha—Saviour	Hawaii—Mea e Ola'i
Maori—Kai-Whakaora	Toga—Fakamoui

Na, e hoa ma, kahore ahau e ki ana ko taua tangata a Hohua i roto i te Kawenata Tawhito me te Karaiti a Ihu i te Kawenata Hou i te tangata kotahi, engari ka rua aua tangata.

Ko te ingoa rite tonu.

E hoa ma, kei te mohio ranei koutou ki te tikanga o te kupu "Amene." He kupu Hiperu ano, ko te tikanga ara te whakamaoritanga o taua kupu, a Amen, ko Punaau, ara ko Pono.

Tetahi atu ingoa Hiperu i roto i te Kawēnata Tawhito ko Deuteronomy (Titeronemi), ko tona whakamaoritanga ko "Te whakamatanga ano o te ture."

Tetahi atu ingoa Hiperu ko Dragon (Tarakona): ko te whakamaoritanga ko "Tolera," "Ngarara," "Taniwha."

He kupu Hiperu hoki tenei, a Hallelujah (Harirua): te whakamaoritanga, "Whakamoemitiia koutou i te Ariki."

Tetahi atu kupu Hiperu, Hosanna (Hohana): te whakamaoritanga, "Whakaora inaianei."

I a koutou e korero ana i nga karaipiture ka kite koutou i nga korero mo nga kohatu e rua te Urini me te Tumime. Na he ingoa Hiperu ano enei, ara Urin and Thummin: ko te whakamaoritanga ko "Te maramatanga me te tino whakariteanga."

E karangatia ana te Ariki ko te Arepa, te Omeka i roto i nga karaipiture. He kupu Kariki enei, Alpha and Omega. Ko te tikanga o enei kupu e penei ana. Ko te Alpha (Arepa) te reta tuatahi o te reo Kariki; ara penei me te A te reta tuatahi ki te reo Pakeha. Ko te Omega te reta whakamutunga ki te reo Kariki; ara rite ana ki te Z ki te reo Pakeha. Ara ko te whakamaoritanga o enei kupu Alpha and Omega (Arepa, Omeka) ko te A me te Z. Ara te tuatahi me te whakamutunga. Ko te Ariki ko te tuatahi me te whakamutunga, no reira ia ka whakahuatia te ingoa te Arepa, te Omeka.

Kati. He nui nga kupu mo tenei wa. A taihoa ka tuhituhi ano ahan ki a koutou ka whakahua i etahi atu ingoa Hiperu me te whakamaoritanga o aua kupu.

Na, kia mohio koutou, kahore ahan i tito noa i enei kupu, engari kua whiwhi ahan i toku mohiotanga ki enei kupu Hiperu no roto i te "Bible Dictionary."

E ki ana te Hunga Tapu ko te iwi Maori he mea whai te whare o Iharaia. Na, ka kite tatou ko nga ingoa Maori he mea whai tikanga whai take; a rite tonu hoki ko nga kupu ara ingoa Hiperu he mea whai tikanga, whai take hoki. Ko

tenei tetahi atu whakaaturanga ko te iwi Maori he Mōrehu no te Whare o Ihairaira.

NA WIREMU A. KOURA.

Rupert, Idaho.

— o —

Ko te Maaka Tuarua

E toru nga maaka i roto i te Rongo-pai e kore nei e hapa, ara—

Tuatahi—I hanga i runga i te Toka o te Whakakitenga.

Tuarua—I whakararotia ki te mana o te Tohungatanga.

Tuatoru—I whakakakahatia ki nga Akoranga a te Karaiti.

Hei te Tohungatanga e whakamarama. He aha te Tohungatanga? Ko te mana me te kaha o te Atua kua homai ki te tangata kia mahia nga tikanga o te Rongo-pai. Ki te kahore taua Tohungatanga ka pehea? E kore nga mahi o te Rongo-pai e tirohia mai e te Atua, e kore hoki e mana. E rua nga patai nei me nga whakautu nei. Ko nga Karaipiture e tautoko ana i enei whakautu. Hei te patai tuarua e whakamarama i te tuatahi.

I te wa e kauwhau ana te Karaiti ka whakamarama la ki nga Akonga, i te mea kua kite ke la tera i muri mai i a la he maha nga tangata e mahi i nga tikanga o te Rongo-pai manakore—"He tokomaha e mea mai ki a au a taua ra. E te Ariki, e te Ariki; kihai koia matou i poropiti i tou ingoa, i pei rewera hoki i runga i tou ingoa? He tini hoki nga mahi nui i meatia e matou i runga i tou ingoa?" I pehea te whakautu a te Karaiti? I penei, "Ko reira ano ahau mea ai ki a ratou. Kahore rawa ahau i mohio ki a koutou; mawehe atu i a au, e nga kai-mahi o te tutu." Matiu 7: 22-23.

Titiro ki te wa i a Mohi te mana o te Tohungatanga, tera tetahi ropu ko Koraha, ko Ratana, me Apirama me ta ratou whakaminenga i whakahihi i te mana i a Mohi, puta mai ana te riri a Ihowa ki a ratou mahi hara, whakangaromia ana ratou katoa ki raro o te whenua me a ratou faonga katoa. Tauanga 16.

Tera tetahi mahi merekara pei rewera i mahia e Paora; i te kitenga o nga tama tokowhitu me tetahi Hurai, ka hiahia hoki ratou ki te pei rewera i runga i te ingoa o Ihu Karaiti, i

ta Paora i kauwhau ai. I te tino mohio o nga tangata kino kaore he mana o enei tangata, ka whakaiti te wai o te kino. "E mohio nga ahaau ki a Ihu, e matau aua ki a Paora; ko koutou ia, ko wai ra?" (Whakangamaetia ana a Ihu e nga whakanga kino.) Nga Mahi 19: 11-17. Kite tonu tetou e kore nga mahi o te Rongo-pai e tiwhiri mai e te Atua, e kore ia e whakarongo, ka puta taua riri ko te take kahore o ratou mana ki te mahi i Ana me te Atua.

Whakaaro, e te iwi, ki nga mahi o tenei ao. E kore te auauawa e haere i te tangata kaore oia mana. Ki te whaka-haere. Ki te pokanoa ia tera ia ka whina. I aore hoki tetahi tangata e tu hei kawana iua kahore ia i ka tangata i whaka-angatia ki tana turanga. Ki te whakatu ia i te tona ka oaukaa ki te whare herehere mo tona hara. Heoi e kore nga mahi tapu o te Atua, kia whakaititia, Nana nei enei nga mahi i tana anga, kia whakaaro-koretia, kia mahia mana-kore i te tangata. Hea te Atua i te pakeke, ko te tangata ke e pakeke ana, e pokanoa ki te mahi i nga mahi tapu a te Atua, kahore o te mana. He pelua e whakarongo mai ai te Atua, e matau ai Ana mahi i te Atua—ara te Rongo-pai? Ma te Tohu o tana anga. "E kore ano Loki tetahi e tango i tenei honore ki a ia, ano, e ngati te tangata e karangatia ana e te Atua, e peratia ana e te Arona." Hiperu 5: 4. Tana mana i maroto mai i te Atua ki te Poropiti Mohi, e maroto mai i tana poropiti ki a Arona. Ekorahi 14: 16-27. Waiho ki enei ra mutunga na nga karere o te Rangi ki te Poropiti Hehepa Mele (Akorahi nga Mahi, 13), e maroto mai i tana poropiti ki a tatou ki te Hanga tapu. Kati tena.

Tihiro ki te wa i ako ana te Karaiti i tetahi whakaminenga i te pito o te iwi. "I rite hoki tana whakaangitia ki te tangata e kore he mana, kihoi hoki i aore ki ia nga Karaiti." I tenei tangata ka kite tatou kahore he mana o nga Karaiti. Ma rapu tangata iua hua mai te whakaiti o te Karaiti ki te mana. Kahore ia i tango i tenei mana ki ia ake, oia nei "Whaka-angitia ana ia, i whakaakona ia ki te tangata e kore he mana; A ka meinga nei ia kia tino riro he waiho ia he take mo te ora tonu ki te hanga katoa e whakarongo ana ki a ia; He mea kore nga na te Atua he whakaiti i te mana i te ritega o Mea kihoroko." Hiperu 5: 8. Tana kite tatou na te Atua te Karaiti i karanga.

I tae mai hoki a Mohi raua ko Iraria ki runga i te maunga ki te whakamana i a te Karaiti ki te Tohungatanga. Maka 9: 2-7. Na te Karaiti Ana Apotero i whakamana. "Kahore koutou i whiriwhiri i a au, engari naku koutou i whiriwhiri, a naku ano koutou i mea kia haere, kia whai hua." Hoani 15: 16. Na nga apotero etahi atu i whiriwhiri. Nga Mahi 1: 23-26; 6: 5-6; 8: 1-3 me etahi atu. No te wa i patupatua ai nga apotero i tangohia atu taua Tohungatanga, no te tau 1829 i whakahokia mai taua Toliungatanga ki a Hohepa Mete. No reira enei rarangi karaipiture e kitea ana ki te kahore te Tohungatanga e kore nga mahi tapu a te Atua e mana, a ma te Tohungatanga ka mana nga mahi o te Rongo-pai. Kua kitea he pono nga whakautu ki nga patai e rua raka.

E te Hunga Tapu, whakahonoretia te mana tapu kei waenganui i a tatou, kia kaha ki te rapu i ona tikanga; he taonga hohonu rawa tenei, kahore ona timatanga, kahore ona mutunga. Heoi ano, na to koutou teina.

MARAEROA.

HORI MAPI.

— c —

Ko nga Tuhituhinga Onamata TE PUKAPUKA A APERAHAMA

He mea i tangohia mai i te "Restoration of the Gospel," i tuhia e O. J. P. Widtsoe. Na Eru T. Cooper i whakamaori.

I a Hurae, 1835, ka riro mai ki roto ki nga ringa o te Poropiti o Hohepa Mete etahi tuhituhinga tino nui, i tuku iho no te wa ra o nga tipuna. Tera i te tau 1828, tetahi Wiwi, ko Anatonio Hepero tona ingoa i whakaetia e Mehemeti Arai (Mehemet Ali) te kawana o Ihipa, kia rapua e tenei tangata nga tukunga iho onamata i te whenua o Ihipa. E toru nga tau i muri mai, ara i te tau 1831, ka kitea e tenei Hepero nga tomo i te wahi i tu ai tetahi taone no mua, ko Tepe te ingoa (Thebes). Tekau ma tahi nga tinana tupapaku (mummies), a e mau tonu ana te pai, i meatia hei mau maana ki Parihi (Paris). I a ia e hoki atu ana ki Parihi ka peta ia ki Tiriche (Triest) pangia ana e te mate, a hemo iho ki reira. Heoi ka tukua atu nga tupapaku n i ki tona whanaunga tata ki tona iramutu nei ki a Hanara (Candler). Ko tona kainga i tenei wa ki Amerika ara Pirateropia (Philadelphia), otira i pohehetia kei Airana ke ia,

no reira i huri haere enei tupapaku ki Airana, mai i reira ki Amerika ki Niu Iaaka ara ki a Mikaera Hanara. I te tirohanga i enei tupapaku ka kitea i te taha o etahi o nga tupapaku tokorna he takai pukapuka. I wheralhia hoki aua pukapuka, ano te pai o nga tuhi, he whero, he maegu, kare ano hoki tetahi wahi o enei pukapuka kia kino noa.

I a Hanara e metakitaki ana i aua tupapaku ka ki ake tetahi tangata ki a ia kia kimihia e ia te poropiti o nga Moromona a Hohepa Mete. He marama hoki taua poropiti ki te whakamaori i nga tuhituhinga o onamata. He tauhou rawa hoki a Hanara ki tenei tangata i korero atu nei ki a ia mo te poropiti. Otira i whakakitekite haere a Hanara i nga tupapaku nei i nga taone nui o Amerika, me te maha heki o nga tangata i haere kia kite. I ki hoki nga tangata matauranga he tino tuturu aua tupapaku, he tika hoki nga takai pukapuka. I tulua hoki etahi o ratou he tiwhikete whakapumau i a ratou korero he tika aua tupapaku me nga tuhituhinga.

No te toru o Hurae 1835 katahi ano ka tae a Hanara ki Katarana me ona tupapaku, i rapua hoki e ia te Poropiti a Hohepa Mete. E wai nga tinana e ai ta te Poropiti, me nga whika whakairoiro, ara nga tuhituhinga tahito. "I te mea hoki kua rongu a Hanara ka taea e au te whakamaori, ka mauria mai e ia kia kite au, kia whakamaori hoki i etahi o aua tuhituhinga. Naku hoki i hoatu te whakamaoritanga, te tuono o te tangata whakaaro rangatira homai ana e ia te tiwhikete e whai ake nei nga korero:

"Katarana, 6 Hurae, 1835.

"Hei whakaatu tenei ki te hunga katoa e hiahia ana kia mohio, mo te ahua o te mohiotanga o Hohepa Mete, tamaiti, ki te whakamaori i nga tuhituhinga hipiana onamata kei rote nei i oku ringa, kua whakakitekitea hoki e au ki nga tangata matau o nga taone nunui; o nga mohiotanga i kohikohia e au, a matau raua au, kua kitea iho hoki e au e rite tonu ana te matauranga o Hohepa Mete, tamaiti, ki to ratou i nga ahua katoa.

"MIKAERA H. HARANA,

"Ko ia te rangatira o nga Tupapaku Hipiana,
te kai-whakakitekite hoki."

I muri mai i te homaitanga a Hanara i te tiwhikete nei ki

a ia ka hokona mai e etahi o nga Hunga Tapu o Katarana nga tupapaku nei me nga takai tuhituhinga. I taua wa ano ka timata te whakamaori a te Poropiti i aua tuhituhinga rereke, ko Wiremu W. Perepe me Oriwa Kautere ona kai-tuhituhi. Tino pupu ake te koa i roto i ratou ngakau i a ratou e whakamoari ana ka kitea e ratou ko etahi o enei pukapuka he tuhituhinga na Aperahama. Ko tetahi wahi anake, ara ko te timatanga, i oti te whakamaori. Ko etahi he tuhituhinga na Hohepa, tera i hokona nei e ona tuakana ki nga Ihipa. Ko te wahi i whakamaoritia e whakaatu ana mo nga ahuatanga i pa ki a Aperahama i a ia i te kainga o ona matua koropiko whakapakoko, me te ahua hoki o tona putanga mai i reira ano he merekara. E whakaatu ana ano hoki i te hanganga o te ao me te ahuatanga o nga wairua i mua atu o taua hanganga o te ao. I whakakitea mai ano hoki te ahuatanga o tona matauranga ki te titiro whetu. Ko te Pukapuka a Aperahama he mea whakamaori i runga i te whakaaturanga o te wairua pono.

Koia tena te muinga o nga tuhituhinga e mau na i roto i te pukapuka e kiia nei "Ko te Pears Utu Nui." Ko nga pukapuka kei reira nei nga tuhituhinga a Hohepa, te ahua, kaore i oti te whakamaori.

I nga hunga tapu tonu hoki nga tupapaku nei, ahakoa haere ki hea, mau haere tonu, a tae noa ki te wahi i whakanoho kainga ai ratou, ara i Nawu e kiia nei ko te Ataahua. I whakakitekitea hoki i roto i te whare nui na te Poropiti nei i hanga. I muri mai i te matenga o te Poropiti ka taka enei tupapaku me nga takai pukapuka ki roto i nga ringa o ona whanaunga, a hokona ake. I riro hoki i tetahi ropu, a i whakakitea mo tetahi wa ki Hana Rui (St. Louis). I hokona hoki e taua ropu ki te whare whakakitekite i Tikako (Chicago). I te wa i wera katoa ai a Tikako i te tau 1870 ka kainga taua whare whakakitekite e te ahi, ko te whakaaro hoki i wera aua pukapuka me nga tupapaku, enei whakaaturanga o nga mahi o mua. Heoi ano e hoa ma, ko te wahi o enei korero tawhito i toe mai ki a tatonu ko nga tuhituhinga e mau na i roto i te Pears Utu Nui. Kua whanui ra te mohio-tanga o te Hunga Tapu mo nga mahi a te Atua ki Ona iwi onamata. Ka tapiria atu enei ki era atu o nga tuhituhinga karaipiture kei roto nei i nga ringa o te Hahi e pupuri ana.



*Ko nga kai whakako o te Karetu ratou ko te Tumua
o te Karetu me tona hoa wahine me ta raua pepi me
Mere. Ko te Tumua i Mihana ano hoki me tona kai-
atohina me Harchana.*

— O —
iki te Etita

Ko te hui o Puketapu

I te Paraire ka tae mai te Tumuaki o te Mihana, me tona hoa wahine, me ta raua tamaiti, me nga kaumatua o Akarana, me nga kaumatua o Hauraki, me Hemi Whautere, me te Tumuaki o te Peka o Moawhango takiwa o Taihape, he tino nui nga Hunga Tapu me nga hoa aroha, me te Kuini Maori ara te wahine a te Kingi Maori. I tae mai nga Hunga Tapu pakeha o Hamutana me nga pakeha o Hanatere, me nga rangatira o Te Kuiti, he hunga waho katoa ratou.

Ao ake i te ata o te Rahoroi ka timata to matou Hui Pariha, 10 a.m. Na te Tumuaki Takiwa i whakahaere to matou karakia kauwhau. Na Erata Harebana i whakahaere nga himene, te 7 me te 11. Na Erata Skinner te inci whakapuare. I muri o tena ko nga kai-kauwhau. Tuatabi ko Karena Takoro, he mihi ki te Tumuaki Mihana hou me tona hoa wahine me ta raua tamaiti me nga kaumatua, tae atu ki nga Hunga Tapu i tae mai ki tenei Hui Pariha. I muri o tena ko Poutu P. Kupa, he mihi ki nga pononga a te Atua, me te mihi ano ki nga hoa aroha, me te whakamarama i nga tikanga o te Rongo-pai o Ihu Karaiti. I muri o tena ko Tukino Hakopa, he Tumuaki ia no te Peka o Moawhango. E tino whakapono ana ia koia tenei ko te hahi o Ihu Karaiti. E whakapono ana ia ki a Hohepa Mete ko te poropiti pono a te Atua.

Kaati, i muri ko Hemi Whautere, "E te Hunga Tapu me nga hoa aroha, kaore ahau e mohio ana me pewhea he korero maku. Kaati, ka inoi ake ahau ki te Atua kia awhinatia mai ahau he mea e whai kaha ai ahau ki te kauwhau i etahi atu take. Kaati, me korero e ahau i toku taenga atu ki te Temepara o Hawaiki. Kaati, i rongo korero ahau i enei mea katoa. Kaati, no taku taenga atu ki Hawaiki ka kite kanohi ahau." Kaati, pau katoa i a ia nga mahi o te Temepara. E ki ana ia i te tino tapu nga mahi o te Temepara o Hawaiki. Pau katoa i a ia te whakamarama nga ture katoa o tenei hahi. Kaati, he tino mihi nga take i whakamaramatia e ia. Kore i mutu te hiahia o nga taugata ki nga kauwhau a Hemi Whautere. I muri o tena ko Kio Tarawhiti, he tautoko i nga kupu katoa kua

Hui. Heoi auo,

Na te Taniwha o Waikato, na Erata Paapiti,
Na te Awe Ponga, Hekeretari o te Hui.

— 0 —

He Kauwhau Haere

Ki Te Karere: Tena koe i roto i te Mere Kirihimete me te Hapi Nuiā kua tata nei nei. Ma te Atua koe e tiaki e awahina i roto i tau mahi nui. Kaati tena.

No te 4 o nga ra o Tikema ka haere matua ki Pokeno takiwa ki Pukekohe. Ka nui nga Maori o tenei whenua. Ka nui te pai o nga mea e whakarongo mai ana ki nga kauwhau. Ka tenei whanau tino pai. Kahore e kai waipiro, tupeka hoki. Ko te aha o te kauwhau ki a ratou penei.

I haere mai a te Karaiti ki te ao nei ki te whakawhanga i te huarahi o te Atua. Ka oti i a Ia te tinana maoi. Ka ripekatia, kua tae Ia ki te hunga wairua, kua oti te taha ki te wairua, kua ara mai Ia, kua kake ki te Rangi. Ka tenei mea tino munui kua oti i a Ia. Heoi auo ta te tahi he tatari i Tana hokiunga tuarua mai ki te ao mo ake ake tonu atu. Ko nga hahi katoa nei kotahi ano te Atua. Ko taua Atua nei auo, heoi auo Tona rereketanga tirohia nga hua o te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.

Heoi auo ka mutu nga kauwhau i runga i te pai. Tino tono ngi ratou kia hoki atu ki te tirofitiro i a ratou.

Heoi auo ka mutu, na ta koutou mohio me te iro teira i toto i te Rongo-pai o te Karaiti.

NA ANI PAHI.

— 0 —

He Panuitanga Matua

HOANI TIU RATIMA

Ka 56 ona tau.

E te Hunga Tapu, e nga hoa aroha me nga mahopuna tumariki a tenei tangata, tenei a H. F. Ratima kua moe i te moenga roa.

He tangata tenei e mohiotia nuitia ana i te nga Maori katoa o Heretaunga nei, tae atu ki nga Pakihi mahi paamu katoa. He tangata mohio ki te whakahaere i nga mahi ahuruwhenua, mahi hibi, mahi kua. He tangata whanui ona whakaaro i nga tanga marae whiriwhiri i etahi take manui e

pa ana ki ona iwi me ana tamariki, me nga tikanga whakano hoki. Ko ona whakaaro whanui e kore rawa e taea te mau. Mate atu ia me ona whakaaro rangatira katoa. Ka nui te tangi te arona ki a ia.

Te ahua o tona matenga.

I te ata o te 24 o Tinema i ahua rekeke tona ahua, haere ia ki te takuta, tirohia ana e te takuta, kei tona ateate tona mate, me hoki ki te kainga takoto ai, whakangaa ai. I tae mai ia ki te taone i Hastings haereere ai a ahiahi noa. Ka eke si ranga ka, ka hoki ki Koparakore, tae atu ki te Pakipaki kua ana taumaha tona tinana. Ka mea ia kia tu te kaa. Tona hekenga atu ki raro o te kaa—hemo noa atu.

Te whakiponotanga o tenei tangata ki te Hahi o

Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.

I tino rapu e tenei tanga te pono o tenei hahi. Mo te tahi wa roa, noku atu i te tekau tau ia e whiriwhiri ana. Ka iriia ki roto i te Hahi o Ihu Karaiti, e rima tonu nga wiki o tona iriritanga ka mate nei ia. Ko nga whakaaro o tenei tangata ki ana tamariki mokopuna kia uru ki roto i te Hahi o Ihu Karaiti.

Ona whakaaro.

Kua mohio noa atu ia ka mate ia. Tona whakaaro kia huihui ona tamariki mokopuna i te ra o te Kirihimete. He puake korero ana i mua o tona matenga. Tona whakaaro ka hangia to ratau whare-kai kia nui ai to ratau marae mo nga karangaranga Hui Paraha, Hui Tau ranei, me etahi atu hui.

Rokohanga ka mate, otira kua mohio ke ona tamariki mokopuna ki ona whakaaro. Kua tautokona hoki e ratou kia hangina taua whare.

Te tapuketanga ki Te Hauke, Koparakore.

Ko nga whakahaere katoa o te whiunara o tenei tangata ko Timuaki o te Peka o Korongata, Rawiri Kamau me te Hunga Tapu katoa i whakahaere. No te 27 o Tihema i tapuketia. Nga kai-kauwhau o tenei karakia nui ko Wiremu Takana, ko Elder Sells, Timuaki o te Karaiti, ko Paraire Tomo na. Na Reupena Parahi i whakahaere nga huine me te kore. Na Wiremu Takana i whakapau te rua. Nuku atu i te toru tekau nga motokaa, motorere i hacie ki te tapuketanga o tenei tanga.

Tino nui te aroha me te tangi o te Hunga Tapu mo te matenga o tenei tangata, otira ko te Atua kei te mohio ki taua tangata e mau ai ia. Heoi ano, kia ora ona whanau-nga.

Na Rawiri Kamau



Ko te MAHI KAMURA o te KARETI M. A. C.
Ko te kai-whakaako ko Erata E.L. Paraone.

—o—
Ko nga Powhiri Hui Pariha

NO WAIKATO

Ki Te Karere: Mau e panui atu tenei powhiri ki nga Hunga Tapu o te motu nei ki nga iwi ki nga reo ki nga hui-huinga tangata e noho mai na ki nga pito e wha o te motu nei. He powhiri atu tenei ki a koutou ka tu to matou Hui Pariha ki te Peka o Hocotainui a te 20 me te 21 o nga ra o Pepuere. No reira, haere mai ki te whakarongo, ki te whiriwhiri hoki i nga tikanga pai me nga tikanga tika me nga tikanga pono hoki ki te aroaro o to tatou Matua nui i te Rangī. Kia whangai hoki o tatou tinana ki nga mea whakate-wairua. Katahi ano hoki ka tu tetahi Hui Pariha ki taua takiwa o Waikato, no reira haere mai.

Kei te tino mohio matou tera ka tae mai to tatou Tumuaki Mihana ki te whenua e karangatia ana ko "Waikato Taniwharau, hei Piko hei Taniwha hei Piko hei Taniwha."

E hoa ma kia matara to ngakau kia hohoro kia rite ai ki tenei kupu, "Kai maata whiwhia maua riro ke." No reira, e te marama, Haere mai, Haere mai, ki to tatou huinga.

Na Reheri D. Paapiti, Tumuaki Takiwa

NO TE TAI RAWHITI

He powhiri atu tenei na matou ki nga Hunga Tapu me nga hoa aroha o te motu nei kia haere mai ki to matou Hui Pariha e tu nei ki Tamata-o-Tapuhi, Waiapu, a te 6 me te 7 o nga ra o Pepuere, 1926. Haere mai e nga kai-kauwhau katoa o te Mihana nei. Haria mai to koutou matauranga nui. (Ma ia tangata, ma ia tangata, ano hoki e mau mai i tona ake kakahu moe.)

E penei ana te whakaaro a te iwi nei o te Tai Rawhiti, "Kua kore te Hahi Momona te kake haere i runga i te motu nei." No reira, haere mai, e hoa ma, ki te awhina i a matou ki te whakaatu atu ki a ratou e kaha tonu ana tatou. Ki ta matou whakaaro ka tae mai te Tumuaki Mihana me tona hoa wahine ki to matou Hui Pariha. No reira haere mai, haere mai.

Na L. S. Tamihana, Tumuaki Takiwa

NO NGAPUHI

Ki Te Karere: Mau tenei e panui atu ki nga marae katoa e tae ai koe.

Tena ra koutou e nga iwi katoa e noho ana i te Waipounamu me te Ao-tea-roa nei. Tenei matou te powhiri atu nei ki a koutou me haere mai koutou ki ta matou Hui Pariha o te takiwa o Whangarei me te takiwa o Pei Whairangi ka tu nei ki Kaikohe, Pei Whairangi, a te 26, 27, me te 28 o nga ra o Pepuere nei.

Haere mai, haere mai, haere mai. Haere mai e te upoko o te ika a Maui Tikitiki o Taranga. Haere mai e te kopu o te ika. Haere mai koutou katoa e nga kai-whakaako o era atu o o tatou akoranga maha e tau nei i runga i nei motu e rua. Ki konei tatou kororerero ai mo nga taha e rua, ara mo te taha whaka-te-tinana, me te taha whaka-te-wairua. "E kore te rakau pai e ahei te hua i te hua kino, e kore ano te rakau kino e hua i te hua ataahua."

Haere mai ki te hiku o te ika. "E kore te puku e ahei te mau i te tinana, engari ma te hiku e mau te tinana." Haere mai kia whiwhi koutou i nga taonga nunui.

Na reira haere mai, haere mai, haere mai.

Haere mai koutou i runga i nga whakaaro pai, koe; i runga hoki i te rangimarie. Kia tae a tinana mai koutou ki ta matou Hui Nui ka tu nei ki Ngapuhi.

Na reira haere mai, haere mai, haere mai.

Na o koutou teina,

na Rinehi K. Tamati,

Tumuaki Takiwa o Whangarei

na R. R. Tiwinihana,

Tumuaki Takiwa o Pei Whairangi

—o—

Mabi Ihu Atawhai.

AKORANGA MO-PEPUERE

TE WA O MOHI (Te roanga atu)

Wahi Tuarua. Nga wahine o te wa.

1. Ko Miriama.

(a). Nga korero o tona ahuatanga oranga hoki (Biography). Ona matua no te iwi o Riwai i whiriwhiria ki te whakarite i roto i nga tikanga whaka-te-wairua i whaka-ingoatia ai taua Tohungatanga Iti i muri iho. Tona whanautanga e toru rau e wha tekau (340) nga tau i muri i te putanga mai o Iharaira e whitu tekau nei nga wairua i Ihipa. Ia ia e kotiro ana e waru nga tau, i tu ia hei heteri tiaki i a Mohi i nga parengi o te awa o te Naera (Nile). I marena ia ki tetahi toa o Iharaira, o te hapu o Hura ko Huru tona ingoa, na raua nei ko Arona i pupuri ake nga ringaringa o Mohi, a toa noa a Iharaira. (Ekoruhe 17:11-12). A he whaea hoki ia i roto i a Iharaira i te whakaatu i a Ekoruhe 31:2. Na ana i arahi nga wahine o Iharaira i te mea e waru tekau ma whitu ona tau, i roto i te waiata i te kanikani, mo te toanga he whakautu mo te waiata, na nga tane nei te tuatahi o te whakaaturanga. (Tirohia Ekoruhe 15:21). Kotahi ia te mea i he ai ia i te koraha. (Tirohia Tauanga 12). I mate ia i te wa whakanutunga o ta ratou haerenga i te koraha, kotahi rau e rua tekau ma rima nga tau.

(b). Ona ahuatanga. I roto i te ahua o nga mahi me tona oranga ka kitea ko Miriama he wahine tino rereke tona ahua. I whanau hoki ia i roto i te matauranga hei kai-arahi. Tirohia te mohio o tana patai ki te wahine rangatira Ihipiana i te wahi kaukauranga. Te putake hoki o tona kaha ki te tu atu ki a Mohi i roto i tona (to Miriama) pohehetanga, he tohu ki te marama, o te kaha o tona hinengaro, koia nei tona ngoikoretanga. He tikanga kua takoto whakakapo i nga kanohi ki nga whakawakanga whaka-te-wairua. I turi hoki

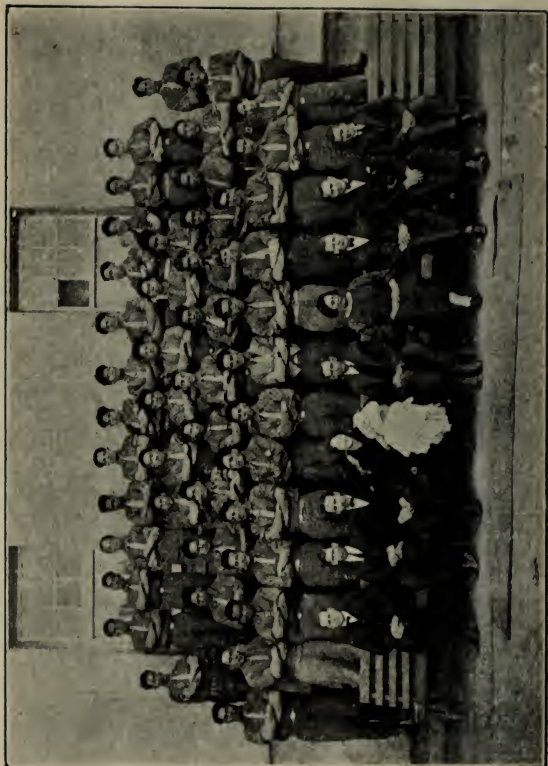
ia ki nga komuhumuhutanga a te wairua i ki ai, ata noho marie i te wa i kape ai te arero ki ta te Atua i whakawahi ai, tatari atu ki te matauranga o te Atua, koia nei kei te kite me te marama hoki o tana whakarite whakawa, i a era atu tangata, a mana nui atu hoki i ta Iharaira katoa ki te whakahaere mo ana i whiriwhiri ai. I roto i enei ahuatanga ko ta te tangata whakatikatika he whakahawe ki te Atua. I te taha whaka-te-wairua i roto i tenei wahine whakamiharo te karangatanga he wahine poropiti. (Tirohia Ekoruhe 15:20.) Te mahi i whiwhi ai ia, i whakaaetia ai hoki e te Atua, i runga i tenei whakarite i a ia a tetahi o nga poropiti o Iharaira ko Miriama tetahi o nga kai-whakaputa i a Iharaira. (Tirohia Mika 6:3, 4).

2. Ko Tepora.

E rua tekau nga tau i hapai ai a Iharaira i te tukinotanga a Iapini kingi o Kanana, he whakawhiu mo to ratou tahuritanga atu i te Atua. I karanga ake hoki ki te Atua i runga i te wairua maru kia whakaputaina ratou, otira kua taka ratou i nga ahuatanga i tu ai hei kai-arahi. Ko te aroha ki te whenua me te whakapono ki te Atua kua oti te rahui ki roto i te ahua me te oranga o Tepora. I whakawhirinaki te iwi ki a ia, i whakahaere hoki te Atua i a ia. He wahine poropiti ia, a na ana i whakahaere nga mahi i roto ai hei take whakaputanga mo Iharaira. (Tirohia Whakariterite 4.) He whakamarama tenei i te pono o te take ki te mea kahuri, a ka kore ranei nga tane e pai ki te arahi, i te mea e hiahia ana etahi kai-arahi, ka whakarite kai-arahi te Atua i roto o nga wahine.

3. Te tamahine a Iepeta.

Nga korero o te putake nana i nui ai tenei wahine kei roto i tenei akoranga kaore te Atua e ahua-reka ki nga oati ma roto i te whakahaere a te tangata. Te ahua i whakaae ai te tamahine ki te putake o te oati a tona papa e whakaatu ana i tona aroha, whakaiti, a ngohengohē hoki ki nga oati whaka-te-wairua. Tona inoi hoki kia tukua kia okioki mo tetahi wa kia tangi ai ia mo tona wahinatanga, chara hoki tona pouri i te mea no te whakakahoretanga o tona oranga. E whakaatu ana tenei i te tino hiahia o nga tamahine rangatira o Iharaira. (Tirohia Whakariterite 11:30-40.) Mo te whakatutukitanga o te oati, e kore e taea te tino mohio, engari ko te wahi maramatanga iti i roto i te rarangi 39 hei homai tumanakotanga i runga i tenei ture whakamamae a



*Ko te ropu tamariki kura (student body) o te Maori
Agricultural College, ratou ko nga kai-whakaako
me te koka-whangai (matron).*

nga Ihipiana i whakahengia nei e te Atua, kihai i tutuki.

4. Ko Rutu.

He tauira a Rutu mo te whakaatu i te mau o te piripono. Nga tu ahuatanga takirua o te piripono, i roto i te whakahoki a Ruta ki a Naomi. (Tirohia Rutu 1: 16-17). Te tuatoru ko te whakaritenga a Rutu i te whakaaro a Naomi. (Rutu 3).

5. Ko Hurura.

He poropiti wahine i Hiruharama e noho ana i te kareti he wahine kura i runga i nga tikanga whaka-te-atua, a nana i hoatu te kupa a te Atua ki te kingi o Hura. (Tirohia Kingi Tuarua 22).

6. Ko Wahati.

Ahakoia ehara ia i te Iharaira, i whakarite ia i etahi tikanga nunui i roto i nga whakahaere mo Iharaira. Tana whakahaerenga i te tikanga whakahoki mai i te ngohengohe ki te tane i roto i nga whakahaunga tika anake. Ko tana i whai ai kia riro ia he wahine kuini pai, karauna-kore, i te wahine kuini kino, whai karauna. (Tirohia Ehetere 1).

7. Ko Ehetere.

He pani i te timatanga ake o tona oranga. I whakatupuri ake i roto i te wa o te whakaraunga ki Papurona e te ira-mutu tane o tona papa. I whakaritea hei kuini i runga i tona ataahua. Ingohengohe tonu ki tona matua-whangai. I whakaora hoki i te kingi i nga kai-tuku whakamate tokorua, me te whakarite i tetahi nohopuku mo tona iwi. Ka tata te whakangaro i tona ake oranga i roto i tona mahi whakora mo tona iwi. Te toanga ki runga ake i te tino hoariri o nga Hurai. He wahine Iharaira whakaaro. He wahine ta p-kari, kaore e ngohe tona whakapono e whakawhirinaki noa atu tetahi ki runga ki tona matauranga, e kore hoki e taka tona piripono. (Tirohia Ehetere 2: 8-9).

Te kai-arahitanga o nga wahine o roto i te wa o Mohi, para ano i nga wa o mua atu, ehara i te mea whaka-u ki te tohungatanga. Engari i manakohia iho e te Atua i taua tononga mai i a Miriama ki te awaiua ki te whakamuta i a Iharaira, me te whakatutukitanga i te poropititanga a te poropiti wahine arohi pono ki tona whenua, a Tepora, me te whakahonoretanga o nga

whakaaturanga i whakaritea ai i runga i tona ingoa e te wahine poropiti kura e Hurura. I te mea e manaaki ana te Atua i nga wahine kai-arahi pai, i kino ia ki nga wahine mahi raweke i nga mahi o ana pononga.

NGA PATAI ME NGA PUTAKE WHAKAHOKI

1. Whakaingoaia kia wha nga wahine o te wa o Mohi i tua atu i nga mea i roto nei i tenei akoranga.

2. Pehea te whakaahua a tou hinengaro mo Miriama i heteri nei mo Mohi. Tirohia Ekoruhe 2 : 4.

3. Whakahuatia te waiata whakautu a nga wahine mo te waiata a nga tane i te Moana Whero.

4. Whakamaramatia te ahua o Miriama ano e kite ana koe i te whakahaerenga i te Moana Whero.

5. Pehea te ahua o te whakahua i te pohehetanga o Miriama inaianei i roto i te Hahi.

6. Korerotia a Mika 6 : 4 te whakaatu ko Miriama he mea karanga na te Atua ki tona mihana.

7. Whakaaturia kei te karangatia kei te tona hoki nga wahine o tenei wa pera ano me Miriama.

8. He aha nga tautoko ko Tepora he mea tohu e te ha o te Atua hei kai-whakarite whakawa mo Iharaira.

9. Korerotia te whakaatu a Hurura (2 Kingi 22 : 15-20); whakaaturia hoki nga hua o taua whakaatu (2 Kingi 23 : 1-17).

10. I hea te wahi i whakatakoto ai a Ehetere i tona orange ki runga ki te aata, kia whakaorangia ai tona iwi.

11. Na Ehetere te whakaaro kia whakaritea he nohopuku e te iwi. Pehea te korero a taua whakaaro mo tona akonga i te kainga me nga ture o nga Hurai i roto i te kainga.

AKORANGA MA NGA KAI-WHAKAAKO

TOROTORO HAERE MO PEPUERE.

Hei kororerotanga ma nga mema i roto i o hui mahi, a whakahaere hoki o nga mahi.

Nga painga mo te tamaiti a kotiro hoki; korero whakariterite mo nga take e whai ake nei.

He pehea te awahina, te pupuri mai ranei a te kura i te tamaiti, kotiro ranei i runga i nga tikanga o te ora.

1. Mo nga kanohi (eyes) kaha, me nga kanohi ngoikore.

2. Mo nga niho kino.

3. Mo nga kai kaore i te tika (improper food).

He mahi tenei ma tatou ki te tiroiro mo enei ahuatanga, me te whakitikatika i aua ahua.

Ko nga ropu takuta me nga ropu naahi kei te koa tonu ki te homai i nga tohutohu ki a tatou i runga i enei take, a he mahi tenei ma tatou kia ako i enei mea, kia kaua ai a tatou tamariki e puritia mai i roto i a ratou mahi o te kura.

Na Kora S. Tinikini

Na Toke Watene i whakamaori.

KO TE

HUI TAU O TE HAHĪ O IHU KARAITI O

TE HUNGA TAPU O

NGA RA O MURI NEI,

MIHANA O NIU TIRENI,

Ka tu ki Nuhaka a te 2 me

te 3 o Aperira, 1926.

O

KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihana hei Hokongā ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me taku atu ki te *Secretary, Box 72, Auckland.*

STANDARD CHURCH WORKS

Teachers Bibles, with Ready Reference, Leather...	25-0
New Testament & Ready Reference, Leather	11 0
Book of Mormon, Cloth	2 6 & 7 6
" " " , Half Leather	9 0
" " " , Leather	10-0 & 15 0
Pearl of Great Price, Cloth...	2-0
Doctrine & Covenants, Cloth	5-0
" " , & Pearl of Great Price, Leather	9-0

MAORI BOOKS AND TRACTS

Maori Ready Reference, Cloth	2 0
" " " , Leather	3 0
Ko Te Kawenata Hou, Cloth	1-0
" " " " Me Nga Hinene, Leather 3 in 1	11-6
" " Pukapuka a Moromona, Cloth	5-0
" " " " , Leather	15-0
Akoranga Me Nga Kawenata & Peara Utu Nui, Cloth	5-0
" " " " " " " , Leather	15 0
Combination of A, B, & C Tracts, Leather, Spec. Offer	1 0

SUNDAY SCHOOL TEXT BOOKS

The Restoration of the Gospel	4 0
What Jesus Taught	5 0
Kindergarten Plan Book, <i>Kesler & Morris</i>	5 0
Sunday Morning in the Kindergarten, <i>Morton</i>	4-6

SONG BOOKS

Songs of Zion, Cloth	2-3
" " " , Leather	6 6
Deseret Song Books, Cloth	3 0
" " " , Leather	6 6
Kindergarten & Primary Song Book..	3-0

DOCTRINAL AND REFERENCE WORKS

Articles of Faith, Limp Leather, Med. Size, <i>Talmage</i>	8-3
Vitality of Mormonism	4-6
Scientific Aspects of Mormonism, <i>Nelson</i>	6-0
Restoration of the Gospel, <i>Widtsac</i>	4 0
Joseph Smith's Teachings	3-6
Life of Christ for the Young, <i>W'cel</i>	4 6
Jesus the Christ, Cloth, <i>Talmage</i>	8-9
Essentials in Church History, <i>Smith</i>	6-9
Bible Ready Reference	2-0
Prophecies of Joseph Smith & Their Fulfillment, <i>Morris</i>	6-0

KO J. H. TINIKINI TE KAI TA ME TE KAI PANUI HOKI
M. A. C. KORONGATA. HASTINGS. H. B.

Te Karero

WAHANGA XX APERIRA 21, 1926 NAMA IV

KOREROTANGA



—o—
RIPOATA NO WHARE KAURI
NA IRIPARETE POMARE I TULI

—o—
TE AKORANGA O TE MANAWA
NA ERU T. KUPA I WHAKAMAORI

—o—
TE ATUATANGA O TE KARAITI
HE KAUPHOU NA TETAHI O NGA AOTORO

“TE KARERE”



WHAKAEMINGA O NGA KORERO

+++
+++

Wharangī.

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Ta Karero

WAHANGA 20

WENEREI, APERIRA 21, 1926.

NAMA 4

Maori Agricultural College

Hastings, H. B.

E tukua atu ana ia marama e te Mihana o Niu Tirenī,
 Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.
 Me tuku atu o koutou reta ki te *Etita o te Karere, M. A. C., Hastings, H. B.*

Ko te utu mo **TE KARERE** i te tau e rima hereni, e (5s).

Iko te Tikanga Tenei:

Me matua utu mo teu pepa ka whiwhi ai.

J. H. Tinkini, Tumuaki Mihana

Mariona K. Ewatana, Etita. Tiata Witchira, Etita Hoa Awhina.

Ko te Kai-Ripoata

Te Tuati Meha

Ko nga Kai-Tuhi-Mai (Special Writers)

Wiremu A. Koura

Eru T. Kupa

Mahi Ikura Ihapati.

Prelude.

Arr. from SCHUBERT
 by T. Y. C.

Allegretto.

SACRAMENT GEM FOR MAY, 1926

I come to Thee all penitent,
 I feel Thy love for me;
 Dear Saviour, in this Sacrament
 I do remember Thee.

Postlude.

— O —
CONCERT RECITATION FOR MAY, 1926.

(John, Third Chapter, Fifth Verse.)

“Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit he cannot enter into the kingdom of God.”

— — — — —
KORERO A NGAKAU MO MEI 1926.

I a Hoani 3: 5.

“Ka whakahokia e Ihu, He pono, he pono taku e mea ki a koe, Ki te kahore he tangata e whanau i te wai, i te Wairua hoki, e kore ia e ahei te tomo ki te rangatiratanga o te Atua.”

— — — — —
PROGRAM FOR MOTHER'S DAY—9th MAY, 1926.

The following is a suggested program of items for presentation, and it is hoped that all Sunday School Superintendents and Teachers will co-operate to make this day of remembrance the success it merits. Other items in place of those suggested hereunder may be used; remember the spirit of the occasion and endeavor to preserve it.

P R O G R A M.

1. Appropriate preliminary music. 10:25 a.m.
2. Reading of abstract of minutes. 10:30 a.m.
3. Notices.
4. Opening song: No. 93, “O My Father,” or No. 46, “Love at Home.”
5. Prayer: By member of the Theological Class—expressing appreciation for God's gift to man—a Mother.
6. Sacramental song: No. 129, “Behold the Great Redeemer Die.”
7. Administration of Sacrament: Prelude, Gem, Postlude.
8. Concert Recitation: “Hearken unto thy father that begat thee and despise not thy mother when she is old.”—Proverbs, 23:22.

9. Singing practice: (To be conducted as a regular song, reverently and impressively, and not as a practice), No. 23, "Where is My Wandering Boy To-night."
10. Appropriate remarks (5 minutes) by a member of the Superintendency, concerning the origin and purpose of Mother's Day.
11. Primary (Kindergar'en) Song: by members of Primary or Kindergarten, "Oh, I Had Such a Pretty Dream, Mamma."
12. Recitation by intermediate pupils: "Mother."

M O T H E R .

"Who is it knows just what to do,
 When things go wrong and life looks blue?
 Who is it sings amid her care,
 And smiles when shadows bring despair?
 Who is it through her changeless day
 Unchanging goes her faithful way?
 Who is it keeps the light, the home,
 Still sweet howe'er her loved may roam?
 Mother.

"Who is it wins the crown she wears,
 When love lays wreaths upon gray hairs,
 And joys on wings of softest gleam
 Leads home her little ships of dream?
 Who is it, though she goes not down
 Each day to business in the town,
 Still lifts her burden, toils her share,
 Fulfills her trust and meets her care
 Mother."

13. Speech, by a member of the Theological class on the life of one (or two) of the following Mothers:—Eve, Sarah, Rachel, Hannah (mother of Samuel), Mary (the mother of Christ).
14. Recitation: by Primary pupils—"Mother—An Acrostic."
 (children, each bearing a large letter: M,O,T,H,E,R.)

M O T H E R—AN ACROSTIC.

For six children, each carrying a large letter.

First Child—

Mother's always ready
 To help a fellow out.
 A mother's sure a dandy,
 Of that there is no doubt.

Second child—

Our mothers are always willing
 To do whate'er they can;
 To help us in our play,
 Or for our work to plan.

Third Child—

To all mothers in all places
 This day will e'er be given;
 We want to give them honor here,
 We know they're praised in heaven.

Fourth Child—

Home is the throne for mother,
 And we will give her praise,
 And love the name of mother
 On this and other days.

Fifth Child

Each one here has a mother,
 And each will wish to say
 That we are glad they're with us
 On this bright Mothers' Day.

Sixth Child—

Remember ever, mothers,
 That though we're sometimes wrong,
 We really would not grieve you,
 Our love is ever strong.

15. Song: by Intermediate pupils, No. 80, "Forbid Them Not."
16. Distribution of white flowers to Mothers (also married sisters) by little children (girls) dressed in white. After distributing the flowers they stand in front and repeat:

"So let our flowers bright and fair,
 A loving greeting to you bear,
 And may the fragrant flowers say,
 Glad welcome all on Mother's Day."
17. One minute of silence in honor of the Mothers who have passed beyond.
18. Song: (solo, duet, or chorus) by Theological Class pupils. Select from: "Mother Machree," "Silver Threads among the Gold," "That's What God Made Mothers For," "Mother Divine," "Dear Old Mother of Mine."
19. Speech: by one of the best speakers (10 minutes) "The Place of Mothers in the World."
20. Response by a Mother.
21. Remarks by the Superintendent.
22. Closing song: "Resting Now From Care and Sorrow."
23. Benediction: By a member of the Theological or Intermediate Class.

NOTE.—Have children dressed in white wherever possible; endeavour to procure pictures of Mothers to hang in conspicuous place; arrange for decorations, flowers, etc.

— o —
MAORI THEOLOGICAL.

Ratapa tuatahi, Mei 2, 1926.

HE AKORANGA MO TE RA NOHO-PUKU.

Na Tiata W. Witehira i whakamaori.

Putake: Ko nga whakahauhau a te taurira i whakatakotoria nei e Ihu hei mahi ma tatou.

KO TE IRIIRINGA A IHU.

“Tukua ra aianci; ko te tikanga hoki tenei ma taua kia whakarite i nga mea tika katoa.” Matiu 3: 15.

Te Whakaatu: I a Matiu, te toru o nga upoko; i a Maka 1: 1-11; i a Ruka 1: 5-25, 57-80; 3: 2-2; i a Hoani 1: 6-36.

Te Wa: I a Ihu e toru tekau ona tau.

Te Wahi: I te Awa o Horano.

Te Take Nui: Tera te iriiringa rumaki he wahi no nga mahi a te Atua, a me mahi hoki e tetahi na te Atua nei i whakamana; a meite kore tatou e mahi i tenei e kore hoki tatou e “whakarite i nga mea tika katoa.”

Ko te iriiringa o Ihu i whakaaturia i roto o nga karaipitanga he nui noa atu te tikanga ki nga tangata e noho i te whenua. Me i whakaaro nga tangata o te ao ki tenei mea, me i inoi ratou, me i rapu ratou e, me aha tatou tenei taurira kua homai nei e Ihu, he nui noa atu nga mano tangata e haere kia iiriia ki roto i te Hahi o Ihu Karaiti o te Huanga Tapu o nga Ra o Muri Nei.

Engari ko nga tangata o te ao kahore e whakaaro ki enei mea. Kei te ta o ratou manawa ma nga minita e whakaaro ana mo ratou — ko etahi e arahitia ana e o ratou ngakau whakahihii me era atu ahua taikaha. Pera me nga matapo e aru ana i o ratou kai-arahi.

Korerotia kia poto te ahua o Hoani me tana mihana me te taina i tutaki ai ia ki a te Karaiti i nga parenga o Horano. He aha te mea i homai kei mahi ma tatou i roto i tenei taurira? He aha te mahi i waihotia i te mo nga mea kua neke atu i te waeu tau a kahore ano kia iiriia? He aha te mahi i waihotia mai ma nga matua whai tamariki kahore nei ano i tika te wa kia iiriia?

He aha te mahi kua waihotia mai ma nga mea kua mate

nei o ratou tupuna i roto i te kuaretanga ki te Rongo-pai?

Kia tino poto te taima mo enei kia nui ai te taima ma nga mema o te karaihe hei korero i o ratou nei haringa ma roto mai nei i o ratou iriiringa a he mea pehea hoki i viro mai ai i a ratou te tutukitanga o te kupu whakaari, "Ki te pai tetahi tangata ki te mea i tana e pai ai, e matau ia ki te ako, na te Atua ranei, he korero naku ake ranei." Hoani 7: 17.

Ratapu tuarua, Mei 9, 1926.

Ra o nga Whaea. Tirouia Wharangi 112

Ratapu tuatoru, Mei 16, 1926

AKORANGA 11.

"Te Whakatoinga i Hiruharama."

1. Ta Pita karo o tana mahi minita ki nga Tauwiwi.
 - (a) Whakaaturanga i tana whakakitenga ki nga Hurai i whakatahuritia. Nga Mahi 11: 1-18.
 - (b) Te whakapono o nga Hurai. Ko nga Hurai auake e whiwhi ki te whakaoranga. Whakaatu i a Roma 1: 16.
2. Te whakaaro tukino o Herora Akaripa 1.
 - (a) Ka tukino i nga akonga a te Karaiti. Nga Mahi 12: 1.
 - (b) Whakaritenga i te Apotoro i a Hemi kia mate (tuakana o Hoani), Nga Mahi 12: 2. Whakaritea ki te whakaatu i a Mohia, Upoko 17.
 - (c) Whakaritenga kia maka a Pita ki roto i te whareherere. Nga Mahi 12: 3-4.
3. Te whakaputunga a merokara o Pita i te whareherere. Nga Mahi 12: 6-11.
 - (a) Ka whakaputa a Pita ki te whare o Meri. Nga Mahi 12: 17.
 - (b) Ka whakawhiua te Kai-tiaki o te whareherere ki te ritenga o te iure i nga Roma, mo te tukunga kia puta nga herere. Nga Mahi 12: 19, me te whakaatu Nga Mahi 27: 42.
 - (c) Te matenga o Herora. Nga Mahi 12: 20-24.

Ratapu tuawha, Mei 23, 1926

AKORANGA 12.

“Te whakatahuritanga o Paora, me tana mihana tuatahi.”

1. Te whakatahuritanga o Haora.
 - (a) Tona whakaaro pono ki te whakahinga i nga akonga. Nga Mahi 9: 1-2, me Nga Mahi 22: 3-5.
 - (b) Te haerenga ki Ramahiku me nga ahuatanga i tupono kia Arami tamaiti. Mohia, Upoko 27.
 - (c) Te tutakitanga o Auania kia Haora i Ramahiku. Nga Mahi 9: 16-19.
2. A Paora kei Ramahiku me Arapia.
 - (a) Nga mea i tupono i Ramahiku. Nga Mahi 9: 19-25.
 - (b) Ka whai i a ia nga whakatoinga. Nga Mahi 9: 23-24, whakaritea tenei ki te mihana tuatahi a Arami tamaiti. Arami, Upoko 14.
 - (c) Kei Arapia. Karatia 1: 15-18.
3. Ka hoki ia ki Ramahiku, a ka oma ki Hiruharama.
 - (a) Ka whakatakoto whakaaro nga Hurai ki te whakamate i a Paora. Nga Mahi 9: 23-24.

Ratapu tuarima, Mei 30, 1926

AKORANGA 13.

“Whakatahuritanga o Paora, a tuatahi hoki o tana mahi mihana haere.” Te roanga atu.

1. Tona haerenga ki Hiruharama. Nga Mahi 9: 26-27.
 - (a) Ka whakamohiotia a Paora e Panapa ki nga Apotoro. Nga Mahi 9: 27.
 - (b) Ka whakamaharatia a Paora i roto i tetahi kitenga kia haere atu. Nga Mahi 22: 17-21.
 - (c) Te Apotoro ki nga Tauwiwi. Nga Mahi 9: 15; 22: 21. Whakaritea hoki te whakaakoranga i te Pukapuka a Moromona ia I Niwhai 10: 11-14.
2. Te haerenga o Paora ki Tarahu. Nga Mahi 9: 30.
 - (a) Te wahi i whanau ai ia. Tirotia Nga Mahi 21: 39.
 - (b) A Tarahu he pa no nga Roma—i te wa i whakahua ai a Paora i a ia ano he Roma. Nga Mahi 16: 37-38; 22: 25-28.
 - (c) I noho ia ki tenei wahi o te whenua mo nga tau e 5 e ai ki nga whakaatu o tona orangea.
 - (d) Ko te ki a nga tangata tika whai-mana, no tenei

wa i whakaturia ai nga hahi ki Hiria me Kirikia.
Mahi 15: 41.

— O —

PAKEHA THEOLOGICAL
"GREAT BIBLICAL CHARACTERS"

First Sunday, May 4, 1926.

Uniform Fast Day Lesson

The example of Jesus: what it bids us do.

The Baptism of Jesus.

The incident which forms the basis of to-day's lesson is of the greatest import to every living soul.

If the world could be brought to a serious, analytical, and prayerful consideration of it with the thought in mind "The example of Jesus—What it bids us do," what a tremendous increase in church membership would follow!

However, as the great majority of the peoples of the world are "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive" we may not expect such a result so long as individual initiative gives way to blind following.

A brief recital of the birth, characteristics and great mission of John (called the "Baptist") and of the epochal scene on the banks of the Jordan, should make an excellent setting for testimonies from those who have had the supreme joy of having been "born again"—born of water and of the Spirit—and received the fulfilment of the promise, "If any man will do His will, he shall know of the doctrine, whether it be of God," etc. (John 7: 17). Then, in application of the matter, consider—What does this incident bid us do: As to those who are old enough but have not yet been baptized; as to parents upon whom rests primarily the duty of teaching and preparing their children for baptism; as to adults upon whom the Spirit of Elijah should be resting, and whose hearts turn to their fathers: what does it bid us do?

Care must be taken that recital of facts and comment upon the personnel of characters participating in such facts, shall be brief, leaving the major portion of the time for testimonies and making the application.

Suggested Outline.

Topic: "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." (Matt. 3: 15.)

Text: Matt. 3; Mark 1: 1-11; Luke 1: 5-25, 58-80; 3: 2-22; John 1: 6-36.

References: "Jesus the Christ" (Talmage), pages 121-127; "Life of Christ" (Farrar), pages 93-102; "Life of Christ" (Papini), pages 54-57.

Time: When Jesus was thirty.

Place: The River Jordan.

Aim: That baptism by immersion by an authorized servant of God is approved of the Father and necessary in order to fulfil all righteousness.

Outline:

I. The Forerunner.

1. A child of promise.
2. His work and characteristics.
3. His declarations as to One mightier than He.

II. At the Jordan.

John baptizing.

III. Jesus presents Himself.

1. Applies for baptism.
2. John's denial.

IV. "Suffer it to be so now."

Jesus' reply.

V. The double Baptism.

God's approval.

Illustration and Application: To be supplied by each department suitable to its needs.

Second Sunday, May 9, 1926
Methers' Day Program. See page 112

Third Sunday, May 16, 1926
Review Questions.

1. Name an attribute of character that you admire in Adam, Enoch, Noah and Abraham, and tell why you admire the particular attribute you select.

2. Name a gospel truth or doctrine made prominent in

the lives of each of the prophets listed in the foregoing question and explain the truths and doctrines so selected.

Fourth Sunday, May 23, 1926

Lesson 10. Abraham as a Father and Servant of God.

Text: Genesis, Chapter 22.

Objective: To teach that in life and death God is supreme and will make us equal to every test if our faith in Him is unflinching.

Supplementary References: All reference works heretofore suggested.

Suggestions on Preparation and Presentation:

1. Abraham forced to send Hagar and Ishmael forth.
Why was this necessary?
2. Abraham commanded to sacrifice Isaac.
 1. A supreme test of his faith.
Walked three days from his home to the mountains where sacrifice was to take place.
 2. He obeyed every direction given him, even to the raising of the knife to slay his son.

Questions for Teachers.

1. How do you explain Abraham's great faith?
2. Summarize the life of Abraham and enumerate at least three great outstanding attributes of character his life exemplifies.

Fifth Sunday, May 30, 1926

Lesson 11. Isaac a Man of Humility, Love and Faith.

Text: Genesis 21:27.

Objective: To show that God's purposes are carried forward by those who are obedient and faithful.

Supplementary References: Josephus 13-16-18-22. Vol. 1, Hours with the Bible. Geikie, Chapter 18.

Suggestions on Preparation and Presentation:

1. Isaac a son of promise.
A link in the chain of posterity through which God has accomplished His great purposes.
2. Isaac a young man of greatest obedience and faith.

1. When told by his father that he was to be the sacrifice according to God's command he was 25 years of age, but he never faltered. See Josephus, chapter 13.
2. Zealous in the exercise of every virtue adhering to his parents and in the worship of God.—Josephus.

III. Isaac in his manhood.

1. A counterpart of his great father in
 - a. Simple devoutness.
 - b. Purity of life.
2. A contrast in
 - a. His passiveness of character.

IV. Isaac blessed of God and known as a strong man to those about him. See Genesis, chapter 26:13-33.

Questions for Teachers.

1. What purposes do men like Isaac serve in carrying forward God's work?
2. Name three virtues exemplified by the life of Isaac.

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INTERMEDIATE DEPARTMENT "THE BOOK OF MORMON"

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First Sunday, May 2, 1926

Uniform Fast Day Lesson

Same as Pakeha Theological Class. See page 118

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Baptism of Jesus.

Let the class members relate the incidents connected with the baptism of the Saviour. See what they are actually thinking and believing—(1) as to its reality, (2) as to its necessity. Why do they think that baptism is an ordinance to which all mankind, after the years of accountability, should submit? Let them quote from scriptures to support their beliefs. To-day the teacher is to direct, develop and inspire discussion, not to dispense information. He is trying to find out what the class itself, in an independent way, is thinking and believing about these fundamentals of our faith. Well thought-out questions from the teacher should keep the discussions in the proper line of thought.

Second Sunday, May 9, 1926
Mothers' Day Program. See page 112

Third Sunday, May 16, 1926.
Review Questions.

1. Tell of some of the difficulties Joseph Smith had in bringing forth the Book of Mormon.
 2. Name two things you like best in Nephi.
 3. Recite one of the passages you have memorized.
- Quite frequently in the review the pupils will be asked to recite the passages they have memorized. This may be an incentive to really make them their own.

Fourth Sunday, May 26, 1926

Lesson 10. An expedition Sent Out.—The Story of Zeniff.

Text: Omni 1:27-30; Mosiah, chapters 7-10.

Objective: To teach that those who trust in the Lord may expect His help in times of need.

Suggestions on Preparation and Presentation:

- (1) General assignment of the text.
- (2) Special assignment.
 - (a) The first expedition. (Omni 1:27-30.)
 - (b) Ammon's first experiences in Lehi-Nephi. (Mosiah 7th chap.)
 - (c) The twenty-four gold plates. (Mosiah, chap. 2.)
 - (d) Zeniff, a righteous king. (Mosiah 7:33; 8:15-18; 9:17; 10:11.)

Questions for Teachers.

1. Point out characteristics in the Lamanites, which plainly show they were led by the spirit of Satan.
2. What lessons are to be learned from Zeniff's struggles?

Fifth Sunday, May 30, 1926

Lesson 11. A Wicked King—A Prophet's Warning.

Text: Mosiah, 11th to 17th chapters.

Objective: To make impressive the fact that the Lord shows His mercy towards His children by inspiring His servants to call the wicked to repentance.

Supplementary References: Book of Moses (Pearl of Great Price), chap. 8:19-24. Acts 6:8-15; 7:50-60.

Suggestions on Preparation and Presentation:

- (1) General assignment of the text.
- (2) Special assignment:
 - (a) Noah's wicked ways. (Mosiah 11:1-19.)
 - (b) Abinadi sounds a warning. (Mosiah 11:20-29.)
 - (c) Trial of Abinadi. (Mosiah, chapter 12.)
 - (d) Abinadi spared to deliver his message. (Mosiah 13:1-10.)
 - (e) Abinadi's death. (Mosiah, 17th chapter.)
- (3) All the teachings of Abinadi cannot be covered in the class period, but should be read at home by the pupils, and certain passages discussed. Have class mark and memorize Mosiah 15:15-18.

Questions for Teachers.

1. Contrast the state of happiness of the people under the rule of a king like Noah and one like Benjamin.
2. How did Abinadi show true courage?
3. Name the direct prophecies made by Abinadi regarding the people of Noah.

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PRIMARY DEPARTMENT

First Sunday, April 4, 1926.
Uniform Fast Day Lesson.

Topic: The Baptism of Jesus (Matt. 3; 15).

Texts: Matt. 3; Mark 1: 1-11; Luke 1: 5-25, 57-80; 3: 2-22; John 1: 6-36.

References: "Jesus the Christ" (Talbot), pp. 121-127; "Life of Christ" (Farrar), pp. 93-102; "Life of Christ" (Pappini), pp. 54-57.

Time: When Jesus was thirty.

Place: River Jordan.

Objective: To teach that Baptism by immersion is essential

1. Membership in the Kingdom of God.

Suggestions:

As we read the text what causes us to think that John the Baptist felt that baptism was necessary for entrance into the Kingdom of God?

Why did Jesus Christ ask to be baptized by John? Why did Jesus insist that John baptize Him?

What causes us to think that Jesus was baptized by immersion?

Tell in which way Our Father in Heaven showed His approval of Christ's baptism. Lead the children to see that Jesus not only taught others what was necessary for salvation, but also set the example. In the lesson of Jesus and Nicodemus He told others what to do, but to-day's lesson shows us how it must be performed. Jesus was greater than John, but Jesus recognized John's calling.

Stimulate the children to look forward to the time when they will be old enough to be baptized by some one in our Church having the right to baptize.

Have the children tell how the members in their homes were baptized and by whom they were baptized.

Memory Gem: Use same suggested for story of Jesus and Nicodemus.

Song: "Baptism" page 27 — Francis K. Thomasson's Primary and Kindergarten Songs.

Rest Exercise: The big thought is obedience to law. Let the children suggest ways and means by which Heavenly Father sends us helpers to prepare the ground for planting; the warm wind to melt the snow and to carry off the dead leaves from the garden bed; the sun and the rain. After the discussion on each topic let the children represent the wind blowing, the sun shining and the rain falling.

Second Sunday, May 9, 1926.

Mothers' Day Program. See page 112

Third Sunday, May 19, 1926

Topic: Christ Feeding the Five Thousand.

Texts: Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 10-18; John 6: 1-13.

References: "Jesus the Christ" (Talmage, pp. 332-335; "Life of Christ" (Weed), pp. 172-177; "Sunday Morning in the Kindergarten," Lesson 44.

Time: The Feast of the Passover.

Place: On a mount near Sea of Galilee.

Objective: Seek ye first the kingdom of God and all else will be added unto you.

Suggestions: Show picture of Christ feeding the five thousand. Lead the children to see that these people had heard of the good works of Jesus and wanted to know more about Him. Help them to realize that Jesus was tired, and when He found out that the people wanted more spiritual food, and were willing to forget their physical selves to get it He fed them physically as well as spiritually.

Memory Gem:

" I'm glad my blessed Saviour
Was once a child like me,
To show how pure and holy
His little ones might be;
And if I try to follow
His footsteps here below—
He never will forget me
Because he loves me so."

—Emily H. Miller.

Songs: "Little Purple Pansy" — D. S. S. Book, p. 127.
"Jesus Once Was a Little Child"—Primary Songs.

Rest Exercise: Carrying over the thought from last Sunday, lead the children to see that the ground is ready for us to do our part. Let the children suggest what we do first (dig the soil, rake, pick out the stones). After they have suggested let them sing and dramatize the following words to the tune of "Here We Go Round the Mulberry Bush":

"This is the way we dig our ground, dig our ground dig our ground. So early Monday morning."

Then change the words to raking, planting and sprinkling, using same melody.

Let the children suggest the kind of seeds they want to

plant.

Fourth Sunday, May 23, 1926.

Topic: The Raising of the Daughter of Jairus.

Time: While preaching to Publicans and Sinners.

Place: Nazareth.

Texts: Matt. 9: 18, 19, 23-26; Mark 5: 22-24, 35-43; Luke 8: 41, 42, 49-56.

References: "Sunday Morning in the Kindergarten," Lesson 45; "Jesus, the Christ," pp. 313-315; Weed's "Life of Christ," chapter 31.

Objective: To teach that we must have faith and trust in the power of God and His servants if we want to be healed.

Suggestions: Show the picture to the children, let them tell what they can see in it. Then let them tell of the members of their family, or themselves; of how they have been administered to by elders. Lead them to see even if Jesus was taken from the earth, He left His power to heal with our Elders.

Show the children how necessary it is to have faith and to trust in this wonderful power. And that when we ask to be healed we must feel that Heavenly Father will heal us if it is best, but sometimes we pray and feel badly when our prayers are not answered. We must trust our Heavenly Father and know that He will give us what is best for us.

Memory Gem: Same as last Sunday.

Songs: "The Heart Garden" — Francis K. Thomasson's Kindergarten and Primary Song Book.

Rest Exercise: Have children name the kind deeds they may do for each other; for brothers and sisters; polish shoes, wipe dishes for sister, amuse the baby, etc. Let the children dramatize these suggestions.

Fifth Sunday, May 30, 1926

Topic: Jesus and the Children.

Time: Just after Jesus had delivered His sermon on shores of Galilee.

Place: Borders of Judea.

Texts: Matt. 19: 13-15; Mark 10: 13-16; Luke 18: 15-17.

References: "Jesus the Christ" (Talmage), pp. 475, 476; Weed's "Life of Christ," chapter 52.

Objective: To teach that by being pure in heart we shall return to the presence of our Heavenly Father.

Suggestions: Show pictures of Jesus when twelve and then as a man. Let children look at them, then tell what they see. Then tell the story leading them to see how much Jesus loved little children, because they were pure and innocent, and that they should always remain pure and free from evil if they want to return to Heaven and live with Heavenly Father. Lead them to see how they will be blessed if they have pure, clean thoughts. If they don't think naughty things they won't be naughty; good thoughts make good boys and girls. Stimulate them to want to be like our great men and women. All of our great men and women, when little children, had good thoughts and a great desire to be something worth while. Lead them to see that our thoughts make us. The people in penitentiaries to-day are there for no other reason than they had the wrong kind of thoughts when small. Jesus was great, good and kind when a boy, so He couldn't help being the kind of man he grew to be.

Memory Gem: Same as last Sunday.

Songs: "Jesus Once Was a Little Child," Primary Song Book; "Dearest Jesus, May I Be," Francis K. Thomasson's Song Book.

Rest Exercise: Heavenly Father loves all the children so much, and He wants to make them happy, so He has given them a beautiful place in which to live. Ask children to name some of the beautiful things in nature at this season that He has given us. Where have the birds been? The little plants awakening; the trees rocking in the warm winds. Let them dramatize them as they suggest them.

— o —
 Iki te Etitā

Ripoata No te Whare Kauri

Ki Te Karere: Tena koe, mahau e pāmū atu enei kupu

ruarua ki nga wahi katoa e tae ai koe. E hari ana te ngakau mo maua ko Elder E. H. Anderson i tae ki Whare Kauri ara Chatham Islands ki te kauwhau i te Rongo-pai o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei, i rite ai te kupu a te Karaiti ki nga Hurai, "He hipi atu ano aku, ehara nei i tenei kainga, me arahi mai ratou ki konei kia whakakotahitia te kahui, kotahi ano hepara." Kei a Hoani te whakamarama 10: 16.

No reira, e nga Hunga Tapu, e ki ana ahau he honore nui tenei ki ta te Atua titiro, ki a tatou ano hoki ki nga Hunga Tapu. Kua iriiria e maua e ono nga mema hou, e toru kua manaakitia ki reto ki te Hahi, a kua whakatungia hoki he peka mo ratou. Ko Te Hau Mataira te Timuaki o taua peka, ara e kiia ana te ingoa o taua peka ko Taupeka.



Ko etahi o nga Hunga Tapu o te Whare Kauri

E hoa ma, i tino manaakitia maua e nga tangata o tenei whenua. He hunga tenei kaore i te mohio ki te whakapono. E ai ki te titiro te ahua ko te atua kei te whakapono ratou ko nga whare waipiro. Tino nui atu to ratau hiahia ki tera mahi i to ratou ki te whakapono ki te Atua. Ko tenei te atua nui kei a ratau ko te waipiro me era atu mahi kino. Otira i te mea kua tae maua ki waenganui i a ratau e tino manaakitia ana maua e ratou, e whakarongo ana etahi o ratou ki a maua karuhen. Kati tera ano tetahi mea nui i whakaritea ki te

peka, ara i te whakatunga i te peka ka whakaritea he Kura Hapatu mo ratou. Kia mohio ai, e nga Hunga Tapu, he tino mahi nui tã maua mahi ko Elder E. H. Anderson ki te whakarite i nga mea katoa e tika ai mo tenei peka i tenei taima poto. Ko to maua roa ki tenei whenua kauwhau ai e rima nga wiki, otira i to maua hiabia ki te hoki ki te Hui Tau ka tere to maua haere atu i tenei whenua i roto i nga mahi ki te Atua.

Me whakapau te taima, e nga Hunga Tapu, i te mea kua tino tata te ra o to tatau Ariki o Ihu Karaiti. Ki te puta te whakahau a te Timuaki o te Mihana kia haere ki te kauwhau i te Rongo-pai, me haere. Kauaka tenei ki, "He raruraru." ehari whakaritea te mahi ki te Atua. Kati tenei,

NA IRIPARETE POMARE.

—o—

Ko te Hui Nui a Ngati Porou (He roanga atu)

No te Turu te 16 o nga ra o Pepuere, i te 3 o nga haora o te ahiahi ka kawangia te Whare-karakia Meri e te Pihope o Waiapu, Dr. Sedgwick. Kati, i te hui ki Tikitiki ki roto i te Whare-karakia, he mea ata whiriwhiri te hunga na ana i tomo. I uru maua ko Eriata Nopera ki tana whiriwhiringa.

I te tuuru o mua e noho ana te Kawana-Tianara, a Sir Charles Ferguson, me Lady Alice Ferguson, me tetahi o a rana tama; Lady Pomare, me te Aide-de-Camp o te Kawana. I te nohoanga o muri mai ko te Hon. Joseph Gordon Coates (Premier), me Mrs. Coates, te Hon. Sir Maui Pomare, Miss Pomare, Mrs. Sherratt. I te muri mai K. S. Williams me era atu o nga pakeha rangatira o te Tai Rawhiti.

Tino papai nga kupu a te Pihopa. No konei ka rongoa atu te tauhou, ko te tangata tuatahi o Ngati Porou na ana i hopu te whakapono, na ana hoki i mau mai ki ona iwi ko Taumata-a-kura. Ko te wahi i tiria ai te purapura o te whakapono ko Rangitukia, kei te wāhanga o Waiapu. Na reira, aranga tonu mai te ingoa o te pariha ko Waiapu, i raro i te Pihopa o Waiapu. I muri o te karakia kawanga ka piki katoa atu nga tangata ki te wahi e tu ana te Kohatu Whaka-

maharatanga. Na te Kawana-Tianara i takiri te ubi. He mea hanga kia rite te ahua ki te hoia. Ko nga korero kei runga e penei ana:

“He wha! amaharatanga ki nga hoia o Ngati Porou,
ki nga mea i hinga ki te pae o te pakanga
ki nga mea ano hoki i ora mai.”

I whai kupu hoki te Kawana-Tianara. I penei etahi o ana kupu: “Ko nga matua o nga tamariki kua hinga atu ra ki te marae o te riri kei te hoki o ratou whakaaro ki a ratou tamariki. Kei te kite ratou i nga wa e pakupaku ana ana tamariki na ratou i whakatupu. Ko nga hoa o ana tamariki, i tipu ngatahi nei ratou, kei te kite i nga wa i haereere tahi ai ratou, i takoro tahi ai. Kei te rongoro ratou i tenei ra i te mokemoke. Na reira, e mihi ana ahau ki a koutou, mo koutou i kaha ki te whakaara i tenei whakamaharatanga whakamiharo ki a koutou tamariki, ki o koutou hoa aroha. Ahakoa, kua ngaro ratou, kei te ora ano ia ratou. Hei, kia mau tatou ki ta ratou whakaaro rangatira, ara, kia mahi tatou tetahi mo tetahi.”

He mui atu ra ona kupu papai. No te wa i tangi ai te “Last Post,” kore i taia te pupuri nga roimata.

Ka mutu i konei nga mahi o tenei ra. Ka tangi te pere, ka hui nga iwi katoa ki te kai. Ko nga hoia i wehea he kainga mo ratou ki roto i te maaki uui. Ko nga mano i haere ano ki te taina-ruuma, i whakamarama ake ra au e 750 tangata e eke ana ki runga i nga teepu i te kainga kotahi.

Ko te Kawana-Tianara, ko te Pirimia, ko Pomare, ko te Pihopa o Waiapu, ko te Timuaki (Tiata Jones) Kai-whakawa o te Kooti Whenua Maori o Niu Tireni, ko te Wiremu, mema i te Paremata, nga tino manuhiri a nga hoia i ta ratou tina. Te ahua nuku atu i te 300 nga hoia—Pakeha, Maori. Ko nga apiha whakahaere ko Capt. Tutepuaki Pitt, raua ko Major Te Rangihiroa Buck.

Tino papai nga kupu i puta i roto i tenei hakari. He maha ano nga “toast” i whakahonoretia. Ka mutu te kai, ka hoki te Kawana me tona ope ki te Matahiia, te kainga o te Wiremu. Ko te Pirimia raua ko tona wahine i noho iho.

No te po ka tu he kanikani whakanui i te Pirimia raua ko tona wahine. Ka kitea i konci te tokomaha o te tamariki

o Ngati Porou. E koa ana ta'utu ngakau, moku i kite kei te tipu tatou te Maori. Tera ano tetahi ahua i mihii ai ahau ki nga tamariki o tenei iwi, ara poto ratou katoa he tamariki kura anake. I tupono au ki etahi tamariki kei nga tino whare wananga o te matauranga e kura ana. Kaore tetoi mea te kuaretanga i a Ngati Porou.

Tino pai te kanikani. Kaore he ahau hianga i kitea. Te tau hoki o te Pirimia raua ko tona wahine ki te "Jazz." I karangatia ano nga kotiro o te Arawa kia whakamatakitakia nga "Jazz" hou. Ka matakitaki ra tenei tauhou ki nga kanikani o enei ra. E kore rawa e mau i te tangata, heoi ano e mau ai pea ma nga tangata anake kaore e mahi ana. E kore e mau i te tangata e nui ana te whakaaro ki ona kau miraka.

No te Wenerei te 17 o nga ra o Pepuere, ka hoki mai maua ko Eriata Nopera ki te whai i te Hui Pariha o Waikato i tu nei ki Te Hoe-o-Tainui i te 20, 21 o Pepuere 1926.

No te 4 o nga haora o te ata ka paheno mai maua i Tikitiki, i te hawhe o te 11 o te po ka tae mai maua ki Nepia. Ao ake te ra, te 18, ka haere maua ki Waikato. Kaore i moea te kainga. I te ata o te Paraire te 19 ka tae ki Huntley, ahiahi rawa atu ka tae ki te marae o te hui. I te ata o te Haterei ka timata te Hui Pariha o Waikato.

NA TE TUATI MEHA

He Ripōata mo te Karati

- M.A.C.
REPORT

He ripōata mo te ahuatanga o te ora, o te mate o te kura o te M.A.C.

E 70 nga tamariki kua tae mai kei te kura i tenei tau. Ko te utu ma te tamaiti kotahi te £16 i te tau, te utu mo ana pakapuka i te tau e £2/2/-, te moni mo nga ngalau whu-upooro me era atu £2. Hui katoa ai te moni e tika ma te tamaiti te £18/2/-.

E te Huinga Tuarua me nga hoa aroha, tae atu ki nga montere o te moa, e nga matua taane, matua wahine o nga tamariki kua tae mai nei kei te M.A.C. Kia marama te titiro iho o o koutou kanohi me te whakaaro iho ano i roto i te hinengaro mohio ki te titiro iho i te mea hee, te mea tika. Ehara

i te mea tathou ki a taoua katon tenei mate te mate kai. Ki te kore he kai mo te koopa o te tangata ka mate ia, mate rawa. Mo tetahi i mea atu ranei moto kaa, ki te kore he hinu mo roto i a ia kore rawa ia e haere. He riringi ra ano he hinu, katahi ano ka haere. Kei a koutou ranei enei ahua tangata e ora ana ma te haa e whangai ki ora ai? E aku teina, tuahine, me nga hoa aroha, kuaa tatou e noho i roto i te kuaretanga o a te Atua whakaakoranga. No reira ahau ka tonu atu ki a koutou, takua mai nga moni e mohio na koe hei utu mo to tamaiti i takua mai nei e koe ki te kura. Kaore he kai mana, e kore hoki e tika ko nga tamariki a nga matua kua utu hei tango kai ma to tamaiti. Ka mate enei ahua tamariki mo tahau. E loa na, Play the game! Ki te waiho koia nei te ahuatanga mo ta tatau kura, pa tonu inaianei tenei mate te mate whawhati tata e ki ana te pakeha "heart failure." Kua kore he kai. Ka mutu te nganga.

Tauri mai o te Hui Tau i tae ahau ki te titiro i nga kauri o nga moni kua tae mai a ia tamaiti a ia tamaiti. Kitea e au e £148 nga moni kua tae mai, e £671/12/6 nga mea e toe ana. Ka kite iho koutou e te Hunga Tapa i te mate. Ko te tikanga me tae mai te £1120, ka tika ai kei ohore koutou e te Hunga Tapa ina whakanokia atu a koutou tamariki. E kore hoki e taea te pewhea, e kore hoki e ora i te hau hei kai. I te mea ko au anake te mema o te Poari kei konei, no reira ahau ka tuku i tui i ripoata ki Te Karere. Ehara i te mea e patipati ana ahau i a koutou, kaore, e tuhituhi tonu ahau i te mate ka pa ki te kura me tooku karangatanga he mema no te Poari o te kura. Taku hiahia kia rongu whakautu i roto i Te Karere.

NA RAWIRI M. KAUMAU.

—o—

Mabi Ihu Atawhai.

Na Toke Watene i whakamaori.

KORA S. TINIKINI, Tumuaki Hui Atawhai.

AKORANGA MO MEI.

NGA MEA I HOMAI I TE WA O MOHI.

- A. Nga mea whaka-te-Atua.
 1. Ko nga Tare Kotahi Tekau.

(a) Te Ture Tuatahi: "Aua tetahi atua ke atu mou ki mua atu i a au." He mea kia whakapaua te ngakau i runga i te pono o te karakia ki te atua. I whanau nei i runga i te whakaaro pumau, i te aroha whakanaukore, me te peno te taea te whakakorikori.

(b) Te Ture Tuarua: "Kei hanga koe i te whakapakoko mou." Ko tenei whakahaunga, he ture e arai ana i te karakia whakapakoko. He maha nga whakaaturanga mo nga tamariki a Iharaira, i roto o te 400 tau i noho ai i Ihipa. I whakapokea ratou e nga karakia o nga tauwiwi. He tikanga hoki i tino tau ki to ratou ahua. Ko tenei whakahaunga e whakaatu ana kia kua tetahi mea arai kei waenganui i te Atua me te hunga e koropiko ana kia Ia. Ta nga whakapakoko he whakararuraru i nga paanga atu a te wairua.

(c) Te Ture Tuatoru: "Kei whakahuatia noatia e koe te ingoa o Ihowa o tou Atua; e kore hoki a Ihowa e mea, he harakore te tangata e whakaahua noa ana i tona ingoa." He karanga whakaatu tenei e tono ana kia hopohopo. E whakaatu ana ki te nui o te hara o te whakauoa i te ingoa o tetahi wairua tika. Ko enei ahua whakahuatanga katoa, he whakaiti, he whakakino i te Atua. Ko te kohukohu, he whakahua rorirori— a haurangi.

(d) Te Ture Tuawha: "Kia mahara ki te ra hapati kia whakatapua." E rua nga tikanga o tenei whakahaunga, ko enei "kua e mahi," ko te mahi me te whakarite mo nga ra e ono i mahi ai, a kotahi ra mahi mo te taha whaka-te-wairua e whaka-u ana i te take whakanutunga nei.

(e) Te Ture Tuarima: "Whakahonoretia tou papa me tou whaea." Ko te tuturitanga i roto i tenei wahi o nga Ture Kotahi Tekau he tono me te kupu whakaari. E rite ana te whai-tikanga o te tutu ki nga matua ko te matamua i peia atu i te Whenua o te Kupu Whakaari.

(f) Te Ture Tuaono: "Kua e patu." E rua nga tikanga arai i roto i tenei whakahaunga. E tiaki ana i te ahua o te noho pai a te katoa, a e arai ana i te hara nui atu i nga hara katoa, te whakamate take-kore i te oranga o tetahi. E whakaiti ana ia i a ia i te iwi rauci te tangata e whakaiti ana i te nui i te whai-tikanga hoki o te oranga o tetahi tangata.

(g) Te Ture Tuawhitu: "Kua e puremu." Ko te wawahi

e tata tonu ana ki te whakaiti a he tino pono hoki.

(h) Te Ture Tuawaru: "Kaua e tabae." Ko tenei whakahaunga e arai ana i te tango pokanoa i tetahi mea. He tikanga hoki e panui ana i te tohu o te rawa-koretanga; kino atu i to te pinono haere. He ture hoki kei runga nei e faia ana te kai-tiakitanga o nga take taonga katoa. Ko te tango kia kotahi hea (share) mo o roto i te nuinga he ahuatanga ano no te tabae.

(i) Te Ture Tuaiwa: "Kaua e whakapae teka ki tou hoa." Ko te whakaiti a tenei whakahaunga e arai ana kia kaua e takahi oati, e korero whakakinokino, a korero ranei e manae ai tetahi. Ko te korero teka mo era atu tangata kaore e tau kia karangatia tona ahuatanga he kai-tangata. Na konei ano i arai ai te Atua i tenei mea.

(j) Te Ture Tekau: "Kaua e hiahia." I te mea he whaita-hau ta te ture tuatahi kia tino tika, no reira ko ta te mea whakamutunga kia pono rawa. E tika ana kia kiia penetia, koia e hiahia ana, a e whakaaro ana ranei kia whiwhi take-kore ia i tetahi mea, kua tahae ke i roto i tona ngakau.

Nga Ture Kotahi Tekau ehara i te mea he tino tikanga awhina ki te taha karakia anake, he tikanga awhina ano hoki ki nga kawanatanga.

B. Era atu ahuatanga.

(a) Te hoatu i te pai mo te kino. "Ki te tutaki koe ki te kau a tou hoa riri, ki tana kaihe ranei e atiti noa atu ana, me ata whakahoki e koe ki a ia." Ekoruhe 23: 4.

(b) Te hoatu i te awhina mo te kino. "Ki te kite koe i te kaihe o tou hoa riri e takoto ana i raro i tana pikaunga, a ki ngakau-kore koe ki te whakaara, me ata whakaara tahi e koe." Ekoruhe 23: 5.

(c) Kia aroha ki tou hoa tata. "Arohaina tou hoa tata ano ko koe." Rewitikuha 19: 18.

C. Mo te korero pukeka.

(a) Nga whai korero a Mohi e mohiotia ana kei te rite tonu ki nga whai korero a nga tangata matauranga o Roma me Kariki, ara ki nga whai korero a Temotini me Iihero. Nga taurira Tiuteronomi 9 me te 28).

(b) Nga Waiata a Rawiri, ko te 23 me te 24 nga mea e tino paingia ana.

(c) Nga waiata me nga whakatauki a Horomona e tino kiia ana he pukapuka whai matauranga.

(d) Te pukapuka a Hopa, e kiia ana, "kaore he pukapuka whiriwhiri pai atu i roto i te ao o nga pukapuka."

(e) Nga korero mo Rutu raua ko Ehetere, kei te riterite ki nga korero o nga pukapuka e kitea ana.

D. Mo nga korero o nehe.

(a) Ko te pukapuka nui atu o nga pukapuka tapu o nehe e mohiotia ana a e whakamihia ana hoki te ao mo te nui e era korero, a pukapuka hoki he putake hoki no nga whakamaramatanga me nga whakaaturanga ko te Paipera Tawhito, e tuturu ana ko tetahi o nga hua o te Wa o Mohi.

E. Nga painga ki te tangata.

(a) He whakaaturanga whakahe i te oranga o te iwi e mea ana ko te pono ki te Atua te huarahi e piki ai, a ko te tuku iho ki te hara he taki mai i te whakaraunga.

(b) Ko te whakakahanga i nga iwi whaka-te-nota i ma roto i te huinga o nga toto Hiperu.

(c) Te whakaputanga mai o nga wahine tokorua i ora, e tino paingia ana.

1. Te whaea nana te poropiti nui atu i whanau mai.
2. Te whaea a te Tama a te Atua.

NGA PATAI ME NGA PUTAKE HEI WHAKAUTUNGA.

1. Homai he tauira o te whakapau katoa o te ngakan ki te korokipo ki te Atua, o te whakaatu i roto o te Ture Tuatahi.

2. Homai he tino whakaaturanga i riro nga tamariki a Iharaia i nga karakia whakapakoko o nga Ihipiana.

3. He aha te mea kua oti te whakaatu ki te ao i runga i te tikanga o te whakahua poke?

4. Ko a wai mahi e mahi e tatou i roto i nga ra e ono?

5. Whakaaturia ko te tuku kia tutu nga tamariki he tino tikanga whakawhin ki a ratou.

6. Korero whakariterite i te hara o te patu whakaeneene i roto i enei ra.

7. Korero whakariterite, ko te ture tuaono e whakaatu wawe ana mo te tiaki i te ora. Ko te tuawhito e whakaatu ana mo te oranga i tika ai kia tiakina.

8. Whakaaturia ko te mahi e tutata ana runa ko te ture

tuawaru.

31

9. Honoa te ture tuaiwa ki te korero a hinengaro, "Ko te whakahua i nga korero katoa e rongu ai tatou kei raro rawa atu i te whakaaro rangatira."

10. Ko tehea te wa tahae o te tangata a kaore e mau atu i tetahi mea?

11. Whakaaturia ko te mana hoatu i te pai me te kino o nga Karaitiana, me te mahi pai ki te hunga e kino mai ana ki a koutou, me te aroha ki tou hoa tata ano ko ko koe, e tika ana kia whakaritea i te Wa o Mohi.

AKORANGA MA NGA KAI-WHAKAAKO TOROTORO.

NGA KORERO MO TE KAINGA.

KAINGANGA O TE HABI.

Ko te Habi a Ihu Karaiti o nga Ra o Muri Nei, te tikanga tino tika atu o tona whakatunga i runga i te ao i tenei wa.

A. Whakahokinga mai o te Tohungatanga.

1. Te Tohungatanga o Arona.

(a) Nga Rikona.

(b) Nga Kai-Whakaako.

(c) Nga Piriti.

(d) He mahi whakarite ma tenei ma tenei.

2. Te Tohungatanga o Merekihereke.

(a) Nga Apotero.

(b) Nga Peterjaka, ara Kai-Kauwhau.

(c) Nga Tohunga Nui (Habi Piriti).

(d) Nga Whitu Tekau.

(e) Nga Kaumatua.

(f) He mahi whakarite ma tenei ma tenei.

B. Na te mana o te Tohungatanga i whakaturia ai ano te Habi o Ihu Karaiti.

1. Nonakea i whakaturia ai.

2. I whakaturia ki hea.

3. Na wai i whakatu.

C. Nga tino mana whakahaere o te Habi.

1. Ko te Tumuakitanga Tuatahi.

2. Ko te Runanga o nga Apotero.

3. Ko te Peteriaka Whakahaere. (Kai-manaaki.)

4. Ko nga Tumuaki Tuatahi e Whitu o nga Whitu Tekau.

5. Ko te Pihopa Whakahaere (Tino Pihopa.)

6. Ko nga mahi whakarite ma tenei ma tenei.

D. Nga Kai Whakahaere o te Takiwa.

1. Ko te Takiwa.

(a) Ko te Tunuaki Takiwa. (b) Ko te Rununga Nui.

(c) Ko nga Peteriaka Takiwa. (d) Nga mahi ma tenei ma tenei.

2. Ko te Peka.

(a) Ko te Pihopatanga. (b) Nga Piriti. (c) Nga Kai

Whakaako. (d) Nga Rikona. (e) Nga mahi ma tenei ma tenei.

D. Nga tikanga awhina whakahaere.

1. Ko te Hui Atawhai.

2. Ko te Kura Hapati.

3. Ko nga Kōpu o te Mūtara.

4. Ko te Paraimere. (Kōpu tamariki.)

Ta te Manawa Akoranga ki a Tatou mo tetahi Ture a te Atua

Improvement Era, February 1926, na Harold L. Snow.

Na Eru T. Cooper i whakamaori.

“Rapa-tapa, rapa-tapa, rapa-tapa,” te ngaangaa a te manawa ora o ia tane, wahine, tamaiti hoki he tinana ora nei o ratou, i runga i te whenua.

He iti rawa te whakaaro o te tangata mo te mate e pa ki a ia ina tu te mahi a tenei mihini, ahakoa mo te wa poto, tenei mihini mapu o te tinana, e pupuri nei i te oranga o te tangata.

Oira e mahi ana te manawa ki te mapu i runga i nga ahuatanga e pa ana ki a ia. Tatou ka titiro i nga tikanga e u tonu ai tana mahi. Me tana hoki e tango ana hei whakantunua tana mahi.

Tuatahi, ko te mea nui e liahia ana te manawa mo tana mahi; kia whiwhi nui tonu ia i te toto hei mapunga. Tuarna kia kore he nawe, kia kore hoki e pangia e te mate; a ko te tuatoru, ko te tikanga tino nui hōki; me whiwhi tonu te manawa, hei oranga mo ona wahi ake ki te wahi whakatekau o nga toto katoa i puta mai i roto i a ia.

I te putanga atu o te toto i te manawa, kia koreretia ki nga wahi katoa o te tinana kia whangaia ana wahi ki te kai e hua mai ana i roto i te toto, ki te okihana hoki (oxygen), tera nga korere e rua e hopu mai ana i te wahi whakatekau o te toto, ka koreretia atu ano ki nga parepare o te manawa whangai ai.

I etahi wa ka pangia tenei mapu miihara e te mate, ka kuiti haere nga ara toto. Ka hoki iho hoki i te wahi whakatekau nga toto e koreretia ana he whangai i nga miihara o te manawa. Katahi ka ngoikore haere te manawa, ki te hiahia te tinana kia omaoma. Kia piki ranei i te arawhata ki te porou o runga, heoi kua kore e kaha, kua ngoikore ke tenei mihini ki te mapu i nga toto whakakaha ki te tinana.

I tino rite tatou ki te manawa, e mahi ana i ia ra, i ia ra, i ia marama, i ia marama ki te whakapukai oranga mo tatou ko a tatou tamariki. Ko te Kai Homai i nga mea katoa, kei te hiahia kia hoatu e tatou te wahi whakatekau o nga hua o a tatou mahi. Ki te kore tatou e pangia e te mate hopo. Ki te kore hoki e rite atu ki nga luarahi toto kua kuiti; kua pangia ranei e te mate. E tika ana tatou kia titiro whakamua, ki nga manaakitanga hohonu e ahu mai ana i te "Manawa Nui Rawa," te putaki mai o nga mea pai katoa e tika nei kia whiwhi tatou.

— o —

Te Atuatanga o te Karaiti

HE KAUPHOU NA TETAHI O NGA APOTORO

Improvement Era January 1926 Na Robert Turnbull i whakamori.

Ki te Etita, tena koe. I korero au i tera rangi atu ra i te kauhau i kauhautia ai e tetahi o nga Apotoro o te Tekau ma Rua i te hui nui i tu ki te Pa Tote hei whakanui mo te pahemotanga o te 50 tau mai ano i te timatanga o te Miutara.

Ko te kauhau nei i kauhautia e Erata Orihana F. Witini o te Tekau ma Rua i te 7 o nga ra o Hune 1925. Kei te mohio au ka pai nga kai-korero o te Karere ki te korero i ana korero.

I korerotia hoki e te kaumatua nei e Witini te pakanga nui e pakanga mai nei i roto i te nuinga o nga hahi o Amerika. Kei te pakanga beki nga minita o te hahi o te Perehipatiriana i te wahi nei. Na he mea tetahi taha, ko nga tangata kaore

e whakapono ana i whanau mai a te Karaiti i roto i te wahine pahi, a kaore ano hoki e whakapono i mahi merekara te Karaiti i roto i nga tangata, e tika ana kia hatepea atu i te hahi. E ki ana tenei taha ko nga minita e kore e whakapono ki te atuatanga o te Karaiti me te pono o Ana mahi merekara ka whakakorea atu ratou i a ratou mahi minita.

Kei te korero tetehi taha kaore ratou e whakapono i whanau mai a te Karaiti i roto i te pahi, a kaore hoki i mahi merekara. Kaore e pai kia akiakina e nga minitia Perhipatiriana o ratou iwi kia whakapono ki nga mea he. Ko enei wahanga e rua e mahi ana kia puta tetehi ki waho o te hahi. Ko te wahanga tuatoru e ki ana ko te hahi te mea nui. E mea ana ratou he pai rawa me mutu te ngangare, engari ko te mea pai me hari ki te kooti o te hahi kia kitea ai ko tewhea te mea tika.

E mea ana a Witini kei te koa tona ngakau kaore e ngangare ana te Hunga Tapu o nga Ra o Muri Nei. Kei te whakapono katoa tatou i whanau mai a Ihu Karaiti i te wahine pahi, a i mahi merekara hoki. I tohungia atu e Witini ki a ratou te kara nui o te Miutara, i tuhutuhia nei ki runga te whakatauki o te Miutara nei, "E tu ana matou i runga i te kotahitanga kia whai whakaaturanga ia tangata o matou ki te Atuatanga o Ihu Karaiti."

E ki ana ia kotahi anake te huarahi e mohiotia ai e tatou ko te Karaiti he tama na te Atua. E kore tatou e tino mohio ma te korero pukapuka anake, a e kore hoki tatou e tino mohio ki te haere ki nga kura, a e kore ano hoki tatou e tino mohio he tama a te Karaiti na te Atua i roto i etahi atu tangata.

Ko te ara anake e mohio ai tatou, e kite ai tatou, ma te Atua ano e whakaatu mai ki a tatou. Ko tenei matauranga e homai ana e te Atua ki etahi o tatou i roto i te moemoea, i te whakakitenga ranei. Katahi tatou ka mohio.

Ka mea a Ihu ki tetehi o Ana akonga nui, "Ko wai au ki a koe?" Ka whakahokia e Pita, "Ko te Karaiti koe, ko te tama a te Atua ora." Katahi a Ihu ka mea, "Ka koa koe, e Haimona Parahona: chara hoki i te kikokiko, i te toto, nana tenei i hura ki a koe, engari na toku Matua i te rangi." I a Matiu 15: 16-17.

Na reira a Pita i mohio ai—na te whakakitenga, a tera hoki tatou i mohio ai ki te mahi tatou i nga mahi e mea ana te Atua kia mahia e tatou. Kote whakaaturanga tino nui e riro mai i a tatou ko te Wairua Tapa—te Kai Whakamarie i ki ai te Kai Whakaora ki Ana akonga, hei whakamahara i a tatou ki nga mea kua pahemo, a ki nga mea hoki i tika i a tatou.

(Taria te roanga)

Ko nga Hokinga atu ki Hiona



Ko Erata A. Kiiti Harihana

Ko Erata A. REED HALVERSON (A. Riiti Harihana) o Spanish Fork, Utah. I tai mai a ia ki Afarara i te 9 o nga ra o Hune i te tau 1922 a i whakaritea ki te Kareti ki te mahi kai-whakaako. I te 12 o nga ra o Oketopa, 1922 ka nukuhia atu ki te takiwa o Hauraki, a whakaritea ana hei tumuaki mo taua takiwa i te 1 o nga ra o Mei, 1923. I te hokinga atu o Angiha T. Raiti i te 12 o Mei, 1925, i whakaritea ko ia te kai-whakahaere o te Mihiri a i taua wa taotai mai ki te taenga mai o te tumuaki hou o Tumauaki Hoani H. Tinikini, i te 16 o nga ra o Akuhata, 1925, katahi la meinga ia te hoko haere a te Tinikini i a ia e titiro haere ana i nga vahi o te Mirana. I te 16 o nga ra o Oketopa, 1925, ka whakaritea a Harihana hei Tumauaki mo te takiwa o Haki Pei, a i te 13 o nga ra o Aperira ka tukua honoretia kia hoki atu ki tona kainga.



Elder Clarence L. Rasmussen



Elder Irvin W. Eyre

Ko Erata CLARENCE L. RASMUSSEN (Rahimahana) o Ogden, Utah. I te mai a ia i te 20 o nga ra o Hune 1923 a ka whakaritea ki te takiwa o Waiakato. I te 3 o nga ra o Peepere 1924, ka nukuhia atu ki te takiwa o Hauraki a i te 28 o nga ra o Aperira, 1925, ka nukuhia ano ki te takiwa o Haki

Pei. I te 23 o nga ra Hune, 1925, i whakaritea a Rahimahana hei Tumuaki mo te takiwa o Haki Pei, a i te 16 o nga ra o Oketopa ka nukuhia atu hei Tumuaki mo te takiwa o Taranaki. I tukua honoretia atu i te 13 o nga ra o Aperira, 1925.

Ko Erata IRVIN W. EYRE (Erata Ea) o Minersville, Utah. I tae mai a ia i te 20 o nga ra o Hurae, 1923, a ka whakaritea ki te takiwa o Whangarei. I te 17 o nga ra o Hurae, 1924, ka nukuhia atu ki te takiwa o Mahia, a whakaritea ana hei Tumuaki mo taua takiwa i te 17 o nga ra o Akuhata, 1924. I te 23 o nga ra o Oketopa, 1924, ka meinga a Ea hei kaumatua haereere mo te takiwa o Mahia, a i te 12 o nga ra o Hune, 1925, ka nukuhia atu ki te takiwa Wairarapa. Whakaritea ana ko ia te Tumuaki o Wairarapa i te 9 o nga ra o Hepetema, 1925, a i te 13 o nga ra o Aperira, 1926, ka tukua honoretia kia hoki atu ki Hiona.



Ko Erata THOMAS W. HICKMAN (Hikimana) o Ogden, Utah. I tae mai ia i te 27 o nga ra o Tihema, 1923, a whakaritea ana ki te Kareti ki te M. A. C. I a ia e mahi ana i te Kareti ko ia hoki te kai-whakahaere o te mahi whutu poro. I te 6 o nga ra o Oketopa, 1924, ka nukuhia atu ia ki Wairarapa mahi ai, a i te 3 o nga ra o Hune, 1925, nukuhia mai ano ki te Kareti. I te 8 o nga ra o Oketopa, 1925, ka whakaritea a Hikimana hei Tumuaki mo te takiwa pakeha o Manawatu, a i te 13 o nga ra o Aperira, 1926, ka tukua honoretia atu.

He Panui

Ki te Etita, Tena koe. Mau e panui atu ki te Hunga Tapu, taku pukapuka "Articles of Faith" i ngaro i te Hui Tau o Nuhaka. E rua nga ingoa kei roto; Atawiki Wiapo, Grace Haratua. Kua mate te kotiro nana i homai ki au he "keep sake". Mehemea kua kitea me tuku mai ki te M. A. C., Hastings, H.B. E whakataikuu atu ana au. Na Grace Haratua

HUI PARIHA

o te takiwa o Haki Pei, ka tu ki

TAHORAITI, TANIWAKA,

a te 1, me te 2 o nga ra o

MEI, 1926.

(He powhiri tenei.)

No reira haere mai e te iwi.

Haere mai, haere mai, haere mai!



— 0 —

KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihana hei Hokonga ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me tuku atu ki te *Secretary, Box 72, Auckland.*

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Ta Karero

Wahanga XX

Mai 26, 1926

Nama V

KOREROTANGA



Ko te Korama Rikona Tuatahi o Niu Tirani

o

“T E K A R E R E”



WHAKAEMINGA O NGA KORERO



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NAMA 5

Māori Agricultural College

Hastings, H. B.

E tukua atu ana ia marama e te Mihana o Niu Tireni,
 Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.
 Tukua mai o koutou reta ki te Euita o Te Karere, M.A.C., Hastings.
 Ko te utu mo TE KARERE i te tau e rima hereni (5/-).

KO TE TIKANGA TENEI.

Me matua utu mo teu pepa ka waihi ai.

J. H. Timikini, Tumuaki Mihana

Mariona K. Ewatana, Etita. Tiata Witchma, Etita Hoa Awhina.

Ko te Kai-Ripouta

Te Tuati Meha

Ko nga Kai Tuhi Mai (Special Writers).

Wiremu A. Koura

Eru T. Kupa

MAHI KURA HAPATI.

Prelude.

Andante. *After COWEN.*

SACRAMENT GEM FOR JUNE, 1926

In memory of the broken flesh
 We eat the broken bread;
 And witness with the cup afresh,
 Our faith in Christ, our Head."

Postlude.

Soft 9ft stop

— o —
CONCERT RECITATION FOR JUNE, 1926.

(The Beatitudes. Matt. Chapter 5, Verses 3 to 7.)

Blessed are the poor in spirit; for their's is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

— — — — —
FORERO A NGAKAU MO HUNE, 1926.

NGA TAKE MO TE KOA. I a Matiu, 5: 3-7.

“Ka koa te hunga he rawa-kore nei te wairua: no ratou hoki te rangatiratanga o te rangi.

“Ka koa te hunga e tangi ana: ka whakamarietia hoki ratou.

“Ka koa te hunga ngakau maahaki: ka riro hoki i a ratou te whenua.

“Ka koa te hunga e hiakai ana, e hiainu ana, ki te tika: e makona hoki ratou.

“Ka koa te hunga tohu tangata: e tohungia hoki ratou.”

— o —
MAORI THEOLOGICAL.

Ratapu tuatahi, Hune 6, 1926.

HE AKORANGA MO TE RA NOHO-PUKU.

Na Tiaa W. Witchira i whakamoori.

Putake: Ko nga whakahaauhou a te tauira i whakatakotoria nei e Ihu hei mahi na tatou.

Te Whakaata: I a Maka 1: 12; ia Ruka, 4: 1; i a Matiu, 4: 1.

Te Wa: I muri tata mai o te iriiringa.

Te Wahi: I te Koraha.

Te Take Nui: Ka tukua iho e te Atua Ana manaakitanga ki runga i te hunga e whakaatu ana i o ratou hiabhiaki nga mea

wairua ma runga i te taonga-kore o te kikokiko.

“Me i reira ka arahina a Ihu e te Wairua ki te Koraha, kia whakamatautauria e te rewera.”

A ka oti a Ihu te iriiri ka haere ia ki te koraha, a me te noho puku mo te wha tekau nga ra me nga po. E kore nga karaipiture e mea he aha Tana mahi, engari ka whakaarotia e tatou he hiahia Nona kia kore atu ia i nga tangata, kia korero marie ai ia ki Tona Matua. He nui Ana patai ki te Matua. Ehara hoki ia i te tamariki inaianei. Kua mohio ia inaianei he mahi nui Tana hei mahi; a ka hiahia ia kia mohio ia ki nga whakaaro o Tona Matua me pehea te mahi.

E ahei ai ia te korero ki te Matua, ka kite ia me whakakahore e ia nga hiahia kikokiko.

Kahore ia i whakaatu ki a tatou he aha nga mea a tona Matua i korero ai ki a ia, engari kei te mohio tatou ahakoa he aha aua mea, i whakakaha i a ia kia u ki te pono, te take kahore ia i ruarua mai i reira taca noatia Tona ripekatanga.

He aha nga mahi i whakatakotoria mo tatou i tenei tauira?

Koia tenei te Ra Noho Puku. I noho puku ano tatou i tenei ata, tera ranei kei te ngoikore te kikokiko? Kua noho puku noa iho ranei tatou, a kua noho puku ranei me te inoi? E tika ana tatou me korero ki to tatou Matua, meite noho puku tatou, kia mohio ai he aha te mea e hiahia ana ia kia mahia e tatou. Me inoi atu tatou ki a ia kia whakakabangia tatou ki te ta i nga whakaaratatanga, me te homai i te hinengaro kaha ia e poto o te Rongo-pai, me te awhina i a tatou ki te tu i te rewera ma roto i a tatou mahi pai. E tika ana te moni e toe mai nei i a tatou i runga i to tatou korenga e kai me hoatu ki te tumuaki o te peka, me peni hoki ka tapiritia mai nga manaakitanga.

Meatia nga mema o te karaihe kia korero i nga manaakitanga kua riro mai ma roto i te noho puku, he mea pehea te awhi i a ratou ki te pono, te hunga pangia e te mate i whakaarotia ai, te Wairua Tono i te awhi ai ki a ratou, a kia whakaarotia ratou i nga wa o te taumahatanga, ma roto katoa i te noho puku.

Te Oranga me te Mahi o nga Apoloro a Ihu Karaiti

Te Kaupapa: Ko te Kawenata Hou

Na W. W. C. Kaa raua ko Toke Watene i whakarite

Ratapu tuarua, Hune 13, 1926.

AKORANGA 14.

“Te Tuatahi o ta Paora Mahi Mihana Haere.” Te roanga atu.

1. Te tutakitanga ano o Paora raua ko Panapa.
 - (a) Ka haere atu a Panapa i Anatioka ki Tarahu ki te whakataui i a Paora. Mahi 11: 19-25.
 - (b) Kotahi tau i pau i a ia ki Anatioka. Mahi 11: 25-26.
 - (c) I matua huaina nga akonga he Karaitiana ki Anatioka.
 - (d) Ka haere a Paora raua ko Panapa ki Hiruharama, he mea mau rawa ma nga teina i Huria. Mahi 11: 27-30.
2. Te haerenga a Paora ki Anatioka me Hiria.
 - (a) Ka karangatia a Panapa raua ko Paora. Mahi 13: 1-3.
 - (b) He karangatanga e te Atua pera me Arona. Tirihia Hiperu 5: 4.
 - (c) Te tukunga atu o nga kai-kauwhau tuarua. Mahi 13: 3; Mahi 6: 6.

Whakamarama: Whakamahia nga mapi o te Paipera ki te mea e taea ana, hei whakaatu i nga haereenga o nga kai-kauwhau.

Ratapu tuatoru, Hune 20, 1926

AKORANGA 15.

“Tuatahi o ta Paora Mahi Mihana Haere.” Te roanga atu.

1. I te motu o Kaiparu.
 - (a) Kei Harami e kauwhau ana i nga whare karakia. Mahi 13: 4-5.
 - (b) Nga mea i tupono i Papaho.
 1. Te tutakitanga ki te poropiti teka. Mahi 13: 6.
 2. Te whakatahuritanga o Herekiu Paora — he tangata whai ingoa, e kiia ana nona te putake mai o te ingoa o Paora.
 3. Te whakahuatanga tuatahi o tetahi o nga ingoa o Haora. Mahi 13: 9.
 4. Te whakakiteatunga o te mana o te Atua. Mahi

13: 9-12. Whakaritea ki a Arami 30: 37-56.

2. Ki Pereka i Pamapurua.

(a) Ka wehewehe nga whakaaro o Paora raua ko Hoani, ara o Maka. Nga Mahi 13: 13; Mahi 15: 37-38.

(b) Ka haere atu a Hoani ara a Maka ki Hiruharama. Mahi 13: 13.

Whakamarama: Kaore i te marama te take o te wehewehenga. Ki te whakaaro ake, kaore a Maka i tino pai ki ta te whakaaro o Paora i kite ai te whanuitanga o te mahi i Ahia Maina (Asia Minor).

Ratapu tuawha, Hune 27, 1926

AKORANGA 16.

“**Tuatahi o te Paora Mahi Mihana Haere.**” Te roanga atu.

1. Kei Anatioka i Pibiria. (Tirohia te mapi.)

(a). Ta Paora kauwhau ki nga Hurai me te hunga e wehe ana ki te Atua. Mahi 13: 14-41.

(b) Ka whakakahoretia ta raua e nga Hurai, ka tahuri atu raua ki nga tauwiwi. Mahi 13: 42-49; Mahi 28: 28; Ihaia 49; 6.

(c) Ka tu ano nga whakatoinga—ka haere atu raua i Anatioka.

(d) Kei roto i te whare karakia i Ikoniuma. Mahi 14: 1-6.

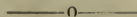
2. A Paora raua ko Panapa kei Raihitara. Mahi 14: 6-7.

(a) Ka whakaorangia tetahi tangata kopa e Paora. Mahi 14: 8-10; Whakaritea ki a 3 Niwhai 17: 7-9.

(b) Ka whakapono nga tangata, ka mea he Atua raua. Mahi 14: 11-18.

(c) Ka akina a Paora ki te kohatu. Mahi 14: 19-20, me Nga Mahi 9: 16; Whakaritea ki a Arami 14: 7.

3. I Rerepe ki Anatioka i Iiria. Mahi 14: 20-28.



PAKEHA THEOLOGICAL
“GREAT BIBLICAL CHARACTERS”

First Sunday, June 6, 1926.

Uniform Fast Day Lesson

The example of Jesus: what it bids us do.

Questions for Teachers.

1. Did the later lives of Jacob and Esau justify the actions through which Jacob received the greater blessings?

2. Did Jacob have a faith in God that Esau did not? Did he have a judgment of the real life values that Esau did not?

Third Sunday, June 20, 1926.

Lesson 13. Jacob as Father and Patriarch.

Text: Genesis, Chapter 28.

Objective: To show that man reaches his highest development through faith in and service to God.

Supplementary References: Same as in previous lesson.

Suggestions on Preparation and Presentation:

- I. Jacob leaves home.
 1. His journey down to Haran.
 2. His vision of the ladder.
- II. Jacob's service of Laban, his uncle. (Covering a period of 20 years.
- III. Jacob's return home.
 1. His preparation to meet Esau.
 2. His encounter with the angel.
 3. He enters the promised land.
- IV. Jacob's family blessings.
 1. Twelve sons.
 2. His journey to Egypt.
 3. He succeeded to all the blessings of Abraham.

Jacob was a plain man, patient, thoughtful, shrewd, and far-seeing. He was also gentle, affectionate and home loving.—Geikie.

Questions for Teachers.

1. Point out the great strength of Jacob along three lines.
2. Considering that Jacob was really called to his great mission the night of his encounter with the angel—how many years of preparation had he had?

Fourth Sunday, June 27, 1926

Lesson 14. Joseph, as a Youth and Young Man.

Text: Genesis, Chapters 37-40.

Objective: To show how faith in God sustains us in times of greatest trials and temptations.

Supplementary References: References as given.

Suggestions on Preparation and Presentation:

- I. Joseph, son of Jacob and Rachel.
 1. Born at Haran, Mesopotamia.
 2. Mother died at time of birth of his brother Benjamin.
 3. Jacob particularly fond of these two boys.
- ii. Joseph as a Youth.
 1. A handsome and promising youth.
 2. As a youth he was given knowledge of his leadership, but he retained his innocence and humility.
 3. His duties as a youth at home.
- III. Joseph sold and carried into Egypt.
 1. The people buying him descendants of Ishmael, the half brother of his grandfather.
 2. Sold to Potiphar in Egypt.
 3. Translated from a simple pastoral life to a complex life with its slaves, wine, immense riches and idol gods.
 4. Grew in a firm reliance upon God.
 5. His power to overcome the temptation of Potiphar's wife.
 6. The result.
 - a. His life in prison.
 - b. His final release.

Questions for Teachers.

1. Are the purposes of God always apparent to his children? Give examples.
2. Does a righteous life inspire respect even in the unrighteous?

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INTERMEDIATE DEPARTMENT "THE BOOK OF MORMON"

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First Sunday, June 6, 1926

Uniform Fast Day Lesson

Same as Pakeha Theological Class. See page 147

Teachers:

By skilful questioning you will be able to have your class

see the fine distinctions between the temptations of Jesus—the different appeals which Satan made to Him. In each instance let the class get the thought that they, too, are tempted, along, i.e., their vanity, love of power, greed, disloyalty, appetites, etc., etc. Have them point out the big value of their ability to resist temptation? How can they acquire that ability? How does attendance at Sunday School contribute to their power of resisting temptation? Let them show how the many activities and requirements in the Church all help to strengthen the individual to rise above temptation. Probably some may care to recite incidents wherein they were tempted, and overcome the temptations.

Second Sunday, June 13, 1926

Lesson 12. Alma and His People.

Text: Mosiah, chapters 18, 23, 24.

Objective: To teach that though "the Lord seeth fit to chasten His people . . . nevertheless whosoever putteth his trust in him shall be lifted up at the last day." (Mosiah 23:21, 22.)

Suggestions on Preparation and Presentation:

- (1) General assignment of the text to all the pupils.
- (2) Special assignment:
 - (a) Organisation of the Church (Mosiah 18:1-18.)
 - (b) Alma's teachings. (Mosiah 18:18-29.)
 - (c) Peace in the land of Helam. (Mosiah 23:1-18.)
 - (d) Trouble with the Lamanites. (Mosiah 23:19-30.)
 - (e) In bondage. (Mosiah 24:1-9.)
 - (f) Relief through prayer. (Mosiah 24:10-25.)
 - (g) Noah's wicked acts bring their own reward. (Mosiah 19th chapter.)

Note: Each of the above stories given as special assignments should be briefly told by the pupils, allowing about five minutes for each, in which time the most interesting points can be covered, with a view of rousing a desire on the part of all the pupils to read them in full.

- (3) Have class memorize Mosiah 18:30; 24:11, 12, 13.

1. Mention the qualities of true leadership in Alma.
2. Show the fulfilment of a part of the prophecies of Abinadi in the experiences of Alma and his people.

Third Sunday, June 20, 1926

Lesson 13. Limhi and People Blessed of the Lord.

Text: Mosiah 20th, 21st, 22nd and 25th chapters.

Objective: To teach that mighty prayer brings forth blessings from the Lord.

Supplementary References: Hebrews, 11th Chapter.

Suggestions on Preparation and Presentation: The whole text to be assigned for reading.

Special assignments:

1. Trouble brought by priests of Noah. (Mosiah, Chapter 20).
2. Limhi's people in bondage. (Mosiah 21:1-22.)
3. Plans for escape. (Mosiah 22.)
4. A glad reunion. (Mosiah 25.)

Passages to be memorised: Mosiah 21:14-15.

Questions for Teachers.

1. How were the words spoken by Abinadi further fulfilled in the experiences of Limhi and his people.
2. Discuss the value of trials in bringing a people or individuals near to God.

Note:—Ask from time to time how many are regularly reading the Book of Mormon through, and occasionally have an expression from those who are doing so as to their interest in it to enthruse, if possible, those who are not reading it to do so.

Fourth Sunday, June 27, 1926.

Lesson 14. Conversion of Alma, the Younger, and the Sons of Mosiah.

Text: Mosiah 27 and 28th Chapters.

Objective: To teach that faith brings the soul "to behold the marvelous light of God," while the power of Satan leads it "to the darkest abyss."

Supplementary References: Acts 26:19-29.

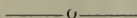
Suggestions on Preparation and Presentation:

1. Assign both chapters given in the text to be read by all the class.
2. Special assignments:

- a. Mosiah's proclamation to unbelievers. (Mosiah 27:1-7.)
 - b. Alma and companions visited by an angel. (Mosiah 27:7-20.)
 - c. Alma's confession. (Mosiah 27:21-31.)
 - d. Mosiah's sons desire a mission. (Mosiah 28:1-9.)
3. Passages to memorise: Mosiah 27:13-15; Mosiah 27:36, 37.
 4. In all special assignments pupils should be encouraged to quote from the book those passages that are striking.

Questions for Teachers.

1. Briefly discuss the fruits of genuine repentance shown by Alma and the sons of Mosiah.
2. What lesson is taught by Alma the elder in his attitude towards his son?



PRIMARY DEPARTMENT

First Sunday, June 5, 1926.

Uniform Fast Day Lesson.

The Forty Days' Fast.

Text: Matt. 4:1; Mark 1:12; Luke 4:1.

References: "Jesus the Christ," Talmage, pp. 127-128; "Life of Christ" (Papini), p.p. 61-62; See Superintendents' Department, this issue.

Time: Immediately following the baptism.

Place: A wilderness.

Objective: To teach that through fasting and prayer we gain physical and spiritual strength.

- I. Christ's preparation by the spirit.
 - a. After His baptism.
 - b. Through earlier experience.
- II. Christ in the Wilderness.
 - a. Fasted forty days.
 - b. Was an hungered.
- III. Christ attuned physically and spiritually—
 - a. To overcome temptation.
 - b. To fulfil His mission.

Suggestions to Teachers

Lead children to see that by fasting we put ourselves in a more spiritual attitude and are better able to communicate with our Heavenly Father. It is a physical sacrifice for a spiritual blessing. We give up some one thing for some thing on a higher plane. Lead the children to see why we have Fast Day; to sacrifice, to give to others. I have often thought that too often we may fast but we forget to give. The giving should go with the self-sacrifice. We should be willing to give that others might receive. Show the children how they can save their pennies and take to Fast Meeting. How much better to help some one who needs than to go to so many movies or buy candy. Think of the joy you are giving and the joy you are getting.

Show pictures, where possible, of Christ in the attitude of prayer. Stimulate the children for the desire to seek their Heavenly Father. If it were necessary for Christ to seek Him, how much need we?

Memory Gem.

“Jesus friend of little children
Be a friend to me;
Guide my deeds and ever keep me
Close to Thee.”

In teaching the gem, show picture of Jesus blessing little children as point of contact.

Song: “Little Purple Pansy,” p. 127; D.S.S. Songs; “Nature’s Easter Story,” Patty Hill, p. 37.

Rest Exercise: Carry out the thought of sacrifice by having the children, on Fast Day, instead of eating their breakfast, fast. They can take apples, potatoes, etc., or else prepare a little basket with a little lunch in, to take the Bishop or Relief Society to send to some poor person. Have the children tell where they keep apples, potatoes, etc. then let them run quietly and get them, wash them and put them in the box or basket. Then take them to the Bishop.

Second Sunday, June 13, 1926.

The Last Supper.

Text: Matt. 26 17-26 26-30; Mark 14:17, 22-26; Luke

22:7-20, 24-27; John 13:4, 5, 12-16; 34:14-15.

References: "Jesus the Christ," p.p. 592-597; "Sunday Morning in the Kindergarten," Lesson 47.

Time: at the Feast of the Passover.

Place: Jerusalem.

Objective: To teach that by partaking of the Sacrament worthily we show our willingness to remember Him and follow His teachings.

Suggestions to Teachers.

Review, by asking questions about some of the things Jesus did while on earth. He was now preparing to leave the people here and return to His Heavenly Father. Bring out the importance of preparation. As He sent His disciples to prepare for the feast, to prepare for what was coming, so we too must prepare for what is before us. Jesus showed us how we must be willing to follow. That is why, when He broke the bread, blessed it, and passed it, He said, "Take, eat in remembrance of my body. Drink in remembrance of my blood." When we think of His body and blood sacrificed for us, we can't help but think of His teachings, and when we think of His teachings, we must be willing to follow. That is our preparation for what is to come.

Show picture, and lead them to see that this is why we partake of the Sacrament: because Jesus asked his disciples to. Bring out the commandment that Jesus gave them to love one another.

Memory Gem: In teaching the memory gem, lead the children to tell how the Sacrament was passed to them, and by whom. How they should partake of it: clean hands, right hand, quietly, holding cups quietly.

Just a tiny piece of bread

While I eat I bow my head;

Now a sip of water clear

To show I leave my Saviour dear.

Rest Exercise: Bring out the thought of preparation in the home, making it a more beautiful place in which to live.

Dramatize the things that the children may do in keeping the home tidy and clean, picking up bits from the floor, dusting books, keeping things in order, setting the table in an orderly

way.

Let this bring out the thought that is brought out in the lesson of how Christ set the example of preparing and having things in order, by sending the disciples to prepare for the Last Supper.

Third Sunday, June 20, 1926

The Death and Resurrection of Christ.

Text: Matt, 27:28; Mark 15:1 15, 21-47; Luke 23:24; John 19.

References: "Jesus the Christ," Talmage, chapter 35; "The Life of the Master," John Watson, chapter 29; "Sunday Morning in the Kindergarten," Lessons 48, 49.

Objective: To teach that by being obedient to the laws and commandments of God, we will have life hereafter.

Time: When Jesus was thirty-three years of age.

Place: Golgotha, just outside of city of Jerusalem.

Suggestions to Teachers.

Lead the children to see the big purpose of Christ's death. To show us there is no death. Bring out the beautiful side of it, not the horrid. Remove from the mind of the child the dread of being buried. Show that it is only our body that is placed in the grave; that our spirit has gone to a higher sphere, just as the caterpillar gives up its stages of life to become a butterfly. When the caterpillar goes into the cocoon, we can't see it. It appears dead, but it isn't; it is only preparing for a higher life. Its way of preparing is to eat certain foods and to grow. Our way of preparing for a higher life is to do kind deeds, be prayerful. Remember the teachings of Christ, to love one another, etc. Help the children to see that there is a purpose back of everything.

Memory Gem: Sing or recite the last verse of "Jesus Wants Me for a Sunbeam," D.S.S. Song Book.

Songs: Use same song as last Sunday.

Rest Exercise: To bring out the thought of "The Awakening." Dramatize Nature's awakening, the warm south wind, the falling of the sunbeams, the caterpillar turning into butterfly, the bees softly buzzing, the mother hen scratching for worms

for her babies. Or, sing and dramatize "Nature Awakening"
—Patty Hill, p. 37.

Fourth Sunday, June 27, 1926

Text: Luke 24:50-51; 111 Nephi, chapters 11, 12, 27; 28:
13-15.

Time: After the Resurrection.

Places: On the American continent and in Jerusalem.

Objective: To teach that we must be kind to all whom we meet, if we wish to return to our Father in Heaven.

Read carefully the references. Tell the children that Christ went to talk to the people in America (the Nephites) and to teach them the same things He taught the people in Jerusalem. His great love extended to all people no matter where they were nor the kind of people. He set the example "Love one another."

Lead the children to see that after Christ taught the Americans He then ascended up into the Heaven, just as He did in Jerusalem. When His mission was performed He returned to His Heavenly Father.

Lead the children to see that they, too, have a mission to perform and prepare for their return to Heaven. Things we can do: grow kinder, to be more cheerful and helpful, and to do the things that Christ taught us. Sing and name the things in the song, "Jesus Once Was a Little Child." If we do these things we can return to our Heavenly Father as Jesus did.

Memory Gem: The same as for the previous Sunday.

Songs: The same as for the previous Sunday.

Rest Exercise: Bring out the thought that during the winter nature appears to be dead. She is just sleeping; now she is awakening.

Dramatize and Sing: "Clouds of Gray"—Patty Hill, p. 22, and "Nature's Awakening"—Patty Hill, p. 37.

—o—

MAHI HUI ATAWHAI.

KORA S. TINIKINI, Tumuaki Hui Atawhai.

Na Toke Watene i whakamaori.

AKORANGA MO HUNE.

TE WA O TE TAIMA I RITE AI.

(Meridian of Time).

Wahi 1. Te Matamua. (The Forerunner.)

A. He tuwheratanga houtanga o te rangi.

Te tūnga mai o te wa o te puatanga tuatahi o tenei Rongo-pai hou. Ko te tononga mai i runga o te Anahera o Kapariere ki a Hakaraia ki te matua o Hoani Kai Iriiri. (See "Jesus the Christ," by Talmage, pp. 75-77.)

B. Te oranga o Hoani Kai Iriiri.

1. I whanau ia he whakatutukitanga i nga kupu a te Anahera a Kapariere. Ruka 1: 57-58.

2. I whakaingotia ia, he ngohengohetanga ki nga whaka-haunga a te Anahera. Ruka 1: 59-64.

3. I whakaritea ia, i whakaingotia, i rumakina hoki, i a ia ano e tamariki ana. Ako, me nga Kawe. 84-27-28.

4. I whakatupuria ake ia i tetahi wahi koraha o Huria, i raro i te whakahaerenga a te wairua. Ruka 1: 80.

5. I karangatia hoki ia e te Atua, hei matamua (fore-runner) mo te Kai Whakaora. Hoani 1: 6-8.

6. Na ana i iriiri te Kai Whakaora o te ao ki te wai, i raro i Tana tino whakabau. Matiu 3: 13-17.

7. E kiia ana hoki ko ia te poropiti nui atu kua whanau mai. Matiu 11: 11.

8. He kai-kauwhau maia hoki. Maka 1: 4-7.

9. I hercherea, i whakamatea hoki ia mo tona kore e weli ki te riri i te bara. Matiu 14: 3-12.

10. I ara ia i te aranga mai o Ihu Karaiti. Ako, me nga Kawe. 133: 55.

11. Na ana i whakahoki mai te Tohungatanga o Arona i nga ra o muri nei. Ako, me nga Kawe. Wahanga 13.

12. I whakaatu hoki ia i tona hinengaro ki a Hohepa Mete mo te taha ki te Atuatanga o Ihu Karaiti. Ako, me nga Kawe. 93: 16-17.

13. Ka haere tahi mai ia me te Ariki ki te ao a te tino tangata mai nui. (General resurrection) Ako, me nga Kawe. 133: 55.

NGA PATAI ME NGA PUTAKE HEI WHAKAUTUNGA.

1. Ko tehea wahi o te iriiringa o Ihu, na Hoani i whakarite?

2. Whakaaturia te rarangi karaipiture e tautoko ana i ara a Hoani Kai Iriiri i te aranga o te Karaiti, a ka tae tahi mai hoki me ia a te tino aranga mai.

3. Whakaaturia te tautoko, i whakaatu a Hoani Kai Iriiri i tona hinengaro kia Hohepa Mete mo te taha ki a te Karaiti.

4. Rapua i roto i a Matiu 3 te tautoko he tangata ngakau mahaki a Hoani Kai Iriiri.

5. I pehea te whanaungatanga o Hoani raua ko Ihu?

6. Na wai, a nonahea hoki a Hoani Kai Iriiri i manaakitia ai? Ruka 1: 76-77.

**AKORANGA MA NGA KAI-WHAKAAKO TOROTORO.
NGA KORERO MO TE KAINGA.
KO TE WHAEA.**

“Nga wahine e tauria ana ko nga wahine kei a ratou nei te mahi nui ki te rapu me te whakaki i ana ahuatanga maori, pou tangata o waenganui e karangatia nei e tatou ko te kainga. Ka tu ka hinga te tangata e rite ana ki te kaha, ki te ngohe o tana pou.” Na Ida Tarbell.

A. Te whai tikanga o te mahi a nga whaea.

1. I runga i te tikanga whakatupu ake i tetahi iwi.
 - (a) Ko te whakapatanga mai i etahi ki te ao hei tangata whenua mo nga wa e takoto ake nei.
 - (b) Te whakaakoranga o nga tamariki kia rite hei tangata whenua, e tau nui ana kei runga i nga whaea.
2. I runga i te tikanga whakatupu ake i te kainga.
 - (a) Ko te whaea te waenganui (center), me te kai whakaoho ake hoki i nga ahuatanga katoa o te kainga.
 - (b) I te manawamui o te whaea, ki te mataara tonu, me te tupato ki te whiriwhiri i nga kai e tika ana, i ahei ai ia ki te whakaputa mai i nga tangata ora, kaha hoki i roto i tana whanau.
 - (c) Kei te whaea te kaha ki te whakau i te uaua me te toa ki roto i tana whanau.
3. I runga i te tikanga whakatupu ake i te Hahi.
 - (a) Ko te whaea te mea tuatahi ki te ako i te tamaiti i te kotiro ranei ki te inoi.

- (b) Ko te whaea hei hoatu tuatahi ki te tamaiti ki te kotiro i te whakaaro mo te Atua.
- (c) Ko te whaea hei hoatu tuatahi ki te tamaiti ki te kotiro i te whakaaro mo te Rongo-pai.
- (d) Ka taea e te whaea te kite-kia iriiria nga tamariki i te wa e fika ana, e riro ai ratou hei mema mo te Hahi.
- (e) E taea e te whaea te whakahau te tamaiti te kotiro raua taahi ko te papa kia whakarite i nga mahi o te Hahi me te pupuri i nga ture o te Rongo-pai.

—o—

KI TE ETITA.

Ko te Matenga o Metapere Matai

Ki Te Karere, tena koe, mau e panui atu ki nga marae e tae ai koe te matenga o ta matou tamaiti o Metapere Matai i mate atu ki te Hoihipera i Pamutana. Na nga matauranga o te pakeha i tohe kia riro ki reira, ka kiia mai e te Takuta me kari kia tapahia, ka ora. Ka patai a Sister Wai, "Ki te riro ki te hoihipera, ka ora ranei, Takuta?" Te utu, "Ae!" I taua rangi tonu i mauria ai, ka tapahia, kaore rawa he painga ake. I toru nga rangi i mui mai ka tapahia ano, ka rua ai nga tapahanga. Ao inanga ake ko te Ratapu te 25 o nga ra o Aperira ka hemo hoki, kore rawa he painga o te takuta. Ko te mate i whakakohatu ki roto, no te tapahanga iho ka kitea lua pakaru ke ki roto.

Nui atu to matou pouri mo te matenga o tenei kotiro. I whanau ia 1908 i a Hune te 7 o nga ra. Ko ona tau kei te 17, hei a Hune te 7 e heke iho nei ka eke ona tau ki te 18.

I mua atu i tona matenga i waenganui ia e hararei ana, i te kite o era morehu i te pai o nga mahi o tenei kotiro nui atu to ratou maaaki. Kaore e tukuna mai ana kia hoki mai, he mea tohu naku ka hoki mai. Ko te matenga nei, e rua marama ki reira.

Kaati, i runga i te pai o nga mahi a tenei kotiro, nui atu nga hiri i tae mai ki te tangi ki a ia i te ra i nehu ai, he nui atu nga

iwi i tae mai, Pakeha, Maori. Ko Wiremu Takana raua ko te Peeti, e rua o raua hokinga mai. I te rua o o raua hokinga mai ka haere mai te Hui Atawhai o Tahoraiti me nga Hunga Tapu. I te takiwa o te karakia na W. Takana i whakahaere, nga kauwhau i a Tutu, minita o te Mihingare, raua ko Kiriniwutu.

Tena koutou e nga iwi e tae ai tenei panui. Ma te Atua tatou e tiaki, e awhina, i nga wa katoa. Ka mutu.

Na to koutou tungaane,

TAITOKO MATAI.

He Marenatanga

I tu tetehi marenatanga ki te Peka o Moawhango. Ko nga ingoa o nga matua o te mea taane ko te Poihipi Teehi raua ko Ruiha Teehi. Ko nga ingoa o nga matua o te mea wahine ko Hahaia Ototi raua ko Oriwa Ototi. Ko enei tamariki i noho tahi raua mo tetehi wa roa, kihai rawa i poke, a i tino pamau to raua aroha ki a raua. Ko te mea taane he Hunga Tapu, a koia te hekeritari o te Kura Hapati o te Peka o Moawhango. Ko te mea wahine no waho i te Hahi. Na te Tumuaki o te Mihana raua i marena, ara na Tumuaki Hoani Tinikini. Tino pai taua marenatanga. Kii tonu te whare i te Pakeha i te Maori hoki. I te taenga mai o te Tumuaki ki Moawhango i tino miharo ia, i tino koa hoki tona ngakau mo tona taenga ki te kainga i tae tuatahi mai ai ia i tona mihana tuatahi ara i te tau 1906. I tenei pariha tonu ia e kaubau haere ana tae noa ki tona hokinga atu ki tona kainga tupu i te tau 1910, ka hoki atu ia ki ona matua. I tona taenga mai i mua 19 ona tau. Tino pai ona kupu whakamarama, tohutolu hoki ki te hunga i marenatia.

Heoi ano, kia ora te Hunga Tapu, na to koutou teina i roto i te Rongo-pai.

TE MAKO WHAREMAHIII.

Ko te Matenga o Tepora Ruru

No te 4 o nga ra o Mei, 1926, i mate to matou whaea, tipuna, a Tepora Ruru, i te Hohipera o Turanga. Tona mate, he numonia (pneumonia), he tahi hoki i takoto turoro ia i tona kai-

nga i Uawa, kā mauria atu ki te Hohipera i Turanga i te Rātapa, 2 o Mei, tona potiki e Ani Morete Watene, no te Turere 4 o Mei, ka hemo. Haere e kui ki okiokinga. Na tona potiki me ana mōkēpana me tona whanau.

Ani Watene

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Ko te Takanga atu o te Rongopai

Koia tenei ko te mea tino whai tikanga i roto i te hunga e rapu ana i te matauranga ki nga whakahaere a te Atua mo Ana ake mahi i mahia e Ia ki waenganui i roto i te ao nei. Ko tenei kaupapa kua hoha ki te Hunga Tapu. I te mea kua whi nga taniwha me nga pu whakaaro o te hunga o waho ki Te Karere. Na reira ka tino ohorere ratou ki tenei. Ara tuatahi i taka atu te Rongo-pai o Ihu Karaiti me te mana tapu, i mutu ai te mahi o te Wairua Tapu i roto i nga tangata, me nga mahi merekara, me nga mana whakaora i nga turoro. I te wa tonu i patupatua ai nga Apotoro me te Hunga Tapu, koia tonu te wa i tangohia ai te mana o te Atua i runga i te whenua tae noa ki te tau 1823, katahi ano ka tohungia he tangata e te Atua hei poropiti, hei whakahaere i te kingitanga o te Karaiti ki runga ki te whenua, me te whakahokinga mai i te Rongo-pai kia kauwhautia ki te ao katoa i roto i enei ra o muri nei. Ko Hohepa Mete taua porepiti, ko te Hahi o Ihu Karaiti taua hahi, koia e kiia nei he Hahi Moromona.

Kaati, kua kiia ake ra i tangohia te katoa o te Rongo-pai, te mana me era atu. Ko tenei takanga atu he mea whakaatu e nga poropiti.

“Kua pōke ano te whenua i raro i ona tangata, kua takahia hoki aga ture, whakaputaia ketia ake e ratou te tikanga i whakatakotoria; whakataka ana e ratou te hāwenata onamata. Na reira i ainga ai te whenua e te kanga, mokemoke iho ona tangata; na reira i wera ai nga tangata o te whenua, a he toruteru te hunga i toe.” Ihiaia 24: 5-6.

Me te nei ano, “I titiro ahau, na kua whaiwhai tama haōna ki te Hunga Tapu; a taea ana ratou e ia; Taea noatia te taenga mai o te Whakaho Gouanta, te hoarianga ano o te whakawa ki te runga o te Ranga-rawa; kia puta ano te wa e tiro ai te kingitanga i te Hunga Tapu.” Bamiera 7: 21-22.

He nui nga karaipiture e whakaatu ana i te takanga atu. Kei konei te whakapono o te Moromona: I taka atu te Rongo-pai, a kua whakakōhia mai ki a Hohepa Mete e te anahera a

te Atua.

Kaati te whakamarama i te takanga ahu o te Rongo-pai mo tenei wa. Me whakamarama i te whakahaekinga mai o te Rongo-pai me te whakatunga i Tona kingitanga ki runga i te mata o te whenua. Kei te tu tenei kingitanga. I timata mai te tu 1820, kei te tu inaiani i roto i te ao katoa. Kei te Hunga Tapu o nga Ra o Muri Nei te mana whakahaere i tenei kingitanga i raro i nga tohutohu a te Atua.

Mo Hohepa Mete, ae, koia te matakite whiriwhiri ma te Atua, he mea homai ki a ia nga tohutohu mai i te tau 1823 tae noa ki te taima i tino tu ai te kingitanga, 1820, haere tonu nga tohutohu a te Atua ki te Poropiti i te ahua ara i te tauira o te whakahaere i te kingitanga, na te poropiti ki te Hunga Tapu, me te whakawhiwhi i te Hahi ki nga mana nunui, tae te homai i nga kii e tuwhera ai nga rangi ki te whanau o Ihairaira mehemea ka ngohegohe ki te Rongo-pai o Ihu Karaiti. E ki ana te Ariki:

“Whakatakina nga tikanga o nga karaipiture; e mea ana hoki koutou kei reira te ora tonu mo koutou; ko enei hei kaiwhakaatu moku.”
Hoani 5: 39.

Koia i tika ai ma nga karaipiture e whakamarama he pono ranei e tae mai he anahera ki te kawe mai i tetahi Rongo-pai tae te whakatu i te kingitanga o te Atua, me te hanganga houtanga o Hiruharama, me te whakapumautanga o Hiona ki runga ki tenei whenua o Amerika i enei ra o muri nei. Ae, ko te kupu na Hakaraia 2: 1-5.

“I anga ake ano eku kanoki, i titiro, na ko tetahi tangata, he ahuru ruri i tona ringa. Na ka mea ahau, E haere ana koe ki hea? A ka mea ia ki ahau, Ki te whanganga i Hiruharama, kia kitea ai tona roa, tona whanui. Na ka haere te anahera i korero ra ki ahau, a ka puta ano tetahi anahera ki te whakatau i a ia. Na ka ki tera ki a ia, Rere atu, ki atu ki te tamaiti nei, mea atu, Ka nohoia a Hiruharama, ka rite ki nga pa taiepakore, i te tini o te tangata, o nga karache i roto: A hei taiepa ahi ahau, e ai ta Ihowa, ki a ia a karapo noa; hei kororia ano i roto i a ia.”

Ko tenei poropititanga kua tutuki ki a Hohepa Mete, koia taua tamaiti i ki nei te anahera, “Haere, mea atu ki te tamaiti nei —.” Tekau ma wha ana tau i te wa i puta ai te ananera ki a ia, i te tau 1823. Mai i taua tau ki te 1844 i puta tonu mai te Atua ki a ia ki te homai i nga whakahaunga me nga

kawenata mo te langahanga o Hiruharama kua kiia mai ra Hukaraia i te upoko me nga rarangi kua kiia ake ra, hei v.h.katutukitanga ano hoki ta Heia Poropiti 2: 2-3:

“Na tenei ake kei nga ra v.h.kauunga ka whakapamauia te maunga o te Ihowa whare ki te tili o nga maunga, ka whakanekhia ake ano ki runga i nga pukepuke; a ka rere nga iwi katea ki reira. Ka haere hoki nga iwi maha, ka mea, Haere mai, tatou ka haere ki runga ki te maunga o Ihowa, ki te whare o te Atua o Hakopa: kia whakaakona ai tatou e ia ki ana ara; ka haere hoki tatou i ana huarahi; no te mea ka puta mai te tere i Hiona, me te kupu a Ihowa i Hiruharama.”

Kei Amerika tenei Whare Tapu, me te Hiona, me te whakataapanga o Hiruharama e Brata Olson Hyde i a ia i runga i Maunga O-iwa. I tukua atu ana inoi ki te Atua kia whakatapua Hiruharama hei hokianga atu mo nga Hurai.

Kua kiia ake ra na te anahera i kawe mai te Rongo-pai o te Karaiti ki a Hohepa Mete. Ae, tirohia Whakakitenga 14. 6.

“I kite ano ahau i te ahi atu anahera e rere ana i waenganui o te rangi, kei a ia te Rongo-pai mau tonu hei kauwhau maana ki te hunga e noho ana i te whenua, ki nga iwi katea, ki nga hapa, ki nga reo, ki nga hahuinga tangata.”

Kua tae mai taua anahera ki a Hohepa Mete i te tau kua kiia ake ra. I ahu mai te Rongo-pai i Hiona i te wahi i kiia e nga poropiti tapu e puta mai te kupu a Ihowa i Hiona. Koia te Rongo-pai e kauwhau nei te Moromona, koia ano te Hahi o te Karaiti.

Maati mo tenei wa, na to koutou teina i te Rongo-pai pono.

NGAPUHI RENATA.

—o—

Ko te Hui Nui a Ngati Porou (te raanga atu)

I tino kaha o tatou tamariki marama ki te whakatakoto i tetahi kaupapa ki te aroaro o te Pirimia. Ko nga take enei i tapaina ki te Pirimia.

Me tiro te Pirimia ki te pai o nga whenua o Ngati Porou, i runga tonu ra i te kaha o tenei iwi ki te ahu whenua. No reira me waiho tenei ahua o Ngati Porou hei mohiotanga mo te Kawanatanga ka pera ano hoki etahi atu o nga iwi, engari me awahina e te Kawanatanga.

2. Me whakanohonoho hoki nga Maori kore-whenua, pera me nga Pakeha e whakanohonohotia ana e te Kawanatanga. E tika ana ko nga Maori e whakaaro i mau atu o nga heke e haere mai nei i Ingarangi.

3. Ko te turanga Maita Maori me waiho tonu i te Pirimia, ara i te Hon. J. G. Coates. Ina tae ki te wa e whakaaro ai te Pirimia kia whakamaamania ia i tera turanga, me hoatu ki tetahi o ona hoa Maori e noho mai ra i te Paremata.

4. Kia whakaturia tetahi Komihana hei tiroiro i nga take katoa e pa ana ki nga whenua Maori. Ko nga taitara ki nga whenua kia hohoro te takoto marama. Kaore e taea nga reiti te koki i te raruraru o nga taitara. Tuarua, kaore hoki e taea ke moni te toro, i te takoto penei o nga taitara. Ma te puta mai hoki o te moni hei awahina i te iwi, ka taea ai e nga Maori o ratou whenua te whakapai.

5. Me whakaaro e te Kawanatanga tetahi tuhua moni hei awahina i nga kura Maori. Me whakanotuhake taua tuhua mo tera take anake. Mehemea ka rite katoa te hopena a te iwi i te matauranga, penei kua kore he whakahaere penei i te Ratana e mahi mai ra i te Tai Hauauru. He nui rawa te taumaha ki nga matua ka tae ai nga tamariki ki nga kura. Na reira tenei tono kia awahina hia te Kawanatanga.

6. Kia awahina te Kawanatanga i nga tangata e mau ana ano te mohio ki nga mahi whakairo a te Maori, me eia atu taonga e ngaro haere nei inaianei.

KA WHAKAUTU TE PIRIMIA:

“Mo nga kupu a Ngata e pa nei ki nga mahi whakairo a te Maori; Ae, ka tautoko te Kawanatanga, ara kia mau tonu te mohio ki aua tu mahi kei ngaro i nga ra e heke mai nei. Kei te koa ahau, moku i tae mai ki tenei hui, i rongu marama ai ahau i nga tikanga katca e pa ana ki a koutou ki te iwi Maori. Ka nui nga take kua marama mai i o koutou kai-korero, kaore i marama ki au i mua. No reira kei te koa taku ngakau. Kei te koa ano taku ngakau mozu ka kite, ka mohio hoki, kei te tipu koutou te Maori.

“I mua ake nei ka puta nga korero, kei te hake haere koutou te iwi Maori. Oira naku teni i kite i tenei ra, kei te he taua korero.

“Mo te korero whakanohonoho i nga hoia Maori. Ki taku

mohio he tino waimarie te korenga e riro mai he whenua i a ratou. Ko te take, i tana wa i te tino nui te wariu o nga whenua. Na, kei te aue nga Pakeha i te mate kua pa nei ki a ratou i muri mai. Otira, kei te whakaae au kia rite toam te awhina a te Kawanatanga i te Maori i te Pakeha, na te mea i tu tahi raua i roto i nga ra o te riri kua taha nei. Kati, taku kupu ki a koutou ka ata tirohia tetahi huarahi e taea ai te hoia Maori te whakanoho ki runga i tetahi whenua.

“Na, mo te taha ki nga taitara ki nga whenua. Ko te tikanga tonu teta, ma te tino marama o nga taitara ka taea ai te tuku he moni ki tetahi tangata kia taea ai e ia te whakamahi tona whenua. Engari, ki te tatari tatou kia marama nga taitara, tera tatou e tatari mo nga tau 15. Kati, he roa rawa tenei. Heoi, ma matou e whakamatau tetahi tikanga kia wawe te pata he moni ki nga mea o koutou e ngakau nui ana ki te ahu whenua. E kore e taea te whanga kia marama rawa nga taitara. Ka popokehu tonu i roto i tera ahua raruraru, kore ake he paunga ki a koutou. Na reira, waiho ma matou e rapu he tikanga awhina i a koutou, ahakoa ra kore noa e marama te takoto o nga taitara. E ma nga tari whakaputa moni, ko to te Kai Tiaki Maori, me te “Advances to Settlers Department.”

“Ko nga mahi whakatapu i nga paanga ka whakahohotia.

“Mo te taha ki te talua moni mo nga kura Maori, teta tetahi moni e £30,000. Kua tonoa mai e Ngata ma kia wehia tera hei talua mo nga kura. Kati, te £15,000 kua wehea mo runga i tera take. Engari, kei te mohio noa atu au, kaore e roa ka tonoa mai te £15,000 e toe ana.

“Kei te nui noa atu taku whakaaro kia whiwhi koutou me a koutou uri i te matauranga. No reira maku ano tenei take e whiriwhiri. Kei to matou aroaro tetahi take mo te matauranga e kiia nei he Secondary Education.

“I te wa i riro ai i au te turenga Mairangi mo nga Mahi Maori, ka kite au ko te whakaaro kei tera Tari e penei aha: “Kaua rawa he rori e mahia ma runga i nga whenua Maori.” Ko te take o tera whakaaro, he kore no koutou e utu i nga reiti.

“Otira, kua kite au kei te he tera whakaaro a te Tari.

Pai ke me tīro te hunga kei runga i te whenua. No reira, mehemea ka mahia he rori mo koutou, me timata ta koutou utu i nga reiti.”

Ko nga whakahoki enei a te Pirimia mo runga i nga take i takoto atu ki tona aroaro. Ko te mea nui i kitea iho, ko te hiahia o te Pirimia kia awahina ia i a taua i te iwi Maori. No reira, kia ora te Pirimia, kia ora hoki e Ngata, tenei kei te mataki te ngakau ki nga hua nunui i puta ake i to hui nui ki Tikitiki, Pepuere 16, 17, 1926.

NA TE TUATI MEHA.

Te Atuatanga o te Karaiti (Te roanga atu)

I nga Poropiti o mua te Wairua Tapu hei arahi i a ratou. I kite ano nga tangata i te Atua, a i tau ano Tana Wairua mana ki runga i a ratou, i mua o te haerenga mai o te Karaiti. Ko te Rongo-pai i oti i mua o te mahitanga o te ao, a mai ano o te wa o to tatou matua o Arama e hari nei te tangata i runga i nga manaakitanga o tenei Rongo-pai i nga wa katoa i puritia ai ona ture. Kii tonu te Karaipiture i nga whakaturanga na ko te Karaiti te Tama a te Atua. Na runga i Ana mahi merekara, moemoea, whakakitenga, me tetahi atu mahi whakanuiharo ka kite tatou he Atua aao ia.

Mehemea kihai te Karaiti i mahi merekara ka mohio ano tatou he Atua ia i runga ano i Ana mahi ako. Mehemea kihai i ora i a ia nga turoro, te pei rewira, nga matapo, nga haua, ka kitea noatia atu e tatou kei ko atu Tona mana i te te tangata.

Kore rawa he tangata i ako i nga tangata kia muru i nga hara o o ratou hoa riri, a ka inoi atu hoki mo te hunga e tukino ana i a ratou, a nga mea katoa e pai ai koutou ki a mahia e nga tangata ki a koutou, me mahi ki a ratou. Kaore he tangata e inoi mo te hunga whakamate i a ia, kia murua o ratou hara. Ko tetahi o Ana ako koia nei, “Kahore he aroha o tetahi i rahi ake i tenei, ara kia tuku te tangata i a ia ano kia mate mo ona hoa.” Engari he nui ke atu Tana aroha i tera, i te mea i hoatu ia i Tona tiāna mo Ona hoa riri.

Ko Ana apotero nga kai-whakaaatu ki te ao, kaore i ranea kia mohio ratou ki a Ia ma te Wairua Tapu. Kia ahei i a ratou te korero i nga iwi o te ao, na i kite ratou i a te Karaiti, a i pa hoki Ona tunga i ona ringa. He hee hoki te whai o nga iwi ki nga tohu, otira he rereke nga ahuatanga i pa ki nga apotero, kia mohio rawa ra ano ratou, kaore i te ranea te whakapono anake. I mohio hoki a Pita i mua o te ripekatanga ko Ia te Karaiti. Engari kihai etehi o ratou i mohio, a no muri ka hoki mai ano Ia, ka mea kia whawhai te tunga i Ona ringa, i Tana kaokao. I tukua atu hoki e Ia te Wairua Tapu ki a ratou i te Ra o te Petekoha.

I waihotia iho hoki e Hohepa Mete tona whakaaturanga ki te ao ko Ihu te Karaiti, te Tama a te Atua. I korero ia i te wa i kite ai ia i te Matua raua ko te Tama i te motu rakau i Paranaia takiwa o Nu Ioka. I korero ano hoki a Hohepa i te wa i kite ai raua ko Hirini Rikitana i a te Tama a te Atua e noho ana i te ringa matau o te Atua, a tetehi i kite ano i a te Karaiti i Tana whakakitenga i a Ia ki a Hohepa Mete raua ko Oriwa Kautere i te Temepera o Katarana. Ka korero nga Hunga Tapu i nga whakaaturanga o nga poropiti o mua a ka korero hoki ratou i nga whakaaturanga o nga poropiti o nga ra o muri nei. Katahi te Wairua Tapu ka whakaaatu ki a ratou ko enei whakaaturanga a nga matua he pono.

E ki na a Witini he whakaaturanga hoki tana, hei apiti ki nga whakaaturanga tini e etahi atu.

I a ia e tai-tamariki ana ka tukua ia i runga i te mihana ki Penchawenia. Kihai ia i mohio he pono te Rongo-pai, engari i whakapono ia, heoi ka inoi ia ki tetehi whakaaturanga. Ko te muinga o tapa taima i whakapaua ki te tuhituhi mo te nupepa, waiho ake te ako i te Rongo-pai. Ka whaketoia ia e tona hoa mo te kore e ako i te Rongo-pai, kia mohio ai ia ki tona tika, otira he mungere ki te ako, ko tana mea pai he tuhituhi ka maua. I tetehi po ka moemoea ia i roto i te kari o Tehegana raua Ho te Karaiti me Ana Apotero, i te po o Tona tukunga. I muri ia i te rakau e tu ana, ka kite a ka rongo i a te Ariki e korero ene Ei Ana Apotero kia titiro atu ki a Ia i a Ia e inoi ana. Ka rongo a Witini i a Ia e inoi ana. "E toku Matua, ki te mea e ahei, kia pahemo atu tenei kapa i ahau, a me inu ana e ahau, waiho i tau i pai ai." Matiu 26.

33-44.

I kite ano a Witini i te kanohi a te tatou Ariki i a ia i inoi ana, me te reire ano hoki o Oia roimata. I pa mai te aroha ki a ia, a ka tangi ia i te kaha o tana aroha ki te Ariki, a ko tana hiahia i runga katoa o nga mea o te ao kia noho tali ia ki a ia.

Taro iho ka kite ia i te Ariki e matika ana, ka haere ki Ana Apotoro e warea ana i te mee. Ka ata whakaohoria e ia, ka ui atu ki a ratou kia kotahi haora ratou e titiro. Kaore a te Karaiti i riri ki a ratou, engari i mamae ia i to ratou ahua ngoikore. Haere ana ano te Ariki ki te inoi. Ka mutu ka haere atu ano ki te whakaoho i Ana Apotoro. E toem nga peneitanga me te titiro whakatau a Witini. Mobio pu ki te ahua o te kanohi o te Ariki. He tangata roa, he kaha, ehara i te tanga ngoikore penei me te wahine nei e kite nei tatou i nga peitanga o eteli o nga kai-peita. He tino Atua ia i roto i nga tangata. Engari ko Tona ahua i mahaki iho iho penei me tetahi tamaiti nei.

Kihai taro kua kore ia e kite i te Ariki e inoi ana, engari kei te korero tahi te Ariki me Ana Apotoro tokotoru. Kei te tekatu ratou ki te haere ki te rangi. E ki ana a Witini kore rawa ia e kaha ki te whakamanawanui, haere tonu atu ia i te wahi i piri ai ia i tua o te rakau, ka hinga atu ki nga waewae o te Kai Whakaora, ka inoi atu ki a ia kia haria ia ki te rangi ara ki te wahi e haere ai ia.

I moemoea a Witini i tuohu iho te Ariki, ka ata hapai i a ia, ka awahi i a ia. Me te mea nei ko te Ariki tonu, i rongorongo hoki ia i te mahana o Tona uma, a ka mea atu te Ariki ki a ia, "Kaore e taku tama, kua oti enei ta ratou mahi, ka haere mai ratou i ahau. Ko koe, me noho ki te whakaoti i tau mahi." He ahakoa mau tonu a Witini ki te Ariki, ka ui atu ki a ia, "Na me oati Koe ka haere atu au ki a Koe i muri nei." A ka menemene ki te kata, ka ata mea atu ki a ia, "Ko tena, kei a koe tonu."

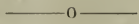
Katahi ia ka oho ake me te hotuhotu, ko te ata tonu. I tana ohonga ake ka korero ia ki tona hoa, ka mea i pu mai i te Atua. Ka whakahokia e Witini, "Kaore e tika kia korerotia mai tena ki a au, kei te tino mohio ahau."

Kihai ia i whakazaro e apotoro ia a roto i nga ra, engari i

mohio ia ko ia te apotoro hinamoe, i te moe hoki ia i a ia i tana mahi. Mai ano i taua rangi ka timata tona kaha ki te ako i te Karaipiture, i te tana tuhituhi ano hoki mo te nupepa, engari ki te nainga o nga korero e ahu ana ki nga Karaipiture. Taro ake kua tika ia kia whiwhi i te Wairua Tapu, a puta mai ana ki a ia te whakaatu ko te moemoe i puta atu ra ki a ia i ahu mai i te Atua.

Kaore tatou katoa e whiwhi moemoea pai pai pera i ta Witini, engari mehemea ka mahi tatou i a tatou mahi o te Hahi i runga i te whakapono, e whiwhi hoki tatou i te Wairua Tapu, hei whakaatu ki a tatou he pono te Karaipiture na ko te Karaiti he Tama na te Atua. Heoi ko te ara anake i whiwhi ai tatou i Ana manaakitanga me mahi tatou kia whiwhi ai.

NA TE NGOURA



He Ripoaata no te M.A.C.

Handwritten notes:
 P.P. O'Connell
 G. H. O'Connell

Ko tetahi mea whakamiharo me te tauhou i mahia i te Kareti i te M.A.C. nei i a Maehe 7, 1926. Ko taua mea ko te whakaturanga i nga Korama Rikona tuatahi ki tenei mihana ki Niu Tirenii. I whakaturia te nei mea i raro i te whakahaerenga a Tumuaki Tinikini me te Tumuaki o te Kareti a Erata Heera.



Ke te Korama Rikona Tuatahi

Koia enei ko nga ingoa o nga mema me nga apiha o enei korama (ropu) e rua. Te mea tuatahi: ko Charles Wolfgramme te Tumuaki, Wero Herewini te Kauhibera Tuatahi, Harry Awaru te Kauhibera Tuaru, Tamaata Mapuhi te Hokeretari.

Ko nga mema ko: Lala Leti, Berty Brunt, Ihaia Harris, William Christy, Lester Ihaia, Henry Shortland, James Southon, me William Moon.



Ko te Korama Rikona Tuarua

Te Korama Tuarua: Ko Vili Pureell te Tumuaki, Wi Pere Amaru te Kaunihera Tuatahi, James Joyce te Kaunihera Tuarua, William Shortland te Heckeretari. Nga mema ko Richard Shortland, Dan Southon, Joe Hapi, Kercsoma Isaia, John Omsby, Richard Watene, Mita Watene, me Dave Thompson.

Ko nga tamariki o enei ropu he tino tamariki whakaaro nui ki o ratou karangatanga, me te whakaaro hoki he mea tino utu nei enei karangatanga. Kei te whakarite ratou i o ratou karangatanga kia tino rite. Tera nga painga maha ka rite i tenei ropu, ko te mea tuatahi hoki tenei o tona ritenga i tenei ahiana.

Na Tiata Witihira i whakamaori. Na HORI HENIHANA.

— o —
HA TE ETITA.

Ripoata Hui Tau

Kua pahere ake nei to tatou Hui Tau o te tau 1926, engari ka maharatia tenei hui roto i o tatou ngakau mo nga tau maha e takoto mai nei. Kua whakapumautia tenei take i roto i o tatou ngakau e nga mahi o tenei hui, ara kei te wa ke tatou inaianei. Nui atu te pai o te wa e takoto mai nei i to tera i hori ake. Nui atu te pai me te koa kei roto i tenei wa e tu mai nei mo nga mea o tatau e whakaae nei kia mahi i

nga mahi kua whakatakotoria nei e to tatau Ariki hei mahi ma tatou. Ko te mahi nui o to tatau kai-whakahaere hou a Tumuaiki Tinikini hei whakakaha i te Tohungatanga me te whakatikatika i nga whakaitenga me nga ropu o te hahi kia tika te whakaritenga. Kua mahia enei mahi i mua, engari i whakapaua te taima o nga kaumatua ki te kauwhau ripenata ki nga mea kua oti noa atu te iriiri. He aha te take? He ngoikoretanga no nga Hunga Tapu. Inaianei kua whakamatautauria te Hahi, kua taka atu te nuinga o nga mea ngoikore o tatou nui atu to tatou kaha inaianei i era atu wa. Kei te takatu tatou kia piki ake te mahi.

Ki te whakaaro o nga mea i tae, nui atu te pai o tenei Hui Tau i era atu Hui Tau i tu ki tenei motu ki Niu Tireni nei. Tuatahi ko te pai o te rangi tae noa ki te whakamutunga o te hui. Tuarua ko te pai o te whakahaeretanga o te marae, te pai o te kai, te pai o nga teneti moe, te korenga o tenei mea o te haurangi me era atu tuhianga. Tuatoru, te mea whakamutunga me te mea tino nui hoki ko te wairua pai o nga huihuinga me nga mea whakamiharo i rangona nei e tatou.

Ko nga huihuinga i raro i te whakahaeretanga a Tumuaiki Hoani Tinikini, a i tu ki roto i te hoo-ro hoo i hangaia e te Hahi ki Nuhaka. I tu te huihuinga tuatahi o te Hui Tau i te 10 a.m. o te Paraire te 2 o nga ra o Aperira, a mau tonu ana te wairua tae noa ki te huihuinga whakamutunga i te ahiahi o te Ratapu. Ko te kupu kaupapa o tenei hui i whakatakotoria nei e Tumuaiki Tinikini, "Me tu koutou i runga i nga tanga tapu." Tangi ana tenei kupu i roto o nga kauwhautanga katoa o te hui.

I mahia e te komiti mo te Temapara tetahi putihana ki te Tumuaikitanga Tuatahi kia whakaetia te koha moni hei hanga Temapara ki Niu Tireni nei. I hainatia tenei putihana e nga Hunga Tapu a tukua atu ana ki te Pa Tote ki a Tumuaiki Karanata.

E rua nga ahuia i pa mai ki tenei hui. Ara ko te mate-nga a te i pakeke i roto o te mahi, a Tuchi Pomare, me te ihi peepi, te tamaiti o Hemi Kirihiri. E poro ana nga ngakau i te wehewehenga atu o enei tokonga i a tatou, engari kei te mohio tatou te Hunga Tapu kaore e roa ka tutaki ano tatou ki o tatou hoa aroha i roto i te aranga mai.

Ka tu te Hui Tau mo te tau 1927 ki Ngareawahia takiwa o Waikato. Ko te tumanako o te Hunga Tapu kia neke atu ano te pai o te Hui Tau o 1927 i to 1926.

HE MIHI.

Tera tetahi whakaaro whanui, marama, kua kitea e te Elita i waenganui o nga kai-tango o Te Karere. Ko tetahi o nga Hunga Tapu o Ngapuhi, ka nui tona hihiko ki te kauwhau i tenei Rongo-pai ki te hunga o waho. Na i runga i tona hiahia kia rongo te iwi Maori katea ki nga tikanga nuanui o tenei whakapeno, i runga ano i tona kore e ahei te haere ki nga wahi tawhiti o tona kainga, ka whakaaro ia me utu e ia he Karere ma etahi rangatira o era atu hahi, iia te papa e tuku atu ana kupu kauwhau ki a ratou.

He tauira pai tenei ma tatou ma te hunga katoa e hiahia ana kia piki haere te mahi a te Ariki i tenei wahi o Tona maara waina.

E whakamahi ana Te Karere ki tona rangatira ki a Ngapuhi Renata mo tenei mahi pai ana. Kia ora koe e Ngapuhi, kia kala ki tou mahi pai.



E Ono nga Take mo te Whakatekau

He mea tangohia mai i te Improvement Era, April, 1926, na George Bunker, i tuhi, na nga edita i whakarite ki te reo Maori.

1 Pita 3: 15. "Engari whakatapua te Ariki, te Atua, i roto i o koutou ngakau: kia rite tonu hoki te kupu i a koutou i nga wa katoa, hei whakahokinga atu ma koutou i nga tangata katoa e ui ana ki a koutou ki te mea e tumanakohia atu nei e koutou; kia mahaki ano ia te ngakau, kia wehi."

Putake Tuatahi:

E utu whakatekau ana ahau, a e hiahia ano hoki toku wairau ki te hereni.

Tuatahi: hei utu i aku nama.

Tuarua: hei hoko kai, kahau, me te utu i te kura mo toku whanau.

Tuatoru: he mea e ahei ai ahau te kahi i nga whakapapa o oku tupuna, me te mahi whakaora hoki i a ratou.

Maraki 3: 10 "Maua katoatia te whakatekau ki roto ki te tou, kia whai kai ai toku whare, waiho hoki tenei hei whakamatautau moku, e ai ta Ihowa o nga mano, me kahere e tuwhera i ahau nga matapihi o te rangi ki a koutou, a ka ringitia he manaaki ki a koutou, a kia kore ra ano he takotoranga."

Putake Tuarua:

E utu whakatekau ana ahau he mea kia whai hoa ai ahau i roto i toku mahi.

Tuatahi: e kore e taea e au te mahi ko au anake.

Tuarua: e whakapono ana ahau ki te kotahitanga o nga whakaaro o nga hoa mahi, a e kore e taea e au te mahi ki te kore e pera.

Maraki 3: 11. "Ka riria te kaiwhakapareho, kei he i a ia nga hua o to konton oncoue; e kore ano e marere noa nga hua o ta konton waina i te mama, e ai ta Ihowa o nga mano."

1 Koriniti 3: 6-7. "Naku i whakateo, na Aporo i whakamukuku; na te Atua ia i mea kia tupu. Heoi he kore noa iho te kaiwhakato, he kore noa iho te kaiwhakamakuku, eugari te Atua nana nei i mea kia tupu."

Putake Tuatoru:

E utu whakatekau ana ahau he mea no toku hiahia kia tika, kia pono. Na toku Ariki hoki te wahi whakatekau o aku mea.

1 Koriniti 10: 26. "No te Ariki hoki te whenua, me ona tini mea."

Ako, me nga Kawe. 119: 4. "I muri o tena, ko te hunga katoa kua oti te whakatekau me ntu ia tau, ia tau i te wahi whakatekau o nga maoni e puta ana mai ki a ratou i te tau; a ka waiho tenei hei ture ma taku Tohungatanga ki te iwi mo ake tonu atu, e ai ta te Ariki."

Ruka 16: 10-11. "Ko ia e pono ana i te mea nohinohi rawa, e pono ano i te mea nui; ko ia e kere e tika i te mea nohinohi rawa, e kore e tika i te mea nui. Na ki te kahore i pono ta konton mahi ki te taonga he, a wai e tuku ki a konton te taonga pono?"

Maraki 3: 8. "E tahae ranei te tangata i ta te Atua? Heoi kua tahaeia taku e konton. A e mea na konton. He pehea ta matou tahae i tau? Ko nga whakatekau ra, me nga whakahere."

Putake Tuawha:

E utu whakatekau ana ahau he mea no toku hiahia kia riro mai ki a au he kainga tupu i runga i te whenua.

Matin 5: 5. "Ka koe te hunga ngakau mahaki: ka riro hoki i a ratou te whenua."

He-ma 14: 2-3. "E kore e maha nga hihitanga i roto i te whenua i a au i Mutua; me he kahore, kua korerotia e ahau ki a konton. Ka hore e kore ki te mea i tetahi wahi hei tukunga ake um konton. Ka huere mai ano ahau, ki te tango i a konton ki ahau; kua noho ai hoki konton ki te wahi e noho ai ahau."

Ako, me nga Kawe. 88: 37-38. "A, he maha nga kianga; a

kahore he wahi o te takiwa i kore he kingitanga; a kahore he kingitanga i kore he takiwa, ahakoa kingitanga nui, mea iti ranei. A kua he atu ki nga kingitanga katoa he ture; a ki nga ture katoa kei tena, kei tena tola iaana me tona tikanga.”

Ako, me nga Kawe. 38:25. “Me tenei ano, he pono taku e mea au nei ki a koutou, kei te pupuri te whenua i te ture o te kingitanga o Tikiiki-o-Rangi (Celestial Kingdom), ina hoki kei te rite tonu i a ia te aehua o tona hanganga, a kahore e takahi i te ture.”

Ako, me nga Kawe. 119:6. “Ko taku kupu tenei ki a koutou, ki te kahore toku iwi e pupuri i tenei ture (te whakatekau), e whakatapu rawa ranei i taua ture, na tenei hoki ka meinga ai tenei whenua, hei Hiona ki au, hei taunga iho mo aku ture me aku whakawakanga, he mea e tino tapu rawa ai, naa, he pono taku e mea nei ki a koutou, e kore ia e meinga hei Hiona ki a koutou.”

Ako, me nga Kawe. 88: 21. “A ko te hunga kahore i whakūtapu ma roto i te ture kua hoatu e ahan ki a koutou, ara te ture a te Kavaiti, ka noho ratou ki tetahi atu kingitanga, ara ki te Kingitanga o nga Rangi-Tu-Haha (terrestrial kingdom), ki te kore i reira ki te kingitanga o Rangi-Nui (celestial kingdom).”

Putake Tuarima:

E utu whakatekau ana ahau he mea no toku hiahia kia tūhia toku ingoa i roto o ta te Reme pukapuka o te ora.

Whakakitenga 21: 27. “E kore ano e tomā ki roto te ahi mea whakanoa, e mahi ana ranei i te mea whakariharaha, i te teka ranei: ko te hunga anake kua oai te tūhitūhi ki to te Reme pukapuka o te ora.”

Ako, me nga Kawe. 85: 5. “Kia kore ano hoki e kitea o ratou ingoa, nga ingoa ranei o nga matua, nga ingoa ranei o nga tamariki e tūhitūhi iho i roto i te pukapuka o te ture o te Atua, e ai ta te Ariki o nga Mauo.”

Ako, me nga Kawe. 85: 9. “A, ko ratou katoa kahore nei e kīca ki roto i te pukapuka o te whakamāharatanga, e kore e whiwhi ki te wahi tupu i taua ra, Engari ka patua ratou ki waenga, ka whiwhi ngatahitia a ratou wahi mo ratou kei roto i te hunga whakapone-kore, ki te wahi o te auctanga me te tētētanga o nga niho.”

Putake Tuarongo:

E utu whakatekau ana ahau, e kore hoki ahau e pai kia rite ki nga taru e kotia a ka panga ki te ahi.

Matiu 13: 24-30. “Tenei ake ano tetahi kupu whakarite i makaa e ia ki a ratou, i mea ia, Ka rite te rangatiratanga o te rangi ki tetahi tangata i rui te parapura pai ki taua maara: A i nga tangata e moe ana, ka haere mai tona koa-riri, rai iho he taru kino waenga witi, a heare ana.” A ka mea te rangatira i hi ana poronga, “Tukua kia tupu

tahi, a taea noatia te kotinga . . . ka mea ahua ki nga
kaikokoti, Matua huihuia nga taru, . . . kia tahuna; ko te
witi ia me koki ki toku whare witi."

Maraki 4: 1. "Ta te mea, nana, kei te haere mai te ra rite nei o
tona ngiha kei to te oumu; na, te hunga whakakake katoa, me te hunga
katoa e mahi ana i te kino hei kakau witi; a ka tahuna e te ra meake
lei pata, e ai ta Ihowa o nga mano, e kore ano he pakiaka, he manga e
mahne ki a ratou." . . .

Ako, me nga Kawe. 64: 23. "Nana, tenci wahi e karangatia ana
ko tenci ra (tae noa ki te haeranga mai o te Tama a te tangata) a he
pono he ra tenci no te patunga tapu, a he ra mo te whakatekau o taku
iwi; no te mea ko ia e whakatekauria ana e kore e tahuna (a Tama
haeranga mai)."

----- O -----

Ko te Merekara o nga Karoro

He mea tangohia mai i te Hitori o te Hahi "Essentials of Church
History," pages 467, 468, na Hohepa F. Mete Apotero i tuhi,
na Eru T. Kupa i whakamaori.

TE MATE PIHAREINGA.

Kua whakamutumutu ke te raumati ka tae nga Paonia
ki Uta i te tau 1847, he tino iti hoki nga hua i puta mai o roto
i a ratou kai i tanu ai, heoi ano ko etahi purapura taewa ruarua
nei. Kei te tumanako ratou ki nga ngakinga o te tau 1849 hei
whakaora i a ratou i te mate-kai. E toru nga mira kani rakau
i whakaturia e ratou, kotahi te mira kauoro kanga, witi, me
era atu kai pera. Ko te nui o te wahi i mahia e ratou hei
maara kai e rima mano kotahi rau e toru tekau ma toru eka,
e iwa rau o aua eka i tiria ki te witi. I te mea kua oti i a ratou
te hanga he ara wai ki a ratou maara hei whakamakuku, no
reira whakaaro ana ratou tera e tino hua te kai i a ratou. E nui
ana te koa o nga Hunga Tapu, E pai ana hoki a ratou maara
katoa. Ka whakawletai ano hoki ratou ki te Ariki me te mahi
ano ki te roto i te ngakau papaku. I nga marama o Mei me
Hune ka katapouia ratou e tetahi mate toronga, pera ano te
hina o tenci mate ki nga tukinotanga i a ratou i nga ropu
kino. He miriona whaioio nga pihareinga i beko iho i nga
taha maunga ki nga raorao ano he taua tino nui e whakatutu
ana ki te kokiri, na ka tahuri enei ngarara ki te kai i nga
maara kai. Ka pau tena wahi kua neke ki tetahi atu, kore

rawa hoki e roa kua mootii, kua rite ki te koraha titohea. E ora ai te iwi i te mate-kai, me mahi ra ano tetahi tikanga hei whakamautu i ta ratou pakanga. Ka oho ake te iwi katoa, ka uru atu ki tenei whawhai rereke te tangata ki te ngarara. Ka karia e ratou he awa karapoti i nga maara, ka tukua atu he wai ki roto hei papa i atu i nga ngarara, otira kore rawa i taia. Pera ano ki te ahi kore rawa i noho atu. I whakamauria ano ki te arai atu me hauhau ki te rakau, ki te purema, me era atu patu penci, otira ahakoa he aha te ahua karo e whakaarongia ana e te tangata hei arai atu, kore rawa he aha. Kore rawa he painga o te iwi kainga ki nga ngarara nei.

TE MEREKARA O NGA KARORO.

I te mea e pau katoa nga kai, kua tau mai he pouri mui ki nga Hunga Tapu, otira i taua wa ano ka tirohia atu pango tonu te rangi i te karoro, ka rere mai ki runga ake i nga maara tangitangi haere ai. Kua whakaaro etahi o ratou he pakanga ke ano tenei, tera hoki e whakapana e nga karoro nga toenga mai a nga pihareinga, otira kaore i pera. Kaore e taia te kaute nga ropu karoro i whakatau iho, a ka timata te kai i nga pihareinga, ka pakanga hoki ko nga karoro ki nga pihareinga, kia ora ai nga kai. Ka kai ana te karoro kia tae ra ano ki te korokoro te ki, ka rere atu ai ki nga awaawa inu wai ai, katahi ka ruaki mai ai ki waho, ka hoki ano ki te pakanga. He penci tonu te mahi i a ia ra tae noa ki te paunga o nga pihareinga. Ka whakawhetai te iwi i konci, no te mea he merekara tenei ki a ratou. Ae ra, tino aroha te Ariki ki a ratou, a ka tukua mai nga karoro ano he anahera aroha, hei whakaora hoki i a ratou. Mai ano i taua wa tae mai ki naianei e rite ana he manu tapu te karoro ki nga Hunga Tapu o nga Ra o Muri Nei, he manu whakaora hoki. He mea paahi hoki he ture hei tiaki i enei manu, ki te patu kari noa te tangata ka eke he tino he mui ki runga ki a ia. I te 13 o nga ra o Hepetema i te tau 1913, he Pohatu Whakamaharatanga mo tenei i hurahia ki te Pa Tote. Ko tenei pohatu e karangatia ana ko te Pohatu Whakamaharatanga Karoro, na Mahonora M. Iaanga i hanga, he mokopuna hoki ia na Pirikamu Iaanga.

Ki nga Kai-Kauwhau o te Pei Whairangi

Ki Te Karere: Mau e panui atu tenei panuitanga ki nga kai-kauwhau katoa o te Pei Whairangi.

I te mea kua kore he hui takiwa mo tatou i roto i enei marama e toru, me haere ano koutou i roto i enei marama e toru e tu mai nei ki nga wahi i whakaritea mo koutou i tera kuata, kia tino pai ake nga ripoata mo to tatou hui ka tu nei i a Akuhata. Na to koutou teina,

R. R. Stevenson
Tumuaki Pariha



“He rangi te ao
ka uhia,
he huruhuru te manu
ka rere.”



KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihana hei Hokonga ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me tuku atu ki te *Secretary, Box 72, Auckland.*

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Te Karero

Whitanga XX.

June 23, 1926.

Nama VI



Ko te Ngahere Tapu

“Kī te hāpa tetahi o koutou i te matauranga, me inoi ia ki te Atua, e homai nui nei ki te katoa, kahore hoki ana tawai mai; a ka homai ki a ia.” Hemi 1:5.

“T E K A R E R E”

— †† —

WHAKAEMINGA O NGA KORERO

† † †

Wharangī.

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Te Karere

WAHANGA 20

WENEKEI, HUNE 23, 1926.

NAMA 6

Māori Agricultural College

Hastings. N. B.

E tukua atu ana ia marama e te Mihana o Niu Tireni,
Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.
Tukua mai o koutou reta ki te Etita o Te Karere, M.A.C., Hastings.
Ko te utu mo TE KARERE i te tau e rima hereni (5/-).

KO TE TIKANGA TENEI.

Mē matua utu mo tou pepa ka whiwhi ai.

J. H. Timkini, Tumuaki Mihana

Mariona K. Ewatana, Etita. Tiata Witchua, Etita Eoa Awhina.

Ko te Kai-R. poata

Te Tuati Mcha

Ko nga Kai Tuhi Mai (Special Writers).

Wiremu A. Koura

Eru T. Kupa

MAHI KURA HAPATI.

Prelude.

Andante. *After COWEN.*

p

SACRAMENT GEM FOR JULY, 1926

'In memory of the broken flesh
We eat the broken bread;
And witness with the cup afresh,
Our faith in Christ, our Head.'

Postlude.

Soft 9ft stop

p

— O —
CONCERT RECITATION FOR JULY, 1926.

(Luke, Fourth Chapter, Fourth Verse.)

“And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.”

— — — — —
KORERO A NGAKAU MO HURAE, 1926.

I a Ruka, 4: 4.

“Na ka whakahoki a Ihu ki a ia, ka mea. Kua oti te tuhituhi, E kore e ora te tangata i te taro kau, engari i nga kapu katoa a te Atua.”

— O —
MAORI THEOLOGICAL.

Ratapu tuatahi, Hurae 4, 1926.

HE AKORANGA MO TE RA NOHO-PUKU.

Na Tissa W. Witehira i whakamaori.

Patake: Ko nga whakahauhau a te tauira i whakatako-
 toria nei e Ihu hei mahi ma tatou.

TA HATANA WHAKAMATAUTAURANGA I A IHU.

He iti rawa atu te korero mo tenei whakamatautauranga tuatahi engari kei roto ia tetahi whakaaturanga tino nui ki a tatou. Ko te kai-whakamatautau ko taua Rutiwha ra ano ko te Tamu a te Ata nana nei i arahi tetahi wahi o nga mano o te Rangi, i arahi ke. Koia ano hoki te mea i whakamatautau nei i a Iwi i roto i te Kari o Erene, me te mea i hanga nei i te kohurutanga o Kaina. Nana hoki a Rawiri te mea kaha i taea ai, nana hoki a Horomona te mea matau i whakapoke, nana hoki a Hopa te mea tika i whakahe ki te aroaro o te Atua. Ka haere tonu a Hatana ka mahi i ana whakamatautauranga i nga Hunga Tapu me nga hunga katoa hoki e aroha ana ki te Atua.

I whakaara pakanga a Hatana ko te take i hialia ia kia meinga hei kingi hei tu i te turanga o te Atua. Kei te hialia tonu ia hei kingi ia a kei te mahi tonu ia i nga wa katoa ki te whakamate i te kaha o te Atua. He mea tino matau ia a he nui nga wa e taea ana e ia nga Hunga Tapu tino kaha. Kei te titiro tonu ia ki o tatou ngoikoretanga, a meite kitea e ia tetahi wahi

ka huri ia ka mahi i reira e kore e mutu, a, kia peia ra ano e tatou kia ngaro.

I whakaritea e ia te taima hei whakamatautau i a Ihu, ko te taima i a Ihu kua ngoikore i te noho-pukutanga. He whakaatu tenei i tona matauranga. E mahi te tangata ahakoa he ahā hei whakaora i tona hiakai. I hokona e Ehau tona matamutatanga mo te kai. Ka whawhai nga tangata ano he kararehe mo te kai. I matau a Hatana ki enei mea katoa i te wa i haere mai ai ia ki a te Karaiti i a Ia e hiakai ana, a ka ki ia, "Ki te mea ko te Tama koe a te Atua, kiia iho kia meinga enei kohatu hei taro."

E kite ai tatou i te kaha o tenei whakamatautauranga me titiro iho tatou ki a tatou ano—ano to tatou hiahia ki te kai—nui atu i era atu mea mehemea kei te hiakai tatou. Ko te ture o to tatou Hahi me utu tatou i o tatou whakatekau, me haere ki nga huihuinga o te Ihahi, engari i etahi wa ka nui pea te uaua ki te waiho i a tatou mahi rawe mo enei mea. Engari meite haere tatou i runga i nga tauira kua whakatakotoria nei e Ihu mo tatou ka taea noatia iho e tatou te takahi nga whakamatautauranga a Hatana.

Ka whakahoki a Ihu ki a Hatana ka mea, "Kua oti te tuhituhi, E kore e ora te tangata i te taro kau, engari i nga kupu katoa e puta mai ana i te mangai o te Atua."

Kei te mohio ranei tatou tera e kore te tangata e ora meite kahore te taro o te rangi? Me matua whai aroha te tangata me te pono, katahi ia ka ora, he taro anake e kore ia e ora.

Me whakapoto e te kai-whakaako o te karaihe te taima mo te rehana kia whai taima ai nga memea o te karaihe kia korero i nga manaakitanga kua tau ki runga ki tena ki tena i puta mai nei ma roto i te noho-puku.

Ratapu tuarua, Hurae 11, 1926.

Te Oranga me te Mahi o nga Apotoro a Ihu Karaiti

Te Kaupapa: Ko te Kawenata Hou

Na Wiremu C. Kaa raua ko Rapata Ganapu i whakarite.

AKORANGA 17.

"Ko te Tautohetohenga mo te Kotinga."

I. Ko te ritenga o te kotinga.

(a) Ko te kawenata i waenganui i a te Atua me nga

Iharaia. Kenehi 17: 9-10.

- (b) Ko nga mea e tika ana kia kotia.
1. Ko nga tamariki tane katoa e waru nga ra te kaumatuatanga. Kenehi 17: 12.
 2. Ko nga taurekareka o etahi atu iwi i hokona mai ki te moni. Kenehi 17: 12-13.
 3. Ko nga tauiwi e hiahia nei kia kai i te hakari o te Kapenga. Ekoruhe 12: 4-8.
- (c) Ko te kawenata mo ake tonu atu. Kenehi 17: 9-13.
- (d) Ko te tapanga me te kotinga i a Ihu. Ruka 2: 21.
- (e) Ko nga ture a Mohi he mea wehe ke na te Karaiti. Matiu 5: 17; Karatia 3: 24-26.

II. Ko te tautohetohenga—nga kotinga ki nga kotinga-kore.

- (a) Ko te kotinga me te whakaoranga. Mahi 15: 1.
- (b) Ko te runanga i Hiruharama. Mahi 15: 2-5.
- (c) Ko te karonga a Pita i nga tauiwi nga kotinga-kore. Mahi 15: 7-11.
- (d) Ko te tohutohu ki nga tauiwi. Mahi 15: 19-29.

Ratapu tuatoru, Hurae 18, 19-6

AKORANGA 18.

Ko te Haerenga Tuarua o Paora i te Mihana.

I. Te wehenga o Paora raua ko Panapa.

- (a) Ko to raua hiahia he torotoro i nga hahi. 15: 26.
- (b) Ko te take o te tautohe. Mahi 15: 37-39; 13: 13.
- (c) Ko te haerenga o Panapa raua ko Hoani Maka ki Kaiperu. Mahi 15: 39.
1. Ko te wahi i whanau ai a Panapa. Mahi 4: 36.
 2. Ko te piringa o nga Karaitiana o tera takiwa. Mahi 11: 19-20.
- (d) A Paora raua ko Hira i Hiria i Kirikia. Mahi 15: 41; 15: 23.

II. I Rerepe, i Raihitara, o Raikonია.

- (a) Te tutakitanga o Paora ki a Timoti. Mahi 16: 1.
- (b) Ko te kotinga o Timoti. Mahi 16: 3; I. Koriniti 9: 20.
- (c) Ko nga whakahaunga a te Rununga o Hiruharama ki nga Tauiwi; Mahi 16: 4-5.
- (d) Ko te whakakitenga ki a Paora mo Makeronia. Mahi

16: 9-10.

Ratapu tuawha, Hurae 25, 1926

AKORANGA 19.

Ko te Haerenga Tuarua o Paora i te Mihana. Te roanga atu.

I. A Paora me ana hoa i Makeronia.

(a) I Piripi i te pa nui. Mahi 16: 32.

(b) Ko te whakatahuritanga me te iriiringa o Riria me tona whare katoa. Mahi 16: 14-15.

(c) Ko te peinga o te wairua kino e te mana o te Tohungatanga. Mahi 16: 16-18.

(d) Ko te patunga o Paora raua ko Hira me te makanga ki te whare herehere. Mahi 16: 22-24; II. Koriniti 11: 23-27; Whakaritea ki a Mohia 17: 12-20.

(e) Ko to raua putanga i te whare herehere. Mahi 16: 25-26; Whakaritea ki a Arami 14: 25-29.

II. Ko te whakatahuritanga o te kai-tiaki herehere o Piripi.

(a) Ko tana whakamatakutanga me nga whakahoki kupu a Paora. Mahi 16: 27-31.

(b) Kaore e nui te whakapono anake, engari me iriiri. Mahi 16: 32-33; Korerotia te upoko 30 o Niwhai Tuarua.

(c) Te matakutanga o nga kai-whakawa, no te mea he tangata a Paora raua ko Hiria no te pa o Roma. Mahi 16: 37-40.

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PAKEHA THEOLOGICAL
"GREAT BIBLICAL CHARACTERS"

First Sunday, July 4, 1926.

Uniform Fast Day Lesson

The example of Jesus: what it bids us do.

Jesus Tempted.

This first temptation, as reported by Matthew (4:3, 4) immediately following His forty days' fast, and while He was still in the wilderness, does not occupy much space, and yet contains a message of the most vital importance to every living soul. The Tempter was the same "Son of the Morning"—

Lucifer—who led away one-third of the hosts of heaven; who beguiled Eve in the Garden of Eden; who made Cain a murderer. As Papini says: "He suborned David the strong, corrupted Solomon the wise, accused Job the righteous before the throne of God. And Satan tempts and always will tempt all the Saints, all those who love God."

He has never abandoned the determination to rule, that was behind his rebellion, nor is he yet ready to admit defeat, but is always on the watch to tempt and destroy by use of all the wiles of the most subtle of all intellects.

Our weak points are his vantage places of attack, nor does he retire so long as we permit him to remain.

Subtlety is shown in the time chosen for this temptation, when Jesus was alone and weakened through the long fast. "Satan had chosen the most propitious time for his evil purpose. What will mortals not do, to what lengths have men now gone, to assuage the pangs of hunger? Esau bartered his birthright for a meal. Men have fought like brutes for food. All this Satan knew when he came to Christ in the hour of extreme physical need, and said unto Him: 'If thou be the Son of God, command these stones to be made bread.'" (Talmage.)

In putting it in this way there was a double appeal to the human—the challenge of the "If" and to extreme hunger. If we turn our thoughts inward for self-examination, we cannot fail to recognise the power of temptation, and that we, too, are subject to similar ones. As members of God's Church it is our duty to offer private and family prayers morning and night; to observe, for instance, this day by fasting; to pay an honest tithing even though we seem to be deprived of luxuries long desired; to attend Sunday School or Præbhood meetings requiring our arising earlier than our desires indicated; to attend Sacrament meetings instead of taking an automobile ride.

Jesus answered Satan, saying: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Do we realise that "No man can live without heavenly bread?" "Man does not live by bread alone, but by love, fervour, and truth."

The Example of Jesus: what it bids us do.

The stress of this lesson is on the last line above. Teachers

should see to it that the preliminary presenting of the facts of the story occupies but a few minutes, and that the balance of the time shall be given to class members in answering the question "What it bids us do," testifying to the joy and other blessings which have followed obedience to His example.

Each teacher should work out illustrations and applications that shall peculiarly fit his class.

Read Talmage's "Jesus the Christ," pages 127-129; Farrar's "Life of Christ," pages 63-70; Papini's "Life of Christ," pages 63-66.

Second Sunday, July 11, 1926

Lesson 15. Joseph as a Ruler in Egypt.

Text: Genesis, Chapters 41-50.

Objective: To show how the great are made greater by maintaining faith in God and by serving Him.

Supplementary References: References as given.

Suggestions on Preparation and Presentation:

- I. Joseph made a ruler in Egypt second only to the king, or, as the Lord says: "Prime Minister."
 1. Time, 1700 B.C.
 2. His success at once manifest.
 3. He married the daughter of the high priest of the god of On.
- II. As ruler in preparing for the famine he visited with all the people, advising them to save.
 1. They did not follow his advice.
 2. He stored all surplus.
- III. When the famine came he—
 1. Sold the people corn for money. When their money was gone he—
 2. Sold the people corn for flocks. When their flocks were gone he—
 3. Sold the people corn for land.
 4. At the end of the famine the king held all moneys, flocks and land.
 5. He rented back the flocks and land at a good rental and made everybody happy.

Questions for Teachers.

1. Does religion add to the power of statesmanship? Illustrate.
2. Names three points upon which Joseph demonstrated great strength of character, and explain why.

Third Sunday, Ju'y 18, 1926

LESSON 16. JOSEPH AS SON, BROTHER AND FATHER.

Text: Genesis, chapters 42-50.

Objective: To show how love and faith in God lifts man above littleness and sin.

- I. The famine required Joseph's brothers to go to Egypt.
 1. They come to him for food.
 2. Joseph's temptation to punish them for revenge because of their earlier treatment of him.
 3. He overcomes the temptation and as a servant of God arises above himself as Prime Minister.
- II. He receives his father with great affection.
 1. His kindness to him evidence of his respect for him.
 2. He took Jacob's body back to the promised land for burial.
- III. His sons, Ephraim and Manasseh.

In spite of environment and a pagan mother, he rears them in a knowledge of and faith in God.

Questions for Teachers.

1. Is marriage outside one's own religious belief conducive of right living and happiness? Give reasons.
2. Give five reasons why Joseph was a great leader and why we consider him as an ideal.

Fourth Sunday, Ju'y 25, 1926

LESSON 17. MOSES' BIRTH—EARLY MANHOOD.

Text: Exodus, Chapter 1-4.

Objective: God is mindful of His leaders and trains them long and well for really good service.

- I. The birth and boyhood of Moses.
 1. Conditions in Egypt.

2. Time—latter part of 16th century, or the beginning of the 15th century, B.C.
 3. Israel increasing alarmingly.
 4. The order to kill Israel's babies.
 5. Moses saved by daughter of Pharaoh.
- II. The training and education of Moses.
1. In the palace of the Pharaoh.
 2. As leader in his armies.
 3. An associate in his wise men.
- II. Moses driven to Midian.
1. He killed an Egyptian task master.
 2. He fled to Midian.
 3. In Midian in training for forty years.
 4. Supposed to have written Genesis there.

Questions for Teachers.

1. What two incidents in the early life of Moses impress you most and why?
2. What was the effect upon Moses of living so long in Midian? Compare with the preparation required of latter-day leaders.

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 INTERMEDIATE DEPARTMENT
 "THE BOOK OF MORMON"

— — —
 First Sunday, July 4, 1926
 Uniform Fast Day Lesson

Same as Pakeha Theological Class. See page 183

Teachers, as they study carefully the suggestive outline will find a wealth of material out of which to construct an interesting lesson.

All boys and girls in our department know the call of hunger. When they come home from school, they are "starving," although they have eaten lunch only a few hours before. They can realise the force of this temptation.

The lessons they can draw are numerous. They can forego food on Fast Day to strengthen their own character and to give to the needy. They can forego seeming pleasures during the week in order to be more efficient in school work.

Physical well-being upon physical properties taken into our bodies. Abstinence from harmful, or excessive amounts of unharmed foods, conducs to greater physical strength.

Boys and girls, like Jesus, are tested also in being asked to risk their safety or to break away from their ideals or from parental counsel for pleasure or for power. This lesson offers an excellent opportunity to discuss the everyday temptations that interfere with living up to the Gospel. Have pupils indicate what these problems are and then lead them in a discussion of them.

Second Sunday, July 11, 1926.

Lesson 15. Enemies of the Church and of the Nation.

Text: Alma, Chapters 1 to 3.

Objective: To teach that "every man receiveth wages of him whom he listeth to obey." (Alma 3:27.)

Suggestions on Preparation and Presentation.

1. The teacher might briefly state the facts concerning change in government, as related in Mosiah, 29th Chap.
2. Special assignments:
 - a. Nehor slays Gideon. (Alma 1:1-15.)
 - b. Peace in the Church. (Alma 1:16-31.)
 - c. An election held. (Alma 2:1-9.)
 - d. Victory through faith. (Alma 2:10-20.)
 - e. Amlicites and Lamanites combine. (Alma 2:21-38.)
 - f. The curse of the Amlicites. (Alma 3:1-19.)
 - g. Another victory. (Alma 3:20-27.)
3. Passages to memorize: Alma 1:25, 29, 30 Alma 2:19.

Question for Teachers.

1. What strong points stand out in the life of Gideon?
2. Mention the blessings that came to Alma and his people when serving the Lord.
3. Contrast the condition of those drawn away by Amlici.

Third Sunday, July 13, 1926.

LESSON 16. MISSIONARY EXPERIENCES OF ALMA AND AMULEK.

Text: Alma 9th to 15th chapters.

Objective: To teach that those who serve the Lord even while passing through afflictions are sustained by the Spirit of the Lord.

Supplementary References: Acts 12:1-19; 16:13-34; Latter-day missionary experiences.

Suggestions on Preparation and Presentation:

1. Chapters 9 to 13 should be carefully read by the teacher, and briefly discussed in the class. Special assignments should be made to pupils of passages to be read or memorized by them, such as Alma 9:26-28; 11:21-40; 13:21-26.

2. Story of imprisonment of Alma and Amulek for special assignment. Alma 14th chapter.

3. Conversion of Zeezrom. Alma 15:1-12.

4. Alma and Amulek return to Zarahemla. Alma 15:13-18.

In making special assignments to pupils, teachers should wisely choose those who can take longer parts, while the more timid pupil may be assigned a short part. Always make assignment in writing.

Questions for Teachers.

1. Mention some of the characteristics of Amulek that would class him as a true servant of the Lord.

2. Discuss the two visits of the same angel to Alma and the progress Alma had made between these visits.

3. Relate briefly a missionary experience similar to some that Alma and Amulek had.

Fourth Sunday, July 25, 1926

LESSON 17. ALMA AS MISSIONARY.

Text: Alma chapters 4 to 8.

Objective: To teach that in giving unselfish service one can rejoice even in the midst of trials.

Suggestions on Preparations and Presentation:

1. General assignment of text for home reading.

2. The teacher should give briefly to the class the instructions given by Alma (Alma 5th, 6th and 7th chapters.)

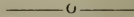
a. Ask one pupil to memorize and recite Alma 5:46-51. and another to recite Alma 7:7-13.

- b. Experiences of Alma in Ammonihah. (Alma 8:6-32.)
- c. Opposition of the wicked. (Alma 9:1-12.)

Passages to be memorized: Alma 7:23-24.

Questions for Teachers.

1. Mention striking points in Alma's testimony of the divinity of Christ.
2. What traits in Alma mark him as a great missionary?



KINDERGARTEN DEPARTMENT

First Sunday, July 4, 1926.

Uniform Fast Day Lesson.

Subject: The Temptation of Christ.—“Man shall not live by bread alone but by every word that proceeded from the mouth of God.”—Matt. 4:4.

Text: Luke 4:1-8.

Objective: Prayer and purity are essential conditions in preparing for membership in the Church of Christ.

Approach:

- I. Christ in the Wilderness.
 1. He goes to prepare for His ministry.
 - a. Through prayer.
 - b. Through fastings.
 2. He becomes an hungered.

The hour of danger.
- II. Christ Tempted by Satan.
 1. His appeal to the appetite (an incentive alluring.)
 - a. “If thou be the Son of God command that these stones be made bread.”

These stones shaped like loaves.
 2. Christ's Reply.
 - a. “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”
 - b. The reply made possible as a result.
 - (1) Constant prayer.
 - (2) Purity of thought and action.
- III. Christ's First Victory.
 1. He gains power over evil.
 - a. Through self-renunciation.
 - b. When Satan turns to a new plan of appeal.

2. He becomes one step nearer in being prepared for His ministry.
3. He sets a powerful example for others.

Application: Every one of us must get ready to help our Heavenly Father. What do we do every night when we go to bed, and every morning when we get up, that keeps us near to our Father in Heaven? When we are angry and naughty, words want to come into our mouth. What shall we try to do?

Second Sunday, July 11, 1926

Topic: "Father's Day."

Text: Ex. 20:12; Deu. 5:16; Luke 2:51; Proverbs 1:8, 15:5 23:22.

References: Juvenile Instructor, May, 1919, pp. 240-243, very good material; April, 1919, p. 452; March, 1921, p. 155, extra good; Sept., 1921, p. 501.

Objective: By honouring and obeying our earthly father we are obeying and honouring our Heavenly Father.

- I. Our Homes
 - Parents.
 - Father.
- II. Father's Love for Family.
 1. He sacrifices to earn a living.
 - a. Is away from home.
 - b. Works hard.
 - c. Out in all kinds of weather.
 - d. Away early and late.
 2. Why he works.
 - To earn money.
 - (1) For food.
 - (2) For clothes.
 - (3) For shelter.
- III. How We Can Show Our Love.
 1. By being obedient.
 - a. Doing the things we know he would want us to.
 - b. By being the kind of boys and girls in Sunday School, etc., that he wants us to be.
 2. By being helpful in the home.
 - a. Helping with the chores.

- (1) Carrying coal.
- (2) Carrying wood.
- (3) Carrying water.
- b. Deeds of kindness.
 - (1) Getting father's slippers.
 - (2) Running to get the paper.

3. Putting our arms around his neck and kissing him.

Suggestions: Prepare for this Sunday as you did for Mother's Day, letting different children participate. Invite the fathers, and sing songs, recite poems, and tell stories, all of which can be obtained from the references given.

Stimulate children to appreciate fathers as much as mothers, that they, too, are God-given, only they are not with us to watch over us as our Mothers are. They have to earn the living.

Songs: "Daddy's Home Coming," p. 38, in Francis K. Thomassen; Second verse of "Father's Care," Patty Hill, p. 74.

Let children suggest what they can do; chop wood, carry coal, etc.

Third Sunday, July 18, 1926

Subject: Father Lehi and His Family.

Text: Lesson 51, "Sunday Morning in the Kindergarten"; 1 Nephi 2; 3:1-9; 5:1-11; 7:1-5; 16:8-10; 16:26-29; 17:1-6.

Objective: The Lord blesses and directs those who try to do His will.

Suggestions: Why did the Lord ask Lehi to preach to the people of Jerusalem, when He knew that by doing this Lehi might endanger his life?

What is there in 1 Nephi 2:4 which causes us to feel that Lehi and his family sacrificed much to do the will of God? How did the Lord direct Lehi (1) in escaping the destruction of Jerusalem. (2) In finding his way to the wilderness. (3) In obtaining the records of his forefathers?

The Lord made Lehi a promise that he should have many descendants. What plan did He direct to make this possible? Describe the Liahona, and how it operated. Name some ways in which Lehi and the members of his family did the will of God. Name one way in which Nephi listened to the wishes of his father. Which wishes were also the desires of his Father in Heaven.

What are some of the things our parents ask us to do? How do we respond?

Songs: "Daddy's Home Coming," "Love at Home," Deseret S.S. Songs.

Rest Exercise: A follow up of last Sunday. Have the children tell of what their father does to earn the money with which to buy their food and clothes, and the comforts of life. Dramatize the various occupations as the children tell them. For instance, at the suggestion, "My Daddy is a farmer," dramatize plowing the ground, sowing the seeds, cutting the grain. "My Daddy is a Shoemaker," dramatize the repairing of the shoes—cut the leather, sew it, hammer in the nails, etc.

Fourth Sunday, July 25, 1926.

Subject: Nephi Obtains Food for the Family.

Text: Lesson 52, "Sunday Morning in the Kindergarten"; I Nephi 16:14-32.

Objective: God blesses those who strive earnestly to help others.

Suggestions: When Nephi and his brothers were striving to obtain food the second time for the family, what accident happened?

How did the hunters feel when they returned to camp?

How did the members of the family, even Lehi, express their feelings of disappointment?

What stand did Nephi take which influenced the family to cease their murmurings?

What evidence is there that the Lord guided Nephi in the preparation for the next hunting expedition, and also that he directed the way he should travel.

Why did He do this?

Describe the scene of rejoicing at camp as result of Nephi's helpfulness.

Memory Gem: "The Family," Emilie Poulson, Finger Play.

The Gem on page 169, "Sunday Morning in the Kindergarten," under Lesson 53— in June.

Songs—Same as for last Sunday.

Rest Exercise: Lead the children to feel that we are showing our love for mother and father when we are kind and helpful to

our brothers and sisters — as Nephi showed his love for his brothers.

Dramatise:—

Wheeling the baby in the pram.
Lacing little brother's boots.
Brushing little sister's hair.
Putting on brother's rubbers.
Bring him play things

—O—

MAHI HUI ATAWHAI.

KORA S. TINIKINI, Tumuaki Hui Atawhai.
Na Toke Watene i whakamaori.

AKORANGA MO HURAE.

Te Wa o te Taima i Rite ai.

(Meridian of Time).

A Ihu, te Tangata o te Wa.

A. Tona Ingoa.

Ki nga mea whaka-te-Atua kotahi ano te Ihu, ko ta te karaipiture i whakaari ai, Nona nei hoki te ingoa i te Rangi a i runga hoki i te whenua ko tona tikanga nei, "Kei a tatou te Atua." Matiu 1: 21-23. E whakaatu ano hoki te ingoa nei he Atua ano a Ihu i mua i Tona taenga mai ki te ao, inaianei, a ake tonu atu.

Ka marama i konei te whakaatu a Apinari Poropiti o nga Niwhai. Mohia 15: 1. Te ingoa o Ihu he mea tapu, a kia ahua wehiwehi ano te whakahua. Ko te whakahua hopohopo i tenei ingoa, he whakaatu tena i te whai-whakaaro o te hunga whakapono, me te karakia pono.

B. Whakamarama mo te Taha ki Ona Matua.

1. Tona Matua ko te Atua. Ko tatou katoa nga tamariki whaka-te-wairua a te Atua, engari ko Ihu anake te tamaiti kotahi a te Atua a te whaea kikekiko. Hoani 1: 14.

2. Te whaea o Ihu. Ko te whaea o Ihu he wahina (pubi) i taumautia me tetahi tangata whakaaro-nui. I tona whakaaro ki te iti o tona whakapono, e kore te tika o Hohepa e mau i a ia ki tona kainga hei wahine ma ana. Engari kihai tona ngakau-nui i tuku kia whakaiti ia i a ia ki te aroaro o nga

tangata, pera me etahi. Otira i tac mai he anahera, he karere no te rangimarie, me te korero mai ki a Hohepa ka riro raua tahi hei kai-tiaki mo tetahi tamaiti nui atu i te mana kikokiko. A i pupuri ia i taua kai-tiakitanga i hoatu ki i a ia, e marama ana i a ia ngohengohe ki te whakarite i nga whakahaunga a te Atua i te wa i whai ai nga tangata kikino ki te whakamate i te pepi i a Ihu. Ko te whaea o Ihu te wahine manakohia nuitia atu o nga wahine katoa. Ko te whakaatu a Ihu Mona ake ko te Tama a te Atua, engari kei te karanga ano hoki Ia i a Ia ko te Tama a te Tangata, e whakaae ana ki te taha tangata o Tona whaea.

C. Tona Whanautanga.

Ko te poropititanga a Hakopa i a ia e manaaki ana i a Hura kei te tino mohiotia. Kenchi 49: 10, a tera hoki pea i a Herora e mau ana tenei mohiotanga i nga tangata matauranga i haere mai ai me te ui haere mo te tamaiti mo Ihu. No te mea ko Ihu te "Hiro," te Tama a te Atua, te Piriniha o te Rangimarie, ka mutu ko ia anake te Kingi o Iharaira e kingi mo ake tonu atu.

D. Whakaaturanga a nga Tangata mo te Taha ki Tona Atua-tanga.

1. Ta Himiona i roto i te Temepara. Ruka 2: 27-30.
2. Ta Hoani Kai Iriiri. Hoani 1: 29-34.
3. Ta Pita. Matiu 16: 17-17.
4. Ta Erihapeti. Ruka 1: 39-43.
5. Te Ana i roto i te Temepara. Ruka 2: 36-38.
6. Ta Maata. Hoani 11: 27.
7. Ta Anaru. Hoani 1: 40.
8. Ta Natanahira. Hoani 1: 47-51.

E. Whakaaturanga a nga Anahera.

1. Ta Kapariere ki a Meri. Ruka 1: 31-33.
2. Ta te Anahera me te ope tini o te rangi. Ruka 2: 11-14.

F. Te Reo o te Matua i te Rangi. Matiu 3: 16-17.

G. Whakaaturanga a te Wairua Tapu.

1. I tona putanga iho i te wa o Tona iriiringa.

H. Whakaaturanga a Ihu ano.

1. Ki Tona Whaea. Ruka : 48-49.
2. Ki a Maata. Hoani 11: 25-26.

3. Ki te Tohunga Nui. Maka 14: 61-62.
4. Ki te tangata kapo. Hoani 9: 30-37.
5. Ki te huihuinga tangata. Hoani 10: 17-18.

Me Tana meatanga hoki, "Kahore he aroha o tetahi i rahi ake i tenei ara, kia tuku te tangata i a ia kia mate mo ona hoa." Hoani 15: 13. Tera atu etahi kua tuku i o ratou oranga mo runga i etahi tikanga papai, engari ko Ia te mea tuatahi i whai kaha ki te tango ake ano i Tona oranga. No reira ko Tona aranga mai te whakaaturanga nui rawa atu mo te taha ki Tona Atuatanga.

NGA PATAI ME NGA PUTAKE HEI WHAKAUTUNGA.

1. Korero whakariterite—Ko Ihu he tangata i kaha nei ki te tu atu ki nga whakamatautauranga, a he Atua i taea ai e Ia tenei mea te mate.
2. Whakamaramatia—i whakaatu nga rewera mo te taha ki Tona Atuatanga.
3. No tehea wa i whakaatu ai te Wairua Tapu i te Atuatanga o te Karaiti?
4. I runga i tehea huarahi i rite ai te whakaaturanga a nga Hunga Tapu o nga Ra o Muri Nei ki ta Pita?
5. Korerotia te whakapaenga o Ihu kia whakamatea mo te whakaaturanga i a Ia ko Ia te Tama a te Atua.
6. He aha te take hei whakaponotanga he tane; he wahine tahi nga anahera i roto o te ope whakaatu i te whanautanga o te Karaiti.

AKORANGA MA NGA KAI-WHAKAAKO TOROTORO.

NGA KORERO MO TE KAINGA.

Ko Pirikama Iaanga.

A. Nga tino putake o roto i tona oranga.

1. Tona whanautanga me ona matua.
2. Tona whakatupuranga, whakaakoranga wawe hoki i tona tamarikitanga.
3. Tona huangatanga tuatahi ki te tikanga "Moromona."
4. Tona urunga ki roto o te haere i heke mai i Mihuri (Missouri).
5. Tona urunga ki roto o te haere i heke mai i Nawuu (Nauvoo).

6. He Apotoro ia, he Tumuaki.

B. Nga tino putake o tana mahi mihana hoki.

1. He kai-whakaputa, he kai-arahi no tona iwi.
2. He kai-whakatupu ake i nga tangata o tona takiwa.
3. He kai-whakahaere kawanatanga.
4. He Poropiti.

C. Nga tino tohu a tona ahua.

1. He whakakitenga—he kaha ki te titiro whakamua.
2. Ko te kaha ki te whakariterite.
3. Ko te mau ki tona karakia.
4. Ko te kaha ki te whakawa tika.
5. Ko tona tahuri ki te whakahoā.

Nga korero a Pirikama Iaanga :

“Ki te pono koutou ki o koutou karangatanga, taku kupu ki a koutou, kaore he manaakitanga i roto i te ture o te Tiki-tiki-o-Rangi, o te Rangatiratanga o te Atua e kore ai koutou e kore te whiwhi ki te koa.”

“He kahore noa iho tatou, heoi ano ko ta te Atua tonu e whakarite ai hei pehea tatou.”

“Ki te kahore te maramatanga o te wairua o te Karaiti, e kore tetahi tangata e ahei ki te whakarite tika i te tikanga o te ora.”

“Ki a ahau tonu toku karakia i te ata o tetahi Mane ki tetahi, huri noa te tau, ki te kore e kore Ia e korero mai ki a au.”

“Te putake o tenei oranga kia ako tatou, a kore nei e taca te mahi engari iti nei iti nei i te wa kotahi.”

“Kaua e mahi ki te Atua no te mea kei te wehi koe i te reinga, engari whakaritea nga tikanga o to karakia no te mea ma reira koe e whiwhi ai ki te oranga tonutanga. E tohu ana hoki ki taua oranga kaore nei he mutunga, tera atu huarahi ia ki te whakangaromanga.”

“E mea ana ahau ki te ki atu ki a koutou e oku hoa, kei te whakapono matou ki nga tika katoa. Ki te kitea e koe te pono i te whenua i te rangi i te reinga ranei, no to matou akoranga, kei te whakapono matou, no matou hoki, me ta matou pupuri ano.”

Nga whakaaturanga kei te “Biographical Encyclopedia”; “Historical Record,” na Jensen; “History of Utah,” na Whitney; “Life of Joseph Smith,” na Cannon; “One Hundred Years of Mormonism,” na Evans.

— 0 —
KI TE ETITA.

He Ripoata Hui Tau

Te pai o te whakahaere i nga mahi, o te hui, te nui o te kai, me era atu, koia te aroha o toku wairua ki Nuhaka.

No te po o te Wenerei ka tatu matou ki te marae o te hui. I taua po ano ka tatu a Ngapuhi me Waikato. Ki auina ake ko te Taite te 31 o nga ra o te marama, na katahi ano ka whakaeke nga ope a Ngati Kahungunu ki Heretaunga tae atu ki te Upoko o te Ika, huri noa a Manawatu, Whanganui, tae atu ki Taranaki, whiti atu ki te Waipounamu. Ko nga ope katoa enei i tatu ki te marae o te Hui Tau i tu nei te 1, 2, 3, o nga ra o Aperira ki Nuhaka. E kore e taea e au te tatau nga iwi i tae mai ki te hui, i te tini a te tangata ara o nga uri o Aperahama, o Ihaka, o Hakopa, o Hohepa i whakaraua atu ra ki Ihipa, puta mai nei ko Manahe, puta mai nei ko Rihai i tonoa mai nei e te Atua kia puta mai ki waho o te whenua o Hiruharama e 600 tau i mua atu o te whanautanga o te Karaiti, ka rere atu ratou ko tona whanau ki te whenua o Tawhiti-Nui ara ki te whenua o Amerika, ki reira whakatipu ai i te peka hua i korerotia ra e Hakopa i roto i tana manaakitanga i a Hohepa. Na ka tipu ratou, ka kapi ano hoki te whenua o Tawhiti-Nui i a ratou, a ka ara nga pakanga, nga tautohetohenga i waenganui i a ratou, na ka puta te whakaaro i te Atua kia tohaia mai ratou ki runga i nga moutere o te moana. E 54 nga tau i mua atu o te whanautanga o te Karaiti ka tonoa mai e te Atua a Hakota i te whenua o Tawhiti-Nui ki Hawaiki Moutere e tau mai nei i te Moana-Nui-a-Kiwa. He maha nga tau i muri mai ka heke mai o tatou tipuna i Hawaiki ki nga moutere o te moana a tae noa mai ki Aotearoa nei, ara ki te pito mutunga o te ao nei. I tutuki ai nga kupu a te Atua ki o tatou tipuna i te koraha o Maunga Hinai i mea ai ia, "Ka peia atu koutou e au i konei a te pito whakamutunga ra ano te ao. A maku ano koutou e tiki atu, e kohikohi mai i nga whenua i whakamararatia atu a koutou, a maku koutou e whakahoki mai ano ki o koutou ake oneone tupu."

E te Whare o Iharaha, e te Hunga Tapu, ko awhea koutou

kohikohi ai, whakahoki ai ki to koutou oneone tupu? Maranga, whakatika, hamama, tupeke! Hamama atu ki a Ihowa ki to Atua. Whakarahia to reo ki te karanga atu ki a Ia. Kua tae mai nei Taana whakaoranga ki a koe, e te Whare o Ihairaira, ara e te Hunga Tapu o nga Ra o Muri Nei. Ko te wa tenei o te kohikohinga. Whakarongo ake ki nga kupu i puta mai i roto i nga mangai o nga pononga a te Atua. E mea ana a Tumuaki Tinikini i roto i te Hui Tau ka hori ake nei, e ki ana ia, "Ka koa te hunga ngakau ma, e kite hoki ratou i te kanohi a te Atua. E tu ra koutou i runga i o koutou turanga tapu. Kua tata te ra o te haerenga mai e kingi ai a te Karaiti ki waenganui o toa Hunga Tapu mo nga tau kotahi mano."

Titiro atu, e te Hunga Tapu, ki nga mahi i mahia e te Tumuaki o te Mihana, ki nga whakahaere o nga huihui, o nga tohutohu ki nga apiha whakahaere o ia peka o ia peka. He tino miharo nga whakahaere o tenei Hui Tau. E mohio ana au he maha te hunga i kite i nga mea kaore nei ia i kite, i rongo i nga mea kaore nei ia i rongo. E tohutohu ana i nga Tumuaki Peka me ona Kaunihera kia tahuri ki te whakapai i o ratou peka, ki te ngaki i nga taru o a ratou ngakinga. Kei tipu ake nga taru kino. Ara te Puremu, te Haurangi, te Tahae, te Whakapae, te Kohuru, te Korero i nga korero paruparu (ara e puta nan mo nga wahi ngaro o te tane o te wahine, nga haka paruparu. He nui nga haka he pai nga kupu, he nui nga haka he paruparu nga kupu), te Hae, te Taunu, te Tawai ki etahi, ara atu o nga mea kaore nei e tika kia mahia e tatou. E te Hunga Tapu, i mahia katoatia e tatou nga mahi kua korerotia ake nei i mua atu i to tatou uunga ki te wai o te iriiringa no reira pu ano koutou i horoi ai kia ma. Koia na hoki te take i hoatu ai te Wairua Tapu ki a koutou. I taua ra kua, rite koutou ki te Temepara, kua oti te whakapaipai hei nohoanga mo te Wairua o te Atua. E kore hoki te Wairua o te Atua e noho i roto i nga temepara poke. He aha te temepara poke? Ko te tangata kaore e taea e ia te pehi nga hihikotanga o te Kikokiko, ara te Puremu, te Hae, te Kohuru, te Hiahia Taikaha, te Taunu, te Tawai tetahi ki tetahi, te aroha-kore tetahi ki tetahi, te kore-ripenata, te kore-muru i te he o tou teina. E te Hunga Tapu, murua o koutou he e koutou ano. Kua e whakamaua e koutou nga he a o koutou teina, ka whakamaua ano

a koutou e to koutou Matua i te Rangi. Murua o koutou he e koutou ano me koutou ano hoki e muru nei i o te hunga e he ana ki a koutou. Na e te Hunga Tapu, ka mohio koutou ma koutou ano e mahi taua mahi, ara te muru i nga hara, te pechi i te hara kei pili ake te kino. Na koia tenei ko te tangata tohe tonu ana ki te mahi i te kino. Kaore nei e taea e ia te whakamanawanui i muri iho i tona iriiringa rumaki me te hoatutanga o te Wairua Tapu. Te temepara ma ko te tangata kua taea e ia te peehi nga hihikotanuga o te kikokiko i muri iho i tona iriiringa rumaki, he tangata whakapono, he tangata ngakau iti, ngakau maru, he tangata ngakau iro, he tangata manawanui ki te mahi i nga mahi pai, he tangata manawanui ki te kaupare atu i nga mahi kino kei poke ia, ko te tangata e ngohengohe ana ki te whakarite i nga tikanga tapu o te Rongo-pai, nga whakatekau. E te Hunga Tapu, whakaritea kia pono ai ta koutou mahi ki te Atua o to koutou tipuna o Aperahama. E Iharaira, kua tae mai te kupu whakatupato i a koe, "E tu ra koutou i runga i o koutou turanga tapu, kia rokohina mai ai koutou e te Tama a te Atua, kua rite mo te tomo ki te whare marena." Hei konei mutu ai nga kupu.

Na to koutou teina aroha,

Na WIREMU KARAKA.

He Whakaahua Pai

Na R.R. Tiwinihana

Ki Te Karere. Tena ra koe. Mau e panui atu enei whakaahua torutoru nei ki nga tangata i nga wahi katoa ka tae ai tou maramatang.

Tenei ahau tetahi o nga kaumatua i whiti mai i te Moana a Kiwa te mihi atu ki a koutou katoa. I runga i te mea kua whiwhi ahau ki etahi whakaahua pai, a kahore taea e au ki te whakaatu ki a koutou i enei whakaahua, ma te kai-panui o Te Karere e whakaatu ki a koutou.

Ko tatou nga Hunga Tapu, kua whiwhi ki tetahi taonga nui, a kei te hari hoki tatou i roto i tenei taonga kua homai ano e te Atua ki nga tangata. Ko te wawata nui hoki o o tatou ngakau kia kitekite tonu i nga mea hei whakakaha i o tatou whakapono i roto i te Rongo P'ai nei. Kua taka mai enei whakaahua ki oku ringaringa, hei tino mea whakakaha ki a

au. No reira i runga i te hiahia kia kaha ake tatou kua tukua eni mea hei painga ma tatou ta i.



Ko te Ngahere Tapu

Ko te whakaahua tenei o te Ngahere Tapu, ara te wahi i whakakitea mai te Matua raua ko te Tama, i a raua ano ki a Hohepa Mete i te tau 1820. E ta te whakaaro o nga Hunga Tapu i tuturi ai te tamaiti, a Hohepa, ki te taha o te Rekau nui, ki te wahi kua whaitohungia.

(Taria te roanga)

—o—

He Manaakitanga

Ki Te Karere, tena koe, tenei au te tuku atu nei i tenei ripoata ki te manu tangi pai hei mau mana ki te hunga e tae ai ia.

Kaati tena, no te whitu o nga ra o Mei ka tae mai nga kaumatua, a Erata Paapiti, Tumuaki o Waikato raua ko Erata Karaitihana. I tae mai raua i runga i taku tonu kia tae mai ki te iriiri i taku tamaiti. No te wiki i te i wa o nga ra katahi ka iriiria. I te wa tonu i iriiria ai te tamaiti, te putunga ake i te wai ka huri mai matou ka hok mai, katahi to tatou whaea ka karanga mai, "Taihoa, e haere kia korero atu au i taku whakaaro ki a koutou. No reira e penei atu ana au kia koutou, mehe kaore koutou e whakaae me haere atu au ki roto i te wai tapu a te Atua." Katahi ka utua e au, "Kei to whakaaro te

whiriwhiri mo tena wahi." Ka tautokona e te Tumuaki. Katahi ka matika mai to tatou whaea ka kuhu ki te wai raua ko te kaumatua. E te Hunga Tapu he tino ruruli rawa to tatou whaea. E hoa ma e tata ana te pa o te ihu ki te whenua mehe ki te haere tu ia. Kati, e hoa ma i te wa i tu ai ki roto i te wai, e te Hunga Tapu e tia nei ka tekau ma ono ano nga tau te tika o te tuara i a ia e tu ana i roto i te wai. Tuarua i a ia ka puca tonu ake i te wai ka kite katoa atu matou i te kanohi e minamina ana ki te kata. Kati tena, no te ekenga mai ki uta, i te matao o tena rangi katahi ka hoatu he kooti hei uhi i a ia i te matao, katahi ka karanga, "Hei aha te kooti, kei mea mai koutou e maeke ana a au. Kaore au i te maeke. E tia nei te wai e mea nei i runga i a au he weewera no taku tinana, te pai o te mahana ki taku tinana."

Kati tena whakamarama, tuarua o nga whakamarama ko tenei rurubi kua kaumatuatia ki roto i nga tikanga Maori i roto i nga Whare Wananga o o tatou tupuna. Kaati, i tenei ra kua kore ia e mohio he taonga ano era, ina hoki e ki ana ia, i a matou e heare mai ana ki te kainga, katahi a Kirika Toheriri ka puta mai ki waho ka maioha mai ki to tatou whaea i te mea kaore i mohiotia ka iriiria i a ia i taua taima. I te mea e maioha mai ana katahi ka mea mai, "He aha te take o te maioha? Kaore he hua o tera mea o te tangi. Kua ruruhitia au e kimi ana i te kaupapa o tenei mea o te aroha, kite ake nei e au ko te whakapono ki to tatou Kai Whakaora ki te Tanga Nana tatou i whakaora i te ao nei." No reira e te Hunga Tapu nui atu to matou koa ki tenei whakawhiwhinga a te Atua i a matou ki tenei iriiringa. He tino manaakitanga nui tenei na te Atua i tenei takiwa o to tatou mihana.

No reira me mutu iho i konei enei whakamarama mo te Peka o Aria o te Takiwa o Waikato. Kia ora koutou te Hunga Tapu puta noa te Mihana o Niu Tirenī. Ma te Ariki koutou e tiaki hei whakakaha i nga wa katoa, Amene. Na to koutou teina, tungane i roto i te Rongopai.

Na HERE TANGIHAEERE.

—o—
POWHIRI HUI PARIHA

No te Tai Rawhiti; hei te 3, 4 o Hurae, ki te Muriwai. No te Wairarapa: hei te 10, 11 o Hurae, ki te Kohunui, Featherston. E powhiritia ana tatou katoa.

—o—

KO NGA HOKINGA ATU KI HIONA.



Elder H. Lester Petersen



Elder Golden J. Webster

Ko ELDER H. LESTER PETERSON o Rexburg, Idaho. I tae mai a Erata Pitihana i te 20 o nga ra o Hurae, 1923, a whakaritea ana ki te takiwa o Wairarapa. No te 3 o nga ra o Pepuere, 1924, ka whakaritca ia lei tumuaki mo taua takiwa. Ka nukuhia atu ki te Kareti i te 2 o nga ra Tihema, 1924, a i te 2 o nga ra o Maehe, 1925, ka nukuhia ano ki te takiwa o Poneke. Ka tu ia hei tumuaki mo taua takiwa i te 1 o nga ra o Hepetema, 1925, a tukua honoretia atu ana i a Aperira te 8 o nga ra 1926.

Ko ELDER GOLDEN J. WEBSTER o Kaysville, Utah. I tae mai a Erata Wepiha i te 28 o nga ra o Aperira 1924, a whakaritea ana ki te takiwa o Whangarei. I a Mei te 26 o nga ra 1925 ka nukuhia atu ia ki te takiwa o Poneke, a i te 15 o nga ra o Pepuere 1926 ka nukuhia atu ano ki te takiwa o Otago (Waipounamu). I te 8 o nga ra o Hune ka tukua honoretia atu ia kia hoki atu ki tona kainga.

—o—

He Ripoata mo te Ra o nga Whaea

NO TE KIRIKIRI.

Ki te etita o Te Karere, tena koe. Mau e panui atu enei korero. I tu te huihuinga whakanui mo nga whaea i te wiki tuarua te 9 o Mei ki te Kirikiri nei (Takiwa o Hauriki). I hui mai Hunga Tapu o Omaha me nga kaumatua o te Thames a

Erata Wehitoa raua ko Erata Teira. Tino pai taua huihuinga, ahakoa te nui o te ua o taua rangi. Nga tikanga nunui o roto ko te pai o te whakahaere a te Tumuaki a Tiki Reihana me tona kaunihera a te Wirihana Watene, me nga tamariki hoki i nga mahi i whakaritea ma ratou. Ko te tu-a-rarangi a nga tamariki tane, kotiro, me nga retz, M-O-T-U-E-R, he pepa, he mea tapahi, me te korero ano tena, tena, i tana rarangi. Me nga waiata hoki e rite ana. Te tuhanga o nga putipati ki nga whaea. Te I meneti ata noho whakahonore mo nga whaea kua wehe ki tua o te arai. Toko-ono nga whaea i tu ki te korero ko Sister Raira Te Aue, Panikena, Whakamura, Kahukore, me Rose Watene. He nui te pai me te aroha o a ratou kupu i haere mo runga i nga mahi a o ratou whaea, ki te tiaki me te manawanui hoki i te ao, i te po, ki te whakatupu ake i a ratou tamariki, me era atu painga, me te tangi ano o etahi. I tu hoki nga kaumatua a Erata Wehitoa, he nui ana korero. Ko te whaea te hoa pai atu o te tamaiti, kotiro ranei. Ahakoa he aha te raruraru, ka piripono tonu ia ki tona tamaiti. Koia noki te kai-whakamarie ina tupono ia ki te raruraru. Ko tetahi o nga ture nui i homai, kia whakahonore tatou i o tatou whaea. Ko Erata Tarapata, he tautoko, he nui tona nama ki tona whaea. E whakaae ana hoki ia, kaore te whaea e moe ana ki te haere tana tamaiti, kotiro ranei, i te po ki nga kanikani; kei te oho tonu ona mahara ki te rongu kau ki tetahi haruru, ka karanga ia, "Ko koe tena?" e mea kia mohio ra ano, ia, katahi ano ka tatu ona whakaaro. I tu hoki a Erata Roiti raua ko Ahitarama, pera ano te aronga o a raua korero. I puta hoki enei korero, kaore tatou e tino mohio ki te nui o te painga o o tatou whaea me ana mahi papai, kia mate ra ano katahi ano tatou ka mohio me te hoki ano o nga mahara.

Na ROSE WATENE.

NO TE MAHIA.

Ki te Etita o Te Karere, tena koe. Heoi te mihi. I te 9 o Mei nei ka tu to matou karakia ki te Paratiamu he whakaaro ki te Ra o nga Whaea ara Mother's Day. Na, e hoa ma, tetahi ra whakamiharo tenei ki a matou. No te mea he mea hou tenei ki waenganui i a matou ki nga Hunga Tapu o te Mahia nei. I whakaritetia e matou tenei ra i roto i te aroha ki a matou matua kua hinga kei te po. Ko te mea nui ki a matou kei roto

i tenei ra ko te kotahi meneti e noho-puku ana, ara one minute silence. E hoa ma, hoki atu ana nga whakaaro ki nga whaea kua hinga kei te po. Ahakoa ra, ehara i te mea whatoro tenei ra i waenga parae, kaore. Tirohia Ekoruhe 20: 12. Kei reira e ki ana kia whakahonoretia tou papa me tou whaea, kia roa ai o koutou ra ki runga i te mata o te whenua.

Kaati, e te Hunga Tapu, kia ora koutou katoa i roto i nga manaakitanga a to tatou Matua i te Rangi. Kia kaha tatau ki te whakarite i o tatau karangatanga. Heoi na to koutou taina.

W. J. MATENGA,

Timuaki o te Kura Hapati o te Mahia Peka Oraka.

He Ripoata no Korongata

Mo te Ra o nga Whaea.

E whakamarama ana tenei ripoata i nga mahi o tenei ra i whakahaeretia i roto i nga tauira i roto i Te Karere.

Te maha o nga tangata i tae mai ki te whakanui i tenei ra, 165. Te maha o nga whaea i roto i tenei ra e toru tekau ma waru. Nga apiha whakahaere o tenei ra, Hamiora Kamau me ona kaunihera me Teiti Kamau, hekeretari.

E te Hunga Tapu, tetahi tauira tino pai tenei kua oti e tenei Hahi te whakatu hei whakaako i a tatau tamariki ki te nui o te honore o tenei mea o te whaea. Ko tatau te iwi Maori, ehara o tatau whaea i te mea nui rawa ki a tatau. He aha te take? He kore kaore i akona ki te nui o ta ratau mahi ki te miramira i a tatau. Engari no roto i nga whakaakoranga o tenei Hahi, katahi ka kitea te nui o o tatau whaea ki a tatau i roto i nga Hui Atawhai me nga roopu o te Paraimere no roto i tenei ra i te ra o nga whaea. Ka whakamaungia te tohu whakanui ki runga ia whaea, he putiputi. Katahi ka titiro whanui atu nga kanohi o te hunga ngakau papaku ki o ratou nei whaea. Tino heke nga roimata me te hoki o nga whakaaro ki muri, ki te takawa e ora ana o ratou nei whaea kihai i penei te whakanui. Ka mohio tatau ka noho te ngakau whakahonore ki roto i a tatau tamariki inaianei ki o ratau whaea.

No muri ka hoatu te tohu whakamaharatanga mo nga whaea kua mate, kotahi meneti e noho puku ana te katoa. Tino

nui te urunga o te aroha ki roto i nga ngakau o te hunga i tae mai i tenei ra. Ko te hua tenei o tenei mahi o te Ra o nga Whaea. Ka rite te ture, "Whakabonoretia to papa me to whaea kia roa ai ou ra e homai ana e tou Ariki."

Nga kai-waiata me nga mahi whakatangitangi na nga tamarika o te Kareti me nga kaumatua o te Pariha me te Kareti tae mai ki nga Hunga Tapu o Korongata.

Te Karakia Hakarameta, 108 nga tangata i tae mai. Nga kai-kauwhau, Erata Heera, Erata Paraone, Erata Piringihaate, Paora Hapi, Rawiri Kamau.

No te Miutara 175 nga tangata i tae mai ki tenei huihuinga. Tino nui nga mahi i mahia i roto i tenei Miutara, e kore e pau ki roto i Te Karere te tuhi nga mahi. Te kupu poto, e rite ana he Hui Pariha.

Ko te Matenga o Koro Waerea.

E whakaatu ana ki nga whanaunga o tenei tamaiti, no te 7 o nga ra o Mei nei ka mate a Koro Waerea. Tekau ma rima ona tau, tona karangatanga i roto i te Hahi he Rikona. He tamaiti pai tenei, kaha hoki i roto i tona karangatanga tae noa ki te ra i mate ai ia. He nui te pouri i pa mai ki a matau ki ona matua. E kore hoki e warewaretia te pai o ana mahi me tona kaha i roto i tenei peka. Kua rite i a ia tona karangatanga, kua riro ia i tona Matua hei mahi i ana mahi i tua o te arai. E hari ana e koa ana tooku ngakau mona i mate i roto i te ma. Kaore he raruraru. Koia nei he tauira mo ona whanaunga. E kaha ana ahau ki te ripoata, ki te kore tenei tamaiti e whiwhi i te rangatiratanga o te Atua kaore hoki tetahi tangata atu e whiwhi i te rangatiratanga o te Atua.

"Ma nga Hua ka Mohiotia ai."

E whakamarama ana tenei ripoata i tae mai a Takuta Te Rangihiroa ki konei ki te pokapoka i a matau i te 10 o nga ra o Mei. I hui katoa mai te Hunga Tapu kia pokapokatia. Ko Paraire Tomoana me Pohe Hemi me te neihi. I tino nui te mihi a te Takuta Te Rangihiroa. I puta i a ia tenei korero, katahi te kainga whakanui i a ia o roto o Heretaunga nei, kaore he omaoma te ahua o nga tangata. He aha ra te take i penei ai nga tangata o tenei kainga, i rereke ai o etahi atu kainga? Te whakahoki ko tenei iwi ko te Hunga Tapu e haere ana i raro i te mana o nga kingi, o nga timuaki, o nga ranga-

tira, o nga kai-whakahaere tikanga, e pai ana hoki matau ki te ngohengohe, ki te tautoko hoki i te ture. He ture tenei i roto i to matau Hahi. Whenei he tohunga Maori o whakaakoranga kaore matau e whakarongo.

“E te iwi, e kore e warewaretia e ahau to koutou ahua me ta koutou manaaki i a ahau. E tino mihi ana ahau ki a koutou, te maa o to koutou kainga, te maa o a koutou tamariki, te ataahua o nga pakeke. E noho ana koutou i roto i te tupato, ma tenei ahua ka taka atu etahi o nga mate e puta mai ana i roto i te paruparu. No reira koia nei te taonga nui o te Pakeha, he maa. E mihi ana ahau mo to koutou karakia Hahi “Momona.” Ko au, kaore au i te tangata karakia. He aha te hahi, kaore aku whakahe, engari e puta ana he mahi pai he mahi kino i roto i nga hahi katoa. No reira kua kite ahau i te pai o a koutou mahi pai i roto i to koutou hahi.”

I timatatia to matau huihuinga ki te karakia. Himene tuatahi, Hoia o te Hahi ki te reo pakeha. Inoi na Ratima Hakopa. Himene whakamutunga “Till We Meet Again,” inoi whakamutunga na Rangi Kawea.

Na RAWIRI M. KAMAU.

—O—

**KO NGA MAHI A TE KURA HAPATI
HEI PAINGA MA TATOU**

Na Te Ngoura i tuhi, na Rapata Tanapu i whakamaori.

Ki Te Karere: Tena koe. I a au e korero ana i te puka-puka o te Kura Hapati o Hiona (Juvenile Instructor), ka korero au i te kauwhau i kauwhautia ai e Tumuaki Hipa J. Karanata i te hui a nga kai-arahi o nga Kura Hapati o roto o te Hahi, i tu ki te Pa Tete i te wha o nga ra o Oketopa, 1925. Ka korero ia i te pai o te mahi e puta mai ana i te Kura Hapati ki a tatou ki te Hunga Tapu o nga Ra o Muri Nei. E ki ana ia e awhinatia ana e te Kura Hapati nga tangata katoa e haere ana ki te Kura Hapiti tae atu ana ki te Tumuaki Nui nei ki a Rawiri O. Makei ki te katoa ano heki o nga kai-mahi, kai-whakaako, akonga, a ki nga tamariki ano hoki.

Na, ko tetehi ano o ana kupu e peneti ana. Ko te mea nui rawa e ahei i te tangata te mahi, he awhina i tetehi i runga i te aroha, kua he utu. He nui ke atu nga kai-mahi a te Hunga Tapu e mahi ana i roto o nga Kura Hapati, i nga kai-mahi o

roto i etehi atu hahi penei ano i to tatou nei te nui. Kei eteki hahi he wahine nga kai-whakahaere o o ratou Kura Hapati, kaore he tane, e meatia ana hei kai-whakahaere.

Engari ano to tatou hahi e mahi katoa ana nga tangata nunui, e whakaako ana, e arahi ana i nga mahi o te Kura Hapati, awihina atu hoki i nga tuahine, me te tohutohu ano ki nga mahi. He maha nga tangata o waho i to tatou Hahi e haere mai ana ki o tatou Kura Hapati e chorere ana i te nui o te matauranga o nga tangata whakaako, arahi, o roto i o tatou Kura Hapati.

E ki ana a Tumuaki Karanata ehara i te mea ma te nui o nga kai e pau ana i te tangata e kaha ai tona tinana, engari ma te nui ke o te painga o nga kai e tapoko ana ki nga toto i te puku. Waihoki, ehara ano i te mea ma te nui o to tatou kaha ki te ako ki te korero pukapuka i roto i o tatou Kura Hapati e puta mai ai he painga ki a tatou, engari ma te nui ke o te puwerawera e riro mai ana i a tatou i roto i te Wairua o te Atua. Ko te kai-whakaako e ako ana i nga tamarika ki te pono o te rongopai, he pai ke atu ia i tetehi e mea nei me ako a ngakau te nuinga o te karaipiture. Ko te mea nui rawa i riro mai i a Tumuaki Karanata i roto i te Kura Hapati i a ia e tamariki ana ko tana whakaatu hinengaro ki te pono o tenei rongopai. He tino pai hoki tana kai-whakaako i ata whakamarama ki a ia i nga ture i whakatakotoria ai ki roto i te karaipiture, me te korero atu ano hoki ki a ia i ana mahi i a ia i te mihana, i a raua e ako ana. I tino arohatia hoki tenei kai-whakaako e nga kotiro, e nga tamariki tane, a kore rawa i wareware i a ratou nga mea i akona ai ki a ratou a taera noatia to ratou matenga. Ko te kai-whakaako kaore e whakapono ki nga ture katoa o te rongopai, kaore e hiabiatia kia ako i roto i o tatou Kura Hapati. E whakapono ana tatou tera ano he Atua, he Rewera. Ko a tatou mahi papai katoa i puta mai i runga i te whakapono ki te Atua, a ki ana mahi ako heki, na ko nga mahi kino katoa e puta ana ki nga mea e whakarongo ana nga taringa ki nga tohutohu a te Rewera. He poropiti ano ta te Atua, he poropiti ano hoki ta te Rewera. Tera ano hoki etehi whakaakoranga e mohiotia nei e nga tangata e nohoia ana e te Wairua o te Atua he mahi na te Rewera. Na he mea kia marama ai tenei ka korero a Tumuaki

Karanata ki etehi mea i pa ki a ia i mua o tona tunga hei Tumuaki mo te Hahi.

Tokotoru nga tamariki a Tumuaki Karanata raua ko tana wahine, tino ngakaunui hoki nga tamariki nei ki o ratou matua. Engari i mua o te kamautua-rawatanga ka mate to ratou whaea. I muri o te tapuketanga o to ratou whaea ka haria e Karanata ana tamariki ki te haereere i nga whenua, ma tera pea e whakawareware te pouritanga i roto i o ratou ngakau mo to ratou whaea. I haere ratou ki nga taone nunui o Amerika. A i a ratou e noho ana i Wahingitana ka pangia ana kotiro tokorua e tetehi mate kirika o te korokoro ara e te tipitiria. I aua ra ki te pa ana tenei mate ki te tamariki e kore rawa e ora. Kore rawa nga takuta i mohio ki te rongoa e ora ai tenei mate. Ko tetehi o nga kotiro nei kua kino rawa te mate. Pewhea ra ka rongoa a Tumuaki Karanata i te takuta e korero atu ana ki te neehi kia whakainungia te kotiro ra ki tetehi rongoa i nga tekau ma rima meneti katoa, na ki te hapa i a ia tetehi whakainumanga kotahi nei, ka mate tonu atu te kotiro nei. Kore rawa a Tumuaki Karanata i moe i taua po, he mea mona kei wareware te neehi ra ki te hoatu i te rongoa ki tana kotiro.

(Garia te roanga)

E MAHI ANA TATOU MO TE AHA?

Improvement Era, April 1926, ua J.W. i whakamaori.

Ka korero atu te minita ki tetahi kaumatua "Momona," "E he ana koe mou i ki kei nga mahi te mea nui. Kahore rawa atu he take mo te mahi. I korero hoki a Paora, 'Na te aroha noa hoki koutou i whakaorangia ai i runga i te whakapono; ehara ano hoki tenei i te mea no koutou he mea homai noa na te Atua: Ehara i nga mahi, kei whakamanamana te tangata.'" Epeha 2: 8-9.

Ka whakahoki te kaumatua, "He tika i korero a Paora, engari kei te rarangi i raro iho e ki ana, 'He mahinga hoki tatou naana, he mea hanga i roto i a Karaiti Ihu mo nga mahi pai i whakaritea e te Atua i mua hei haereenga mo tatou.' Epiha 2: 10. I korero ano hoki a Paora, 'Whakaotia to koutou whakaoranga i runga i te wehi, i te wiri.' Piripai 2: 12. I korero te Rangatira, kei runga ake nei ia i a Paora, 'E mahi ana toku Matua a taea noatia tenei ra; e mahi ana ano ahau.'

Ihoani 5: 17. 'Me mahi e ahau nga mahi a toku kaitono mai i te mea e ao ana: meake ko te po e kore e taea te mahi e tetahi tangata.' Ihoani 9: 4. 'Tenei ake hoki ka haere mai te Tama a te tangata, ratou ko ana anakera, i runga i te kororia o tona Matua; a ko reira hoatu ai e ia ki tenei, ki tenei, te utu o tana mahi.' Matiu 16: 27.

Ae, i runga i te whakamarietanga a to tatou Kai Whakaora ka ara katoa nga tupapaku. Otira e kaha-kore ana tatou ki te ara mai, engari i roto i te aroha o te Atua ka ara mai aua tinana kikokiko engari kahore nei he toto. A ka hoatu nga kororiatanga, te utu mo nga mahi a tena tangata a tena tangata. Kahore katoa e ara i te wa kotahi, kahore hoki e haere ki te wahi kotahi. E ki ana te pukapuka pai, "Ka rite ano ki tana ake mahi tona utu e riro i tetahi, i tetahi." I. Koriniii 3: 8. "Kei whakapohehetia: ko ta te tangata hoki e rui ai, ko tenei tana e kokoti ai." Karaitia 6: 7.

Ko te kupu tenei a Tunuaki Pirikama Iaanga, "Ko au nei ka whai mo te oranga tonutunga." Kia ara mai i te ata tonu o te aranga mo te hunga tika, me te whiwhi ano hoki ki te kororiatanga o runga rawa. Kahore hoki tatou e pai kia whanga tonu tatou i te aranga tuatahi a pau noa te kotahi mano tau, hei pononga ma etahi atu mo akeake tonu, pera me te kororiatanga o nga whetu.

E nga taitama o te Hahi, ko nga manaakitanga mo koutou hei kingi hei piriniha mo te Kingitanga o te Atua ki te mahi koatou. Ehara ranei i te mea he utu nui tenei!

No reira matika "hei kaimahi ano koutou i te kupu, kua hei kaiwhakarongo anake." Hemi 1: 22. Ma tatou ano e whakarite o tatou mihana, kahore e taea e tetahi atu. Ko te rangi e whiwhi tatou ko te rangi i taea e tatou ana mahi, engari mo te Tikitiki o Rangi me tino awhinatia rawa te tangata e te Atua i nga wa katoa katabi ka whiwhi. Kia mahara e nga Hunga Tapu i roto i a tatou mahi katoa kia mahara ki te Kai Hanga. Ko te mana o te kikokiko he mea kahore noa iho. No reira me inoi tatou ki te Atua kia aratakina kia awhinatia i roto i a tatou mahi, me te hoatu ano i te whakamoemiti me te kororia ki a Ia i nga wa katoa mo ake tonu. Ko te hapai ra tenei o te waiata nei (keyonte) o te Hahi "Momona," Te whakapono raua ko nga mahi.

Ko nga Kai-kauwhau o Waikato

Ki Te Karere. Tena koe. Ko enei nga ingoa o nga kai-whai-mohoao o Waikato me nga wahi e haere ai ratou ki te kauwhau i nga marama o Hurae me Akuhata e tu mai nei.

Tu George Stockman	}	Okahukura	1
Erata Reke Karaitihana		Matiere	
Winieta Kapinga	}	Aria	2
Erata Wiremu Oketana		Taumarunui	
Here Tangihaere	}	Piopio	3
Erata Reke Karaitihana		Te Kuiti	
Walter Tangihaere	}	Kokohi	4
Erata Wiremu Oketana			
Henare Maiho	}	Woodleigh	1
Te Whare Hetaraka			
Hokio Tarawhiti	}	Ngaruawahia	2
Erata Reheri D. Paapiti			
Te Awe Pongo	}	Taupere	4
Ngaha Ratana		Ohinewai	
Hoani Ormsby	}	Matakowhai	
Tetahi Kaumatua			
Hemi Haki	}	Puke Tapu	1
Te Whotu Apiti			
Karena Takono	}	Waingaro	2
Hongi Rawhiti			
Pene Poutu Kupa	}	Pukekohe	3
Tetahi Kaumatua			
Tamati Honetene	}	Frankton	4
Totana Arona		Tauhei	

E hoa ma, e koutou no te takiwa nei kia ora koutou katoa. Kei wareware ki a koutou mahi i tenei wa.

I te mea ka tu to tatou Hui Tau ki Ngaruawahia, ara ki te kainga o Te Puea, a tera tau, me tino whakamohiotia katoatia nga Maori ki nga ahuatanga o tenei taonga nui kua whiwhi ai tatou. Na tatou katoa no tenei takiwa te Hui Tau nei, no reira me mahi katoa tatou. Kia kaha kia manawanui ki tenei mahi whakahari ngakau.

Kua kii mai a Kingi Tawhio ki a tatou, "Ko Arekahana-ra toku Hoana Kaha, ko Kemurete toku oku Aoroi, ko Ngaruawahia toku turanga waewae."

No reira kia kaha ra tatou katoa. Ma te Atua koutou e tohutohu e whakakaha i nga ra e tu mei nei. Heoi ano, na to koutou teina,

Na Reheri D. Paapiti, Tumuaki Takiwa.

— 0 —

KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihana hei hokonga ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me tuku atu ki te *Secretary, Box 72, Auckland.*

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“ “ “ , Leather	10-0 & 15 0
Pearl of Great Price, Cloth...	2-0
Doctrine & Covenants, Cloth	5-0
“ “ “ , & Pearl of Great Price, Leather	9-0

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“ “ “ , Leather	3 6
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“ “ “ “ Me Nga Himene, Leather 3 in 1	11-6
“ “ Pukapuka a Moromona, Cloth	5-0
“ “ “ “ “ , Leather	15-0
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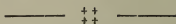
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“ “ “ , Leather...	6 6
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“ “ “ “ , Leather	6 6
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“TE KARERE”



WHAKAEMINGA O NGA KORERO



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Te Karere

WAHANCA 20

WENEREI, HURAE 21, 1926.

NAMA 7

Māori Agricultural College

Hastings, H. B.

E tukua atu ana ia maranga e te Mihana o Niu Tireni,
Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.
Tukua mai o koutou reta ki te Euita o Te Karere, M.A.C., Hastings.
Ko te utu mo TE KARERE i te tau e rima hereni (5/-).

KO TE TIKANGA TENEI.

Me matua utu mo teu pepa ka whiwhi ai.

J. H. Tinkini, Tumuaki Mihana

Mariona K. Ewatana, Etitā. Tiata Witchura, Luta Ica Awhina.

Ko te Kai-Ripoata

Te Tuati Meha

Ko nga Kai Tuhi Mai (Special Writers).

Wiremu A. Koura

Rapata Tanapu

Lru T. Kupa

MAHI KURA HAPATI.

Prelude.

Andante. After COWEN.

SACRAMENT GEM FOR AUGUST, 1926

In memory of the broken flesh
We eat the broken bread;
And witness with the cup afresh,
Our faith in Christ, our Head."

Postlude.

Soft 9ft stop

—o—

CONCERT RECITATION FOR FAST DAY AUGUST 1, 1926.

(Matthew 4th Chapter, 7th Verse)

“Thou shalt not tempt the Lord thy God.”

CONCERT RECITATION FOR BALANCE OF AUGUST, 1926

(Matthew 7th Chapter, 12th Verse)

“Therefore all things whatsoever ye would that men would do to you, do ye even so to them.”

—o—

KORERO A NGAKAU MO TE RA NOHO-PUKU.

I a Matiu 4: 7.

“Kaua e whakamatautau ki te Ariki, ki tou Atua.”

**KORERO A NGAKAU MO ERA ATU RATAPU O
TE MARAMA.**

I a Matiu 7: 12.

“Na nga mea katoa e pai ai koutou kia meatia e nga tangata ki a koutou, meatia ano e koutou ki a ratou.”

—o—

MAORI THEOLOGICAL.

KO TE TAKE O TE AKORANGA MO TE RA NOHO-PUKU.

Ko te take o te Akoranga mo te Ra Noho-Puku he whakakaha i te wairua o tenei ma o te whaki-hinengaro. Te huarahi tika ki te whakahaere i tenei take he tuku i nga mema o te karaihe kia whakaatu i nga tikanga o tona ngakau. I nga tau kua huri ko te patai i nga akoranga, “He aha ahau i whakapono ai?” Ko te take o te akoranga mo tenei tau, “He aha te mea a te tauira o Ihu e whakahaui mai ana i a au kia mahia?” E ako ana tatou i nga mahi a te Karaiti me kore e kitea e tatou nga mahi o roto. Kei te mea tatou i nga mema o te karaihe kia whakatakoto i etahi tikanga o a ratou mahi mo nga tau e heke mai nei, hei mea e whakakaha ai ratou ki te mahi i nga mahi kua whakatakotoria nei e Ihu hei tauira mo tatou.

Ratapu tuatahi. Akuhata 1, 1926.

HE AKORANGA MO TE RA NOHO-PUKU.

Na Tiata W. Witehira i whakamaori.

Putake: Ko nga whakahauhau a te tauira i whakatako-

toria nei e Ihu hei mahi ma tatou.

Putake: Te Whakamatautauranga Tuarua.

Te Whakaatu: Kei a Matiu 4: 5-7.

Ko nga whakamatautauranga e toru kua tapahia ketia e etahi tangata ko te whakamatautauranga nui. Ko te take i noho tonu a Hatana ki a Ia, a, muri noa i te mea mutunga.

I mea pono a Rawiri, "Ki tonu tona mangai i te i te kanga, i te hianga, i te patipati kei raro i tona arero te whanoke me te teka." Waiata 10: 7.

I whakatupuria a Ihu penci he tamaiti na te kamura, engari i nga wa katoa ko te Wairua Tapu e mahi ana i runga i a Ia. I a ia tekau ma rua tau ka mohio Ia he mahi nui Tana kei te haere mai. I roto i te Akoranga me te Kawenata i mea, "Kahore hoki ia i whiwhi ki te raneatanga i te tuatahi, engari i nuku haere ake ia i te aroha noa ki te aroha noa, tae noa ki te wa i whiwhi ai ia ki te raneatanga." Me tenei ano. "Ka tupu ia i roto i te matauranga."

Na ka kite tatou tera Tana wairua i tupu tae noa ki te wa ka mohio Ia me timata Ia ki Tana mihana. No reira ka haere Ia me te whakaaro kia oti i a Ia te mahi kua oti nei te whakatakoto ki mua i a Ia. Tera i whakateiteiria Ia i te mohiotanga o te Matua ki Tana Tama i te wa o te iriiringa, engari i haere tonu atu Ia ki te whakangoikore i Tona wairua i te noho-puku, ki te takahi i ngi hiahia kikokiko, ahakoa he Atua Ia, he Tangata ano Ia.

I te whakamatautauranga tuatahi i mahi a Hatana i te taha kikokiko a Ihu, i meatia e ia ko te hiakai o Ihu hei hoa mona hei whakakake. Engari kahore a taea.

I te whakamatautauranga tuarua ka meatia e ia Tona taha whakahihi. Ka mau ia ki a Ihu ki runga i te Temepara a ka mea kia peke Ia ki raro, a ma nga anahera e haere mai, e hapai ake Ia, ka kite nga tangata ka whakapono ko Ia te tino Atua. Ko nga tangata kei te titiro ki tetahi kingi he whakahere-kore i a ratou, tera e meatia e ratou a Ihu hei kingi, a me to ratou mahi i nga mea katoa mona mehemea i mahi Ia i ta Hatana i mea ai. He tino whakamatautauranga nui tenei ahakoa ki tehea o tatou.

Engari mehemea i mahi Ia i ta Hatana i mea ai, e kore

rawa Ia e tu hei Kai-Whakaora—ka he Ia i roto i Tana mihana nui mo te mea i a Ia hei rangatira, a ka riro Ia hei kai-mahi o te kino.

Te whakahoki a Ihu i rite ki ta nga poropiti onamata, “Ka oti ano hoki te tuhituhi, kaua e whakamatautau ki te Ariki, ki tou Atua.”

He aha nga manaakitanga kua riro mai i a tatou ma roto i a tatau takahi i nga whakamatautauranga? Tukua ki nga mema o te karaihe te nuinga o te taima ki te korero, e, he mea pehea o ratou manaakitanga i roto i a ratou mahi i nga tauira o Ihu.

Te Oranga me te Mahi o nga Apotoro a Ihu Karaiti
Te Kaupapa: Ko te Kawenata Hou
Na Wiremu C. Kaa raua ko Rapata Tanapu i whakarite.

Ratapu tuarua, Akuhata 8, 1926.
AKORANGA 20.

Ko te Haerenga Tuarua o Paora i te Mihana. Te roanga atu.

I. Te haerenga atu i Makeronia.

- (a) I Teharonika—a Paora i roto i te whare karakia. Mahi 17: 2; 13: 14.
- (b) Ka tukinotia raua. Mahi 17: 10-13.
- (c) Ko nga mahi pai a Paora i Peria. Mahi 17: 10-13.
- (d) I Atene. Te tautohetohetanga o Paora i roto i te whare karakia. Mahi 17: 15-17.

II. Ko nga whakaakoranga i te Hiiwi o Areopaka.

- (a) Nga Apotoro i roto i nga tohunga. Mahi 17: 18-21.
- (b) Ko te “Atua Ngaro,” nana nei i hanga te ao. Mahi 17: 22-24; Hiperu 1: 2; Mohia 4: 2; Niwhai Tuatoru 9: 15.
- (c) Ko te tangata he uri no te Atua. Hiperu 12: 9; Matiu 6: 9; Kenehi 1: 26.
- (d) Ko te tikanga o te ripenatatanga. Mahi 17: 30; 3: 19-20; Arami 2: 24; Ako. me nga Kawe. 19: 31.
- (e) Te aranga o te hunga mate. Mahi 17: 31-32; Hoani 11: 24-26. Korerotia te Upoko 40 o Arami me te Wahanga 76 o te Ako. me nga Kawe.

Ratapu tuatoru, Akuhata 15, 1926.

AKORANGA 21.

Ko te Mutunga o te Mihama Tuarua i Haere ai a Paora.

- I. I Koriniti mo te kotahi tau me te hawhe. Nga Mahi 18: 11.
 - (a) Tana nohoanga i a Akuira raua ko Pirihira. Mahi 18: 1-2.
 - (b) Ka tika hoki te utu mo te kai-mahi.
 1. Ko nga akoranga a te Karaiti. Ruka 10: 1-7.
 2. A Paora raua ko te kai-mahi teneti. Mahi 18: 3; 20: 34.
 3. Ko te akoranga a Paora mo te utu. Mahi 20: 33; Koriniti Tuatahi 9: 18; Koriniti Tuarua 7: 2; 11: 7-9.
 4. Ko te whakakitenga o nga ra o muri nei mo te ako kua he utu. Akoranga me nga Kawenata 84: 78-92.
 - (c) Ko te piringa ano o Hiraha raua ko Timoti kia Paora. Mahi 18: 4-5.
 - (d) Ko te whakatahuritanga o Kirihipu, Kaiu, me te whanau katoa a Tepana. Mahi 18: 8; Koriniti Tuatahi 1: 14-16; 16: 15.

Tirohia iho tenei: Ko tetahi wahanga o nga hahi o waho e tohe na ko te whanau o Tepana he tamariki kau, he mea iriiri, engari kaore he kaupapa o tenei whakapono.

 - (e) Ko te whakakitenga o te po. Mahi 18: 9-10.
 - (f) Ko te maunga mai o Paora ki te aroaro o nga iwi o Kario. Mahi 18: 12-8.
- II. Ko te haerenga atu o Paora i Koriniti ki Epeha, ki Hihavia, ki Hiruharama, me Anatioka. Mahi 18: 18-23.

Ratapu tuawha, Akuhata 22, 1926

AKORANGA 22.

Ko te Haerenga Tuatoru o Paora i te Mihana.

- I. Te whakaunga i nga hahi.
 - (a) I Karatia, i Pirikia. Mahi 18: 23.
- II. Ko te mahi a Aporo i Epeha.

- (a) He Hurai no Arahauria. Mahi 18: 24.
- (b) He mea iriiri ia na Hoani—kikai i whakaekea te Wairua Tapu ki a ia. Mahi 18: 25.
- (c) He tangata kaha ki te kauwhau i nga mahi a te Karaiti. Mahi 18: 27-28.

III. Ko te mahi a Paora i Epeha.

- (a) Ko te iriiringa me te whakaunga o nga tangata na Hoani Kai-Iriiri i whakatahuri. Mahi 19: 1-7.
Tirohia iho tenei: Kaore to tatou Hahi e whakamana i tenei mea i te iriiri tuarua; engari e whakaaetia ana te iriiri tuarua nei mo nga mea i tapahia ki waho o te Hahi, a mo nga mea ano hoki kua ngaro nei o ratou tuhituhinga o te iriiritanga i roto i nga pukapuka o te Hahi.
- (b) Ko te tautohetohenga uaua o Paora i roto i te whare kura o Tairanu. Mahi 19: 8-10.
- (c) Ko nga tino merekara i mahia ai. Mahi 19: 11-12.
- (d) Ko te whakamatautau o te mana. Mahi 19: 13-18; Tauanga 16 o nga upoko.
- (e) Ko te whakatetenga o Rimitiriu kai-mahi hiriwa. Mahi 19: 23-41.

Ratapu tuarima, Akuhata 29, 1926.

AKORANGA 23.

Ko te Roanga ake o te Haerenga Tuatoru o Paora i te Mihana.

- I. (a) Ko te haerenga atu o Paora i Epeha ki Makeronia. Mahi 20: 1-3.
 1. Ka akiakina e Paora nga tangata o Makeronia i runga i te whakapono.
 2. Ka noho i reira mo te toru marama.
 3. Te tukinotanga o nga Hurai. Mahi 20: 3.
- (b) Tana haerenga atu i Makeronia ki Toroa o Ahia.
 1. Ona hoa. Mahi 20: 4.
 2. Te whatiwhatinga o te taro i Toroa. Mahi 20: 7.
 3. Te whakaaranga o te hunga mate. Mahi 20: 9-12. Whakaritea ki Nga Kingi 17: 19-22, ki a Niwhai ano hoki 1: 5.
- (c) Tana haerenga atu i Toroa ki Miretu. Mahi 20:

13-16.

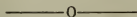
I. Te kauwhau nui a Paora i reira. Mahi 20: 17-38.

II. I roto i Ahia.

(a) Te haerenga atu i Miretu ki Taira. Mahi 21: 1-6.

(b) Ki Horomai, ki Hiharia.

(c) Te poropiti:naga a Akapu. Mahi 21: 7-14.



PAKEHA THEOLOGICAL
"GREAT BIBLICAL CHARACTERS"
PURPOSE OF UNIFORM FAST DAY LESSON.

The purpose of the Uniform Fast Day Lesson is to promote the spirit of testimony. This spirit will be best promoted, of course, as pupils are encouraged and stimulated to give expression to their own convictions. For a number of years we have featured a pupil responsive to the question, "What do I believe?"—in certain principles of the Gospel. The thought behind this year's Fast Day Lessons is to encourage pupils to fix their attention upon the things they should do, if they are to develop fully in the teachings of the Gospel. Basing the year's work upon the actions of Jesus, we ask once a month that the pupils focus their thinking upon the query, "What does the example of Jesus bid me to do?" The aim of the work is not merely to acquaint pupils with the teachings or with the habits of Jesus, but rather to lead them to formulate their own programme of activity in the light of His great example.

First Sunday, August 1, 1926.
Uniform Fast Day Lesson

The Example of Jesus: what it bids us do.

Subject: The Second Temptation.

It will be apparent from the fact that we call this the second temptation that we follow the order given in Matthew 4:5-7. Presumably it immediately followed the first. Some prefer to call the three temptations the Great Temptation because of the continuity from beginning to the culmination when the devil left Jesus.

David truly said: "Under his tongue is mischief and vanity."

(Psalms 10:7.)

Let us remember that Jesus had had a very unique experience. He had been reared as the son of a carpenter. The workings of the Holy Spirit upon Him were in evidence when He said to His mother following His visit to the temple in Jerusalem at the age of twelve: "Wist ye not that I must be about my Father's business?" We read that "He received not a fulness at first, but continued from grace to grace, until He received a fulness." (Doc. and Cov. 93:13) and that "He grew in wisdom."

Let us try to picture Him then. The expanding of the soul under Divine impress until He must have felt the actual approach of the time when He must enter the field of activity, which no doubt He did with an overmastering determination to accomplish His great mission.

From the exaltation that must have followed His Father's acknowledgment of both His act (in baptism) and His sonship ("This is my beloved Son") He had, through a long, long fast been brought to a condition of physical weakness with the possibility of its usually attendant mental and spiritual depression, for with all that He is God, even the Son of God, He was yet also a *Man*.

In the first temptation He had been approached largely through the flesh—by an appeal to the natural appetite which must have been then so keen within Him.

Now Satan approached Him through an appeal to vanity, coupled with the really dangerous challenge of the "If." He was taken into the holy city, and placed upon a pinnacle in the temple. It was the very heart of a people suffering under a bondage very grievous to them, and who were looking for a Deliverer, a Mighty One, a King who should have power to set His people free; a greater than Moses through whom God had in the past worked such wonders.

"If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Compliance with this dare would have brought Him the adulations of His own people. Such a manifestation of miraculous power and Divine co-operation, at

that time and place, witnessed as it would have been by crowds of devout Jews, would have stamped Him as the Messiah for whom they were looking, and brought to an immediate climax the mission upon which He had been sent. With our mortality and flesh-weakness, how great would such an appeal have been to us!

Yet what would have appeared to our human eyes an opportunity to demonstrate that He was in every deed the Son of God, the acceptance of the challenge of the "if" would have proven but the reverse, for He would have parted with His Messiahship—He would not have been a Deliverer, for He would have become rather the captive of evil.

How wonderfully did Jesus dignify the word of God through His prophets when he answered from the written word, "It is written again, Thou shalt not tempt the Lord thy God."

Jesus was sufficiently well acquainted with the history of Israel to know of such manifestations of God's power as occurred in the days of Moses with Israel crossing the Red Sea, of bringing water from the rock, and other like incidents.

The Example of Jesus: What it bids us do.

"If" you have received remission of sins through baptism, why is it worth while to devote as much time, perhaps go to great trouble, perchance pay out so much money in connection with the Church?

"If" you have received the wonderful promises given in the House of the Lord, why can't you sit down and wait for their fulfilment?

Why accept serious responsibilities such as are imposed upon official activity in the Church?

Why take unnecessary risks—physical, financial, spiritual?

What blessings have been poured out upon us when we have followed His example and resisted temptation?

Read Talmage's "Jesus the Christ," pages 130-133; Farrar's "Life of Christ," pages 71-72; Papini's "Life of Christ," pages 63-67.

It is expected that teachers of each department will carefully and prayerfully adapt this lesson to their respective classes, especially as to illustration and applications, and all bear constantly in mind that the story is but the basis of the lesson.

the lesson being the determination of what the example of Jesus, as depicted in the story, bids us do, and to draw out testimonies of blessings following.

Second Sunday, August 8, 1926

Review Questions.

1. What effect does the example of a good man or woman have upon you?
2. What circumstances or event occurring in the life of Isaac has impressed you and why?
3. Name two outstanding accomplishments in the life of Jacob that make him great in your estimation.
4. Could Joseph have attained to what he did if he had not served the Lord? Give three reasons for your answer.

Third Sunday, August 15, 1926

Lesson 18. Moses as Leader and Deliverer of the Israelites.

Text: Exodus, chapters 5-12.

Objective: To show how man's leadership under God is the highest leadership of all.

Suggestions on Preparation and Presentation:

- I. Moses called to leadership.
- II. Moses visited Pharaoh asking the deliverance of his people. The plagues.
- III. Israel released.
- IV. Moses as leader in the wilderness.

Questions for Teachers.

1. What Priesthood did Moses hold, and were the people able to live up to its requirements?
2. Give examples of leadership similar to that of Moses.

Fourth Sunday, August 22, 1926.

Lesson 19. Moses as Orator and Statesman.

Text: Exodus, chapters 13-20 and others listed in body of outline.

Objective: To show how man's leadership under God is the highest leadership of all.

Suggestions on Preparation and Presentation:

- I. As a statesman and law-giver Moses has probably exercised a greater influence than any other character except Jesus.
 1. The Ten Commandments embrace the principles of primary law, and these principles are accepted not only by Christians, but by Mohammedan nations as well. (Exodus 20:3-17.)
 2. Many of the laws of Moses are decidedly practical and humane.
 - a. Charity for the poor. (Lev. 19:9-10; 25:35-46).
 - b. Equalization of wealth. Redemption of the land of servants. (Lev. 25:1-34 and 47-55.)
- II. Moses presented religious truths in the form of wonderful orations.

(The book of Deuteronomy comprises chiefly four orations by Moses. The fourth one is contained in Chapters 29, 30. Dr. Richard Green Moulton says: "When I was a beginner in literary studies I recollect setting myself as an exercise to read through on three successive days, each at a single sitting, an oration of Demosthenes, one of Burke, and the Book of Deuteronomy . . . I well recollect the feeling I had at the time that neither of the other two rose to the oratorical level of Moses.")

Note: In closing the discussion of Moses, it would be impressive to have some good reader read to the class the poem, "The Burial of Moses," by Mrs. Cecil Frances Alexander. It may be found in "Choice Readings," by Cummoek, as well as in several other volumes of readings.

It is suggested that if available the teachers get the General Conference sermons of President Grant and compare with teachings of Moses as to profound religious truth being combined with keen practical wisdom. (See Improvement Era, January, 1922.)

Questions for Teachers.

1. Summarize the life of Moses and name five great attributes of character that his life exemplified.
2. How do you explain his supreme greatness?

Fifth Sunday, August 29, 1926
Lesson 20. Joshua.

Text: Given in body of outline.

Objective: To show that a valiant follower of God becomes a great leader.

Suggestions on Preparation and Presentation:

- I. Joshua, a valiant follower.
 1. Fights the Lord's battle. Ex. 17:9.
 2. The twelve spies.
 - a. Majority report, Numbers 13:32 to 14:5.
 - b. Report of Joshua and Caleb, Numbers 14:6-9.
 3. Minister of Moses. Ex. 24:13.
 4. Encouraged by Moses. Deut. 1:38; 3:28.
- II. Joshua ordained by hand of Moses. Numbers 27:18-23, Deut 34:9.
Note method of 3,500 years ago and compare with to-day.
- III. The Leadership of Joshua.
 1. The waters are divided. Josh. 3:9-17.
 2. Jericho destroyed. Josh. 5:13 to 6:21.
 3. Sun and moon stand still.
Note: Were the Israelites tempted to worship and serve the sun and moon? See Deut. 4:19.
 4. Land divided among twelve tribes. Josh. 10:12-14.
 5. Renewal of Covenant. Josh. 24:20-25.

Questions for Teachers.

1. Give illustrations of latter day leaders who typify the same elements of leadership as were evidenced by Joshua.
2. How can we be "Joshuas" to our present leaders?

INTERMEDIATE DEPARTMENT "THE BOOK OF MORMON"

First Sunday, August 1, 1926
Uniform Fast Day Lesson

Same as Pakeha Theological Class. See page 217

Second Sunday, August 8, 1926.
Review Questions.

1. Tell briefly the story of the conversion of Alma the Younger.

2. How did the sons of Mosiah show they had truly repented?

3. Tell the missionary experience that you like best that we have studied.

4. Quote a passage you have memorized in the last three months.

Third Sunday, August 15, 1926

Lesson 18. Missionary Experiences of the Sons of Mosiah.

Text: Alma, chapters 17 to 24.

Objective: To teach that the Lord worketh in many ways for the salvation His children (See Alma 24:27.)

Supplementary References: "Leaves from My Journal," by President Woodruff.

Suggestions on Preparation and Presentation:

1. Alma 17:1-18 might be briefly told by the teacher.
2. Ammon's missionary experiences, for special assignment.
 - a. With Lamoni's servants. Alma 17:19-39.
 - b. Conversion of King Lamoni, Alma 18th and 19th chapters.
 - c. On the way to Middoni, Alma 20:1-27.
3. Aaron's experiences:
 - a. Teaching the king, Alma 22:1-12.
 - b. The king's heart softened, Alma 22:15-27.
 - c. A truly converted people, Alma 24.

Passages to be marked and memorised: Alma 18:32; 19:23; 24:30.

Question for Teachers.

1. Why do you think the miracles performed by Ammon were especially needful to convert the people among whom he was labouring?

2. Discuss the covenant entered into by the converted Lamanites and the genuine change of heart shown in it.

Fourth Sunday, August 22, 1926

Lesson 19. Korihor, the Anti-Christ.

Text: Alma, chapter 30.

Objective: To teach that those who serve the Lord serve

one Who is powerful to aid, while those who labor for Satan have no support in time of need. (See Alma 30:69.)

Suggestions on Preparation and Presentation:

1. All the class should read carefully the whole chapter.
2. Special assignments:
 - a. Korihor's teachings. Alma 30:6, 12-18.
 - b. Korihor in the lands of Jershon and Giddonah. Alma 30:19-29.
 - c. Have one student memorise the words of Alma and another the words of Korihor and have them give from verses 30 to 49 as a dialogue, to make a diversion.
 - d. Korihor's confession and end. Alma 30:50-60.

Memorize Alma 30:60.

Draw attention to the following words of Elder Rudger Clawson, President of the Council of the Twelve:

"From earliest boyhood I was religiously inclined. One of the shaping forces of my character was of the reading of the Book of Mormon. Early in life I became interested in this remarkable work, which I read and read, drawing from its divine pages inspiration and hope. Faith sprang up in my breast. By a careful study of that glorious book, well defined ideas of right and wrong were firmly fixed in my youthful mind, and I was thus measurably able to withstand the temptations that assailed me, and was thus able to escape many of the sins and follies to which some of the young were addicted. With advanced years the conviction has constantly grown upon me that the Book of Mormon is one of the grandest books of the age."

Questions for Teachers.

1. Compare the teachings of Korihor (Alma 30:13-15) with the belief of many in the world to-day.
2. Quote Alma 30:44, and discuss its appropriateness as an answer for any who may ask for signs.

Fifth Sunday, August 29, 1926

Lesson 20. Zoramite Manner of Prayer. The Poor Accept the Gospel.

Text: Alma, chapters 31 and 32.

Objective: To teach that we should "worship God in

whatsoever place we may be, in spirit and in truth." (See Alma 34:35.)

Supplementary References: Matt.: 6:5-8; Luke 18:9-14.

Suggestions on Preparation and Presentation:

1. Have class read the whole text.
2. Special assignments:
 - a. Alma again goes forth to preach. Alma 31:1-11.
 - b. Vain worship. Alma 31:12-23.
 - c. Alma's prayer. Alma 31:24-35.
 - d. The appeal of the poor. Alma 32:1-5.
3. The answer made by Alma 32:6-43; also chapters 33 and 34 should be carefully read by the teacher and given briefly to the class, assigning such passages as 32:11-13; 32:21; 32:40-42; 33:8; 34:17-28 to different pupils to recite, and have all pupils mark these and other passages in their own books.

Questions for Teachers.

1. Point out the main features in the Zoramite manner of prayer that would make it most objectionable to the Lord.
2. Define what you think to be true worship.

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KINDERGARTEN DEPARTMENT

First Sunday, August 1, 1926.

Uniform Fast Day Lesson.

Topic: The Temptation of Jesus.

"Thou shalt not live by bread alone," etc., Matt 4:7.

Text: Matthew 4:5-8.

Time: After the baptism of Jesus.

Place: The Holy City.

Objective: Courage to resist temptation brings strength.

- I. Satan takes Christ to the Holy City.
 1. From the wilderness where He fasted.
 2. Setteth Him on the pinnacle of the Temple.
 - II. He attempts to test His faith.
 1. The setting.
 - a. The surrounding country.
 - b. Beautiful colonnades of the Temple.
- (1) Ecclesiastics, (High Church authorities.)

- (2) Gossip seekers from the city.
- (3) Visitors from the country.
- 2. He calls attention to God's promises.
 - “If Thou be the Son of God . . . angels will have charge concerning Thee.”
- 3. He wishes Christ to see:
 - a. That He would receive the applause of the multitude.
 - b. That His life's work might be made easier.
- II. Jesus' second victory.
 - He express faith in God.
 - a. He quotes scripture—“Thou shalt not tempt the Lord Thy God.” Matt. 4:7.
 - b. He abides by it.

Application: Three boys break windows, two ran away, one stayed and met the owner of the place. What do you think of his attitude?

Suppose a boy has a tooth that should be pulled. Which shows the greater courage—to have the tooth pulled at once, or suffer for a time? Going in somebody's yard against mother's wishes.

Rest Exercise: We gain strength to resist temptation to do wrong by quickly choosing the right, whether it be deeds, words or actions. June is the month of flowers. We may do a kind deed by making our flower gardens a joy to others. We may dramatize caring for our flower gardens as the children suggest. Water them. Rake the soil around them. Drive sticks into the ground for the climbing flowers to lean upon. Gather the blooms. Take them to the sick or old.

Songs: “Pansies,” (D.S.S. Songs, No. 127); “Let's be Kind to One Another,” (D.S.S. Songs, No. 239.)

Second Sunday, August 8, 1926

Topic: Bird Sunday.

Text: “Sunday Morning in the Kindergarten;” Jeremiah 8:7; Gen. 1:20; Matt. 6:26.

Objective: Aiding in the care of birds will help to make our homes bright and insure protection from insect pests.

Suggestions: Lead children to see the blessings derived by

caring for God's creatures. Why God gave them to us. How many ways we can show our appreciation for the blessings we have received by caring for His birds.

Use pictures and let children talk about the birds they have seen. Where they build their nests, how they care for the young. The kind of food they eat, the songs they sing, and the good they do.

Suggestive Songs: "The Song Birds," Kindergarten and Primary Songs, page 51.

Memory Gem:

"Dear little friend in your nest in the tree,
Caring for baby birds, only three:
Come, I have crumbs for you to eat,
Then you may sing me your songs so sweet."

Rest Exercise: The birds are our friends. The children can name many ways of caring for and protecting them. Dramatize their suggestions. Feed those who stay with us in cold weather.

Carry a pan of water slowly and carefully to a shady place in the yard, for the birds to drink from. Frighten away the cat that sometimes catches the birds.

Third Sunday, August 15, 1926.

Topic: Abram and Lot.

Time: When the Lord called Abram.

Place: From Haran, Canaan to Egypt.

Text: Genesis 13.

Reference: "Sunday Morning in the Kindergarten," lesson 54.

Objective: We are pleasing God and keeping His commandments if we are unselfish in dealing with others.

Suggestions: Abram and Lot willing to sacrifice their homes and friends in order to obey the Lord's call.

Their long and tedious journey did not discourage them. They built altars and worshipped God. When the promised land was reached, contention arose among the servants. Abram's great desire for peace between him and his nephew. He offers his nephew first choice.

He received great blessings from his Heavenly Father.

Lead the children to see how they, too, can be unselfish

with one another, with toys, candy, apples, picture books, pets, etc. Share food and shelter with those in need.

Rest Exercise: When our friends come to visit us we let them choose which of the playthings they would like to play with.

This one may choose the ball, (dramatize throwing the ball.)
Another may choose a jumping rope, (jump very quietly.)
Another may choose the doll carriage, (push it back and forth.)

Memory Gem:

Is there a cross word that tried to be said?
Don't let it, my dear, don't let it;
Just speak two pleasant words, quick, instead,
And that will make you forget it.

Fourth Sunday, August 22, 1926

Topic: Tithing paid in early times.

Text: Genesis 14:20; 28:19-22; Hebrews 7:4,5 Deut. 12:6; 17; 14:22-25.

Time: Just after the great battle of the four kings.

Place: between Beersheba and Haran.

Reference: "Sunday Morning in the Kindergarten," lesson 55.

Objective: The Lord blesses those who pay their tithing willingly.

Suggestive Songs: "The Little Tenth," Kindergarten and Primary Songs, page 26.

Rest Exercise: Let us walk quietly to the Elder's house with the tithing in our hands; step quietly up the steps to the porch; ring the door bell. Boys remove their hats and say, "How do you do, Elder? (state his name), I have brought you my tithing." Say, "Thank you," as we take the receipt from him. Girls bow. Say "Good-bye" and walk quietly home.

Fifth Sunday, August 29, 1926

Topic: Daniel in the Lion's Den.

Text: Daniel 1:1-4; 6; Sunday Morning in the Kindergarten, Lesson 57.

Time: Six hundred and seven years, B.C.

Place: Jerusalem.

Objective: A courageous person wins the favour of both God and man.

Suggestions: Lead children to see how Daniel lived up to the teachings of his parents and was not afraid to be laughed at. He wanted to be what His Heavenly Father wanted him to be, and he felt that his parents had helped him to do it by their teachings.

Daniel would rather have died than to have done wrong. He showed his faith and trust in God.

How can we do right and receive protection.

1. By being obedient to our parents' teachings.
2. By obeying God's commandments.
3. By being prayerful.
4. By having faith.
5. By not being afraid to do right.

Song: "Put Your Shoulder to the Wheel," D.S.S. Song Book, page 178.

—o—

MAHI HUI ATAWHAI.

KORA S. TINIKINI, Tumuaki Hui Atawhai.
Na Toke Watene i whakamaori.

AKORANGA MO AKUHATA.

Te Wa o te Taima i Rite ai.

(Meridian of Time).

Ko nga Apotoro kotahi tekau ma rua Tuatahi.

I. To ratou karangatanga.

(a) A Pita te hao-ika. Matiu 4: 12-20.

(b) A Anaru tona teina. Ruka 5: 1-2.

(1) Nga akonga a Hoani kai-iriiri. Hoani 1: 35-43.

(c) A Hemi, me Hoani, he tuakana he teina hoki raua.

(1) Nga tama a Heperi. Ruka 5: 10-12; Matiu 4: 21-23.

(2) Nga tama a Haromi teina o Meri whaea o te Karaiti. Matiu 27: 56; Maka 16: 1.

(3) A Hoani i tino arohatia nuitia e Ihu. Hoani 19: 26-27; 21-20.

(d) A Piripi o Petamaira o Kariri.

- (1) Te mea tuatahi i kitea a tinanatia ai e Ihu. Hoani 1: 43.
 - (2) A nana hoki i matau ai a Natanahira kia te Karaiti. Hoani 1: 45-51.
 - (3) A Piripi hoki i te wahi i whangaia ai te rima mano (5000). Hoani 6: 1-14.
- (e) A Natanahira ara a Patoromu.
- (1) I mauria mai kia te Karaiti e Piripi. Hoani 1: 45-51.
 - (2) Te whakakiteatanga o tona whakapono kia te Karaiti. Hoani 1: 47-51.
- (f) A Tamati he tangata tuturu no Anatioka.
- (1) Taua piripono kia te Karaiti, ahakoa e kiia ana ia ko te tangata ngakau rua.
 - (2) Me te noho rite hoki kia mate tani me te Karaite. Hoani 11: 7-17.
 - (3) I ruarua i te rongu kua ara a te Karaiti, a i te putanga ki a ia, ki tomu ai i te aroha me te ngakau ngohengohe i te mohiotanga ki a ia. Hoani 20: 24-30.
- (g) A Matiu te pupirikana. Matiu 10: 3.
- (1) Tonu karangatanga tonutanga atu e te Karaiti. Matiu 9: 9.
 - (2) E karangatia ana ano hoki ko Riwai. Maka 2: 14; Ruka 5: 27.
 - (3) I kai tabi a te Karaiti me ia ratou ko ona hoa. Maka 2: 14-18.
 - (4) Te kai-tuhi o te Rongo Pai tuatahi.
- (h) A Hemi tama a Arapiu.
- (1) He iti noa iho te mohiotanga mo te taha ki a ia. Kei te pohe he etahi ki a ia, ko te Hemi teina o Hoani raua ko Hemi teina o te Karaiti, engari e karangatia ana ia ko te tama Arapiu, me Matiu ano hoki raua ko Tamati, a tera pea he teina ia no raua.
- (i) A Repiu e karangatia nei ko Tariu.
- (1) He iti rawa atu te whakaatu mona i o era atu. Matiu 10: 3.

(2) E karangatia ana hoki ko Hura e Hoani me te ata wehe ano, haunga a Hura Ikariote. Hoani 14: 22-23.

(j) A Haimona te Kananiti.

(1) I whakaingoatia ko tetahi o te tekau ma rua. Matiu 10: 4; Maka 3: 18.

(2) E karangatia ana ko Haimona Heroti i a Ruka 6: 15, me Nga Mahi 1: 13, te tikanga o Heroti, "He tangata Kanaani."

(k) A Hura Ikariote.

(1) Te ahua i ngohengohe ia ki te whakahaunga a te Kaiwhakaora, me te kaha hoki o te mea i a ia e pupuri ana nga moni, engari i ahua ngakau apo, kaore hoki i pono. Hoani 12: 1-7.

(2) Te tukunga i a te Karaiti, me tona whakamoritanga. Ruka 22: 1-7; Maka 14: 10-11; Matiu 26: 14-17; Matiu 27: 3-6.

AKORANGA MA NGA KAI-WHAKAAKO TOROTORO. NGA KORERO MO TE KAINGA.

Ko te aroha o tetahi ki tona ake whenua (Patriotism).

Te tangata aroha pono ki tona ake whenua, ko te tangata e pupuri ana i runga i te ngohengohe ki nga ture o tona whenua. "Kaua tetahi tangata e takahi i nga ture o te whenua." Ako, me nga Kawe. 58: 21.

E pai ana matou ki te haere i raro i te mana o nga Kingi, o nga Tumuaki, me nga Kai-whakahaere tikanga, e pai ana hoki matou ki te ngohengohe ki te whakahonore ki te tautoko hoki i te ture. 12 o nga Tikanga o te Whakapono.

1. Ko te ture here i a matou hei tangata whenua ki to matou whenua.
 - a. Ko te ngohengohe ki nga ture.
 - b. Ko te awbina ki te whakakaha i nga ture.
2. Ko te whakanni ki te kara o to tatou whenua.
 - a. Ko te whakaarahanga o te kara "Union Jack" i Niu Tirenī nei i nga Ra hararei nunui, ara i te 25 o Aperira "Anzac Day." i te 3 o Hune, te ra whanautanga o Kingi Hoori, te 11 o Noema

“Armistice Day” ko te ra i mutu ai te whawhai nui i mahue ake nei.

- b. Ko te whakanui i te kara. Ka nga hoia. Ka hutia te “Union Jack” ka maati nga hoia i mua o te kara me te ara o te ringa matau ki o ratou rae he-whakanui, i te kara, me te whakautu pera mai hoki o to ratou Apiha whakahaere.
- c. I nga kura. Ko nga tamariki ka maati ka tu ranei i mua o te kara i te hutinga. Ka pera ano te whakanui o nga ringa i muri ka waiata, i te waiata “God Save the King.”

o

KI TE ETITA.

Ko te Matenga o Piki Waerea

Tenei tetahi mea whakapouri kua pa mai koi a matau kei nga tangata o Korongata nei. No te 5 o nga ra o Hune ka mate tetahi o o matau nei pakeke, ara a Piki Waerea. He tangata ngakau mahaki tenei, he tangata atawhai i te manene. Kahore tetahi mahi pakanga raruraru i mahia e ia i waenganui i a matau. He tangata tu marae hoki ia, he tangata tautoko i nga whakaaro nunui i waenganui i to matau marae, tautoko i nga tikanga o te Rongopai o Ihu Karaiti. Tona karangatanga i te Tohungatanga o Arona, he Kai-Whakaaako. Mahue iho i a ia tona hoa wahine me a raua mokopuna nui noa atu i muri i a ia, kai ai i tenei ika nui i te hakura me te tangi. Ka riro te matua, no te 7 o nga ra o Mei i mate ai tona tamaiti a Koro Waerea, e wha tonu nga wiki i muri mai i te matenga atu o tona tamaiti ka mate atu ko ia. Mai i te ra i mate ai tona tamaiti ka iti tona whakaaro ki tona ake tinana i te nui o tona aroha me tona tangi ki tona tamaiti. Ko nga kozero mo tona tamaiti kua oti ano te panui i roto i Te Karere. Ko ona tau e 63. Heoi i te kaha o tona tangi pouri mo tona tamaiti kua mate ia, kua rite ona whakaaro tangi ki tona tamaiti, kua tae atu ia ki tona tamaiti.

Heoi, mihi mai, tangi mai e ona whanaunga i roto i enei hapu Ngati Kahungunu, Ngati Rakaipaka, Ngata Tuwharetoa, me era hapu o tenei tangata. Heoi ano,

R. M. KAMAU.

— o —

He Piki i runga i te Tumatakuru ?

E korero ana i roto i nga mangai o te hunga kaore e pai ana ki tenei kura ara te kura a te "Momona," he kura manihoko, ahakoa e mohiotia ana etahi hua pai me etahi mahi pai e puta mai ana i roto i tenei kura. Kaore te hunga puhaehae ana ki tenei kura e ki he pai, engari he kura weriweri, whakarihariha, ko te take ke o te whakakino mo te karakia. No reira ahau ka hoatu i tenei ripoata mo etahi mahi pai i mahia e nga tamariki o tenei kura, hei titiro mai ma te hunga e korero ana i Te Karere.

I te taima o te Pakanga i ata tonongia te ropu whakatangitangi o nga tamariki o te M.A.C. kia haere ki te kohi moni ma nga mea i haere ki te Pakanga i roto katoa o Aotearoa nei i te rohe i raro i te whakahaere a Apirana Ngata. Nuku atu i te wha mano pauna nga moni i riro mai i a ratau. Ko enei tamariki he "Momona" te nuinga, he Mihingare etahi, i whakakona e Watene Mete i roto i tenei Kareti. Kaore ano oku taringa i rongu e kiia ana he tohu pai tena, he pai ranei enei tamariki no te M.A.C.

Na ko Wiremu Wiremu, i paahi ia i tenei kura. He parakimete tana mahi i whawha ai ia. Inaianei ko ia tetahi tamaiti mohio atu o nga tamariki Maori katoa, ahakoa i whea, ahakoa i whea. No Ngapuhi tenei tamaiti. Kaore e korerotia te mohio o tena tamaiti, ko te take he kore kaore e mahi whanako i roto, engari kia noho hei roia ka haere te rongu, no te mea hoki he whanako taua mahi e riro ana mai nga moni nui noa atu.

Ko tetahi tamaiti ko Ero Paranihi (Frances) no Hamoa, i ako ia ki te ako i nga tohu pai katoa o te kau miraka me te ahua o nga miraka e pai ai mo nga whenua wera, me nga tohu papai o tenei taonga o te pikaokao me nga tohu papai o te kau, hipi, poaka. I paahi ia i tenei kura, tona hokinga atu ki tona kainga ko ia te tamaiti i hoki atu i te M.A.C. kei te mahi i enei mahi katoa i waenganni i ona iwi. Kua tu he whare mahi pata mana, whare hukapapa mana, Tekau ma wha nga Hamoa i tae mai i tenei tan.

Tetahi tamaiti ko Hirini Rawiri Kaman, i whakakona ia i roto i tenei kura i te M.A.C., i pata ki a ia tenei mohiotanga

mo te whakatangitangi. He mea ako ia na Watene Mete, whira, kataa, menorini, kararanate, penetio, saxophone. Ist Grade ia i enei mahi katoa. Kua noho ia he kai-whakaako i Akarana. Kua noho ia hei agent ma Eady's Co., whare nui o Akarana. Inaianei kua haere ia i te ao katoa purei haere ai. Kua riro mai a ia te matauranga o teni mahi. Kaati, kaore e kiia he hua pai tena no te M.A.C.

Anei ano etahi tamariki papai i paahi i tenei kura. Ko Nireaha Paewai, Apiata Meha, James Elkington, Eru T. Kupa, Tapsell Meha, me etahi atu. I paahi ratau i nga mahi katoa tae atu ki te taha wairua. Koia nei te tino matauranga nui ko te mohiotanga ki te taha mo te wairua e tika ai mo te oranga tonutanga, koia nei te mutunga mai o nga matauranga. He nui nga tamariki i puta mai i roto i tenei kura me tenei mohiotanga, kaore e korerotia he hua pai ena.

Anei etahi tamariki ko G. Nepia raua ko Rui Paewai i whakaakona ki tenei kura M.A.C. Kua kitea raua e te ao tamariki toa ki te purei whutu paoro. I riro raua i roto i te piki o nga kaha mo te purei ki te ao, noho ana a Nepia koia te toa o te ao. E kore e kitea e kiia ana na te M.A.C. i whakaako, na i roto i te panui a te Pihopa o Waiapu no Te Aute aua tamariki.

Anei ano etahi tamariki kua pikingia ano tokorima katoa ratau hei haere i roto i te tiima Maori no te M.A.C. I puta ake to ratau toa ki tenei mahi ki te whutu paoro i roto i tenei kara. E kore e kiia e te ao na te kura "Momona" i ako.

No reira e hoa ma, titiro iho ki nga korero, me ata korero e koutou te ahua o tenei kura, he tino kura. Ara atu etahi awhina nunui a tenei kura i waho atu i enei kua oti nei te tuhituhi, i waenganui i nga Maori, Pakeha, o Heretaunga nei.

Ko te kaha o te kura nei ki te mau tamariki e 70. Inaianei kua neke atu 78 nga tamariki, kua tino ki, kaore he ruma era e whai hangatia atu ano etahi ruma kia pau te 100 tamariki. No reira, e te iwi, kia kakama mai, a kua nei ka ki i te Hamoa. E whakamihia atu ana ki a koe e Ngapuhi mo to kaha ki te tuku mai i a koutou tamariki ki te kura o te M.A.C. Heoi,

R.M.K.

He Whakaahua Pai

Na R.R. Tiwinihana

(He roanga atu)



Ko te Ruuma a te Tamaiti a Hohepa Mete

He whakaatutanga tenei, te mea tuarua, o te ahuatanga a te ruma o te Poropiti, i puta mai ai te Anahera Moronai ki a ia. Ko te moenga pu tenei i takoto ai te tamaiti poropiti i te wa o nga whakakitenga e toru o te Anahera. He moenga pai hoki tenei, mo tera wa, ahakoa e rima putu roa, a he taura hoki nga "springs."

(Taria te roanga)

Ki a Ngapuhi Renata

E koro Ngapuhi Renata, tena ra kee me to mahi pai ki te utu i Te Karere kia haere ki nga marae o te hunga e whakahahe mai na i te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei. E tumanako atu ana toku nei ngakau kia whai hua taua mahi a hau i roto i nga po me nga ra o tenei koanga. Koia na ano nga mahi e ki ana hoki nga koroua o nehe ra, "Ki te kore e hua te karaka me kairangi nga peka kia hua ai, kia rarahi ai, kia pakari ai." Mehemea ra he karaka angoa tau e kairangi mai na, ki toku tino mohio ka pakari oua hua

i tenei raumati e heke mai nei. Tena ki te mea ko te piki i kanga ra e te Karaiti kia kore e hua a maroke noa tau e kairangi mai na, e koro ki toku whakaaro ka mōumou taua mahi pai ahau ki ta te ngakau tangata whakaaro. Tena ia ki ta te Atua he utu nui ki a koe, ahakoa tawaia, ahakoa manaakitia. Ko te tino painga o taua mahi ahau kia whai huarahi ai ratou hei whakamarama mai ma ratou i nga he o te Hahi. Kia marama ai hoki te whakamarama a nga apiha o te Hahi.

Heoi, kia ora e hoa Renata mo to mahi pai. Na to hoa pononga i roto i te Ariki.

Na TEHAUERANGI MATAIRA,

Chatham Islands (Whare Kauri).

—O—

**KO NGA MAHI A TE KURA HAPATI
HEI PAINGA MA TATOU**

Na Te Ngoura i tuhi, na Rapata Tanapu i whakamaori.

(He roanga atu)

I te ata kore he painga ake o te kotiro nei, heoi haere ana a Karanata ki roto i tana ruuma ki te inoi.

I a ia e inoi ana ka puta te whakaaro ki a ia me tonu ia i nga kaumatua kia haere mai ki te pei te kai-whakamate e whakamate nei i tana kotiro, kia ora mai ai ia. Heoi ko tana tononga i nga kaumatua kia haere mai ki te whakawahi i tana kotiro. Te taenga mai o nga kaumatua ka whakapa atu o ratou ringaringa mo te whakawahinga, me te inoi ano mo te kotiro ra. I te mea e inoi ana te kaumatua nei, ka puta etahi kupu tauhou rawa, kaore nei ano i rangona i mua atu e Karanata i roto i tenei mea i te inoi.

Ka mea ia. "Kua oti noa atu te whakarite e te Kaiwhakamate e te Hoariri tou matenga, kua panuitia nuitia hoki me mate koe i tenei mate. Engari ma te mana o te Tohungatanga i a matou nei, e pei te mana o te Kaiwhakamate, a e pera ano hoki e matou ta te Hoariri whakarite mou, ka mea ai kia tupu koe hei whaea i roto o Iharaia."

I te hokinga o nga kaumatua pai tonu iho te kotiro nei, ora ana, tupu ana hei wahine, inaianei kua whaeatia. I a Karanata e tatari ana kia pai ake tana kotiro kia hoki ai ratou ki to ratou kainga, ka hoki ana mahara ki nga kupu tauhou i rongu ra ia i roto i te inoi a te kaumatua, heoi ka whakaaro

noa iho ia ki ona ritenga. I mua tata atu i tana hokinga ki tona kainga ka haere atu ki a ia te tangata nona ra ta whare i noho ai ratou, ka mea atu ki a ia,

“E hiahia ana au ki te korero atu ki a koe i tetehi korero whakangahau mo taku wahine. Ko taku wahine he wahine whakapono ki nga mahi-a-wairua. Na i tetehi rangi ka haere ia ki te kainga o tetehi wahine kororerero ki nga wairua. Katahi ka mea mai te wahine ra ki a ia, i kite ia i etehi kotiro tokorua i roto i to maua whare e pangia ana i te mate, e tata ana ka mate, a kihai i taro ka kite ia i te mea kaumatua e ora haere mai ana, ko te mea iti i kino haere tonu atu te mate, a mate ana. I kite ano ia i te kotiro itiiti e maka ana ki roto i te pouaka, i te makanga o te pouaka ki runga i te tereina, i te roa o te haeretanga o te tereina ki tetehi taone, i te makanga atu o te pouake ki runga i tetehi atu tereina, i te whakawhitinga o te tereina i te awa nui, ka haere i nga macro maha o nga maunga, o nga raorao, i te makanga atu ano o te pouaka ki runga i tetehi atu tereina, i te haerenga atu o te tereina a ka tu i te taone nui i te taba o te roto, e karapotia nei e nga maunga, i te tangohanga mai o te pouaka i runga i te tereina, i te tanumanga ki te urupa i runga i te hiwi.” Penei ano i ata kite te wahine nei i enei mea, i te mea kore rawa i he tana whakamarama i te ara hei haringa i te tinana o te kotiro nei atu i Wahingitana, ka tanu ki te arupu o te Pa Tote, me i mate ia.

Katahi a Karanata ka mohio ki te tikanga o nga kupu o te inoi a te kaumatua ra, “Kua whakaritea noatia atu hoki tou matenga e te Kaiwhakamate, kua panuitia nuitia hoki e ia ka mate koe.” Kaore ano te kaumatua nei i rongu noa i mua atu i tenei wahine mahi ki te wairua, a ka toke ake te whakaaro i a ia kia mea ia i aua kupu i roto i tana inoi i rongu ra ia, a na runga i te mana o te Tohungatanga te Rewera i pei, a ora ana te kotiro nei.

He maha hoki nga kai-whakaako o roto i o tatou Kura Hapoti e kite ana i tetehi mea whakamiharo i a ratou e mahi ana mo te Hahi. E tika ana hoki kia korerotia e ratou enei mea rekareka ki a ratou akonga, kia u rawa ai ratou ki nga mahi o te Hahi, a kia mohio ai ki te mana o te Atua, ki te mana ano hoki o te Rewera.

ME PEHEA E BIRO AI NGA TANGATA KI TE KAHA A TE ATUA HEI WHAKAORA ?

Ka mea a Paora, "Kahore hoki oku whakama ki te Rongopai o te Karaiti: ko te kaha hoki ia o te Atua hei whakaora mo nga tangata katoa e whakapono ana."

He aha taua kaha i roto i te Rongopai? Ko te kaha i roto i te Rongopai koia te Wairua Tapu. E ki ana a Paora:

1 Koriniti 12: 8-10. "E homai ana hoki ki tetahi e te Wairua te kupu whakaaro; ki tetahi atu te kupu matau, he mea na taua Wairua ano; Ki tetahi ko te whakapono, na taua Wairua ra ano; ki tetahi atu ko nga mana whakaora, na taua Wairua ano; Ki tetahi atu ko nga mahi merekara; ki tetahi atu ko te mahi poropiti; ki tetahi atu ko te matauranga ki nga wairua; ki tetahi atu ko nga reo ke; ki tetahi atu ko te whakamaoritanga i nga reo."

Ma konei ka kite tatou, ki te whiwhi nga tangata ki taua wairua katahi ia ka whiwhi ki te kaha o te Atua. No reira ko te tino take mo tatou, me pewhea e whiwhi ai nga tangata ki taua wairua? He aha te huarahi e riro ai nga tangata ki taua kaha?

E ki ana to tatou Poropiti a Hohepa Mete, ko te huarahi e riro ai nga tangata ki taua wairua, ara "ko te whakapono ki te Ariki ki a Ihu Karaiti; tuarua ko te ripenatatanga; tuatoru ko te iriiringa rumaki hei murunga hara; tuawha ko te whakapakanga o nga ringaringa mo te hoatutanga o te Wairua Tapu."

Na, mehemea he poropiti tika a Hohepa Mete, e tautokona ana ia e nga poropiti onamata. Titiro ki te kauwhautanga a Pita i te Ra o te Petekoha (Mahi 2: 39) i te mea kua kite a Pita he whakapono ta te whakaminenga, no te mea i patai ratou, "Me aha matou?" Ko te whakahoki a Pita, "Ripenata, kia iriiria tena tangata, tena tangata o koutou i runga i te ingoa o Ihu Karaiti, hei murunga hara; a ka riro mai i a koutou te mea homai, ara te Wairua Tapu."

A tenei ano, titiro ki Nga Mahi 8: 14-20. I te mea kua mohio a Pita raua ko Hemi kua whanau enei tangata i te wai, ara nga tangata na Piripi i iniri, ka tae atu a Pita raua ko

Hemi, me te whakapa iho o raua ringaringa ki runga ki o ratou mahunga kia whanau ai ratou i te wairua. Na ka kite a Haimona na te whakapakanga o nga ringaringa ka whiwhi enei tangata ki te Wairua Tapu. Kua mohio hoki a Paora ki te tika o enei whanautanga, no te mea i te wa ka tae atu ia ki Epaha (Nga Mahi 19: 2-4) ka patai atu ia ki nga tangata, "Kua riro ranei te Wairua Tapu i a koutou i muri i to koutou whakaponotanga? Ano ra ko ratou ki a ia, Kiano matou i rongu noa he Wairua Tapu tenei. Ka mea ia ki a ratou, I iriiria oti koutou ki roto ki te aha? Ka mea ratou, Ki roto ki ta Hoani iriiri. Na ka mea a Paora, Ta Hoani iriiri he iriiri ripenata. I mea ia ki te iwi, kia whakapono ratou ki tetahi e haere mai ana i muri i a ia, ara ki a Karaiti Ihu."

Na, e hoa ma, me ata rapu koutou i enei rarangi karai-piture, no te mea e kore enei tangata e taea te whakapohehe i a Paora. Kua mohio a Paora he tangata tika a Hoani, ne tangata whai mana ia mo te iriiringa, a kei te mohio nga tangata tika katoa ki te kahore te tangata e whanau i te wai i te wairua hoki e kore ia e ahei te tomo ki te rangatiratanga a te Atua. Ara ka mea a Hoani ki te iwi (Maka 1: 8).

"Ko ahau nei, he iriiri taku i a koutou ki te wai: mana ia koutou e iriiri ki te Wairua Tapu." Ko enei tangata kei Epaha, kihai ratou i rongu ko te Wairua Tapu tetahi mea. Na kua mohio a Paora chara tenei i te iriiringa a Hoani, chara hoki tenei i te iriiringa na tetahi tangata whai mana. Me ata titiro ki te rima me te ono o nga rarangi, a ka rongu ratou, ka iriiria ano ratou i runga i te ingoa o te Ariki o Ihu, ara ka iriiri ratou ki te iriiringa tika na tetahi tangata kua whai mana. Na ka whakapakia iho nga ringaringa a Paora ki runga ki a ratou a ka tae mai te Wairua Tapu ki a ratou. Na ka korerotia e ratou nga reo ke, ka poropiti hoki.

Ma konei ka kite te huarahi e whiwhi ai nga tangata ki te whanautanga o te wai me te Wairua hoki, ara te kaha a te Atua hei whakaora mo nga tangata katoa e whakapono ana.

Na to koutou teina i roto i te Rongu-pai a te Karaiti,

Na E. H. ANHANA.

—O—

MO TE ARANCA MAI

He mea tango mai i te pukapuka mo nga tikanga o te Rongopai (Gospel Doctrine, page 564) na te tumuaki na Hohepa F. Mete i tuhi, na Eru T. Kupa i whakamaori.

E whakapono ana au i te mea i ara ake a te Karaiti i te mate, ka pera ano te hunga whakapono. Ka kite ano tatou i a tatou. E mohio ana au ki a Ihu ko Ia te Karaiti, i muri hoki i Tona matenga me tona tanumanga, kua ara ake Ia i te mate, a kua noho ko Ia hei hua matamua mo te aranga mai. Ki te hunga katoa e whakapono ana, tera noake ia ki te Hunga Tapu, e tatu iho ana te marietanga pai o ratou whakaaro, me te mohiotanga hoki ma te ngohengohe ki nga ture me nga tikanga o te Rongopai, na te Karaiti na to tatou Kai Whakaora i whakaako, me te whakahau hoki ki te iwi me Ana akonga, ka whanau ano te tangata, ka whakaorangia i te hara, ka ara ake i te urupa, a pera me te Karaiti, ka hoki atu ki te aroaro o te Matua. Ehara ke te mate i te mutunga. I a tatou hoki i roto i te hinapouri, i te wa e whakatakoto ai tatou i era o tatou kua riro i a aitua, he maramatanga tonu to tatou kei runga i te oranga, kei nga kupu me te aranga mai o Ihu Karaiti, ka tutaki ano tatou ki a ratou me te hariru, ka noho tahi, ka haere tahi me ratou i te oranga pai ake, kua kore te pouri me te whakararu, kua kore hoki tatou e wgehe ano.

Ko tenei mohiotanga hei tino arahi i a tatou kia pai te noho i tenei oranga, kia puta atu tatou i roto i tenei hanga matemate, i runga i nga mahi, i nga whakaaro, i nga hanga pai. Ko nga wairua katoa o nga tangata, i te mahuetanga atu ano o tenei tinana matemate, ahakoa wairua pai, kino ranei, e whakaaturia mai ana ki a tatou e te Pukapuka a Moromona e haria atu ana aua wairua ki te kingi ki taua Atua ano naana nei i homai te oranga ki a ratou, kei reira te wehewehenga, te whakaritenga i tetahi wahi o te whakawakanga. Ko nga wairua o te hunga tika ka tukua ki te wahi whakahari, e karangatia nei ko Pararaiha, he wahi okiokinga, he wahi rangimarie, tipu whanui ai to ratou matauranga, a okioki ana ki reira i o ratou rarunga katoa, i o ratou pouri, i te aha, i te

aha. Ko te hunga kino ia, kahore o ratou wahi, taunga hoki ki te Wairua o te Atua, na maka atu ana enei ki te pouritanga o waho, he mea na to ratou kino ake, kua arahina hoki ratou i runga i ta te Rewera i pai ai. I te wa o te matenga atu e penei ana te noho a enei karaihe wairua e rua, tae noa ki te aranga mai, te hunga tika i roto i te whakahari, te hunga kino i roto i te pouritanga, hei te wa ra ano hoki kua rite i te Atua, e ara mai ai te hunga mate, e kotahi ai ano te wairua me te tinana, e mauria ai hoki kia tu i te aroaro o te Atua, kia whakawakia i runga i te ahua o a ratou mahi. Koia tenei te whakawakanga whakanutunga.

I te mea kua ngohengohe te tangata ki nga tikanga o te Rongopai, kua whakapaua tona kaha ki te mahi pai, kaore hoki i mahi he ki tetahi, i aroha tonu ki te tika, me te takahi hoki i nga mahi he, me te tuku atu i tona tinana ki te urupa i roto i te okiokinga o te hunga tika, e rongu ana ahau, e mohio ana hoki tera e tapiritia mai i waho atu o te rangimarie me te okiokinga i te Pararaiha, tera he tino kororia nui rawa te kotahitanga ano o te tinana raua ko te wairua, he tino marama hoki te aranga mai mona, me te oranga ki tonu i te whakahari e takoto mai ana. Ahea tenei wa tae mai ai ko te Atua anake e mohio ana, otira e mohio tuturu ana tatou ki tenei: ka ara mai nga tangata katoa i te mate.

I au nei ano, e mohio tuturu ana au e tika ana enei whakaaturanga; e mohio ana au ki te tika o enei mea, i runga i te wiri o toku tinana ki tonu i te wairua o te Atua e awihina nei i tenei mohiotanga. Ko tenei ahua kei te haere tahi me te matauranga o te Atua me Ana tikanga tapu. Kei a tatou nga whakaaturanga a te Karaiti, a nga poropiti ano hoki, nga kohimuhimu ano a te Wairua Tapu, i roto i enei whakaaturanga, kaore e kore taku whakapono, me te mohio tonu hoki he aranga mai to te tinana, chara i te mea he aranga wairangi, engari he aranga tuturu no te tinana. Kaore hoki au i te whakapono ko te Atua ki tonu nei i te mohio me te aroha, tera e hanga i te tangata kia rite ki to tatou hoa, tuakana hoki, he pono ia, he whai honore, he tika hoki i roto i Ana meatanga katoa, i roto hoki i Tona oranga, e ora ana tatou mo nga tau iti noa, a te matenga mo ake tonu atu mutu atu hoki to tatou mohiotia. I te mea i ara ake a Ihu i te mate, ka ara mai ano ia me te hunga

turanga i roto i te Miutara, me tana utu tonu i tana takoha i nga marama katoa, a no te tatanga rawatanga o te pau o te rua tau, ka korero tahi ano raua ko tana Pihopa.

(Taria te roanga)

—o—

He Powhiri

Ki Te Karere: E rere ra e te manu tangi pai ki nga waahi katoa e tae atu ai koe, mau e whakaatu atu ki nga tangata katoa e noho ana i runga i enei motu e rua, ara i te Aotearoa me te Waipounamu. E penei atu ana me haere katoa mai ratou ki to matou Hui Pariha ka tu nei ki te Kiri-kiri takiwa o Hauraki nei a te 31 o Hurae me te 1 o nga ra o Akuwhata, 1926. Haere mai kia kai tahi tatou i nga kai whakatewairua me nga kai whakatetinana ano hoki.

Haere mai! Haere mai! Haere mai!

Na Anara Tarapata, Tumuaki

Pirimona Watene, Tumuaki Peka

Haere mai! Haere mai!! Haere mai!!!

Tenei matou o te Peiwhairangi ka powhiri atu i te Hunga Tapu katoa, nga hoa aroha, Maori, Pakeha, aha atu ranei, kia hui katoa mai ki tenei oa tatou Hui Pariha; tenei ka tu ki Mangamuka i te 28 me te 29 o nga ra o Akuhata.

E kii ra a Ihu, "E kore e ora te tangata i te taro kau, engari i nga kupu katoa a te Atua." No reira e te Hunga Tapu, e nga hoa aroha, tenei matou ka powhiri atu i a koutou katoa kia haere mai ki te kai i te taro o te ora.

Na to koutou hoa, na

Apiata Meha

(R.R. Tiwinihana, Tumuaki Takiwa)

Ko te Hunga Tapu o Korongata takiwa o Heretaunga nei kei te takatu i to ratoa marae kia tu he Hui Pariha kei tenei takiwa i roto i te marama o Hepetema nei, engari ko te tino taima hei tunga kahore ano kia whakapumautia e te Timuaki. No reira e te Hunga Tapu, kia mataara, tera pea ka panuitia te tino powhiri i roto o Te Karere mo Akuhata.

—o—

Ko nga Kai-Kauwhau o te Mahia

Iriparete Pomare	} Nuhaka	1
Te Amo Tengaio	} Mahanga	3
Whakahe Matenga	} Oraka	4
Ruka Rarere	} Waikokopu	2
Tiema Taurima	} Nuhaka	3
Henare Taurima	} Waikokopu	1
Perea Reupene	} Mahanga	2
Tungane Reupene	} Nuhaka	4
Runga Tengaio	} Whakaki	1
Rangi Tengaio	} Oraka	3
Hirini Christy	} Ki Roto	2
Hoani Kemara	} Wairoa	4
Hohepa Te Kauru	} Wairoa	3
Hirini Kemara	} Ki Roto	1
Paora Hapi	} Mahanga	4
Friday Pirihi	} Tuahuru	2
Tere Waerea	} Tuahuru	1
Wi Mete	} Wairoa	3
Ora Noa Tengaio	} Oraka	2
Raiha Tengaio	} Tauapata	4
Tiemi Mete	} Ki Roto	4
Waaka Toroaiwhiti	} Whakaki	2
Pita Reihana Pene	} Mohaka	3
Areta Kerei	} Waihu	1
Potiki Kahuroa	} Wairoa	2
Keita Kahuroa	} Reinga	4
Heremia Maehe	} Mohaka	1
Ray P. Thompson	} Nuhaka	3
Hetakia Pirihi	} Nuhaka	2
Hori Haere	} Putahi	4
Tamihana Pere	} Nuhaka	3
Miria Kamau Pere	} Wairoa	1
Te Kauru Piripi	} Te Uhi	4
Epeniha Kaihote	} Putahi	2

Ko nge ingoa enei o nga kai-kauwhau o Mahia mo Huraa, Akuhata me Hepetema. E hoa ma, titiro, kua ma te mara, kua rite mo te kotinga, no reira ko ia e hiahia ana ki te kokoti, tukua ia kia aki iho i tana toronaihi i runga i tona kaha, kokoti ai, i te roanga o te ra, kia purangatia ai mo tona wairua he oranga mutunga kore i roto i te kingitanga a te Atua. Na to koutou teina,

E. H. Anihana

— 0 —

KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihana hei hokonga ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me tuku atu ki te *Secretary, Box 72, Auckland.*

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“ “ “ , Leather	10-0 & 15-0
Pearl of Great Price, Cloth...	2-0
Doctrine & Covenants, Cloth	5-0
“ “ , & Pearl of Great Price, Leather	9-0

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“ “ “ , Leather	3-6
Ko Te Kawenata Hou, Cloth	1-9
“ “ “ “ Me Nga Himene, Leather 3 in 1	11-0
“ “ Pukapuka a Moromona, Cloth	5-0
“ “ “ “ “ “ “ , Leather	15-0
Akoranga Me Nga Kawenata & Pearsa Utu Nui, Cloth	5-0
“ “ “ “ “ “ “ , Leather	15-0
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Scientific Aspects of Mormonism, <i>Nelson</i>	6-0
Restoration of the Gospel, <i>Widtsoe</i>	4-0
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Life of Christ for the Young, <i>Weed</i>	4 6
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Essentials in Church History, <i>Smith</i>	6-9
Bible Ready Reference	2-0
Prophecies of Joseph Smith & Their Fulfillment, <i>Morris</i>	6-0

Te Karero

WAHANGA 20

AKUHATA 25, 1926

NAMA 8

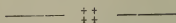


Ko te Puke Kumora

“KA iti ano tau kupu i roto i te puehu,
ka rite tou reo ki to te tangata i
te atua maori, he mea puta ake i te
whenua, ka kowhetewhete ake tau ku-
pu i roto i te puehu.” Ihaia 29 : 4.

N. Z. Mission Magazine

“C & KAREE”



WHAKAEMINGA O NGA KORERO

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Te Karere

WAHANGA 20

WENEREI, AKUHATA 25, 1926.

NAMA 8

Māori Agricultural College

Hastings, N. E.

E tukua atu ana ia marama e te Mihana o Niu Tiieni,
Hāli o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.
Tukua mai o koutou reta ki te Etita e Te Karere, M.A.C., Hastings.
Ko te utu mo TE KARERE i te tau e rima hereni (5/-).

KO TE TIKANGA TENEI.

Āe matua utu mo teu pepa ka whiwhi ai.

J. H. Tinkini, Tumuaki Mihana

Mariona K. Ikwatana, Etita. Tāta Wihira, Etita Hoa Awhina.

Ko te Kai-R. poata

I te Tuati Meha

Ko nga Kai Tuhi Mai (Special Writers).

Wiremu A. Koura

Rap ta Tanapu

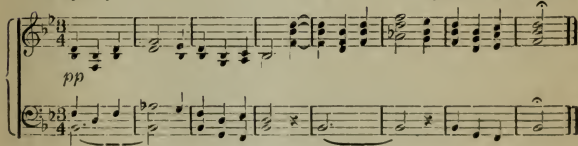
Eru T. Kupa

MAHI KURA HAPATI.

Prelude.

Adagio legato.

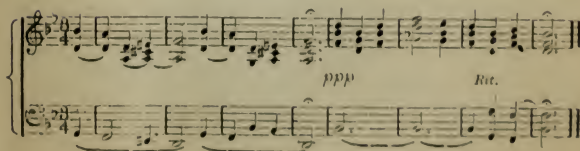
Arr. After SCHUMANN.
by EDW. P. KIMBALL.



SACRAMENT GEM FOR SEPTEMBER, 1926

In memory of the broken flesh
We eat the broken bread;
And witness with the cup afresh,
Our faith in 'Christ, our Head.'

Postlude.



— O —

CONCERT RECITATION FOR SEPTEMBER, 1926.

(Matthew, Fourth Chapter, Tenth Verse.)

“Thou shalt worship the Lord thy God, and him only shalt thou serve.”

— — — — —

KORERO A NGAKAU MO HEPETEMA, 1926.

Kei a Matiu 4 : 10.

“Me koropiko koe ki te Ariki, ki tou Atua; me mahi ano ki a ia anake.”

— O —

MAORI THEOLOGICAL.

Ratapu tuatahi, Hepetema 5, 1926.

HE AKORANGA MO TE RA NOHO-PUKU.

Na Tiata W. Witehira i whakamaori.

Putake: Ko nga whakahauhau a te tauira i whakatakororia nei e Ihu hei mahi ma tatou.

Te whakaaau: Kei a Matiu 4: 8-11. Akoranga me nga Kawenata 19: 16-18.

Tera he nui nga tangata e korero ana i nga karaipiture kahore e mohio ki te tino tikanga o te whakamatautauranga o Ihu, tera e pa ana ki ia tangata o te ao. Heoi ano te mea e kite ana ratou, ko te whawhai i waenganui o nga mea kaha e rua—te Tama a te Ata (a Hatana) me te Tama a te Atua (ko Ihu). Ko te patai kei roto i a ratou koia tenei, “Ka aha kia pena i taka a Ihu i te whakamatautauranga?” Kei te tino mohio ratou tera he atua a Ihu, te take i taea e Ia te whakamatautauranga. Kei te hari ratou ko Ihu i kaha, kahore te Rewera. Engari i wareware ratou tera a Hatana i homai i nga mea o te ao ma tatou meite korokipo tatou ki a ia—ko taua whakamatautauranga ano ana ki a Ihu. I mea ratou kahore a Hatana e whakamatautau pera i a ratou, te take chara tatou i te Atua pera i a Ihu. Me mohio tatou tera a Hatana kei te whakamatautau i a tatou pera ano i tana mahi ki a Ihu—tenei hei whakakaha i a tatou ki te takahi i a ia.

Ae, he Atua a Ihu, a he tangata ano hoki, pera kahore a Hatana e whakamatautau i a Ia. I Tona tutakinga kia Hatana i mahi Ia i Tona kaha tangata, ka taea ano e Ia te kaha o te Atua, engari kahore i mahia e Ia no te mea kahore tera i te rite ki nga whakaritenga o mua atu.

I whakamatantau a Hatana i a Ia i runga i Ona hiahia—hiahia ahuareka, hiahia koropiko, hiahia kaha. He wahi ngoikere tenei ki a tatou katoa, engari ka awhina te Ariki i a tatou i roto i o tatou whakamatautauranga—pera ano i Tana mahi ki a Ihu.

Kei te whakamatautauria nga tangata katoa, kahore he mea e kaha

meite kore e awhinatia.

I mohio a Ihu he Tama Ia na te Atua, a tera nga ra kei te haere mai ka mohiotia ia he kingi. Engari i mua o Tona hounga ki Tona kingitanga he mahi Mana hei mahinga, me nga mamaetanga me nga tukinotanga Mana. I mua atu i Tona kakenga ki te rangi ki Tona torona me mamae Ia, a me ripeka ano hoki. I mea a Hatana meite koropiko a Ihu ki a ia ka whakahoa ia ki a te Karaiti. Tera a te Karaiti e tu hei kingi nui, kahore hoki he mamae, he mahi, heoi ano me kokopiko Ia ki a Hatana, ka tino maamaa noa atu—engari ka mea a Ihu me haere Ia i raro i nga whakahaunga a Tona Matua.

“Na ka mea a Ihu ki a ia, Haere atu, e Hatana kua oti hoki te tuhituhi, Me koropiko koe ki te Ariki, ki tou Atua me mahi ano ki a ia anake. Na ka mahue ia i te rewera, a ka haere nga anahera, ka mahi mea maana.”

Ka whakawai a Hatana, ka tohutohu, ka whakahau—engari kahore i taea e ia tetahi ki te mahi i ona mahi kino mehemea kahore e pai atu te tangata ki a ia. E kore hoki ia e noho ki tetahi mehemea kahore ia e tukua mai. Ka tukua mai e te Atua he awhina ki nga mea nui ke nei to ratou aroha ki te Atua ia Hatana.

He aha nga take o tenei tauira ki a tatou?

He aha nga manaakitanga e riro mai meite taea e taton nga whakamatautauranga?

Me takatu te kai-whakaako ki te hoatu i tenei akoranga kia nui ai nga painga ki te karaihe, a ka hoatu ai te nuinga o te taima ki nga mema ki te korero i nga manaakitanga kua riro mai i a ratou ma roto i to ratou kaha ki te tu i nga whakamatautauranga.

Te Oranga me te Mahi o nga Apotoro a Ihu Karaiti

Te Kaupapa: Ko te Kawenata Hou

Na Wiremu C. Kaa raua ko Rapata Tanapu i whakarite.

Ratapu tuarua, Hepetema 12, 1926.

AKORANGA 24.

Ko te Mutunga o te Haerenga Tuatoru o Paora i te Mihana.

I. A Paora i Epeha.

(a) Ko te pukapuka tuatahi ki te Hunga o Koroniti.
Koriniti Tuatahi 16: 8.

Tirohia iho tenei: Ko te pukapuka nei he mea tuhituhi atu na Paora i te tatanga pau o te toru tau o tana noho i Epeha.

II. Ko te haerenga o Paora i Kariki.

(a) Te pukapuka tuarua ki nga Koriniti.

Tirohia iho tenei: He mea tuhituhi i muri tata iho i te pukapuka tuatahi, i Makeronia.

- (b) Te pukapuka ki te Hunga o Roma.
Tirohia iho ano: I tuhia mai i Koroiniti hei whakatu tahi ki nga Hunga Tapu o nga Hurai, a o nga tauwi hoki, ko te aroha me te whakaoranga a te Atua i tau ki a ratou katoa.

III. Ko te haerenga o Paora i te akau o te moana o Ahia Maina.

- (a) Te whakaoranga o Utiku i Toroa.
(b) Te poroporoakitanga ki nga Hunga Tapu o Ahia. Mahi 20: 18-36. Ata tirohia nga whakaoranga i puta i reira.
(c) Te poropititanga o Akapu i Toromai.

Ratapu tuatoru, Hepetema 19, 1926.

AKORANGA 25.

Ko te Toronga Whakamutunga a Paora i Hiruharama.

- A. Ko tana powhiritanga atu e nga tuakana ki Hiruharama.
1. Ko tana ripoata o tana mahi mihana i waenganui i nga tauwi, mo nga tau e toru. Mahi 21: 17-19.
 2. Ko tana whakaaturanga i nga mahi i oti i roto i nga tauwi. Mahi 21: 19; Roma 15: 18.
 3. Ko te pataitanga o te kauwhau a Paora. Mahi 21: 20-22.
 4. Ko te tohutohunga a Paora hei awahina i te ritenga o te purenga. Mahi 21: 23-26. Tirohia tahitia Tauanga 6: 1-9 hei whakamarama i ona ritenga.
- B. Ko te whainga o nga Hurai kia patua a ia, me tana hopu nga e nga tangata o Roma.
1. Ko te puhaehaetanga o nga Hurai mo Paora i roto i te Temepara. Mahi 21: 27.
 2. Ko tana whakapaenga e whakaako ana i nga tikanga ke i ta te Hahi, me te mahi poke i roto i te Temepara. Mahi 21: 28-29.
- Tirohia iho teni: Na ko nga tauhou e tomo ana ki roto i te Temepara e ahei ana kia whakamatea. Tauanga 3: 10, 38; 1: 51.
3. Ko tana maunga i te ropu. Ko tana hariunga ki waho o te Temepara kia whakamatea. Whakaritea II Kingi

11: 15.

4. Ko te whakaoranga o Paora e nga tangata o Roma. Mahi 21: 33-34.

Ratapu tuawha, Hepetema 26, 1926

AKORANGA 26.

Ko te Roanga atu o te Toronga Whakamutunga a Paora i Hiruharama.

- A. Ko tana karonga i a ia i te arawhata.
 1. Ko te kiinga a Paora i a ia he Hurae whakaako i nga mea tika katoa. Mahi 22: 3; 21: 39.
 2. Ka whakapuaki a Paora i tana kaha i mua i roto i nga tukinotanga ki nga Apotoro. Mahi 22: 3-5; 7: 58; 8: 1-3; 9: 1-2. Whakaritea ki te ahuatanga o Arami, te mea tamariki iho. Mohia, upoko 27.
 3. Ko tana whaki hinegaro mo nga whakatahuritanga merekara. Mahi 22: 6-16.
 4. Te whakapuakitanga i te karanga a te Atua i a ia kia mahi i roto i nga tauwiwi. Mahi 22: 17-21. Tirohia ano Nga Mahi 9: 15; Roma 11: 13.
- B. Te po tuatahi o Paora ki roto i te pa (castle) o Hiruharama.
 1. Te takatakainga ona ki te peha kau. Mahi 22: 25-28.
 2. Ko tana kiinga i a ia he tangata no te pa o Roma, a kore ake ia i tapua. Mahi, 22: 29; 16: 37.

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PAKEHA THEOLOGICAL "GREAT BIBLICAL CHARACTERS"

First Sunday, September 5, 1926.
FAST DAY TOPIC.

The Example of Jesus: What it Bids us Do.
The Third Temptation.

Text: Matthew 4:8-11.

Probably most of the casual readers of the scriptures fail to see the great significance to each individual of the temptations of Jesus. Their thought is that they were but a battle between two great personalities—the tempter, Satan,—whose constant

efforts and great aim is to overthrow the Father's work and defeat the Son's plan—and the Tempted, the Only Begotten Son, the Chosen One.

The question in the mind of such a reader is, "Will Jesus successfully resist? What if He had failed?" A world, yes, more than a world, was at stake. We accept the result as demonstrating the Divinity of Jesus, and that He had power to accomplish His Father's purpose. We are too apt to think, as we are not divinely born as was Jesus, that the promises were not to us, that Satan would not offer us the kingdoms of the world. Thus we push ourselves out of the picture. While we rejoice in the victory of the Lord, we fail to recognise that we are subject to temptations of similar types, and thus fail to get the value of His example through his victory. Recognition should give us courage and greater determination in resistance of temptation.

While we recognise that Jesus was marvellous and wonderful, yet we cannot fail to see that in birth, in growth and in gradual development, He was a *man*. Probably there was with Him as He grew up from the Babe of Bethlehem, as the Son of Joseph and Mary, to the temple of Jerusalem, to the waters of the Jordan and then to the great conflict with Satan, first a glimmer, followed by the dawn of the great truth that He was in very deed the Son of God, following human consciousness, operated on by God's Spirit. He had constantly the sense of manness; humanness never left Him. He never invoked the miraculous, never exercised the power that was developed in Him for His own safety or benefit. Let us keep then in mind that He met the tempter on the platform of common humanity, and there fought out the battle of virtue.

He was attacked, as all of us can be attacked, as one writer put it, "on the side of desire (the desire of pleasure, the desire of praise, and the desire of power)—an approach through the body, through the intellect, and through the soul, to the inner man, the spirit, the real *I*."

God's promises of sustaining grace, of overruling providence, of deliverance, are to each of us under the same price of obedience.

Dr. Deems says: "Every intelligent man who devotes any time in self-inspection finds that his violations of any code,

which he believes to be the moral law, come either from certain emotions of his own inner nature—excited he cannot tell how, spontaneous so far as he knows—acting upon his will, making such pressure upon that will as amounts to a temptation; or, that such excitation of the emotions and such pressure upon the will is something from without. In the latter case it is some perception of some object which he sees, or of some sound which he hears, or some report of some of the senses, *undesigned*, coming incidentally upon him, or *designed*, brought to bear upon him by some intelligent being. Among the undesigned seductions to evil, or what may at least be called evil influences, are those attractions or repulsions created in the individual man by the "spirit of the age," a general air and temperature generated by all the intellectual and spiritual motions about him, and coming upon his soul not from any individual's design to be specially hurtful to him, but just as deleterious air destroys where no man is attempting to poison another. But we are conscious of sinister and wicked designs upon us concocted and operated by wicked men. Some men are adroit, some skilful, some surpassingly influential for evil. Some of these are really so acute in their perceptions, so rapid in their motions, and so persistent in their efforts, that to speak of them as compassing sea and land seems hardly an aggregation. Artists of the pen sometimes paint these far-sighted, near-sighted, telescopic, microscopic, almost ubiquitous weavers of the webs of deceit and treachery, and paint them with a power that appals us."

Let us not sit down with the thought that we are not subject to temptations nor that in and of ourselves we are able to successfully resist them.

In this temptation Jesus was taken "to an exceedingly high mountain," and shown all the kingdoms of the world, and the glory of them; Satan said, "All these things will I give Thee, if thou wilt fall down and worship me." This was in a way an offer of a partnership with Satan, who practically recognised Jesus as the Son of God, with a message and mission, to become the Messiah, and, claiming sovereignty over the world, offered them to Him if He would but bow down and worship.

Jesus was attacked on the spiritual side. He, too, now knew His Messiahship, and probably could see the thorny path before Him, and this offer of what might be called a "bloodless victory"

may have been an alluring one—yet he failed not.

Let us get a full understanding of three features that now appear strongly:

“Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered to him.”

Satan can tempt, entreat, entice, even command, but cannot *compel* obedience. Satan can remain with the tempted only so long as the latter *permits*. God sends succour and help to those who prove loyal and true.

A contemplation of what confronted Jesus, His destiny (read Doc. and Cov. 19:16 and 18) and the aspirations of Satan will prove very interesting.

What does the example of Jesus bid us do?

Shall we have prayers in the home, read and study the scriptures and engage in Gospel talks in the family circle? Shall “love abound” in our homes?

Shall we prove our loyalty to God by honoring our priesthood, attending the priesthood, sacrament meetings and auxiliary gatherings; by paying our tithes and offerings; by responding to missionary calls; by showing that we have pure religion such as described by James (1:27), “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their afflictions, and keep himself unspotted from the world.”

What blessings are obtained through overcoming temptation? The constant companionship of God’s spirit; becoming instrumental in accomplishing His purposes; securing eternal life and exaltation, etc.

Teachers should not fail to make as careful preparation of this lesson as of any other, carefully adapting the illustrations and applications to their respective classes. Do not let it “go over the heads” of your boys and girls, and see to it that the major portion of the time is given by the pupils, particularly of a testimony nature.

Read: Talmage’s “Jesus the Christ,” pages 131-135; Farrar’s “Life of Christ,” pages 72-74; Papini’s “Life of Christ,” pages 63-68.

Second Sunday, September 12, 1926

LESSON 21. RUTH.

Text: Given in body of outline.

Objective: To show that the choice of one's people and one's God determines one's destiny.

Suggestions on Preparation and Presentation:

- I. Naomi and Sons and Daughters in the country of Moab.
 - a. Death of husbands.
 - b. Orpha's choice.
 - c. Ruth's choice. (Memorize 1:16-17.)
- II. At Bethlehem.
 - a. Ruth the gleaner.
 - b. Receives recognition from Boaz.
 1. In work, 2:15.
 2. In virtue, 3:11.
 - c. Requirements of Mosaic Law fulfilled. (See Matt. 22:24.)
- III. Ruth the ancestral grandmother of David and Christ.

Illustration:

1. Converts to the Church.
2. Song, "Who's on the Lord's Side, Who?"

Questions for Teachers.

1. What three virtues of womanhood did Ruth exemplify?
2. Why can one be best judged by the company one chooses.

Third Sunday, September 19, 1926

LESSON 22. QUEEN ESTHER.

Text: Book of Esther.

Objective: To show that the safety and reputation of an entire people may depend upon the virtues of a humble member.

Suggestions on Preparation and Presentation:

- I. Time of Ahasuerus, King of Persia (probably Xerxes), about 450 B.C., during the Jewish captivity.
 - a. Power, wealth, magnificence of Persians 1:1-10.
 - b. Humiliating conditions of Jews in captivity, 4:3.
- II. Esther the Jewess.
 - a. Niece and adopted daughter of Mordecai, 2:5-7.
 - b. Fair and beautiful, 2:7.

- c. Obedient, loyal, humble, 2:20.
- d. Chosen Queen, 2:15-17.
- III. Privileges of a Persian Queen.
 - a. Limitations, 4:11.
 - b. Queen Vishti's banishment, 1:10-21.
- IV. Esther as Queen.
 - a. Loyalty and faith.
 - 1. Mordecai's appeal to save her people, 4:1-14.
 - 2. Her appeal for the faith and prayers of her people, 4:15-16.
 - b. Courage and discretion.
 - 1. Presents herself to king on pain of death, 5:1-3.
 - 2. Obtains reversal of decree against her people.
 - 3. Elevation of Mordecai and death of Haman.
 - 4. Safety for the Jews, chapter 8.

Illustration: Benjamin Franklin in Europe. John Taylor's letter to Argus. "One Hundred Years of Mormonism," page 286.

Questions for Teachers.

1. Name three virtues possessed by Esther that make for leadership and greatness.
2. How can you best serve your people and the Church?

Fourth Sunday, September 26, 1926.

LESSON 23. SAMUEL, A CHILD OF PROMISE AND A TRUE SERVANT OF GOD.

Text: I Sam. 1-16.

Objective: To show that as one gives himself to the service of the Lord and His people he grows in goodness and power.

Supplementary References: Geike's Hours with the Bible, Vol. 3. Beacon Lights of History," Vol. 2.

Suggestions on Preparation and Presentation:

- I. Samuel, the son of a wonderful mother.
 - Her prayer of thanksgiving (I Sam. 2:1-10.)
- II. His early training in the temple under Eli.
 1. His call by the Lord.
 2. His response.
- III. His service to Israel.
 1. No national existence—no settled government—no

established religion.

2. As judge he established a nation and a religion for the people.
3. His great speech. (I Sam. 12.)
4. Lord says: "His character was reproachless. He was, indeed, one of the best men that ever lived, universally revered while living, and equally mourned when he died."

Questions for Teachers.

1. To what do you ascribe Samuel's great wisdom and power.
2. What great lesson comes to you from the study of the life of Samuel?

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INTERMEDIATE DEPARTMENT

"THE BOOK OF MORMON"

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First Sunday, Septemeber 5, 1926
Uniform Fast Day Lesson.

Same as Pakeha Theological Class. See page 249

General Subject: The example of Jesus: what it bids us do.

Special Topic: The Third Temptation.

Adaption for Intermediate Department.

Refer to the notes for May and June. Use the copious suggestions in the outline in the Theological Department.

This temptation centres around power. Every boy likes to be a leader, a captain of a team, or a patrol leader. He can grasp the significance of this appeal to the opportunity to rule.

To lead is laudable, provided one does not need to lose one's self-respect and liberty, in order to lead.

Some public office holders secure their positions only by selling their liberty to some political ring with ulterior motives. Such a man loses in character development.

That person who sells himself to any power, is forever under its influence and control. We can readily see that we should resist temptation to do base things, and make ourselves amenable to those powers who can elevate us toward the better things, those things which leave peace and contentment in the soul.

List the temptation that come to boys and girls through the appeal to "be somebody" by sacrificing their ideals.

Second Sunday, September 12, 1926.

LESSON 21. ALMA TEACHES HIS SONS.

Text: Alma, chapters 36-42.

Objective: To teach that a wise father is able by his experience to give instruction to his children which if followed will give them happiness and peace in this life and put them in the way of eternal life.

Supplementary References: Dictionary of the Book of Mormon and Story of the Book of Mormon.

Suggestions on Preparation and Presentation:

The Teacher will no doubt have to lead out in the discussion of this lesson, but the pupils should be asked to read the text, mark passages they like, and discuss them in the class.

Special assignment might be made of Alma 36:6-23; 37:24-37; chapter 38; chapter 39; 40:11-14.

It might be interesting to have pupils give brief sketches of Helaman, Shiblon and Corianton from the Dictionary of the Book of Mormon.

Make the lesson alive. Try to picture Alma and his sons at this time.

Questions for Teachers.

1. Discuss the warning given in Alma 37:28, 331, as it might apply to present times.
2. How may the words of Alma to his son Corianthon, Alma 39:11-13, be fitting to young Latter-day Saints?

Third Sunday, September 19, 1926

LESSON 22. FOES FROM WITHOUT AND TRAITORS WITHIN THE NATION.

Text: Alma, chapters 43-46.

Objective: To teach that in all our struggles, if we have faith in the Lord He will be our powerful friend.

Suggestions on Preparation and Presentation:

1. It would be well for the teacher to give Alma 43:1-25

as an introduction to the lesson, to make clear the motives of the Nephites and Lamanites at this period of history, and to introduce the leaders, etc.

2. Special assignments:

(a) Alma 43:26-54.

(b) Appoint two students to give the dialogue between Moroni and Zerahemnah, Alma 44:1-11.

(c) Zerahemnah humbled, Alma 44:12-24.

(d) The Title of Liberty, Alma 46.

Passages for pupils to memorise: Alma 43:48-50; 44:3, 4; 46:12-18.

Note: The events related in the above assignments are of a stirring nature. Impress each pupil who is given a part with the necessity of reciting them in a way to arouse deep interest.

Questions for Teachers.

1. Mention the advantages which the Nephites had over the Lamanites both spiritually and temporally.

2. Point out the characteristics of true leadership in Moroni.

Fourth Sunday, September 26, 1926

LESSON 23. WAR AND WARRIORS.

Text: Alma 47-51.

Objective: To teach that in war time or in peace righteous living increases our joy.

Suggestions on Preparation and Presentation:

For special assignment:

(1) Amalickiah's wickedness. Alma 47.

(2) Moroni's preparations. Alma 48:7-25.

(3) Lamanites disappointed. Alma 49.

(4) The happy Nephites. Alma 50:1-24.

(5) Quarrels between brethren. Alma 49.

(6) Kingmen and Freeman. Alma 51:1-21.

(7) Victory for the Lamanites. Alma 51:22-27.

(Not more than four or five minutes should be allowed for each of these parts, in which time the main points can be given in a way to arouse interest in the class to read the stories from the Book of Mormon.)

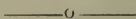
Note: A blackboard should be used with these wartime

lessons. From the descriptions given of the fortifications a pupil might be able to make drawings on the board, also to locate the position of the different cities that were fortified.

Questions for Teachers.

1. Contrast the motives of Moroni and Amaliekiah as leaders.

2. Review the time of happiness, as related in Alma 50:1-24, and point out the inward causes for it.



KINDERGARTEN DEPARTMENT

First Sunday, September 5, 1926.

FAST DAY LESSON.

Topic: The Temptation of Jesus. "Thou shalt worship the Lord thy God and Him only shalt thou serve."

Text: Matt. 4:8-10.

Time: After Christ's forty day fast.

Place: On a high mountain in wilderness.

Objective: By resisting temptation we gain the approval of God the Father.

I. Satan pleads for Jesus to worship Him.

1. He shows Him all the kingdoms of the world and the glory of them.

a. Many countries.

b. Great possessions.

Palaces, churches, homes, fields, flowers, people, and their homage, riches, pearls, diamonds, crowns, etc.

2. Offers all these things if Jesus will fall down and worship him.

II. Jesus Rejects Satan's Offer.

1. Get thee hence.

2. "Thou shalt worship the Lord thy God," etc.

3. Satan leaveth Him.

III. The Approval of God the Father.

1. He sends inward joy and peace.

2. Angels come down and minister unto Him.

Application: When and how shall these little children resist temptation? Specific instances. Mother said, "Johnny, please remain inside the yard to-day with baby sister." Soon

Tom came along and said, "Come on over, Johnny, I have something to show you," etc. What should Johnny say or do?

Memory Gem:

Is there a wrong deed that wants to be done?
 Don't let it, my dear, don't let it;
 Just do two kind deeds insteads of one
 And that will help you forget it.

Rest Exercise: Have the children suggest kind deeds to do for others. Dramatize the suggestions. Clean the yard for an old lady or a widow; paint a fence; clear the weeds from the ditches, etc.

Song: "Do what is right," Deseret S.S. Song Book.

Second Sunday, September 12, 1926

Topic: The Story of the Pioneers.

Text: "Sunday Morning in the Kindergarten," Lesson 58.

History of Utah, or History of Church.

Objective: Courage to do right wins the favour of God and man.

Suggestions:

1. Show pictures of Pioneers.
 - a. The way they travelled.
 - b. The country they crossed.
 - c. The valley as it looked to them.
2. Their sacrifice was a greater gain.
 - a. Their love for their religion was greater than for worldly goods.
 - b. Their great faith and trust in a higher power.
 - c. Their strength of character.
3. How their example can help us.
 - a. What is our Church to us?
 Our duty to it.
 - b. We should not complain in making a sacrifice.

Song: "The Seagulls," Francis K. Thomassen.

Rest Exercise: Had we been the little pioneer children, what could we have done to help along the way. Dramatize the children's suggestions. Drive the oxen; push the handcart; chop down bushes; carry water from nearby stream.

Third Sunday, September 19, 1926.**LESSON 59.**

Text: "Sunday Morning in the Kindergarten."

Topic: How Bessie Kept the Word of Wisdom.

Objective: By keeping the Word of Wisdom we gain physical and spiritual growth.

Memory Gem:

The Word of Wisdom teaches us

The things we all should eat.

God gives us fruits of many kinds

He gives us corn and wheat.

Rest Exercise: Talk with the children of ripening grain. Let them dramatise the cutting and tying of the grain as it was done in olden days.

Show the children what is to be gained by keeping the Word of Wisdom rather than what may befall them if they do not do so.

A strong, well kept body is able to do great deeds.

Discuss with the children the kinds of food they should eat.

Fourth Sunday, September 26, 1926**LESSON 60.**

Text: Daniel 1, "Sunday Morning in the Kindergarten."

Topic: Daniel and His Companions in the King's Palace.

Objective: By keeping the Word of Wisdom we gain physical and spiritual strength.

Memory Gem: Same as last Sunday.

Rest Exercise. Let the children tell the kinds of vegetables and fruits that grow in the garden. Then dramatise the suggestions of how they are gathered. Potatoes are dug; carrots are pulled; cherries are picked into a pail, etc.

Song: "The Heart Garden," Francis K. Thomason's Primary and Kindergarten Songs.

Impress the children with the power and beauty of Daniel, because he had pleased our Heavenly Father and kept the Word of Wisdom; that by so doing we may become as Daniel was.

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MAHI HUI ATAWHAI.

KORA S. TINIKINI, Tumuaki Hui Atawhai.

Na Toke Watene i whakamaori.

AKORANGA MO HEPETEMA.**Te Wa o te Taima i Rite ai.****(Meridian of Time).**

Nga Mahi Whai Tikanga i Whakaritea e nga Apotoro.

1. Ko te whiriwhiringa i te apotoro hou. Mahi 1: 12-26.
2. Ko te tukunga iho o te Wairua Tapu. Mahi 2: 1-5.
3. Ko te whakataburitanga o nga mano e toru. Mahi 2: 6-47.
4. Ko te whakaoranga o te tangata kopa e Pita raua ko Hoani. Mahi 3: 1-9.
5. Ko te whiwhinga a Pita ki te maia me te kaha nui i muri o te tukunga iho o te Wairua Tapu. Mahi 2: 14; 3: 12-6; 4: 8-12.
6. Ko te hoatutanga ki a Pita i te mana e matau ai e kaha ai ki te titiro atu ki roto i nga mea katoa. Mahi 5: 1-11.
7. He tokomaha nga turoro i whakaorangia. Mahi 5: 12-17.
8. Ko te whakaputanga ki waho o te whare herehere e tetahi anahera. Mahi 5: 17-21.
9. Te mahi me te whakamatenga o Tepene. Mahi 6: 8; 7: 55-60.
10. Ko te whiriwhiringa o te tokowhitu. Mahi 6: 8.
11. Nga mahi a Piripi. Mahi 8: 4-5; 8: 26-40.
12. Ko te whakatahuritanga o Haora. Mahi 9: 19.

Te Take Nui: Ko te Wairua Tapu hei tautoko, hei kai-
 ara'hi hoki mo tatou, ka aw'hina hoki i a tatou ki te whakarite
 i nga mahi whakamiharo ki te mahi pai, a tika hoki tatou.

AKORANGA MA NGA KAI-WHAKAAKO TOROTORO.**NGA KORERO MO TE KAINGA.****Ko te Pupuri i te Whanau (Family) kia Kotahi.**

1. Ko te tikanga whakakotahi i te whanau he mea tino
 whai tikanga i roto i nga ropu huihuinga tangata. Ko te

kotahitanga o te whanau ngawari a pai atu hoki ki te riro ma nga tikanga takaro e pupuri mai. Ko te ki a nga tangata o nga ropu huihuinga tangata ko te tu he wehewehenga i roto i tetahi whanau ki te mea ka haere te tane he huarahi puta ke i to te wahine ki a raua nei takaro. Kaore rawa he whanau e tino kotahi ki te kore e kitea e nga tamariki he ngahau i roto i nga whakahaere ngahau a nga matua a whaea hoki.

Ko te wa pai hei timatanga i te mea ano e ririki ana nga tamariki, e taea te whakarite tetahi ahiahi whakangahau, a haereere a waho ranei, e whai ngakau ai ratou ki roto i taua mea. Kotahi po, hei po ngahau i te kainga i te marama, a ma nga tamariki e awlhina i roto i te whakarite i nga takoro, me nga waiata, me te taha ki nga kai (refreshments).

E taea te whakarite enei whakaritenga hei whakangahau i te whanau katoa.

1. Ko te waiata a takitahi, a ma te whanau katoa ranei.
2. Ko nga takaro.
3. Ko nga waiata whakatangitangi ma nga mea e mohio ana ki te whakatangitangi.
4. Ko te korero pukapuka, a whakaatu ranei i etahi korero purakau papai.
5. Ko te tuku i nga kotiro kia whai wahi i roto i te whakarite, me te tuwha haere i nga kai.

Ko te whakarite haereerenga mo te whanau i nga hararei, e tika ana hoki kia whakaritea kia kaua ai tena, tena, e haere i runga ake i tona ake whakaaro. Me te whakarite wawe i roto i nga whakaaro o nga tamariki, te tikanga whakarite tahi me te whanau i nga hararei e mau mai ai te whakaaro o te whanau me nga tamariki hoki i raro i ta nga matua, me ta nga whaea tiaki.

Ko te hoki whakamuri o nga mahara ki nga wa whakahari o nga tuakana teina me nga tuahine, me nga matua whaea hoki, ka riro hei pupuri i te whakaaro ki te kainga, ki roto i nga ngahau o te tangata.

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KO TE NAMA A TE ATUA

(He roanga atu)

Ina Hoori e ngaro atu ka whanau a Pirihira i tana tamaiti,

heoi ka koa noa iho raua ki ta raua tamaiti.

I hokona e Hoori tana whare piha ka tangohia mai e ia teteihi whare hukapapa hei rongoatanga miti. Ko te manaaki a te Atua i a ia e nui rawa atu ana. I teteihi rangi ka haere a Pirihihi ki te hui a te hahi, te kitenga o te Pihopa i a ia, ka mea atu, kei whea a Hoori, katahi ia ka ki atu kua riro ki te tango kau, hipi mana kei apopo ia ka hoki mai. Kihai i pai a Pirihihi ki te haerenga o tana hoa tane ki te tera mahi i te Ratapu. Katahi te Pihopa ka mea atu kei te pai noa atu, he tangata pai a Hoori ahua nei koina ke te ra e hiahiatia ana e taua tangata hei kiitanga ia ia. He wahine tino u hoki a Pirihihi ki nga tikanga o te Hahi, na kaore e pai kia mahi tana tane i etahi mahi ahua he. I te nui haere o te tupu o te mahi hukapapa a Hoori ka pau ke te nuinga o tana taima ki ana mahi ake te tukunga iho ka wareware haere ia ki nga mahi o te Miutara. Ka whakaaro te Pihopa he pai rawa me korero ano ia ki a Hoori. I teteihi rangi ka haere te Pihopa kia kite ia Hori i tana whare hukapapa.

Tana taenga atu ka whakaaturia ia e Hoori ki nga mahi katoa roto i tana whare. Ka mutu tena ka ki atu te Pihopa. "E Hoori, kei te tino koa toku ngakau ki te manaaki penei a te Atua i a koe, na kia mohio mai koe e hiahia ana au kia utu ia i Tana nama ki a koe."

Ahua whakama ana a Hoori i enei korero, katahi ia ka mea atu, "Kaore enei mea i puta noa mai ki a au, engari na taku kaha tonu ki te mahi, na kei eteahi po e ara ana au tae atu ki te teka ma rua o nga haora i te po. Ko taku kotahi anake ki mahi i etahi mahi tino uua ra, engari i naianei kua ngawari haere aku mahi."

Whakamaaranga haere tonu a Hoori ki te ahua o te whaka-haere o tana mahi ki te ara hoki e puta nui mai ai te taru nei te moni, a ki nga ritenga ano hoki i tupu haere ai.

Kaore te Pihopa i pai ki te whakapuakiaki i te mahi Miutara, he wehi nona kei riri a Hoori, katahi ia ka whakaaro he pai rawa me waiho e ia kia pau te rua wiki, ka mea atu ai hei tirohanga mana mehemea ka pai ake ka pewhea ranei, te ahua o Hoori. I nga huihuitanga katoatanga ka korero nga kannihera a Hoori ki to ratou mate i te kore tumuaki, ki to ratou hiahia hoki ki te tumuaki hou, heoi na te nui o te

whakaaro o te Pihopa ki a Hoori raua ko Pirihira i whakakiki ai ia ratou kia tatari.

Nawai, Nawai a ka heke haere te hiahia o Hoori ki te haere ki nga huhiunga o te Hahi ebara, i tetehi rangi ka tukua atu e te tangata nei tana pukapuka ki te Pihopa kua kore ia e puta atu hei tumuaki mo te Miutara i te nui o ana mahi he pai rawa te whakatu atu i tetehi tangata ki tana turanga. Tino tohe te Pihopa kia hoki mai a Hoori ki tana turanga he aha te aha, kore rawa a Hoori i whakaae. Heoi whakaturia ana e ratou he tumuaki hou mo te Miutara. Tino maru te ngakau o te Pihopa mo te korenga o Hoori i hoki mai.

Ka tupu haere nei hoki te mahi a Hoori, a me te pan katoa ano hoki o tana taima ki ana mahi. Nawai a ka koroheke haere te tangata nei te nui o tana whakaaro ki tana mahi. Na te puta mai o te wa i iti ai te utu o nga poaka, o nga kau, ka hinga a Hoori i konei no te mea he nui hoki nga poaka i tangohia mai e ia i te wa e nui ana te utu. I heke rawa nei hoki te utu o te poaka, kore kau ake i hokona nga poaka nei, ruihi pu ana Hoori, me ana moni katoa i roto i te peeke. I te hokinga o nga utu ki raro rawa katahi a Hoori ka whakaaro e, ko te wa pai tenei hei tangohanga karaihe ano mana, me kore e hoki mai ana moni i ngaro ra. I whakapau katoatia e ia nga moni katoa i riro mai i a ia, hei tango mai ana i nga poaka e 1200, ko te utu i te pauna he hikipene. Heoi ko tana patunga i nga poaka nei, ko te utu nui rawa i riro mai i a ia he hikipene ano i te pauna mo te miti, heoi ka ruihi te tangata nei nga moni £5000. Whakamutua ana e ia te mahi a ana tangata mahi, a kore rawa hoki i ea i a ia ana nama ki nga tangata e whai ana kia utua a ratou moni.

I waenganui pu o enei raruraru o Hoori, ka pangia tana kotiro a Atareta e te taipo piwa. Ka mea te takuta kei te pai noa atu te mate o tana kotiro, ko te mate o te kotiro nei e kino rawa iho ana. No konei ka porangirangi noa iho a Hoori i te nui o tana aroha ki tana kotiro, ko ia hoki tana i whakaare nui ai i etehi mea ke atu o tenei ao.

Heoi, ka tonoa te Pihopa kia haere mai ki te kotiro nei te taenga atu ko Pirihira e noho ana i te taha o te moenga o tana kotiro, mai ano o tona panga e te mate mea noa ratou i te kotiro ra kia moe, kore rawa e moe, e ata noho ranei. Ka

mea atu a Pirihira ki te Pihopa, mehemea e whakaaro ana ia ka tangohia atu e te Atua i a raua ta raua kotiro. Ka oho atu te Pihopa, ko Atareta he mea homai na te Atua ma korua e kore ia e tango atu ano i a ia, ma Tana kite iho ra ano e tika ano ki ta raua i pai ai. I te tomonga atu o Hoori ki te whare waimate ana te ahua ka titiro atu ki tana kotiro e takoto aai ana i runga i tana mcenga, haere tonu atu ka kili i tana wahine, te mutunga ka huri atu ki te ruru ki te Pihopa. Kihai i rite te ahua, me nga mahi a Hoori ki te ahua o tetehi tanga i whakaatu ai ki te Pihopa i ana whakaaro e whai ana ia ki a ia hei miriancera. Kihai i taro ka uru mai te neehi, poua tonutia atu he tipune wai maori ki roto i te waha Atareta. Kore rawa i horomia e Atareta te wai ra i kopi ranei tona waha. Rururure noa te neehi ra kia mataora a Atareta kore hoki i ara, heoi ko tana reenga ki te whono i te takuta kia haere mai. Katahi a Pirihira ka whakahinga atu i a ia ki runga i te mcenga o tana kotiro, ka kili i nga paparinga o tana kotiro me te tangi kia oho ake i te moe kia korero ake ki a ia. Kore rawa a Atareta i koriri ake, katahi a Pirihira ka tono i te Pihopa kia inoi ki te Atua kia ora ai tana kotiro. I taua wa tonu ka uru mai nga takuta, ka rongu atu raua, i tetehi o nga takuta e ki ana, "Kaore he painga," haere ana puta ana ki waho. I muri ka mea atu a Pirihira ki te Pihopa, "Kua mohio nea ake au e kore e ora i nga takuta, ma te Atua anake ia e ora ai." Ka mea atu a Hoori ki te Pihopa kia inoi. Ka mea a Hoori, "I hua au e nama ana te Atua ki a au mo taku mahi i roto i te Hahi. Otira ka manaaki tonu te Atua i ahau, ma taku wareware ra ano ki te whakahonore ki ki a ia. Nana tenei tamaiti i homai, engari kei au te rarururu mo te kore e whakawhetai ki a ia. Na i te mea kua tangohia katoatia atu nei e ia aku rawa kei te manawapa toku ngakau ki taku kotiro, kei tangohia atu e ia engari ko taku hiahia kia kore e tangohia atu. Ko a maua mea katoatia he mea homai na te Atua, ma maua a e kore nei hoki maua e ahei ki te utu i a ia mo enei mea na, e nama ana maua ki te Atua."

Te putaputanga o nga tangata ki waho o te ruma ka tuturi te Pihopa ki te taha o te moenga o Atareta ka inoi ka mea ki te Atua kia manaakitia a Hoori, ki te mau ia ki nga ritenga o tenei ako a kia kaha ano hoki e tangohia atu e ia te wairua

o Atareta. Mehemea e ahei e te Atua tukua tenei tamaiti kia tupu ake hei wahine. I whakapaua katoatia hoki e ia ano kaha ki te inoi mo Atareta, a i mua o te mutunga o tana inoi, ka rongo ake ia Atareta e korikori ana ka tangi ake ke karanga. "E mama." Heoi ka moe iho ano nga karu o te Pihopa ka whakawhetai ki tona Matua. Katahi ka karanga ki nga matua o te tamaiti nei ka haere mai ka koa ki te oranga o ta rana tamaiti. I muri iho ka take tu te Pihopa ki te huere, katahi a Hoori ka haere atu kia ia ka pupuri i tana ringaringa. Ka titiro atu te Pihopa ki nga mata o Hoori kua rehurehu i te roimata, ka mea atu ia, "Kua tika tau e Hoori, kaore tenei mea te nama mai o te Atua."

Na TE NGOURA.

o

He Powhiri

Haere mai e te manuhiri-tu-a-rangi, haria mai ko te Aroha. Kua tae mai "nga karere o Mahuru."

Tenei matou o te Tai Rawhiti nei te powhiri atu ki te hunga katoa e tae ai te manu, ara Te Karere, kia haere mai ki te Hui Pariha ka tu nei ki a Uawa wahi o te Tai Rawhiti i te 11 me te 12 o nga ra o Hepetema. "Kua pai nga huarahi."

Na nga tuahine kei Uawa.
(Tamihana, Tumuaki)

He Panui Whakaatu ka Tu te Hui Pariha ki Korongata Hepetema 4, 5, 1926.

Kei tenei hui ka korerotia e te Timuaki o te motu etahi take hou kaore ano te ao i rongo. No konei ka panuitia kia mohio ai te katoa, kia riro ai ma ou taringa ake e whakarongo atu ki te Timuaki e korero ana. Kia riro ano mau e patai atu au whakaaro me ou hiahia katoa. Kei konei hoki etahi tikanga hou hei painga mo te tinana, engari e kore koe e whiwhi ka noho mai koe i roto i to whare i to kainga ranei. E wehi ana ahau kei rereke te korerotanga atu ki a koe i nga korero a te Timuaki a ka poraru o whakaaro i roto i nga tikanga pono. No reira haere mai, haere mai!

Na Rawiri Kamau, (Erata Heke, Timuaki Pariha)

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He Whakaahua Pai

Na R.R. Tiwinihana
(He roanga atu)



Ko te Pake Kumora

Ko te Hiwi Kumora tenei, te mea tuatoru. Te wahi o te whawhai whakamutunga o nga Niwhai. Te wahi hoki i hunaia ai e Moronai, (i a ia e tangata ana), e rite ana ki nga whakahaunga a te Atua, nga papa katoa i tukutukua mai ki a ia e ona tupuna. I konei i kitea ai e Hohepa Mete nga papa tapu i roto i enei nga ra whakamutunga. Ahakoa te hiahia o nga Hunga Tapu kia hokona mai tenei hiwi, kei nga tauwi tonu ia. Ka whakaae ratou ki te hoko mai tenei wahi tapu ki a tatou mo nga moni \$100,000, ara £20,000.

Heoi ano na to koutou teina, tungane,

Na R.R. Tiwinihana

He Matenga

Ki Te Karere: Tena koe, mau e panui atu te matenga o to matou tamaiti, mokopuna, o te Kahukore Karaka Pairama. No te 30 o nga ra o Hurae ka wehe atu tona wairua i a matou. He mihi te whakapouri i pa mai ki a matou. Kua tutuki te

kapu a te karaipiture, ka hari nga tupapaku e mate ana i roto i te Ariki i nga wa o muri nei, e ai ta te wairua, kia okioki ai ratou i a ratou mahi.

Heoi ma te Matua i te Rangi tatou e tiaki, na to koutou teina i roto i te Rongopai o Ihu Karaiti,

Karena W. Takaroa

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KO NGA HOKINGA ATU KI HIONA.



Elder Geo. R. Henderson



Elder LeRoy Westover

Elder LE ROY WESTOVER o Lewiston, Utah. I tae mai a Erata Wehitoa i te 28 o nga ra o Pepuere, 1924, a whakaritea ana ki te takiwa o te Mahia. I te 30 o nga ra o Tihe- ma, 1924, ka nukuhia atu ia ki te takiwa o Haki Pei, a i te 16 o nga ra o Oketopa, 1925, ka nukuhia ano ki te takiwa o Hauraki ki te mahi i waenganui o nga Pakeha o te Thames. A ka tukua honoretia atu ia i te 20 o nga ra o Hurae, 1926.

Elder GEORGE R. HENDERSON o Joseph, Utah. I tae mai a Erata Henihana i te 23 o nga ra o Hune, 1924, a ka whakaritea ki te Kareti M.A.C. hei whakahaere i te mahi wa- iata, whakatangitangi, o reira. A i te 13 o nga ra o Oketopa 1925 ka nukuhia atu ki te takiwa Pakeha o Akarana. Ka hoki atu ano ki te Kareti i te 21 o nga ra o Hanuere, 1926, a i te 20 o Hurae ka tukua honoretia kia hoki atu ki tona hoa wahine me a ratou tamariki i Hiona.

KI TE ETITA.**Ko te Hui Pariha o te Kirikiri**

I tu te Hui Pariha o Hauraki nei ki te Kirikiri i te Rahoroi, te 31 o Huraī, me te 1 o nga ra o Akuhata. Ko nga kaumatua i tae mai; ko Tumuaki Tinikini, ko Erata Pirihana, hekeretari o te Mihana; ko Erata Kimepara me Karanata o Hamilton, ko Erata Paapiti me Karaitiana o Waikato, hui tahi ki nga kaumatua o tenei takiwa: Erata Tarapata, Aratama, Roiti, Naiti, Hetaraka Anaru raua Rupata Wi Hongi o Ngapuhi, Erata Teira o te Thames. I konei hoki etahi o nga Hunga Tapu o Tauranga, a Waikato. I konei hoki a Te Puaa me tana ropu poi ki te purei haere he mahi moni hei whakapai i te marae o te Hui Tau ka tu nei ki Ngaruawahia. I manaakitia tenei Hui Pariha ki nga rangi papai, a i mutu pai hoki.

I puare tenei hui i te 10: 30 i te ata o te Rahoroi. Na Erata Tarapata, Tumuaki Takiwa, i whakahaere. Nga himene na Erata Paapiti. Himene tuatahi 1. "Kei Runga te Maunga." Inoi whakapuaru na Tumuaki Tinikini. Himene tuarua 2. "E Iharaira." Kai-kauwhau tuatahi ko Pirimona Watene, Tumuaki o te Peka o te Kirikiri nei. He powhiri ki nga mauhiriri. I korero mo te mihana o te Karaiti, Iriiringa, Whiriwhiringa i nga Apotoro, me te hanganga i te Hahi he mea kia tino rite ai te Hunga Tapu mo te mahi minita.

Bro. Rupata Wi Hongi. Mo te takanga atu me te whakahokinga mai o te Rongopai e tetahi anahera, e kauwhautia nei e nga kaumatua me te korero whakarite mo te kamera i kuhu i tona ihu ki roto i te teneti o tona rangatira kia mahana, muri iho ko tona kaki, i muri ko tona tinana katoa, e peia ana tona rangatira ki waho. Ara i te rewera ki roto i a tatou kia riro i a ia te whakahaere o o taton tinana.

Ko Erata Teira. I korero mo Hona i tona turinga ki te haere ki te kauwhau i te pa o Ninewe; tona makanga ki te wai horomanga e te Tohora, a makina ki uta kia haere ai ia ki te whakarite i tana mihana. Whakawahangutanga o Korihoro i te kauwhautanga a Arami. Korero i runga i te patai a te matua ki tana tamaiti i te kai-peita o etahi whakaahua. Ka mea te tamaiti, "Na mea, ina e mau nei tona ingoa." Ka mea te matua, "Titiro ki waho, na ka kite koe i te ataahua o nga

rakau me nga mea katoa, na ko wai te kai-peita o enei mea katoa: 'Ika mea te tamaiti, ikaore au e mohio, engari na tetahi kai-peita kei runga noa atu tona mana i o era atu katoa.' Himene whakanutunga 37. "He Inoi." Ka Tiki Reihana te 1101.

Karakia o te 2 o nga haora o te ahiahi. Na Bro. Hetaraka Anaru i whakahaere nga huene. Himene tuatahi 165, "Lo the Mighty God Appearing." Inoi na Tukino Hakopa. Himene tuarua, 165. "Sunshine in the Soul." Kai-kauwhau tuatahi ki Erata Roiti. I korero i roto i te reo Maori, mo runga i te inoi. He tono ki te Atua mo nga mea e tino hihiatia ana, i runga ano i te wairua pai. E mona ai tatou ki te tikanga o te taori, me inoi tonu.

Ko Kiripata Onipi. I korero mo te whakahaunga o Rihai kia puta atu ki waho o Hiruharama. Ika whakangaromia taua pa e 600 tau i mau atu i a te ivaraiti. He uri nei tatou nga Maori o Rihai. Me te tautoko he tika te rukapuka a Moromona. I korero i runga i tana uinga ki tetahi wahine he "Spiritualist" whakapono ki nga mea wairua mo taua pukapuka. I runga i tana mahinga ka ki ia ko taua pukapuka na nga uri o Epairaima. Whakahaunga i nga Niwhai kia tuhituhi me nga hapu kotahi tekau. Kaore te Atua i waiho noa iho i nga tangata i roto i te kauretanga.

I muri he Quartette, "School Thy Feelings," na nga kaimatua. Ko Sister Raira Carless: He tautoko mo te Inoi. Me tono i runga i te whakapono kia whiwhi ai ki nga manaakitanga. Ko Sister Payne: Me whakarongo tatou ki nga kaimatua, ka riro ma te Rongopai tatou e ako ki nga mahi ma tatou. Ko te inoi he mea tino nui, kei te mahara au i etahi wa, he aha rauai a tatou whakaloki atu ki te Atua mo nga mea e tono ana tatou i a Ia. Kia kaha, he ngawari noa iho te ope omeone ake, engari te piki, me mahi rawa ka eke.

Ko Hori Watene: Ko te whakatuunga o te Hahi ki runga i te kamaka o te whakakitenga. Whakahokinga mai o te Rongopai kia Hohepa Mete kia kauwhautia ki te ao katoa. Ko te iwi Maori no Ihairaira. I te manaakitanga o Hohepa he peka hua i te taha o te puua. Te whakamararatanga ki nga motu o te moana i runga i to ratou tutu. Ko te tohu i roto i nga mahunga o te Maori, rite tonu ki o nga Hawaii me nga Iniana

o Amerika, he porotaka a waenganui. He tautoko tenei mo te Pukapuka a Moromona, a no te whare hoki tatou o Iharaira. Himene whakamutunga 170. "God Be With You." Inoi na B.O. Billman.

Karakia o te ahiahi, te 7 o nga haora, he karakia whaki hinegaro, na Pirimoa Watene i whakahaere, na R. Wi Hongi nga himene. Tuatahi ko te 152. "Let Us All Press On." Inoi na Erata Teira. Himene tuarua 102. "We Thank Thee, O God, for a Prophet." Ko nga mea i tu ko Panikena, Tukumana, Hori Tamaki, Te Aue Kahukore, R. Wi Hongi, Tukino Hakopa, Rosie Watene, Ripoi. Ko Tumuaki Tinikini:

Ko nga hahi he mea hanga na te tangata ka karangatia ki o ratou ingoa. Ko te hahi he upoko katoa he mea mate. I korezo mai tetahi tangata ki a au no ratou te hahi pai rawa, e 300 nga apotoro, e 300 hoki nga neehi, e 300 hoki nga akonga, ko a ratou mana rite tonu. Na he upoko katoa, ko te ahuatanga he mea mate. Ko tenei hahi ia he Poropiti, he Hai Piriti, he Piriti, he Kai Whakaako kei roto. Kei roto i te Kura Hapati neke atu 100,000 nga mema. Me te Miutara pera ano. I muri ka tu a Turoa Royal, Totaca, Toke Watene, Erata Karanata, me Tarapata. Himene whakamutunga 218. "Count Your Many Blessings." Inoi na T. Royal.

Ratapu, i te 1 o Akuhata i te 10:30 o nga haora o te ata. I tu te karakia Kura Hapati. Na Erata Tarapata i whakahaere. Nga himene na Bro. Anaru i whakahaere. Himene tuatahi 82. "Welcome, Welcome." Inoi na Erata Kimepara. Himene tuarua 127. "Though Deepening Trials." Na Toke Watene raua ko Turoa Royal i whakatapu te Hakareueta. Korero a Ngakau, Matin 4:7. "Kaua e whakamatautau i te Ariki i tou Atua." Na Erata Karanata i whakamarama. Ka mutu i koei nga mahi o te Kura Hapati. Kai-kauwhau tuatahi ko Toke Watene. Whakamarama i te Kingitanga o te Atua ki to te ao nei, me nga putake e tu ai tetahi kingitanga, me nga ahuatanga i roto. I muri he solo na Bro. R. Wi Hongi. "My Father Knows."

Ko Erata Karaitiana o Waikato. Whakahaunga o nga Apotoro kia haere ki te kauwhau. No nga Tikanga o te Whakapono, ko te Puipera me te Pukapuka a Moromona he kupu na te Atua.

Erata Kinaepara o Hamilton. Mo te Atuatanga. Kei roto i te tangata te mohiotanga he Atua ano, ara tera ano tetahi mana nui e whakahaere ana i nga mea katoa. He nui nga ahua tautoko, ko tetahi ko Arama i kite tonu i te Atua me te tuku i tenei mohiotanga ki ona uri, a Enoka hoki me o muri iho.

Erata Aratama. Mo te iriiringa, ko te patene whakamutunga tenei, I whakaatu Loki i toia hinengaro, he poropiti tika a Hohepa Mete, me te Rongopai hoki. Himene whakamutunga 104. "The Spirit of God Like a Fire is Burning." Inoi ia Erata Roiti.

I te 12: 30 i tu nga huiluinga o te Tohungatanga me te Hui Atawhai. Ko te himene whakapuare ko te 19. "Israel, Israel, God is Calling." Inoi na Bro. Anaru. I muri ka wehe te Hui Atawhai. Na Tumuaki Tinikini i whakahaere nga take mo te Tohungatanga. Tana patai tuatahi, He aha te putake i whakatapu ai tatou i nga urupa? Hei tuku atu i te wahi ki a tatou ki te Atua, Nana nei te whenua me ona mea katoa. Kia takoto tapu pai hoki. Me pehea te alma o te kerī o nga urupa? Me takoto hangai i te rawhiti ki te hauauru. Kia hangai te ara o nga tupapaku ki te tangihanga mai o te tetere. Kia pehea te hohonu o te rua? Kei te ahua o te whenua te hohonu. Ko te pai kia hohonu, kaore he ture whakarite. He mea tika, a he ranei te tanu kakahu me te tupapaku? Kaore he ture riri, i te mea he ture tenei no te Maori. Ko te ahua o te kawhena, kei runga i nga whakaritenga te roa o te tupapaku ki runga kei te ritenga o te ture. Pehea te ahua mo te whakatapu o nga tupapaku e rua i roto i te urupa kotahi? Me whakatapu wehe ke te tahi i tetahi. Ko te mana hei whakatapu ko te Tohungatanga o Merekihereke. Mehemea kaore he kaumatua hei whakatapu i te wa e tanumia ai e taia te whakatapu a muri atu. I muri i whakamutu ki te inoi.

Karakia i te 2 o nga haora. Himene tuatahi 111. "Arise O Glorious Zion." Inoi a Erata Karanata. Tuarua he anthem, "Song of the Redeemed." Kai-kauwhau tuatahi ko Erata Paapiti, Tumuaki o Waikato. Mo te Whakapono me nga Mahi, me nga hua o te Rongopai. Te wa hei tunga mo te Kingitanga o te Atua, i roto i te moemoea a Nepukanaha. Me koropiko ki te Atua, kua ki nga whakapakoko.

Ko Bro. H. Anaru. Mo te whakamararatanga o Ihairaira.

me te kohikokinga mai. Korero i nga karaipiture me te tono ano ki te Atua kia homai he mohiotanga ki nga karaipiture. Kia u, kia mahi tonu, pera me te kohua tiamu e kororia ana kei rapa, kia pai ai te maoa. Kaua a tatou kupu e whiua kia mua noa atu a ki muri noa atu nei whai atu ai o tatou tinana, e ngari kia haere tahi tonu me o tatou tianana. Tukua nga tamariki ki te kura kia whakaakona, kia mohio, kia pai me te koratū e tukua ana ki te mira kia tuia, kia pai, kia moani. Whakahonoretia o tatou Tohungatanga.

Erata Naiti, mo te matenga, mo te aranga mai. Whakaritea te ture o te Tikitiki-o-rangi kia whiwhi ai ki taua rangatiratanga.

I muri he sextette na nga kaumatua na Naiti, Aratama, Tarapata, R. Wi Hongi, Paapiti, me H. Anaru. Ko Erata Pirihana. Mo te Karaiti, he whakaaturanga, he mea whakamaori no roto i nga ana o Ihipa e whakatu ana mo te Karaiti. Te roroa o ona makawe tae ana ki tona hope, pai te hanga o tona ihu, ona pahau pera ano me ona makawe, tona reo he pai te tangi he ngawari he mea ano ka kata ia, engari ano te tangi. Whakatu i te ahua o te whakamatenga o nga apotoro. Ko Pita i ripekatia ki Roma i te tau 66 A.D. Ko Hemi i poutoa te matenga i te tau 44 A.D. Ko Hoani i pana atu i te tau 96 A.D. Ko Anaru he mea ripeka atu tonu ki te ripeka. Ko Piripi he mea ripeka i te tau 52 A.D. Ko Patoromu he mea tihore ora te tapeha. Ko Tamati he mea wera ki te matia. Ko Matiu he mea whakamate ki te toki i te tau 60 A.D. Ko Hemi Poto-poto he mea whiu a mate noa. Ko Tariu he mea whakamate ki te kopere i te tau 72 A.D. Ko Haimona he mea ripeka i te tau 72 A.D. Ko Maka he mea tooto i nga tiriti o Archanaria a mate noa. Ko Paora i poutoa te matenga i Roma e Nero i te tau 66 A.D. Ko Panapa he mea aki ki te kohatu e nga Hurai i te tau 73 A.D. I pera ano hoki a Hohepa Mete, i kohurutia.

Himene whakamutunga 97. "Lord Dismiss Us." Inio na Tumnaki Tinikini.

I te 7 o nga haora, i te ahiahi i tu te Mintara. He nui te pai o nga waiata, o nga korero, me te whakatangitangi a te ropu o te Puea. Ko nga tangata i hui mai i roto i taua huihuinga neke atu i te 200. He nui nga hoa aroha. I tu te Tumnaki Mihana, i korero mo nga taitama me nga tamahine. I ki kei nga

taitama te nui o te raruraru e pa ana ki nga tamahine, mehe-mea e tiaki ana te tamaiti i a ia ka mama te taha ki nga kotiro. Ko te ingoa kino me te ingoa tahae e taea te whakarite kia takoto pai. Ko te tapu o te ma o te kotiro, me te kohuru, e kore e taea te whakakahore kia pai.

Ka mutu ai i konei nga mahi o te Hui Pariha. Tokorua nga mea i iriiria i roto i tenei hui.

Na TOKE WATENE

He Ripoata Mihana

Ki te Etita o Te Karere, tena korua ko to hoa awhina, tena korua nga kai panui i nga rongo korero o te motu nei. Tenei ano tenei pikaunga ma korua. Kaati, i a Maehe ka whiwhi ahau ki tetahi karangatanga kia haere ki te kauwhau i te Rongo Pai i te takiwa o Waikato, a no te 15 o Aperira ka haere ahau ki te whakarite i tenei mahi nui.

I tae ahau ki nga wahi katoa o te takiwa o Waikato, a i tino whiwhi hoki ki te hari nui mo tenei mahi pai. He maha nga iwi i tutaki ahau, me te manaaki hoki ia matou nga kaumatua. He maha nga kainga o nga hoa aroha i tae matou, a i whakatu hoki ki a ratou i nga tikanga o te Rongo Pai. Tino pai ratou ki te whakarongo i nga kauwhau whakamarama i te Rongo Pai pono.

Ko etahi o nga Hunga Tapu ka uui te kaha me te u ki te pupuri i nga tikanga o te Rongo Pai. Ko etahi kua tino waikura o ratou whakapono. I tae ahau ki te kainga o Henry Marshall, he tangata kaha tenei me tona whare katoa ki te pupuri i nga tikanga o te Rongo Pai, he tangata tino pai. I tae ano hoki ahau ki te kainga o John Ormsby, o Tamati Honehona, o Tatana Arona, he tangata kaha katoa enei ki te pupuri i o ratou karangatanga.

He maha nga tangata i iriiria e matou, i whakawahia ano hoki, me nga pepi hoki i manaakitia.

Kua oti taku mihana i runga i te pai, a kua whiwhi hoki ahau ki toku tukunga honoretanga. Kaati nei ano te ripoata, kia ora nga Hunga Tapu katoa o Waikato, ara puta noa te motu nei, tae atu hoki ki nga hoa aroha. Kia ora koe e Toheriri me te Hunga Tapu katoa, a Winiatu Kapinga, a Here Tangihaere, me koutou katoa.

Hoimono, na to koutou teina, tuhgane,

PAEPAE W. WITEHIRA.

Ko te Matenga o Te Paea Cunningham

I mate ia i te waru o nga ra o Hurae i te tau 1926. Ko ona tau e 44. Ko ana tamariki tekau ma tahi, e toru kua mate e waru kei te ora. Tona kainga i mate ai ko Whakatu, Hastings, Haki Pei. He Hunga Tapu tenei wahine he mema ia no roto i te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei, peka o Korongata.

Te ahuatanga o te mate o tenei wahine he mate kaiakiko. Ko

tenei wahine he wahine tenei i whawhai nui ia ki te rapu i tetahi oranga mo tona mate. Kua taea hoki e ia te rapu i nga ~~mea~~ oranga katoa o te Pakeha. Heoi kaore kau ana he paunga ake o tona mate. Ka tahi ia ka haere ki a kaitiaki hei whakaora i tona mate. I roto ia i te whakahaere a te kaitiaki mo tetahi wa roa tonu, kore kau ana he paunga ake o tona mate, e heke haere ke atu ana ki te mate. Engari no te wa i moni mo a ia kua he tona tino, ka para ana mahara ki te karanga i nga kaumatua kia whakawahia ia ki te hua tapu a kia mate hoki ki roto i te hua o Ihu Karaiti. I haere a Erata Heke raua ko Paati ki te whakawahi i a ia me te kumamutu Maori Kaumatua Hakopa. U 5 nga wiki i muri mo kaitiaki ano ka mate, no reira i mate ia i roto i te hahi.

E te hunga rapu, e whakamarama ana te kai-ripoata i te nui o te kawhauanga o te Rongo Pahi ma roto i te matenga a tenei wahine. I nuku atu i te rua rau nga tangata i tae mai ki te ra tapuketanga i tenei wahine, i rongo hoki i nga pononga a te Atua e kawhau ana i te hunga mo te hunga mate. No koni ahau ka tuhi i tenei ripotata. Ahakoa kaore tenei wahine i kawhau i te Rongo Pahi, engari na ana mahi i kawhau te Rongo Pahi. Nuku atu i te 40 nga Pakeha i tae mai kia kite i te tapuketanga o tenei wahine, me to matau kite tonu atu e hua mai ana te tonu o te aroha, ara e tangi romutu ana, e awhi ana i nga canariki. Ano te ahua o tenei wahine ko tetahi o ratou. No reira hei puaki iho ma te tangata ki a ia ano ma te wahine ranei, he aha te aose i tangi ai ana wahine i akeha me nga tane hoki? He ngohe-ngohe, he ngakau rangimaire, he ngawari, he mahyohu, he todo i nga mahi pu katoa i nga wa e noho ana i waenganui i ona hua Pakeha. Kua te take i arohatia nuitia ai tenei wahine e ona hua Pakeha.

Te Whauara me nga Mahi Katoa.

Tokoono nga kai-amo mo te tupapaku, ka tu i te taha o te kawhena. Ka tu te tane me te whanau katoa ma te whare mate. Ka manakitia e te kaitiaki tana whanau te tupapaku me tona hoa tane ki nga mana akitanga katoa i roto i te inoi, kaore etahi atu e uru ki roto i tana inoi. Ka mutu ka umohia ki roto i te whare karakin, kei reira te timuakitanga o te peka e noho mai ana me te Huanga Tapu katoa, me te okema kei te tangi, e taturi ana ki te arunga atu o te kawhena. Kua rere mai te wahi he takotoranga mo te tupapaku. Te tukunga atu a nga kai-amo ki toam takotoranga ka noho te timuaki ki raro, noho katoa te katoa, timata te karakin. Ko te noho a te kirimate me noho i te taha nui, ko te okema taha kaitiaki. Ko nga kai-amo e toru ki tetahi taha e toru ki tetahi taha. Ko te himene No. 83, O My Father, tuoi whakatuhera ma Hamiora Kaman. Himene No. 152, Piko nei te Matenga. Ko Reupena Parahi te kai-whakahaere o nga himene. Nga kai-whakatuhi o te okema ko Tiutu Witehira me Rere Waerea. Kai-kawhau tuatahi ko Hemi Puriri.

I kawhau ia i te ahua o tenei wahine i a ia e ora ana, a tae noa ki tona matenga. Kai-kawhau tuarua ko Erata Heera, Timuaki o te Kareti. I kawhau i te huri o tona ngakau moni i whac wahi i roto

i tenei take. I korero hoki ia mo te taha ki te iririranga, mo te matenga o Ihu Karaiti i a ia i ara ake ai i te mace i haere ia ki te kauwhau ki nga warua i te whare herehere a i kauwhau hoki i te iririranga mo te hunga mate i a i Koroiniti 15: 29, penei ka aha te hunga e iriiria ana hei whakakapi mo te huanga mate ki te kore rawa te huanga mate e ara, he aha hoki ratou ka iriiria ai hei whakakapi mo te huanga mate? Aua ka unga atu e ahau a Iraia Poropiti ki a koutou i mua i te taenga mai o te ra nui o Ihowa, te whakamutaku, a ka tahuri i a ia nga ngakau o nga matua ki nga tamariki, me nga ngakau o nga tamariki ki nga matua, kei haere atu ahau ka patu i te whenua ki te kaanga.

He waiata na Erata Iiringihuaata rauu ko Iraati. Kauwhau na Erata Henihana. I korero ia mo te ahua o te ora i tenei ao me te ahuatanga o te oranga o tera ao. I ruanga i te hari me te koa o te tangata i roto i tenei oranga kihai i rea kua mutu ana hari, taua kua kua tangohia atu i a tatau. I whakaritea e ia tatau ki te kaupuke. I te takiwa i rere atu ai te kaupuke e mohio atu ana tatau ki nga tangata ki te ahua o nga mea katoa i runga i taua kaupuke, eugari i te taima ka tawhiti haere atu ka timata te ngaro haere atu i a tatau—nawai a, kua kite atu tatau ko te maa anake o nga hera e kiate atu ana, uawai ana, kua ngaro, kua mutu to tatou mohio atu ka pewhea ra a ko atu. Penei me io tatau tuahine, i mohio tatau ki tona ahua i te taima e ora ana e noho ana i waenganui i a tatau. Eugari i te wa kua mace ia kua kore tatau e kite atu i a ia, kua ngaro atu ia i a tatau, kua kore tatau e mohio pewhea ra a ko atu. Ko te wahi pouri anake tenei, eugari ko te tikanga ia ka hoki mai ano taua kaupuke, ka kite auo a tona wa. E mohiotia ana hoki tona ra hoki mai e nga tangata whakahaere. Eugari to tatau tuahine kei te mohiotia ano ka hoki mai ano, eugari awheta te ra, te marama, te tau rauai, kaore e mohiotia—kore rawa he tangata e mohio ahakoa te Tama a te Atua, kore rawa tetahi tangata kia kotahi, koia anake ko te Matua, kaore nga anahera. He tangata aroha tonu te Atua, ara a Ihu Karaiti. E taera e ia te whakaora te tangata ahakoa mate, ka ora ia. Eugari he taurira Tana i whakaatu ai ma te whakapono, ahakoa taua whakapono pera noa te rahi me te pira nani te rahi, e mea aua ana koutou ki tenei mananga kia uke atu, ka uke. Kei a tatau taua whakaakoranga. I pera tonu hoki Tona whakaoranga i te tamahine a Taituha i whakaarahia e Ia i te mate. I korero ia mo etahi purapura witi i takoto i roto i nga whare o te taima mai ra ano i Ihipa ana purapura witi, no muri nei ka kitea i roto tonu i nga whare witi i hanga e Hohepa, kei te pai tonu, kei te ora tonu te kakano tipu o roto i te witi. Pera tonu tatau, ahakoa pewhea to tatau rea ki roto i te kopu o te whenua. Ko te purapura kei te Atua e pupuri mai ana te wairua ora. Me nga tangata whakaaro whanui kua mate, e waihotia e ratou etahi tohu o aua korero e pera tonu ana me ta te karaitipure e korero nei.

He himene na Rere Waerea, Jesus Lover of My Soul. Kauwhau na Rawiri Kamau. I mihi ki te hunga katon i tae mai, te tohu o te

aroha, me te mihi hoki ki te nui o te Pakeha, mo ratou i tae mai ki te whakanui i te tapuketanga o tenei wahine. E mohio ana ahau he pai nga mahi a tenei wahine i waenganui i a koutou me te nui o te koutou aroha. Ka pai ki a au te taurira a tenei wahine, kia mohio ai nga wahine inaianei kia penei o ratou ahua ki a koutou me tenei wahine. Ko tenei wahine no tenei Hahi, ara no te Iahi o Ihu Karaiti o te Hanga Tapu o nga Ra o Muri Nei, e mohiotia nei e te ao he Momona. No reira ahau ka mihi atu ki a koutou. Kua kite koutou he wahine pai tenei. Ka mutu i konei tenei karakia. Himene 195 Shall We Meet Beyond the River. Inoi whakamutunga na Ratima Hakopa.

Ka mauria te tupapaku, tokoono nga tangata mau. Ko te whare mate i muri mai i te kawhena, ko nga kaumatua, ko nga Pakeha, ko nga manuhiri, Ngati Hineuru, Ngapuhi, Ngati Kahungunu, nga tamariki o te Karei 73, tangata whenua. Ka tae ki te rua. He paka a roto, ko nga taha he kareko katoa te rua atahua ana te rau. Tukua te tupapaku ki roto. Himene 166 i te himene Pakeha. Na Erata Pua i whakatapu te rua. I mua o te neratanga i te kopani o te puaka hara mui katoa nga wahine Pakeha kia kite i te kawhena e takoto ma ana i roto i te kawhena puaka, kua tukua iho nga kareko o nga taha kua takaiia ki te kawhena ake. Katahi ano ka neratia te kopani o te puaka, tapukena hoki te rua.

He nui nga mihi a te Pakeha mo tenei ahua tapuke tupapaku a tenei Hahi. Kaore rawa ratou nei e kite ana he aha te Hahi, koore he tapuke tupapaku penei te whakahaere. Te pai ki te titiro atu a te kanohi. Atahua ana nga mahi katoa. He nui tonu hoki nga Maori katahi ano ka kite, me te mihi ki tenei tau tupapaku.

Te Tina ara Hakari.

I te mutunga o te hakari ka mea mai tetahi wahine maha e whakapuaki tonu mihi. Ara wahine Pakeha, Mrs. McKenzie. "Mea e whakamaori atu aku korero. Tino ki toku ngakanui i te aroha ki tenei wahine me tona whanan katoa. Ka mi taku whakamoemiti ki te Atua nui i whakamohio i au ki te aroha ki tenei wahine Maori. I mohio ai ahau ki te ahua o tenei iwi Maori. E korero pono ana ahau ki a koe, kere rawa ahau i kite i tetahi tau tupapaku penei te weiri. Te pai o nga whakahaere ara o tenei Hahi. Ko ta matan whakamau katon enei e korero atu nei ahau ki a koe. E kore rawa e wareware i mi tenei rau. Whenei i pai tenei ringi, mi atu o matan i aho atu e tae mai ki tenei whimaru, engari ko ta matan mihi katoa tenei. E ki atu mi ahau ki a koutou, ko matan ko nga Pakeha katon i tae mai nei, kua riro matan ma koutou e whakamau mi."

Kia nei te mutunga. Ko tenei taurira tau tupapaku na Timakhi Timikini i tuku mai te taurira me penei te ahua o nga whakahaere. Heoi, tena, koina nei ra, e te Hanga Tapu, ehara i te mea mi te waha amake te kawhantanga o te Rongo Pua, engari mi i tatau mahi pai. No reira te mi o te kawhantanga a tenei wahine i te Rongo Pua.

He Ripoata Hui Atawhai

Ki Te Karere: Kia ora, tenei au ka tuku atu i tetahi ripoata iti mo te huihuiinga atawhai i tu nei ki te Hui Pariha o roto i te Putahi, peka o te Wairoa, o te pariha o te Mahia nei. Te nui o nga mema i tae mai i tae mai ki taua huihuiinga i nuku atu i te 40. Na te mema o te Poari na Raiha Tengaio i whakahaere tenei huihuiinga. Himene tuatahi, 14 o nga himene Maori, Aroha ki te Kainga. Na Irihapeta Whaitiri i whakataangi te okena. Inoi whakatuwhera i a Kararaina Hapi. Himene tuarua, 12 o nga himene Maori, Kia Pai nga Kupu. I tu a Raiha Tengaio ki te karanga ia mema o ia Hui Atawhai ki te ripoata. Mea tuatahi i karangatia e ia ko Matemoama Taituha, Kaunihera Tuarua o te peka o Turanga. E ki ana a ia ka nui te kaha o tola Hui Atawhai ki te whakarite i nga mahi o to ratou Hui Atawhai. To ratou nui e waru ano nga mema, a ko ia nua he kai-whakaako. Ka nui hoki to ratou kaha ki te torotoro haere i nga kainga, me te whakakakahu hoki i nga tupapaku, a he mihi hoki nana mo tona taenga mai ki tenei Hui Pariha.

Tuarua, i karangatia a Tiri Karauria, Tumuaki o te Hui Atawhai o Muriwai, tetahi wahanga o Turanga. Te nui o tona Hui Atawhai e toru ano nga mema. Ko etahi o o ratou kai-awhina he rawaho. Kaati, e torotoro ana raua ko tona hua i tetahi tangata no waho o te Hahi tae atu hoki ki nga mea o roto i te Hahi. Kaati, mo te taha ki nga moni e iwa pauna ano to ratou moni.

Tuatoru i karangatia a Irihapeti Whaitiri ki te homai i tana ripoata. Ko ia hoki te Tumuaki o te Hui Atawhai o Nuhaka. Tino pai hoki tana ripoata. E ki ana a ia kua rite katoa i tona Hui Atawhai te whakarite i nga mahi i whakaritea hei mahinga, tae atu hoki mo te taha tiaki i nga kaumatua. E tino hari ana tona ngakau ki te ki, ka nui te kaha o tona hekeretari ki te manaaki i nga kaumatua me te whakarite hoki i nga hui mahi-a-ringaringa. E tino kaha ana nga mema ki te haere mai. E riro ana ma nga mema ke au te Tumuaki e akiaki i etahi wa, tae atu mo te awahina i nga mea e turorotia ana e he ana ranei. Kua rite katoa tena i te Hui Atawhai o Nuhaka. A ko te tino kupu whakahau a Irihapeti ko te Kupu o te Matauranga kia puritia e te katoa o nga mema o te Hui Atawhai, no te mea e kore e ahei kia whiwhi tetahi te karangataunga i roto i te Hui Atawhai me matua utu i nga whakatekau, me kuaa hei kai tii, kawhi ranei.

I karangatia a Urumanuku Rarere ki te homai i tetahi ripoata iti o tona mohiotanga ki te Hui Atawhai o Oraka (Mahia) i te mea kaore te Tumuaki i reira me ona kaunihera hoki. Ko te ripoata o te mema o taua Hui Atawhai ka nui te pai, te kaha hoki o taua peka. I tautokona e te mema o te Poari tenei ripoata, ara i tae hoki ia ki reira ki te tiro-tiro i a ratou, ki te whakatuturu hoki i nga karangataunga he kai-whakaako, he kai-tiaki-taonga ano hoki. Ka nui hoki to ratou hihiko ki te whakarite i nga mahi me te pupuri hoki i te Kupu o te Matauranga, me te kohi hoki he moni ma ratau.

I muri i tenei ka karangatia a Rautekura Webber ki te homai i tana ripoata o te Wairoa, ko ia hoki te Tumuaki o taua peka. Ka nui hoki te pai o tana ripoata. Ahakoa ia ugaro ka haere tonu nga huihuu i ona kaunihera. Ka nui te kaha o Apikara Pomare ki te mamaki i nga kaumatua. Mo te taha ki te whakaakoranga i roto i nga magazine, kaore ratou i te naahi, engari taihona pea.

I whakatuwheratia ki nga mema e hiahia ana ki te whai kupu te tauma, a ka tu a Apikara Pomare ki te mihi ki nga mahi katoa tae noa ki te kaha o nga wahine ki te haere mai ki tenei hui. I tu ano a Mararu Maru ki te whakaatu i tona hineugaro mo te tika o te Hahi me te tautoko hoki i nga ripoata mo Nuhaka. No te mea ko ia kua tupono ia ki tetahi mahi uaahi i te Tumuaki o te parihua ara a Erata Anihana i te mata paitini o tona waewae, tae atu hoki ki te naahi whakawhanan tamariki, kua tucuki ano i ia. He mihi hoki nana mo te kaha o te mema o te Poari i tarai ki te haramai, a kua tae uai kei waenganui i u tatau. I tu a Harata Kaipuke ki te mihi me te tautoko i nga kupu katoa i puta i roto i te hui. I tu a Kararaiua Hapi ki te tautoko ano hoki me te whakaatu ano hoki i tona hineugaro. I mutu tenei huihuinga i runga i te rangimarie me te pai. Huihene whakamutunga 37 o nga himene. Ma te Marie. Inoi whakamutunga i a Grace Haratua. Heno ano

RAUTEKURA WEBBER,

Kai-tuhituhi.

—o—

ko te Hui a te Poari o te M.A.C.

E whakaatu ana tenei ripoata i te ahuatanga o nga mahi e whaka-haerea ana me te ahua o te tu a te Kareti, te ora ranei te mate ranei, te piki whakamua o nga mahi, te hoki whakamuri ranei. No tenei ra i mohiotia ai nga ahuatanga katoa o te Kareti.

Te mea tuatahi ko nga mahi o te paamu. Tino pai te tipu o nga oia i tenei tauma o te tau me nga wahi i runga ki te karaihe. Ki te tauru a te Poari tino ora te kareti ina waimarie te peneti o te pai tae noa ki te wa e whatamoni ai.

Te mea tuarua, ka nui te ora o nga kua miraka, o nga hoiho i te kaha o nga kai-whakawako ki te whakamahi kai ara hei (hay) na nga kararehe i te tauma o te ramanti ki roto i nga whare tunga (hay baru). Pute rawa ike te maroke kua whaiti ke he kai, kaore i pau kua tupu ike ano he karaihe, i mahinei kei te pai nga men katoa.

Te mea tuatoru ko nga ponka me nga pikaokao. Tino ponka papui mo te kai, tino pikonekao mo te whanau heki. Kua oti te whiriwhiri marie ko nga men pai anaake.

Te mea tuawha, kua kite te Poari i te ahua o te whangai i nga tumuriki ki te kai, e rite ana ki nga kai na nga rangatira. Kua kite matou i nga ahua o nga kai mo te ata, mo te tina, mo te hapa. E maha ana nga "bill of fare" nui i te Mane tae noa ki te Ratapu. He rotoke

nga kai o te Mane, o te Turei, o te Wenerei, o te Taite, o te Paraire, o te Hatarei, o te Raupū. I tino ohorete te Poari i tenei ahua, te kaha o te pai, pai au hoki i a matau nei kai.

Te mea tuarima, ka nui te ora o nga ahua o nga tamariki haunga ia nga mea e paanga ana e te mate. Engari nui atu te ora o nga tinana. He nui nga mea i tae puhutihuti mai ki tenei kura, i te roanga e noho ana ka timata te ora, te nui. Kaore he tii, he wai matao noa iho.

Te mea tuaono, kua whakaritea he takuta tirotiro mo ratou ko Dr. Johnson no Hehitingi. Ki te kiia me tuku ki te hohipera ka tukua, engari ko nga raruraru katoa mo taua tamaiti ka hoki atu ano ma toia matua ano nga raruraru e utu mai. I penetia e whakakeke ana etahi o nga tamariki ki te haere ki te Hohipera e titiro whakamuri ana kei o raioa matua ra ano te tikanga ma ratou ra ano e whakaae mai, no reira ka r.a e takoto ana te tamaiti i te kura, tae rawa mai te whakautu kua wiki ke e takoto ana. Inaianei kaore e tatari ki nga matua.

Take tuawhita, i muri mai i te Hui Tau i Nukaka i puta te panui a R.M.K. te mate o te Kareti ko nga moni utu o nga tamariki e haere mai ana ki te kura nei, e ono rau ewhitu tekau ma waru pauna kei te nama. Inaianei e rima rau e whitu tekau ma waru pauna kua puta mai, kotahi rau pauna kei te toe. Te mohio iho o te Poari tae rawa ake ki te wa e mutu ai te Kura ka ea katoa mai i to koutou kaha, e nga matua, ki te utu mai i nga moni o a koutou tamariki. Ka kite iho koutou ka ora nga tamariki i te kai, ka kore e nepuku nga korokoro, pai ana te heke o nga kai. Te kai a te tangata ehaa he kai maharahara, kaore, ki tana kai ake, tino kai, tino maakona. Heoi ano nga nama e toe ana kei runga i nga tamariki o nga tau kua hori ake, kua puta nei he painga ki a ratau. E hoa ma, e nga matua o nga tamariki kore nei ano i u.u o era atu tau, utua mai ana moni inaianei.

I tino mihi te Poari ki te kai-whakaako o te Kareti a Erata Heera tae atu ki nga kai-whakaako i raro i a ia. Ki tona kaha ki te whaka-haere i nga mahi o te Kareti i tenei tau. Ki te titiro a te Poari mama ana te tu a te Kareti i tenei tau. He nui te mihi o Nireaha Paewai ki te pai o te ripoata o te Kareti i tenei tau. Ko tona hui whakamutunga tenei, kua rihaina ia i roto i tona turanga hekeretari mo te poari o te kareti. Ko te kai-riwhi mo tona turanga kua ata waihotia kia tu ano te hui a te Poari, ka whirikhiri ai, kia noho hoki te Timnaki. Kua haere a Nireaha Paewai ki Amerika ki te kura ki te hopu mai i nga matauranga o te Pakaha e tu tika ai tatau te iwi Maori i roto i enei mohiotanga kura mahita. No reira i tukua honoretia atu ia i roto i tenei huihuinga. Ma te Atua ia e manaaki i nga wa katoa tae noa ki te ra e hoki mai ai ia me tona hoa wahine me ona tamariki.

Tokowha nga mema o te Poari i tae mai ki tenei huihuinga: Erata Heera, Tiamana; Nireaha Paewai, Hekeretari; Rawiri M. Kamau; Raki-whata Peeti. Heoi na

Ko nga Kai Kauwhau o Whangarei

Ko nga ingoa enei o nga kai-kauwhau o Whangarei mo nga marama e rua e tu mai nei, ara mo Hēpetema me Oketopa.

Hemi Nai Tairua	}	Pukehuia	3
Raniera Rewi		Portland	
Hari Peeni	}		E rua wiki
One Elder			
Wiremu Tairua	}	Ngararatunua	2
Keremete Ratahi		Te Kauao	
Heta Reweti	}	Hukuranui	4
Aperira Wiremu		Wairua	
Wirepa Taniora	}	Whakapara	2
Mohi Peepe		Mokau	
Mita Wepiha	}	Takahiwai	3
Noa Pakaraka		Ngararatunua	
Pera Wi Hongi	}	Motatau	3
Wehi Kauwhata		Poroti	
Eddie Reihana	}	Orakau	4
Tumu Pei Hopa		Opahi	
Hone Peepe	}	Titoki	4
Raniera Paora		Te Kauao	
Hutana Eparaima	}		One Week
One Elder			
Tirarau Renata	}	Kairara	2
Hori Peeni		Mauru	
Mare Tari	}	Nga Pipito	4
Wiremu Heemi		Ruatangata	
Waimate Anaru	}	Kairara	3
Reho Poama Heke		Otiria	
Hetaraka Anaru	}	Nga Pipito	2
Peneha Maru		Ruatangata	2
Wini Anaru	}		One month
One Elder			
Rehe Hori Peeni	}		3 weeks
One Elder			
Hono Pere	}		One month
One Elder			
Koroniria Tari	}		6 weeks
One Elder			

Tena koutou, e oku hoa mahi, ka nui oku whaimihi atu ki a koutou mo to koutou tautokotanga ki ahau, mo to koutou kaha hoki ki te wharite i o koutou karangatanga i a au i tu nei he tumuaki mo koutou. Na, hei konei ra e oku hoa aroha. Ma te Atua Kaha Rawa koutou e manaaki e whakauu ki tenei mahi i a koutou e haere ana i raro i to koutou tumuaki hou. Hoi ano ra, na to koutou teina, na

Rinehi K. Tamati, Tumuaiki Takiwa Tawhito

— 0 —

KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihana hei hokonga ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me tuku atu ki te *Secretary, Box 72, Auckland.*

STANDARD CHURCH WORKS

Teachers Bibles, with Ready Reference, Leather... ..	25-0
New Testament & Ready Reference, Leather	11-0
Book of Mormon, Cloth	2-6 & 7-6
“ “ “ , Half Leather	9-0
“ “ “ , Leather	10-0 & 15-0
Pearl of Great Price, Cloth... ..	2-0
Doctrine & Covenants, Cloth	5-0
“ “ , & Pearl of Great Price, Leather	9-0

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“ “ “ , Leather	3-6
Ko Te Kawenata Hou, Cloth	1-9
“ “ “ “ Me Nga Himene, Leather 3 in 1	11-6
“ “ Pukapuka a Moromona, Cloth	5-0
“ “ “ “ , Leather	15-0
Akoranga Me Nga Kawenata & Pearsa Utu Nui, Cloth	5-0
“ “ “ “ “ “ , Leather	15-0
Combination of A, B, & C Tracts, Leather, Spec. Offer	1-0

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Sunday Morning in the Kindergarten, <i>Morton</i>	4-6

SONG BOOKS

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“ “ “ , Leather... ..	6 6
Deseret Song Books, Cloth	3 0
“ “ “ , Leather	6 6
Kindergarten & Primary Song Book... ..	3-0

DOCTRINAL AND REFERENCE WORKS

Articles of Faith, Limp Leather, Med. Size, <i>Talmage</i>	8-3
Vitality of Mormonism “	4-6
Scientific Aspects of Mormonism, <i>Nelson</i>	0-0
Restoration of the Gospel, <i>Widtsøe</i>	4-0
Joseph Smith's Teachings	3-6
Life of Christ for the Young, <i>Wæed</i>	4-6
Jesus the Christ, Cloth, <i>Talmage</i>	8-9
Essentials in Church History, <i>Smith</i>	6-9
Bible Ready Reference	2-0
Prophecies of Joseph Smith & Their Fulfillment, <i>Morris</i>	6-0

Ta Karero

Wahanga 20 Hepetema 22, 1926 Nama 9

Ta Kamariere:

“Kī te mea hoki na te tangata tenei whakaaro, tenei mahi, tera e kahore noa iho: Tena na te Atua, e kore rawa e taea te whakakahore e koutou.”

Nga Mahi 5:38-39.



“T E K A R E R E”



WHAKAEMINGA O NGA KORERO



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Te Karere

WAHANGA 20

WENEREI, HEPETEMA 22, 1926.

NAMA 9

Māori Agricultural College

Hastings, H. B.

E tukua atu ana ia marama e te Mihana o Niu Tireni,
 hahi o ihu karari o te Hunga Tapu o nga Ra o Muri Nei.
 Tukua mai o koutou reta ki te Etita o Te Karere, M.A.C., Hastings.
 Ko te utu mo TE KARERE i te tau e rima hereni (5/-).

KO TE TIKANGA TENEI.

He matua utu mo tou pepa ka whivhi ai.

J. H. Timkini, Tumuaki Mihana

Mariona K. Ewatana, Etita. Tiata Witchura, Etita Hoa Awhina.

Ko te Kai-R. poatu

Te Tuati Meha

Ko nga Kai Tuhi Mai (Special Writers).

Wiremu A. Koura

Rapota Tanapu

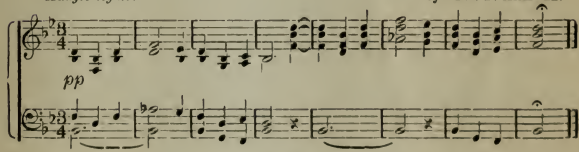
Eru T. Kupa

MAHI KURA HAPATI.

Prelude.

Adagio legato.

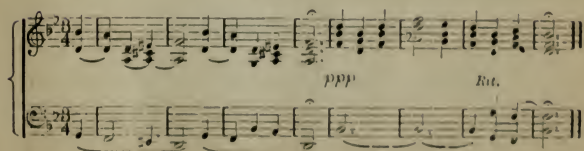
Arr. After SCHUMANN.
 by EDW. P. KIMBALL.



SACRAMENT GEM FOR OCTOBER, 1926

“His precious blood He freely spilt,
 His life He freely gave;
 A sinless sacrifice for guilt,
 A dying world to save.”

Postlude.



— o —

**CONCERT RECITATION FOR OCTOBER, 1926.
FAST DAY CONCERT RECITATION.**

(Matthew Chapter 4, Verse 19.)

And He saith unto them, Follow me, and I will make you fishers of men."

**CONCERT RECITATION FOR THE REST OF THE
MONTH.**

(Matthew, Chapter 28, Verse 19.)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

— o —

**KORERO A NGAKAU MO OKETOPA, 1926.
KORERO A NGAKAU MO TE RA NOHO-PUKU.**

Kei a Matiu 4: 19.

"Na ka mea ia ki a raua, Arumia mai ahau, a maku korua e mea hei kaihao tangata."

**KORERO A NGAKAU MO ERA ATU RATAPU O
TE MARAMA.**

Kei a Matiu 28: 19.

"Na haere, meinga hei akonga nga iwi katoa, iriiria i runga i te ingoa o te Matua, o te Tama, o te Wairua Tapu."

— o —

MAORI THEOLOGICAL.

Ratapu tuatahi, Oketopa 3, 1926.

HE AKORANGA MO TE RA NOHO-PUKU.

Na Tiata W. Witehira i whakamaori.

Putake: Ko nga whakahauihau a te taurira i whakatakororia nei e Ihu hei mahi wa tatou.

Ko nga Apotero i Whiriwhiri.

Te Whakaatu: Kei a Matiu 4: 12-25.

"I te timatanga te Kupu, i te Atua te Kupu, ko te Atua ano te Kupu. . . . I a ia te ora; ko te ora te marama mo nga tangata. I roto i te pouri te Marama e whiti

ana; heoi kihai i mau i te pouri. . . . I te ao ia, i hanga ano e ia te ao, a kihai te ao i mohio ki a ia. I haere mai ia ki ona, a kihai ona i manako ki a ia. Tena ko te hunga i manako ki a ia i tukua e ia ki a ratou nga tikanga e meinga ai ratou hei tamariki ma te Atua, ki te hunga hoki e whakaponono ana ki toa ingoa. . . . I whakakikokikotia te Kupu, a noho ana i a matou (i kite ano matou i tona kororia, he kororia e rite ana ki to te Tama kotahi o te Matua), ki tonu i te aroha noa, i te pono." Hoani 1: 1-14.

He aha te mahi nui kua whakatakotoria ma te Karaiti a he aha te tikanga o Tona meanga, "Arumia mai ahau, a maku korua e mea hei kaihao tangata?"

Meite titiro tatou ki enei patai ka kite tatou i tetahi patai nui. Mehemea ka ako tatou i nga mahi o Ihu ka kite tatou i Tana mihana he nui rawa atu. E kore e taea e tetahi o tatou te mahi Ana mahi.

Mai o Tona whanautanga ka timata te ako i Tana wairua me Tana tinana. Ka tupu i roto i te matauranga, ka neke haere la i te aroha noa ki te aroha noa, a riro noa i a ia te katoa. Ka whakatakotoria e la he tauira i Tona iriiringa e Hoani, a ka haere la ki te koraha ka noho-puku mo nga ra e wha tekau, i reira ka raru ia la a Hatana. I konei ka timata Tona mahi nui. Kua maka a Hoani ki te herehere i a Ihu i te koraha, kua kore tona reo e rangohia i te koraha e karanga ana i nga tangata kia ripeneta, no reira ka riro i a Ihu tana mahi, kua oti te mihana a Hoani. Ka ako a Ihu i nga tangata i o ratou marae, a i te tahataha moana, i runga i nga taha maunga, i nga pa, a i etahi wa i nga whare karakia, i nga wa katoa e ako ana ia i etahi tangata.

"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 Hai-mona, 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 mai ahau, a maku korua e mea hei kaihao tangata." Matiu 4: 18-19.

Me titiro tatou i a la e haereere ana i waenganni i nga tangata. I whanan la i roto i nga haerenga o Ona matua, a i a la ano he pepi i te muna o Tona whaea ka mauria la i runga o nga rori tino wera ki Ihipa, a i reira ka hoki mai

Ia ki Tona kainga i Kariri. I Kariri i haereere tonu Ia ki Hiruharama ki te Kapenga. Na te reo o Hoani Ia i karanga ki Horano, na te reo o te wairua Ia i arahi ki te koraha, me te timata Ia ki te ako ka kite tatou i a Ana mahi i Kariri me Kaperenauma ano hoki, i Korahina, i Kana, i Makatara (te kainga o Mere Makarini), i Taipiria. Ka kite ano tatou i a Ia e noho ana i te taha o te puna o Haika i Hamaria, i Petahaira, i Karara (te whenua ki tawahi atu o Kariri), i Hiharia, me te whenua o nga Kerekehino. I a Ia e tata ana ki Hiruharama ka haere Ia ki Petani me Heriko, i haere ano hoki Ia ki tawhiti atu tae atu ki nga takiwa o Taira me Haurua me te whenua o Hiria.

He haere tonu Tana mahi, kaore he okioki, he tangata haere kahore he kainga, i runga o Tona aroha ki Tana mahi. I mahue i a Ia Tona kainga kia riro ai ko Ia hei kai-haereere i roto o Tona whenua ake, kahore he kohatu hei takotoranga mo Tona matenga. Tona kainga tupu ko nga rori, Tona moenga ko nga awaawa o te maara, kei ro waka, kei te taumarutanga ranei o tetahi rakau. Pera ano hoki nga apotoro ka mahue a ratou mahi, kainga, matua, teina, tuakana, tuahine, wahine, me nga tamariki kia aru ai ratou i a Ihu. Hei aha? I mea atu ranei Ia ki a ratou me utu ratou ki te koura, whenua, mea utu nui ranei? Kahore, i korero ke Ia i te aroha anake, me te poharatanga, me te mahi tika. E hia o tatou e pai ki te aru i a Ia meite karanga Ia i a tatou inaianei? Mehemea e tae mai he poropiti ki te kai-hoko taonga, ka mea atu, waiho o taonga, a ki te mahita kura, panga au pukapuka aru mai i a Au, ki te roia, waiho au pepa me o mahi tinihanga, ki te kai-kuti hipi, tukua te hipi aru mai i a au, ki te kai-mahi paamu, waiho te parau i kona, ki te tangata rangatira, hoatu au mea katoa ma te rawakore—mehemea ka mea Ia ki a tatou kia aru i a Ia i tenei ra, e hia o tatou e haere?

Tana karanga, "Arumia mai ahau, a maku korua e mea hei kaihao tangata," ehara i te mea ki nga tamariki anake a Heperi, ki a Pita ranei raua ko tona teina ko Anaru, engari ki a au, ki a koe, me nga tangata katoa o te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei. Kua karangatia tatou ki te kauwhau i te Roi gopai ki te ao. Ko etahi ki te kauwhau ki nga tangata Lia ripeneta, ko etahi iho ki

te awhina i nga kamaatua me te kauwhau i te Rongopai ma roto i a tatou mahi. Penei ano i nga pakanga nunui, ko etahi ki mua whawhai ai, ko etahi ki muri noa atu pupuhi mai ai i a ratou pu nunui hei awhina i nga mea kei mua.

E mahi ana ranei tatou i nga tikanga o o tatou karanga-tanga? Kei te whakarongo tatou ki o tatou apiha? Kei te tiaki ranei tatou i nga rawakore, tiro tiro hoki i nga pouaru me nga pani? Mehemea kahore, horekau tatou e aru ana i a te Karaiti.

Kaua nga kai-ako e tango i te nuinga o te taima, engari me tuku nga mema kia korero i nga mea e karangatia ana ratou e Ihu ki te mahi meite aru i a Ia.

Te Oranga me te Mahi o nga Apotoro a Ihu Karaiti

Te Kaupapa: Ko te Kawenata Hou

Na Wiremu C. Kaa raua ko Rapata Tanapu i whakarite.

Ratapu tuarua, Oketopa 10, 1926.

AKORANGA 27.

Te Mutunga o te Toronga Whakamutunga a Paora i Hiruharama.

A. A Paora i te aroaro o te runanga o nga Hurai.

1. Ko te poropititanga o te whakatetenga ki a Anania. Mahi 23: 3. Tirohia iho tenei: Ko Anania te tumuaki o te whare runanga o nga Hurai, i mate ki te whawhai o nga Hurai ki nga Roma 70 A.D.
2. Ko te whakaarotanga me te tukunga o Paora i a ia ki raro i te mana o te Tohunga Nui. Mahi 23: 4-5. Whakaritea ki a Matiu 7: 24-27.
3. Ko te tautohetohenga o nga Parihi o nga Haruki—ki roto i nga kai-whakapae o Paora. Mahi 23: 6-9.

B. Ko te whakaoranga o Paora e nga hoia o Roma. Mahi 23: 10-31.

1. Ko te tiakanga o Paora i roto i te pa i ona hona riri. Mahi 23: 10-11.
2. Ko te putanga o Paora i nga whakaaro nanakia o nga Hurai e wha tekau. Mahi 23: 12-35.
3. Te pukapuka a te kapene o Roma ki te kawana pai rawa ki a Pirika. Mahi 23: 26-30.

Tirohia iho tenei: Na e tino mauaakitia ana hoki e te Atua

Ana pononga i nga mea kino katoa i te mea he mahi Tana ma ratou. I oti hoki i a te Karaiti Ana mahi i mua o Tona matenga. Ko te meatanga a Apinari ki Kingi Noa. Mohia 13: 3. I ki a Hohepa Mete e kore ia e mate i ona hoa riri i mua o te tutukitanga o tana mahi.

Ratapu tuatoru, Oketopa 17, 1926.

AKORANGA 28.

I a Paora i Hinaria.

- A.** Ko te whakawatanga o Paora i te aroaro o Petuha.
1. Nga mea i whakapaea ai a Paora e nga Hurai. Mahi 24: 1-9.
 - (a) Na Paora i tutu ai nga Hurai.
 - (b) Mo tana akonga ke i te Ture a Mohi.
 - (c) Mo tana whakanoanga i te Temepara.
 2. Ko te whakahoki me te whakahe a Paora ki nga whakapae a nga Hurai. Mahi 24: 10-21.
 3. Ko te hikitunga o te wa hei whakawatanga mo Paora. Mahi 24: 22.
- B.** E rua tau a Paora e tiakina ana. Mahi 24: 22-27.
1. Ko te korerotanga o Paora ki a Pirika raua ko Ruru-hira.
 - (a) Ka memcha te kino i te aroaro o te pai. Mahi 24: 25. Whakaritea tahitia ki nga tikanga o te Hitori o te Hahi. wharangi 243-245.
 2. Ko te ahua o Pirika. Mahi 24: 26-27.

Ratapu tuawha, Oketopa 24, 1926

AKORANGA 29.

I Muri o te Rua Tau.

- A.** Ko te whakawatanga o Paora i te aroaro o Petuha.
1. Ko te pitihanatanga e nga Hurai kia whakawatia a Paora ki Hiruharama. Mahi 25: 1-6.
 2. Ko te karangatanga o Paora ki a Hiha. Mahi 25: 11.
 3. Ko te uiuinga o Paora i te aroaro o Petuha. Mahi 25: 7-12.
- B.** A Paora i te aroaro o Kingi Akaripa.

1. Ko te toronga a Akaripa raua ko Pereniki i a Petuha. Mahi 25: 13-37.
2. Ko te kiinga a Petuha. Mahi 25: 24-27.
3. Ko te karonga a Paora i a ia. Mahi 26: 1-29.
4. Ko te mohiotanga o nga kai-whakawa ki te pono o nga korero a Paora. Mahi 26: 30-32.

Tirohia iho tenei: I runga i te mea kua tangata whenuatia a Paora ki Roma e ahei ana ia ki te karanga ko Akuhata Iiiba hei whakawa i a ia, no te mea e mohio ana ia ki te haere ia ki Hiruhāhā—ama ka whakamatea ia e nga Hurai, heoi ko te tangōnanga atu o taua take i a Akaripa raua ko Pirika.

5. Ko te whakahaunga a Paora kia haere ki Roma.

Ratapu tuarima, Gketopa 31, 1926.

AKORANGA 30.

Ko te Rerenga o Paora ki Roma.

A. Atu i tana ekenga taca noatia te pakarutanga o te kaupuke.

1. Ko te haere-noatanga o Paora i Hairona (Sidon) o Poeniha (Phœnicia). Tirohia te mapi.
2. Te ekenga i Maira ki runga i te kaupuke witi e rere ana ki Roma. Mahi 27: 5-6.
3. Ko te whakatupatoranga o Paora i Nga Kokoru Atahua, mo te mate o te rerenga atu. Mahi 27: 8-11.

Tirohia tenei: Whakaritea to te tangata matauranga ki ta te Atua whakakitenga.

4. Ka mea atu a Paora ki ana hoa i to ratou ora—te pakarutanga o te kaupuke. Mahi 27: 11-26.

B. Te pakarutanga o te kaupuke.

1. Ko te meatanga o nga heramana ki te whakarere i te Kaipuke. Mahi 27: 30. Maharatia iho te ahuatanga o to ratou whakaoranga i te urupa moana—ko te ugo-hengohe. Tirohia rarangi 31.
2. Ko te meatanga a Paora kia kai ratou i te pahemo-tanga o te tekau ma wha ra.
Na ko taua kaupuke he tino uni mo ana ra.
3. Ko te rukenga i te utanga, me te whakauunga i te kaupuke ki uta. Mahi 27: 38-41.
4. Ko te whakaoranga o nga mauherchere i te mate. Mahi

27: 42-43. Korerotia iho tenei: E ahei ana kia whakamatea nga hoia o Roma mehemea ki te riro nga mauherehere.

5. Ko te tutukitanga o ta Paora i poropiti ai. Mahi 27: 44: whakaritea 27: 22.

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PAKEHA THEOLOGICAL

"GREAT BIBLICAL CHARACTERS."

First Sunday, October 3, 1926.

FAST DAY TOPIC.

The Example of Jesus: What it Bids us Do.

THE CHOSEN DISCIPLES.

Text: Matthew 4:12-25.

"In the beginning was the Word, and the Word was with God, and the Word was God . . . In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehendeth it not . . .

"He was in the world, and the world was made by him, and the world knew him not.

"He came unto his own and his own received him not.

"But as many as received him, to them he gave power to become the sons of God, even to them that believe in his name . . .

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father:) full of grace and truth." (John 1:1-14).

What was the great mission of the Christ when He came on earth, and what did He mean when He said, "Follow me and I will make you fishers of men?"

When we stop and seriously consider this question we must stand all amazed at the magnitude of it! And when we investigate His life and follow Him through history and in spirit, how appalling it must be to most of us to think of actually following Him.

Equipped through His experience from birth — having 'grown in wisdom,' having advanced "from grace to grace until

He received a fulness"—set the example of obedience to gospel ordinance, communed with the Father during the forty days' fast and gained a signal victory over the powers of darkness. He entered vigorously upon His mission. John had been cast into prison probably during this fasting period, and no longer was his voice heard calling upon the people to repent, but we find Jesus took up the cry and in Galilee He taught the people "on the thresholds of their shabby little white houses, on the small shady open places of their cities or the shore of the lake, leaning against a beach boat, His feet on the stones, towards evening when the sun sank red in the west, summoning me to rest." (Papini.)

"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 saith unto them, Follow me, and I will make you fishers of men." Matthew 4:18-18.)

Let us for a moment follow Him as he went from thence among the people with the greatest message ever given to man.

Papini's description of His wanderings is so striking that we shall quote some of it: "He was born on a journey. Still a baby at the breast, He was carried along the sun-parched road to Egypt; from Egypt He came back to the waters and greenness of Galilee. From Nazareth He often went to Jerusalem for the Passover. The voice of John called Him to the Jordan: an inner voice drove Him out into the desert . . . Most often we find Him in Galilee, in Capernaum, Chorazin, in Cana, in Magdala, in Tiberias, but often He crosses Samaria to sit down near the well of Sehar. We find Him from time to time in the Tetrarchy of Philip at Bethsaida, at Gadara, at Caesarea, also at Gerasa in the Parea of Herod Antipas. In Judah He often stops at Bethany, a few miles away from Jerusalem, or at Jericho, but He did not shrink from journeying outside the limits of the old kingdom and from going down among the Gentiles. We find Him in Phoenicia, in the region of Tyre and Sidon, and in Syria, if the transfiguration took place on the summit of Mount Hermon.

"He is the traveller without rest, the wanderer with no home, the wayfarer for love's sake, the voluntary exile in His own country; He says Himself that He has not a stone on which

to lay His head, and it is true that He has no bed where he may lie down at night, nor room that He can call His own. His real home is the road which takes Him along with His friends in search of new friends. His bed is the furrow of the field, the bench of a boat, the shadow of an olive tree." (Pages 75-76.)

Speaking of the response of the "first four"—Simon or Peter, Andrew his brother, and James and John, sons of Zebedee, fishermen all, Papini says:

"For Him they left their faithful boats which they had put into the water so many times, and so many times tied to the wharf; they left the old fish nets which had drawn from the water thousands of fish; they left their father, their family, their home. They left all that to follow this man who did not promise money or lands and spoke only of love, of poverty and perfection."

And then Papini asks a question pertinent to us and our day:

"Who among us to-day, among all those now living, would be capable of imitating those four poor men of Capernaum? If a Prophet should come and say to the merchant, 'Leave your bank and your counter!' and to the professor, 'Come down from your chair and throw away your books;' and to the statesman, 'Give us your port-folio and your hes which are only nets for catching men;' and to the workingman, 'Put away your tools for I will give you other work!' and to the farmer, 'Stop in the middle of the furrow and leave your plough among the clods, for I promise you a more wonderful harvest;' and to the factory hand, 'Stop your machine and come with me, for spirit is more precious than metal;' and to the rich, 'Give away all your goods, for you will acquire with me an inestimable treasure;' . . . If a prophet should speak thus to us, men of the present day, how many would follow him with the simple-hearted spontaneity of those fishermen of old?"

"Follow me and I will make you fishers of men" was not alone to those fishermen of old, but has come to this people individually and as a whole. Upon our shoulders rests the great task of carrying the gospel to every nation, kindred, tongue and people. And while it may not be the privilege of every one to go to the battle front, to enter the trenches and go over the top

at the zero hour, as there must be behind the men at the front an organisation of support and supply, so there must be with us intelligent and loving service to support and carry on the tremendous work, the battle royal in which we are called to engage.

The example of Jesus, what then does it bid us do?

How are we supporting the home institutions? What of our loyalty to those whom God has called to positions of responsibility? Are our homes in order? Are the poor taken care of? Are the widows and the fatherless made to feel that they have indeed brothers and friends among us? Are we "seeking first the Kingdom" or is our service perfunctory, an end rather than first? Would we respond to such a call as came to the fishermen, who "straightway left their nets and followed Him?"

Give voice to the joy that has come into your hearts through having if even in a small way "followed Him," who "went about doing good." Declare the testimonies given to you of His greatness, of His abundant love, of His great power, of His saving grace.

Where can there be found a more profitable partnership than is possible to each of us—partnership with God?

Teachers are again cautioned to spend but little time in introducing the subject, to avoid lecturing thereon, or let a recital of the facts preclude reaching the heart of the subject—What it bids us do.

Read Talmage's "Jesus the Christ," pages 139-152; Farrar's "Life of Christ," pages 75-95 and Papini's "Life of Christ," pages 69-85.

Second Sunday, October 10, 1926.

LESSON 24. DAVID, AS YOUTH AND YOUNG MAN.

Text: I Sam. 16-31; II Sam. 1-20.

Objective: To show one attains to leadership through righteous living and fidelity to God's anointed.

Supplementary References: "Beacon Lights of History" Juvenile Instructor, June, 1922; Josephus.

Three points to make in this lesson:

I. David, seventh and youngest son of Jesse. A great grand

son of Ruth.

- II. His great faith manifest.
He slays Goliath.
- III. His great fidelity to those in authority manifest. So long as Saul was the Lord's anointed he honoured him in spite of Saul himself.

Questions for Teachers.

1. How can you apply the Goliath incident to inspire faith in the boys and girls of your class?
2. Make application of David's respect for Saul in teaching respect and reverence for our leaders to-day.

Third Sunday, October 17, 1926

Lesson 25. David as Warrior, Poet and King.

Text: 11 Sam. 2-15; Psalms.

Objective: To show that David, though weak at times, through repentance and right living was truly God's servant.

Supplementary References: "Beacon Lights of History;" "Juvenile Instructor," June, 1922; Josephus.

Suggestions on Preparation and Presentation: David, leader of Israel's armies; Jerusalem taken and seat of government moved there from Hebron; point out and emphasize the source of David's great power as a military leader; at the height of his military glory he sins against Uriah the Hittite; make clear the punishment he suffered and his sincere repentance; he becomes king at the age of thirty; concerning building of Temple (1 Sam., Chap. 7); his trouble with Absalom—his lamentation; His songs Book of Psalms.

Questions for Teachers.

1. Give three reasons why you think David a great man.
2. What place does the Psalms hold in the poetry of the world to-day? Analyse the 23 Psalm.

Fourth Sunday, October 24, 1926

Lesson 26. Solomon, a Man of God.

Text: 11 Sam. 12-25; 1 Kings 1-6; Proverbs.

Objective: To show how Solomon prospered while living in accordance with his knowledge.

Supplementary References: "Beacon Lights of History;" "Juvenile Instructor," July, 1922.

Suggestions on Preparation and Presentation: The setting of Solomon's early life—Son of Bathsheba—Loved by the Lord—Promised the kingdom by his father—Appointed king between the age of 15 and 20—David's charge to him (I Kings 2:2-9.)

Solomon as king: His first mistake—his marriage to a daughter of Pharaoh for political purposes. Consider in this connection the reasons why we should marry within the Church. Solomon's love of God as shown by his prayer (I Kings 3:69.)—His great advancement because "God gave Solomon wisdom and understanding"—His temple—His proverbs. . .

Questions for Teachers.

1. How may one most surely acquire wisdom? Explain.
2. From what source does one obtain greatest blessings and peace of mind? Why?

Fifth Sunday, October 31, 1926

Review Questions.

1. What great man immediately preceded Joshua?
2. What was the outstanding purpose in the life of Joshua?
3. Name two seemingly miraculous incidents in Joshua's experience.
4. Which of the following men of these latter days typify elements of leadership found in Joshua, Joseph Smith, Brigham Young, Wilford Woodruff, Lorenzo Snow, Joseph F. Smith or others,
 5. How can we all be "Joshuas" to our present leaders?
6. Of what nationality was Ruth?
7. a. What loyal action did Ruth perform that portrays her very excellent character.
 b. Who make the following statement, and to whom was it made. "Entreat me not to leave thee and to return from following thee; for wither thou goest, I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me?"
8. What great lesson are we taught by this woman?

9. What was Esther's nationality?
10. After she had found favour in King Ahasuerus' sight and was made Queen, what great thing did she do to save her people?
11. What great lesson should the life and acts of this remarkable woman teach us?
12. When did Samuel commence to serve the Lord?
13. How long did he continue in the ways which he began in his youth?
14. Why can we call Samuel one of the finest characters of the Old Testament?
15. Which of the following lessons do we learn from the life of Samuel.
 - a. To learn obedience in our early life,
 - b. To put off learning obedience until later,
 - c. To rule justly,
 - d. To rule unjustly.
 - e. To remain in the strict path of truth and righteousness.
 - f. To depart therefrom from time to time?
16. Who was the shepherd boy that became king of Israel? And by whom was he anointed?
17. Whenever David was reminded of his sins by the Lord what was always his attitude?
18. What lesson of importance can we apply in our own lives from the life of David?
19. In what way did David express his love of God?
20. What great lesson does the life of David teach us?

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 INTERMEDIATE DEPARTMENT
 "THE BOOK OF MORMON"

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 First Sunday, October 3, 1926
 UNIFORM FAST DAY LESSON.

Same as Pakeha Theological Class. See page 288

General Subject: The example of Jesus: what it bids us do.
 Special Topic: The Chosen Disciples.
 Adaptation for Intermediate Department.

Boys and girls of this age know that they follow the teacher or the officer who can say, "Watch me and live as I live." The boy whose father says, "Come, we'll go to Church," goes more readily than the boy whose father says, "You go to Church."

Christ always set the example in His teachings. He said, "Come, follow me." He invites us to be His partners in His Father's Kingdom.

When we follow His example, we in turn set a good example to those with whom we associate. Very often, one boy or girl who says, "Come, let's go to Sunday School," can persuade a whole group to go. So live that you are not ashamed to have your deeds known, then let your actions show to others that you are consistent and they will be influenced for good by association with you.

One man testified that he joined the "Mormon" Church because the consistent lives of his "Mormon" neighbours induced him to study "Mormonism."

After a heavy snowstorm, the first man to break the path regularly may have hundreds of others follow in his "footsteps."

List and discuss forceful illustrations of the power of example.

Second Sunday, October 10, 1926

LESSON 24. STORIES OF WAR-TIME.

Text: Alma 52-62.

Objective: To teach that,

"If we do what's right we have no need to fear,
For the Lord our helper will ever be near,
In the days of trial His saints He will cheer,
And prosper the cause of Truth."

Supplementary References: Old Testament, Joshua, chapter 6.

Suggestions on Preparation and Presentation:

- (1) The taking of Mulek. Alma 52:15-40.
- (2) Faithfulness of the people of Ammon. Alma 53:10-23.
- (3) Faith of Helaman's 2000 sons. Alma 56.
- (4) The capture of the City of Cumeni. Alma 57.
- (5) Manti taken without loss of life. Alma 59.
- (6) Nephihah retaken by the Nephites. Alma 62:18-26.

Passages for pupils to memorise: Alma 53:18-21; 56:45-48; 57:26; 58:10, 11; 60:36; 62:49-51.

Questions for Teachers.

1. Mention the outstanding lessons to be learned from the story of Helaman's sons.
2. Why do you think it was impossible for failure to attend the armies of Moroni?

Third Sunday, October 17, 1926.

Lesson 25. Secret Orders—War and Wickedness.

Text: Helaman, chapters 1-4.

Objective: To teach that "the Lord is merciful unto all who will in the sincerity of their hearts call upon His holy name." (Helaman 3:27.)

Suggestions on Preparation and Presentation: Ask all the class to read the text.

Special Assignments.

1. Secret combinations. Helaman 1:1-13.
2. Zarahemla in danger. Helaman 1:14-33.
3. Death of Kishhumen. Helaman 2.
4. Activities in the land northward. Helaman 3:1-12.
5. The Church prospers. Helaman 3:24-37.
6. The Nephites driven northward. Helaman, chapter 4.

Passages to memorise: Helaman 3:27-30; 4:21-25.

Questions for Teachers.

1. Discuss the ultimate end of secret combinations, and by whose power they are led.
2. What external evidences of the Book of Mormon confirm the statements made in Helaman 3:1-12?

Fourth Sunday, October 24, 1926.

Lesson 26. Two Faithful Missionaries.

Text: Helaman, chapters 5-10.

Objective: To teach that power from heaven is given to those who are engaged in the service of the Lord.

Supplementary References: "Leaves from my Journal," by President Woodruff, chapters 3-6, 23-24; "Autobiography of Parley P. Pratt," chapter 27.

Suggestions on Preparation and Presentation: (1) The advice given by Alma to his sons Lehi and Nephi (Helaman 5:5-19), might be briefly reviewed by the teacher, calling upon pupils to recite verses 8 and 12.

Special assignment: (1) God's power shown on behalf of Lehi and Nephi (Helaman 5:20-49); (2) Gadianton Robbers (Helaman 6:18-24); (3) Nephi's prayer (Helaman 7:1-9); (4) Nephi calls the wicked to repentance (Helaman 7:10-29); (5) Have one of the pupils read Helaman 8, and bring a brief outline of it to the class; (6) The fulfilment of Nephi's words (Helaman 9:1-20); (7) Nephi given added power (Helaman 10.)

Passages to be memorised by all the class: Helaman 5:8, 9; 20-32, 45, 46.

1. Compare conditions described in Helaman 7:4, 5 with conditions of the present day.

2. Mention the several ways in which the power of the Lord was made manifest through Nephi and Lehi.

Fifth Sunday, October 31, 1926
Review Questions.

1. How did the Lord show His power when Alma and Amulek were in prison?
2. Which story do you like best in the missionary experience of Ammon and his brethren? Why?
3. Write in brief the story of Korihor.
4. Write one passage you have memorised.

— O —
KINDERGARTEN DEPARTMENT
First Sunday, October 3, 1926.

General Subject: The example of Jesus: what it bids us do.
Special Topic: The Chosen Disciples.

“Follow me and I will make you fishers of men.” (Matt. 4:19; Luke 5:1-11.)

Objective: In choosing helpers the Lord looks for faithful workers with willing hearts.

1. He feels the need of assistance in His ministry.

1. To accomplish His life's work some must be trained

for future work

- a. They must learn the principles of life and salvation.
 - b. They must be willing to serve their fellowmen.
- II. He calls four faithful fishermen.
1. He finds them on the shores of the Sea of Galilee. His ministry.
 2. They are busy, healthy, and prosperous. Faithful in their daily tasks.
 3. The nature of the call.
 - a. Affirmative (Come follow me.)
 - b. A suggestion that they may become skilful in higher duties.
 4. They respond willingly.

Forsake all to follow Christ.

Application: When called by mother to perform a little task (wash our hands and tend baby), how will I respond?

How often shall I do this little duty?—daily, or every other day or how?

Second Sunday, October 10, 1926

LESSON 61.

Text: "Sunday Morning in the Kindergarten."

Topic: One Result of Keeping the Word of Wisdom.

Objective: By keeping the Word of Wisdom we gain physical and spiritual strength.

Memory Gem: Same as for the second Sunday.

Rest Exercise: Same as for last Sunday.

We are all preparing for the carrying on of God's work. We all must be missionaries, all of us at home, some of us in the mission fields. If we are to be preachers of the Gospel we must have strong, healthy bodies and keen minds. We must gain physical and spiritual growth. By keeping the Word of Wisdom we are pleasing our Heavenly Father and He will bless us.

Third Sunday, October 17, 1926

Review the lessons by use of pictures and experiences from life, that the children can comprehend, and that will impress

them with the necessity of keeping the Word of Wisdom, that they may have the desire to do so always.

Fourth Sunday, October 24, 1926

Topic: Joseph Smith's First Vision.

Text: "History of Church, Vol. I, pages 2-6.

References: "Sunday Morning in the Kindergarten," Lesson 62.

Time: When Joseph was 14 years old.

Place: In the woods.

Objective: All earnest efforts to prepare one's self for the work of the Lord is rewarded.

Song: "Joseph Smith's First Vision," page 41, D. S. Songs.

Gem: The same as for the previous Sunday.

Suggestions: Joseph's religious education and training in the home helped to strengthen his desire for knowledge of righteousness and eternal life.

Because of his training, when the churches began to disagree, Joseph turned to his heavenly Father for the help he had promised to give to all who would seek. Joseph sought the Lord in solitude. He received more than he had expected. He was overcome by the evil trying to keep him in darkness. But his desire and faith were so strong the evil was overpowered and Joseph received an answer to his prayer.

Lead the children to see how they too can seek for help if they live for it and ask in faith. Think what the answer of Joseph's prayer means to us to-day. The answer of a little boy's prayer has given us the knowledge of how to obtain eternal life.

Rest Exercise:

Let the children represent the trees in a grove. Let them choose the kind of trees they wish to be, some pines, some maples, etc. 'Twas a beautiful calm morning when Joseph went into the grove; the trees were softly swaying. There were bees softly buzzing and butterflies were in the air. Some of the children may represent the bees, birds and butterflies.

Fifth Sunday, October 31, 1926

Topic: The Book of Mormon Revealed.

Text: "History of the Church," Vol. I pages 6-15.

References: "Sunday Morning in the Kindergarten," Lesson 63.

Time: Joseph was still a boy.

Place: in his bedroom and at Hill Cumorah.

Objective: The greatest blessing will come to us if we prepare to do the work of the Lord.

Song: "Ye Thank Thee, O God, for a Prophet," D. S. S. Songs.

Suggestions:

The deep impression the vision had made on Joseph. He was thinking about it constantly. His preparation for His work was so important that an angel came to help prepare him. The angel bringing an important message. Joseph's heavenly message. Joseph's heavenly Father was pleased with the work he was doing or He would not have chosen him for so great a work. We, too, should prepare and be ready for His call, for any work He sees fit to give us. We can be obedient to parents and those in authority as Joseph was. Help the children to see that they can remember the teachings of Jesus and try to follow in His footsteps. By so doing we are preparing for mission not only in this life, but the life to come.

Rest Exercise.

We are preparing ourselves for the work of the Lord when we are obedient to His laws and commandments. Joseph was obedient. Let the children suggest what they do in their daily lives that test obedience. Dramatise their suggestions—obedience to mother when she calls—obedience to father when he asks for help from us—obedience to teacher when she asks us to fold our hands, etc.

Mem:

"Remember your prayers, little children,
Both morning and evening each day,
The Lord is ever ready to hear you;
He loves all His children to pray."

—o—

MAHI HUI ATAWHAI.

KORA S. TINIKINI, Tumuaki Hui Atawhai.

Na Toke Watene i whakamaori.

AKORANGA MO OKETOPA.**Te Wa o te Taima i Rite ai.****(Meridian of Time).****Ko Ta Paora Mahi Mihana.**

1. Tana mahi i roto i te Hahi.
 - a. Kotahi tau i Anatioka. Mahi 11: 25-27.
 - b. Tononga ki te hari mea hei awhina i nga Hunga Tapu i Huria. Mahi 11: 27-30.
 - c. Te hokinga mai ki Anatioka me Maka. Mahi 11: 24-25.
 - d. Te karangatanga ki te mahi mihana e te kaba o te Wairua Tapu. Mahi 13: 1-5.
2. Te mihana tuatahi.
 - a. Te wa me te roa kaore i te kotahi te whakaatu a nga kai-whakamarama, ki te korero a tetahi e 2 nga tau, e wha marama, ki tetahi kotahi ano raumati, engari kei te kotahi o ratou whakaaro no waenganui i te 44 me te 50 o nga tau i muri mai i te whanautanga o te Karaiti.
 - b. Nga putake nunui. Ko te haereenga o te motu o Kaipuru i te rawhiti ki te hauauru. Te tutakitanga ki a Paraihu ki te poropiti teka. Mahi 6: 6-13.
 - c. Te hokinga o Maka ki Hiruharama. Mahi 13: 13.
 - d. Te tahuritanga atu o Paora raua ko Panapa i nga Hurai ki nga tauwiwi. Mahi 13: 46.
 - e. Te peinga atu i Ikoniuma. Mahi 14: 1-7.
 - f. Te whakaoranga o te tangata kopa. Mahi 14: 8-19.
 - g. Te akinga o Paora ki te kobatu i Raihitara. Mahi 14: 19.
 - h. Te whakatahuritanga o Timoti. Mahi 16: 1.
 - i. Te hokinga ki Anatioka. Mahi 14: 23-28.
3. Ta Paora mihana tuarua.
 - a. Te whiriwhiringa o Hira hei hoa mona, mo te turanga o Panapa. Mahi 15: 36-41.
 - b. Te whiriwhiringa hoki o Timoti. Mahi 16: 1-2.
 - c. Te Pakeha (European) tuatahi i iriiria. Mahi 16: 14-15.
 - d. Te peinga ki waho o te wairua kino. Mahi 16: 16-18.

- e. Te hopukanga, te whiunga, me te tukunga o Paora raua ko Hira.
 - f. Te whakatunga o te Hahi i Koriniti. Mahi 18: 1-18.
 - g. Te hokinga ano ki Anatioka. Mahi 18: 18-22.
4. Ta Paora mihana tuatoru a whakanutunga hoki ki Epeha. Mahi 19: 1-11.
- a. Nga mahinga merekara. Mahi 19: 11-21.
 - b. Te hokinga ano ki Hiruharama. Mahi 20: 22-38; 21: 11-40.
 - c. I mua i te haringa ki mua i te nohoanga whawa nui o nga Hurai (Sanhedrin). Mahi 23: 11-27; 23: 1-5. Ka whakaavi te Ariki me whakaatu ano a Paora ki Roma. Mahi 23: 11-20; 27, 23-24.
 - d. I muri i ona whakawakanga maha me tona hereherenga mo nga tau e 2 ka haria hereheretia atu ia ki Roma.
 - e. Ka kaunhau ia ki Roma mo nga tau e 2. Mahi 28: 14-31, i muri ka tukua.
 - f. Tana whakaaturanga nui i te mea ka mohio ia kua tata tona mutunga. I Timoti 4: 6-8.
 - g. I muri i nga tau e wha pea ka haria hereheretia ano ia ki Roma, ki te wahi i poutoa ai tona mahunga e Nero i te tau 65 A.D. i muri mai o te whanautanga o te Karaiti.

AKORANGA MA NGA KAI-WHAKAAKO TOROTORO. NGA KORERO MO TE KAINGA.

Ko te Whakakotahitanga (Co-operation) i waenganui i te
Kainga me te Kura.

- I. He aha i tika ai kia whai whakakotahitanga.
 1. Ta te kura he whakanui, he whakatupu hoki i te akoranga, i whakawhiuhia ai te tamaiti te kotiro ranei i roto i te kainga.
 2. He putake rite tonu ta te kura me te kainga, ki te whakaako i te tamaiti a kotiro ranei.
 3. Ko te mobiotanga ki te mahi a tetahi ki ta tetahi hei whakatupu i te rangimarie e matenui ai, ki te ako i te tamaiti a kotiro ranei i roto i te huarahi e neke rawa atu ai te matauranga.

II. Me pehea te whakakotahi me te kura.

1. Me haere nga matua ki te torotoro i nga kura kia taunga ai ratou ki nga whakahaere me nga karaihe, e tutaki ai hoki ki nga kai-whakaako.
2. Me tono atu nga kai-whakaako ki te kainga, ara mehemea tera tetahi tikanga raruraru i waenganui o te tamaiti kura kotiro ranei me kai-whakaako. (Ka whakaaro nui ke te kai-whakaako ki te tamaiti kura kotiro ranei i muri i tona taenga ki te kainga, a taenga ranei o nga matua ki te kura.
3. Kāua nga matua e korero whakakinokino, whakahe, mo te kura, mo nga kai-whakaako ranei i mua o nga tamariki kura, kei riro ma tenei take e whakauaua te whakakotahi.
4. Me whakarite e nga matua he tikanga awhina ki nga kai-whakaako me te kura, ma ratou hoki e whaka-u ki roto i te tamaiti, i te kotiro tenei whakaaro.
5. Ki te kore tetahi tamaiti e hari e koakoa i te kura, me haere te matua ki te kai-whakaako i roto i te wairua whakahoā, me te tahuri ki te awhina i a ia kia mohio ki te tamaiti, ki nga ahuatanga hoki e taea ai te whakakore tenei raruraru.
6. Me mohio nga matua ki nga ture o te kura me nga putake hoki i mahia ai aua mea. Ma konci ka marama ai ta ratou whakamarama i nga ture ki te tamaiti a kotiro ranei.
7. Ma runga i te huihui tahi me te haere ki te huihuinga o te "Ropu o nga Matua me nga Kai-whakaako" e whakatupu ake te wairua o te whakakotahitanga, e tu tatatata ai hoki te kainga me te kura.

— o —

KI TE ETITA.

HE MATENGA.

Ki Te Karere, tena koutou i tena wahi, ma te Atua koutou katoa e tiaki, e whakakaha i nga wa katoa. Kaati te mihi. He tuhi atu tenei naku ki a koe, kia paunitia atu e koe te matenga o ta matou pepi kotiro i te 30 o nga ra o Akubata. Ko te ingoa

o taua pepi ko Tepara Christina Reti, e ono wiki te kaumatua. He nui hoki te mamaetanga i pa mai ki te whaea me te matua o taua pepi, ara ki nga whanaunga katoa o taua pepi. Na te Atua i homai, Nana i tango atu, whakahonoretia Tona ingoa.

Heoi ra, ma to tatou Atua i te Raangi tatou katoa e tiaki, e whakakaha i nga wa katoa, na to koutou mokai,

POUAKA PAKI.

— 0 —

HE MATENGA.

Ki Te Karere, tena koe, pauitia atu e koe te matenga o ta matou tamaiti, mokopuna, o Ngakaahupohere P. Keena. I mate ia i te 30 o nga ra o Hurae nei tau 1926. Ko te kaumatua o taua tamaiti e rima tau me te hawhe tona kaumatua. Ko tona matua ko Karaka P. Keena koia te tumuaki o te peka o Werarua, koia hoki te kai-riwhi o tona matua o Pairama Keena. Tokorua raua kua mate anake, ko te whaea me nga tuakana, tuahine, o taua tamaiti kei te ora, me matou hoki me nga tupuna. He nui to matou pouri me te aroha mo tona wehenga atu i a matou. Engari e kore e taea te pewhea i te mea koia tera te ahuatanga o te ao katoa. Ara ko te taonga nui tera kei te ao katoa, e hara taua taonga i te mea no te tangata kotahi, no nga tangata katoa. Na reira, e tatou e nga whanaunga o tenei tamaiti, me aaga atu o tatou ngakau ki nga kupu o roto i nga karaipiture. E ki ana te Kai Kauwhau i te 3 o nga upoko te 1 o nga rarangi, "Kua takoto te taima mo nga mea katoa, me te wa ano mo nga meatanga katoa i raro i te rangi." Kei te 4 o nga rarangi. "He wa e tangi ai, he wa e kata ai, he wa e aue ai, he wa e kanikani ai." No reira no tatou enei taonga, no te hunga kei te ora ano, ara te tangi, te aue, te kata, te kanikani. Engari te tino kupu mana o tatou ngakau e peehi ko te kupu o te Kai Whakaora i ki atu ra ki nga akonga, "Tukua mai nga tamariki uonohi kia haere mai ki ahau, kua ratou e araia atu. No nga penei hoki te rangati-ratanga o te rangi." Na reira, e hoa ma, kei te ora ta tatou tamaiti, mokopuna, kei te waahi kua rite mai i te Matua, engari te hanga atu i a tatou kia tae atu ai tatou ki reira. Kaati, hei konei mutu ai, na to koutou teina i roto i te Rongopai,

NA TE POUTU PENEKUPA.

— o —

Ko te Marae o te Hui Tau

E te Hunga Tapu me nga hoa aroha, tenei ahau te tuku atu nei i te ripoata i to maua taenga atu ko Erata Paapiti, Tumuaki o Waikato, 18 o nga ra o Hurae nei, ki te pa o Princess Puea i Ngaruawahia takiwa o Waikato, ki te wahi ka tu nei to tatou Hui Tau a tenei tau e haere mai nei 1927. I tae maua ki te titiro i nga mea katoa o taua pa, ki nga mea e rite ana mo to tatou Hui Tau. E rua nga haora e whakaatu haere ana a Princess Puea i a maua ki nga mea katoa o tana pa. Ko te mea tuatani ko te marae ara ko te paaka. He tino ataahua te marae, e tupu ana nga putiputi, ponga, makau, harakeke, me era atu mea whakapapai katoa. I muri iho ka haria maua ki roto i te hoo-ro. Ka kite maua i te ataahua o roto o tena hoo-ro. He "electric light" katoa kei roto. Kei waenganui o te "floor" he "fountain" e rere ana nga wai i roto. Ko te maha o nga tangata e uru ana i te kainga kotahi i roto i tenei hoo-ro e 500. I muri iho ka haria maua ki te "cooking place (by steam)." E rite katoa ana nga mea mo te mahi tunu kai. 15 meneti e tunu ana kua maoa nga kai. I muri ka haria maua kia kite a a tetahi whare nui ano he moenga mo nga tangata. E 300 nga tangata e uru ki roto. I muri i tena ka haria maua ki nga wai kai mo te hui. Ko tenei wai e haere mai ana i roto i te pipe no te maunga e 3 maero te haerenga mai o tenei wai. I muri ka haria maua kia kite i te wahi ka hanga e ia he baker shop. 100 rohi e maoa i te tununga kotahi. Ko nga footpath all concrete. I ki mai a Princess Puea ki a maua kia £300 pauna ka oti katoa nga mea mo tana pa. I te mutangu i whakashuatia te pa e maua, taihoa ka kite koutou i roto i Te Karere. No reira e te Hunga Tapu, "everything up to the minute." No reira me tae a tinana mai koutou kia kite i enei mea katoa a to tatou Hui Tau e heke iho nei 1927. I tino aroha mai a Princess Puea ki a maua, me tana mihi mai hoki mo to maua taenga atu ki tona kainga. Heoi, kia ora katoa te Hunga Tapu, na to koutou teina, tungane i roto i te Rongo Pai,

KIO TARAWHITI

— o —

He Ripoata no te Mahia

HE POROPOROAKI.

Ki Te Karere, e hoa tena koe, otira koutou katoa e noho mai na i tena waahi. Heoi te mihi, mahau e panui atu ki nga Hunga Tapu katoa e noho marara ana i runga o nga moutere nei ara o Aotearoa me te Waipounamu, i te 15 o nga ra o Akuhata nei, i te 6.25 p.m. ka tu to matau Miutara, na Tihema Taurima i whakahaere. He Miutara poroporoaki ki a E. H.

Anderson, Timuaki no te Pariha o te Mahia.

Poroporoaki tuatahi na Hanitahuri Teira, me tana aroha, he tautau wati, hei aroha ki a ia ma nga tangata o te Mahanga. Ruka Rarere: he nui te aroha ki tenei tangata mo ana mahi pai. Whakabe Matenga: he nui ana korero aroha mo tenei tangata, me te tuku kawhe (cuffs) hei aroha mana, me nga peepi kua manaakitia. Ko etahi enei o nga mea i tu ki te poroporoaki, ara ko Watene Kara, Henare Taurima, Rina Pakimana, Ka Matenga, Tihema Taurima. Waiata whakamutu i a Elder Richard Marsh, "God Be With You Till We Meet Again."

Heoi, e te Hunga Tapu, he nui te aroha mo tenei kaumatua kua wehe atu i a matou. Kotahi te tangata me tana tamaiti i iriiritia e tenei kaumatua i mua atu i tona wehenga atu i a matau, otira he huhua nga tangata i puta ki waho o te Hahi, na tona kaha ka hoki mai ano aua tangata. Heoi kia ora koutou katoa. E te Hunga Tapu, kia kaha tatau ki te ripoata i o tatau aitua, kia mohio ai ona uri ia wahi ia wahi. No reira kei te kaha nga Hunga Tapu o te Mahia nei ki te whakarite i o ratou karangatanga i raro i te mana o Perea Reupene Timuaki o te Peka o te Mahia nei.

TE MATENGA O PIRIPI.

Panuitia atu ki nga uri o tenei tamaiti, ara kei roto o Turanga, kei roto hoki o Wairarapa, i te 24 o nga ra o Akuhata nei, i te 3.30 p.m. ka mate a Piripi Matenga. I mate ia i runga i tona mate taumaha ara e kingea ana he taipo piwa. Tino kaha te mate o tenei tamaiti, ko ona tau 15, e ono nga wiki e takoto ana ia i tona mate, ka hemo. He nui te aroha mona. Kua riro ia kei te po, kua ngaro ia i ona haereerenga. Koia te tuawha o tona whamere kua riro kei te po, me tona papa, ara a Repa Matenga. He Hunga Tapu katoa tenei whamere. E toru o tona whamere kei te ora, me tona kui, ara a Matire Kara. Otira he huhua nga aitua o te Mahia nei, ara a Maata Kiira, Hape Tangiora, Henare Tikitini, kotahi o Turanga ko Nepia Bartlett, he papa tenei tangata ki a Piripi (ara unele). E hoa ma, kei te kaha te whiu kei te haere inaianei, ka nui te aitua kei runga i te mata o te whenua.

Heoi ra kia kaha e te Hunga Tapu, kia kaha ki te whaka-

rite i o koutou karangatanga, kia rite ai tera korero e ki ra, "Ki te aroha koutou ki a au, kia mau ki aku ture." Koia nei aua ture, me whakarite o koutou karangatanga. Kia kaha hoki ki te inoi, tena, tena o tatau, ki te tono i nga manaakitanga kua rite mai mo tatau. Kua puta hoki te korero a te Timuaki a te Mihana ara a President Jenkins kua tae tatau ki te ahiahitanga o te Hatarei. No reira kia kaha tatau. Tenei hoki matau kei te inoi mo tatau katoa kia manaakitia. Heoi ra kia ora koutou katoa, na to koutou teina, te tuakana o Piripi.

NA WHAKAHE MATENGA.

— ÷ —
KO NGA HOKINGA ATU KI HIONA.



Elder Wayne T. Wiser

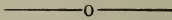


Elder Alvin A. Davis

ELDER WAYNE T. WISER o Lewiston, Utah: I tae mai a Erata Waiha i te 28 o nga ra o Pepuere, 1924, a whakaritea ana ki te takiwa o Haki Pei. I te 20 o nga ra o Aperira, 1924, ka whakaritea koia hei timuaki mo taua takiwa. I te 28 o nga ra o Hune, 1925, ka nukuhia a Waiha ki te takiwa o Akarana, a i te 14 o nga ra o Oketopa, 1925, ka whakaritea hei timuaki mo raira. Tukua honoretia atu i te 17 o nga ra o Akuhata, 1925.

ELDER ALVIN A. DAVIS o Weston, Idaho: I tae mai a Erata Reweti i te 24 o nga ra o Hanuere, 1924, a ka whaka-

ritea ki te takiwa o Waikato. Ka nukuhia atu ki te takiwa o Poneke i te 28 o nga ra o Aperira, 1925, a i te 1 o nga ra o Oketopa, 1925, ka nukuhia ano ki te Kareti mo nga mahi rau-mati, whakahokia ano ki Poneke i te 15 o Pepuere, 1926, a i te 17 o nga ra o Akuhata, 1926, ka tukua honoretia atu.



He Whakaaturanga mo te Whare o Iharaira

Ki Te Karere: Tena ra koe e te manu tangi pai. Mau e panui atu enei korero tawhito rawa o o tatou tupuna, ara te whakaaturanga mo te Morehu o te Whare o Iharaira, te iwi Maori. Kaati.

Tuatahi.—Kei a Rewitikuha te 19 o nga upoko me te 28 o nga rarangi e whakamarama ana mo te **Tangihae**.

Tuarua.—Kei a Tiuteronga, te 18 o nga upoko, te 10 me te 11 o nga rarangi, e whakamarama ana mo te mahi **Tohunga** me te mahi **Makuu**.

Tuatoru.—Kei a Rewitikuha, te 19 o nga upoko, te 28 o nga rarangi e whakamarama ana mo te mahi **Moko**.

Tuawha.—Kei a Kenehi te 28 o nga upoko, te 11 o nga rarangi; me te 33 o nga upoko, te 4 o nga rarangi e whakamarama ana mo te **Tangi-a-ihu**.

Tuarima.—Kei nga Waiata te 14 o nga upoko, te 40 o nga rarangi e whakamarama ana mo te **Kai Targata**.

Tuaono.—Kei a Tiuteronomi te 14 o nga upoko, te 1 o nga rarangi e whakamarama ana mo te **Tauaa ara Tapahi i nga Makawe**.

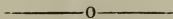
Tuawhitu.—Kei nga Tananga te 20 o nga upoko, te 29 o nga rarangi e whakamarama ana mo te **Tangi Tupapaku**.

Kati. Na enei whakaaturanga ka tino mohio tatou ko te iwi Maori he tino morehu no te Whare o Iharaira. Rite tonu nga ahuatanga o naianei ki o mua.

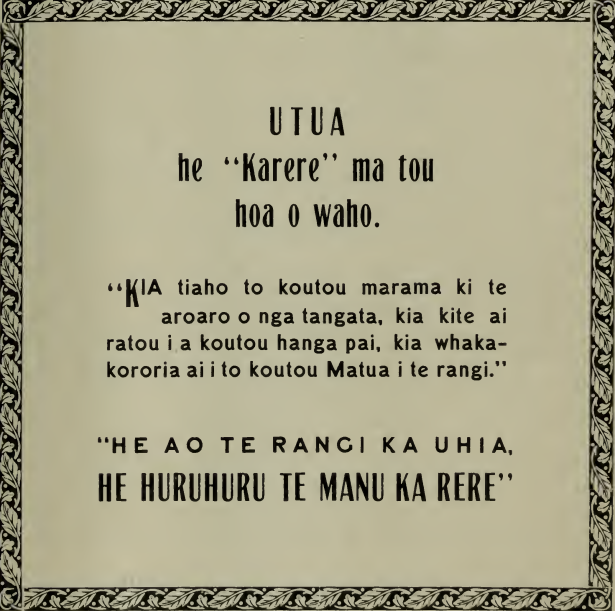
No reira tena koutou katca e te Morehu o te Whare o Iharaira ara te iwi Maori e noho nei i tenei wahi o te maara waina nui o to tatou Matua i te rangi. Kati, e hoa ma, kia kaha tatou ki te pupuri i nga ture me te whakatutuki pai i o tatou karangatanga tapu.

E kii ana tetahi whakatauki Maori, "E moe ana nga mata hi tuna, e ara ana nga mata hi taua," ara e moe ana te hunga whakaarokore, e ara ana te hunga whai whakaaro. Heoi, kia tau iho nga manaakitanga ki a tatou katoa, na to koutou tuakana, teina,

NA REHERI D. PAAPITI.



"Kei mamingatia koutou e te tangata e mea ana ki te whakaiti i a ia, ki te karakia ki nga anahera, e pokanoa ana ki nga mea kahore nei ia i kite, e whakapehapeha noa ana, he mea na tona ngakau kikokiko." Korohe 2:18.



UTUA
he "Karere" ma tou
hoa o waho.

"KIA tiaho to koutou marama ki te
aroaro o nga tangata, kia kite ai
ratou i a koutou hanga pai, kia whaka-
kororia ai i to koutou Matua i te rangi."

"HE AO TE RANGI KA UHIA,
HE HURUHURU TE MANU KA RERE"

— 0 —

KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihana hei hokonga ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me tuku atu ki te *Secretary, Box 72, Auckland.*

STANDARD CHURCH WORKS

Teachers Bibles, with Ready Reference, Leather... ..	25-0
New Testament & Ready Reference, Leather	11-0
Book of Mormen, Cloth	2-6 & 7-6
“ “ “ , Half Leather	9-0
“ “ “ , Leather	10-0 & 15-0
Pearl of Great Price, Cloth... ..	2-0
Doctrine & Covenants, Cloth	5-0
“ “ , & Pearl of Great Price, Leather	9-0

MAORI BOOKS AND TRACTS

Maori Ready Reference, Cloth	2 0
“ “ “ , Leather	3-6
Ko Te Kawenata Hou, Cloth	1-9
“ “ “ “ Me Nga Himene, Leather 3 in 1	11-6
“ “ Pukapuka a Moromona, Cloth	5-0
“ “ “ “ , Leather	15-0
Akoranga Me Nga Kawenata & Peara Utu Nui, Cloth	5-0
“ “ “ “ “ “ “ , Leather	15-0
Combination of A, B, & C Tracts, Leather, Spec. Offer	1-0

SUNDAY SCHOOL TEXT BOOKS

The Restoration of the Gospel	4-0
What Jesus Taught	5-0
Kindergarten Plan Book, <i>Kesler & Morris</i>	3-6
Sunday Morning in the Kindergarten, <i>Morton</i>	4-6

SONG BOOKS

Songs of Zion, Cloth	2-3
“ “ “ , Leather... ..	6 6
Deseret Song Books, Cloth	3-0
“ “ “ , Leather	6-0
Kindergarten & Primary Song Book... ..	3-0

DOCTRINAL AND REFERENCE WORKS

Articles of Faith, Limp Leather, Med. Size, <i>Talmage</i>	8-3
Vitality of Mormonism	4-6
Scientific Aspects of Mormonism, <i>Nelson</i>	0-0
Restoration of the Gospel, <i>Widtsoe</i>	4-0
Joseph Smith's Teachings	3-6
Life of Christ for the Young, <i>Weed</i>	4 6
Jesus the Christ, Cloth, <i>Talmage</i>	8-9
Essentials in Church History, <i>Smith</i>	6-9
Bible Ready Reference	2-0
Prophecies of Joseph Smith & Their Fulfillment, <i>Morris</i>	6-0

Ta Karero

Wahanga XX

Oketopa 27, 1926

Nama X



Ko te Hooro Nui kei Ngaruawahia

*"Taku hahi kei te haere mai, eharu i te hahi e utu
ki te moni, engari he taonga tarewa."*

Tawhio

“T E K A R E R E”



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Ta Karero

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WENEREI, OKETOPA 27, 1926.

NAMA 10

Maori Agricultural College

Hastings, N. B.

E tukua atu ana ia marama e te Mihana o Niu Tirenī,
 Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.
 Tukua mai o koutou reta ki te Etita o Te Karere, M.A.C., Hastings.
 Ko te utu mo TE KARERE i te tau e rima hereni (5/-).

KO TE TIKANGA TENEI.

Mēe matua utu mo tou pepa ka whiwhi ai.

J. H. Tinikini, Tumuaki Mihana
Mariona K. Ewatana, Etita. Tiata Witchira, Etita Hoa Awhina.

Ko te Kai-Ripoata

Te Tuati Meha

Ko nga Kai Tuhi Mai (Special Writers).

Wiremu A. Koura

Rapata Tanapu

Eru T. Kupa

MAHI KURA HAPATI.

Prelude.

Adagio legato.

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

SACRAMENT GEM FOR NOVEMBER, 1926

“His precious blood He freely spilt,
 His life He freely gave;
 A sinless sacrifice for guilt,
 A dying world to save.”

Postlude.

— o —
CONCERT RECITATION FOR NOVEMBER, 1926.

(James, 5th Chapter, 14th and 15th Verses).

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

— o —
KORERO A NGAKAU MO NOEMA, 1926.

Hemi 5: 14-15.

"Ki te turorotia tetahi i roto i a koutou, me karanga e ia nga kaumatua o te hahi; a ma ratou e inoi ki runga ki a ia, me te whakawahi ano i a ia ki te hinu i runga i te ingoa o te Ariki: A e ora te turoro i te inoi whakapono, ma te Ariki ano ia e whakaara ake."

— o —
MAORI THEOLOGICAL.

Ratapu tuatahi, Noema 7, 1926.

HE AKORANGA MO TE RA NOHO-PUKU.

Na Tiata W. Witehira i whakamaori.

Putake: Ko nga whakahauhau a te tauira i whakatakotoria nei e Ihu hei mahi ma tatou.

Whakaoranga i nga Turoro.

"A kawea ana e ratou ki a ia nga tangata mate katoa e ngaua ana e te tini o nga mate, o nga mamae, me te hunga e nohoia ana e te rewera, me te hunga haurangi, me nga paratiki; a whakaorangia ake ratou e ia."

E rua nga ahua mahi i mahia e Ihu i runga i te whenua, a ko Ia anake te tangata i te tino rite mo aua mahi o era atu tangata katoa. Tuatahi ko Ia te Kai Whakaako nui o nga kai ako katoa. Tuarua ko Ia te Kai Whakaora o nga turoro. I mohiotia Ia puta noa atu i Huria mo enei mea e rua. No roto i enei mea e rua ka tupu ake te kino i nga kai-whakabaere tikanga o nga Hurai i Hiruharama, me nga Karaipi me nga Parihi. Na roto i to ratou kino ki a Ia, me to ratou puhaehaetanga, ka whakamatea Ia.

Ko tenei akoranga e pa ana ki nga whakaoranga i nga turoro, a me Ana tauira ki a tatou i roto i enei tu mahi.

Kua akongia tatou e Ana tauira kia whai whakapono hei mea e whakaoratia ai e la nga ahua mate katoa me nga mauiuinga o te ngakau me te tinana. Kua homaitia e Ia Tona kaha ki nga tangata o enei ra ma roto i te Tohungatanga. Kei a ratou te tikanga mo te whakaora i nga turoro ma runga i te inoi o te whakapono. Te tikanga hoki kua whakatakotoria mo te whakawahi ki te hinu e nga kaumatua o te Hahi. Ma tatou hoki te tikanga ki te karanga i nga kaumatua kia haere mai ki te whakawahi i a tatou ahakoa he aha te mate, a me te whakapono ki taua tikanga. E pa ana tenei ki nga taitamariki me nga kaumatua. Me ako hoki nga tamariki nonohi ki te whakamahi i to ratou whakapono me te tono ano i nga kaumatua ki te haere mai ki te whakawahi i a ratou. Ma tenei whakapono anake ka taea etahi ahua mate ahakoa kahore e whakawahia, a meite kahore tenei whakapono, hore he painga o te whakawahi ahakoa he aha te ahua o te mate. I te mea he whakapono to tatou i roto i te Tohungatanga kahore he take o tatou e whakakahore ai i te matauranga kua oti nei te homai e te Atua ki te tangata hei whakakahore me te whakaora hoki i nga mate. E tika ana tatou me kua e mahi i nga mahi pohehe e ngoikore ai o tatou tinana, a kua ano hoki tatou e whakakahore i ta te takuta i korero ai ki a tatou i nga mate uruta penei i te "Taipo-Piwa."

Tetahi mea ano i meatia tatou kia mahi ki nga mea e pupuri ana i te Tohungatanga, he rapu i nga homaitanga-whakaora-turoro, ma roto o o ratou tiaki i o tatou ngakau me nga ringaringa kia maa, a me te oha atu i a tatou inoi me era atu mahi. A me takatu hoki tatou kia pena ka karangatia ki te haere kia whakawahi nga turoro, ahakoa ko tehea taima o te ra o te po ranei.

Ratapu tuarua, Noema 14, 1926.

AKORANGA 31.

Ko te Rerenga o Paora ki Roma. Ka mutu nei.

A. I Merita (Malta) e ono tekau maero ki te taha whaka-te-

tonga o Hihiri.

1. Te atawhai o nga tangata o taua wahi. Mahi 28: 1-2.
 2. Ko te merekara o Paora i te taha o te ahi. Mahi 28: 3-6. Tirohia tahitia i a Ruka 13: 1-5. Ko te whakapono o te Hurai, ki te pa tetahi mate ki tetahi tangata ko tera te utu o ona hara. Uiuia tenei.
 3. Ko te powhiritanga a Pupiriu, he rangatira o te motu. Mahi 28: 7-10.
 4. Ko te meatanga o etahi atu merekara. Mahi 28: 8-9. Na ko enei iwi kaore i te Hahi o te Karaiti.
- B.** Ko te tutukitanga o te haerenga o Paora.
1. Ka rere ano a Paora. Mahi 28: 11-14.
 2. Ko te powhiritanga o Paora i Apiuwhorama (e wha tekau maero te matara atu i Roma). Mahi 28: 15.
 3. Te unga ki Roma. 61 A.D.
 4. Ko te mahi a Paora i roto i nga Hurai o Roma. Ko te maha o nga Hurai i taua wa (61 A.D.) e 60,000. Mahi 28: 17-29.
 5. Ko te mahi a Paora i waenganui nga tauwiwi o Roma. Mahi 27: 8-31.

Ratapu tuatoru, Noema 21, 1926.

me te

Ratapu tuawha, Noema 28, 1926

(I runga i te mea i tae tureiti mai nga akoranga mo enei wiki, na matou enei kaupapa i whakarite hei korerotanga ma koutou i roto i enei Ratapu e rua). Nga Etita.

Ratapu tuatoru, Noema 21, 1926

Kei te Akoranga me nga Kawenata, wahanga 89.

Kei a Raniera, te 1 o nga upoko.

Ratapu tuawha, Noema 28, 1926

Kei te Akoranga me nga Kawenata, wahanga 119.

Kei te Whakaatu Tere ano hoki, wharangi 139, ara nga karaipiture mo te whakatekau: Rewitikuha 27:30-34; Taua-nga 18:21. 26; Kenehi 14:18-20; Hiperu 7:1, 2. 5; Tiuteronomi 14:22-25, 22:28-29; Kenehi 28:22; Nehemia 13:10-12; Whakapapa Tuarua 31:5, 6, 9, 10; Maraki 3:8, 10, 11; Whakatauki 3:10; Matiu 23:23.

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PAKEHA THEOLOGICAL
"GREAT BIBLICAL CHARACTERS"

First Sunday, November 7, 1926.
FAST DAY TOPIC.

The Example of Jesus: What it Bids us Do.

HEALING THE SICK.

"And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had palsy; and he healed them." Matt. 4:24.

There are two outstanding characteristics of the earthly ministry: He was the greatest of all teachers; He was also the greatest of healers. In both of these activities He established great reputation throughout all Palestine. These activities combined to arouse the hatred of the Jewish rulers at Jerusalem and of the scribes and Pharisees. It was this hatred and fear of His success that lead ultimately to His arrest, trial and crucifixion.

This lesson, however, concerns only Jesus as a healer, and what His example in this respect bids us do.

It bids the child to cultivate implicit faith in the power of God to heal both physical and mental ailments. This power, having been conferred upon men in this age, is manifest through the higher Priesthood, which has authority to heal the sick through the prayer of faith. To this end the ordinance of anointing with oil by the elders of the Church has been established. All members of the Church are admonished to invoke this ordinance, together with their own faith, as a means of recovery from all forms of illness. This much applies to both children and adults of all Sunday School ages. Young children should be taught to exercise this faith and to ask their parents to call in the elders of the Church in case of need. This faith is in itself, in some measure, preventive of some sorts of mental affliction, and always a help towards recovery from any sort of illness. The admonition to have faith in God's power to heal should not, however, be regarded as release from the religious

duty to exercise wisdom and knowledge both in the prevention and the treatment of sickness and injuries through accident. Intelligence is also a God-given power, thankfulness for which should be manifest in its exercise toward the accomplishment of worthy ends. This also applies alike to children and to adults.

In addition, those who hold the higher Priesthood have the obligation to seek the gift of healing and to so live as to be worthy of it; also to be willing always, as Jesus was, to respond to calls to relieve the suffering from their afflictions.

Second Sunday, November 14, 1926

Lesson 27. The Division of the Kingdom.

Text: I Kings, chapter 13.

Objective: To show that rulers can only rule successfully through the practice of religious truths and principles.

Supplementary References: II Beacon Lights of History (Lord) 239.

Suggestions on Preparation and Presentation: Solomon had been a great and wonderful ruler. His son Rehoboam succeeded him. The people visited him asking relief from taxation. He consulted his older counsellors who advised him to grant relief. His younger counsellors advised against it. He followed the latter advice. The Division of the Kingdom followed. Develop through a study of the history of nations how such results always follow. Also take up the loss of the ten tribes which had its beginning in this separation.

Questions for Teachers.

1. Give at least three examples of divisions in a nation that have been brought about by the same factors that caused the revolt in the kingdom of Rehoboam.
2. Give an example of what can be accomplished in a nation through the application of gospel principles.

Third Sunday, November 21, 1926

Lesson 28. Elijah.

Text: I Kings, chapters 7-22; II Kings, chapters 1-9.

Objective: To show that true service never fails of reward.

Supplementary References: II Beacon Lights of History

(Lord) 239.

Suggestions on Preparation and Presentation: After the Division of the Kingdom we find Israel in need of divine guidance: The appearance of Elijah one of the most unique characters in Jewish history. Large of stature with features fierce and stern: His great work: Miracles; Teaching under difficulties. Point out how Ahab's dynasty was overthrown through failure to heed the warnings of Elijah.

Questions for Teachers.

1. In your opinion what response would be given a man of Elijah's type to-day who came bearing a message of repentance with the force he did in his day?
2. Is there need for such a man in the world to-day? Give your reason for your answer whether "Yes" or "No."

Fourth Sunday, November 28, 1926

Lesson 29. Elisha.

Text: 1 Kings 19; 11 Kings 2-13.

Objective: To show that God always gives strength to a man engaged in His service.

Suggestions on Preparation and Presentation: Elisha a second prophet to Israel. A gentle and humble man. Compare with Elijah. The mantle of Elijah fell upon Elisha. Explain fully and bring out the power of the Priesthood. After receiving the authority to act through Elijah point out the force of his work through his: Miracles; Teachings. In conclusion portray the growth from the time of his call as he tilled his fields.

Questions for Teachers.

1. Give three reasons why two such different men as Elijah and Elisha should follow in teaching a people righteousness.
2. Give an example of the same thing as it has occurred since the establishment of the Church in our day.

INTERMEDIATE DEPARTMENT
"THE BOOK OF MORMON"

First Sunday, November 7, 1926

UNIFORM FAST DAY LESSON.

Same as Pakeha Theological Class. See page 313

General Subject: The example of Jesus: what it bids us do.

Adaptation for the Intermediate Department.

The example selected for this month is that of healing the sick.

The Uniform Fast Day Lesson is not to be discussed as are the other lessons of the month but is to be used to induce the class members to bear their testimonies.

This lesson is especially well adapted to such treatment. The teacher might recall some of the healings accomplished by Jesus; then lead members of the class to tell of incidents of which they have personal knowledge where healing and health restorations have been accomplished through faith and the ordinance of anointing with oil and administration by the Priesthood.

A few days before this was written, a boy, ten years of age, living in the Highland Park Ward, ran a nail in his foot. The foot was bathed and properly dressed. The next day it was badly swollen and very painful. The father and mother had been called out. The boy got the consecrated oil, called in brothers and sisters around him and after putting some oil on his foot, he asked them to join him in a prayer. The next morning his foot was much better. His prayer was answered.

Second Sunday, November 14, 1926

Lesson 27. Two Mighty Prophets.

Text: Helaman, chapters 10 to 16.

Objective: To teach that "Blessed are they who will repent and hearken unto the voice of the Lord their God; for they are they that shall be saved." (Helaman 12:23.)

Suggestions on Preparation and Presentation:

1. Special Assignment:

- a. Nephi comforted of the Lord (Hel. 10.)
- b. The great famine (Hel. 11:1-10.)
- c. Nephi's prayer and its answer (Hel. 11:11-18.)
- d. Return to wickedness. (Hel. 11:19-38.)
- e. Signs of Christ's birth and death foretold. (Hel. 15.)
- f. Effect of prophecies upon the people. (Hel. 16.)

2. Passages to be memorised by all the pupils: Hel. 12:7-23.
3. The teacher should briefly present the main points in Hel. 13

Questions for Teachers.

1. Name some of the ways in which Nephi had proven himself worthy of the confidence which the Lord placed in him.
2. Briefly review the condition of the Nephites as set forth in Hel. 13.
3. In what particulars did Samuel's prophecies regarding Christ differ from any others?
4. Contrast the conditions of the believers and unbelievers, set forth in Hel. 15th and 16 chapters.

Third Sunday, November 21, 1926

Lesson 28. The Night Without Darkness—Victory Over the Gadianon Band.

Text: III Nephi, chapters 1 to 5.

Objective: To teach that by faith and prayer and righteousness we may obtain victory over our enemies.

Supplementary References: History of the Church, Vol. 2, pp. 102-105.

Suggestions on Preparation and Presentation:

1. Special Assignment to pupils:
 - a. Threatenings of the wicked. III Nephi 1:1-9.
 - b. Nephi's prayer. III Nephi 10:14.
 - c. The sign given and its effect. III Nephi 1:15-26.
 - d. Gadianon Band. III Nephi 1:27-30; chapter 2.
 - e. Giddianhi's letter. III Nephi 3:1-10.
 - f. Lachoneus' faith and works. III Nephi 3:11-26.
 - g. Victory over the robbers. III Nephi 4.
 - h. Nephites repent. III Nephi 5:1-7.
2. Passages to be memorised by all the pupils: III Nephi 1:12-14; 1:19-21; 4:31.
 1. Discuss the words of the Saviour spoken to Nephi as a source of belief in pre-existence.
 2. Name the outstanding things in Lachoneus that place him among the great Book of Mormon characters.
 3. What value did the answer to prayer which Nephi received add to the sign which follows?

Fourth Sunday, November 28, 1926.

Lesson 29. Signs of the Saviour's Death.

Text: III Nephi 6-10.

Objective: To teach that the words of the Lord spoken through His prophets are always fulfilled. (See III Nephi 10:14, 15.)

Supplementary References: Matthew 27:50-53; Luke 23:44, 45.

Suggestions on Preparation and Presentation:

1. The teacher should briefly relate the story told in III Nephi, chapter 6, and 7:1-14, to bring vividly before the class the power that Satan has to lead us astray.
2. Special assignment:
 - a. Nephi's great faith and works. III Nephi 7:15-26.
 - b. A great storm. III Nephi 8:1-18.
 - c. Darkness upon the land. III Nephi 8:19-25.
 - d. The voice from heaven. III Nephi, chapters 9 and 10.
3. Passages to be memorised by the pupils: III Nephi, 9:13-22.
 1. Make a contrast between the powers of light and darkness as given in III Nephi, chapter 7.
 2. Describe briefly the great storm and darkness.
 3. Discuss the principal cause assigned by the Saviour for the great destruction.



KINDERGARTEN DEPARTMENT
First Sunday, November 7, 1926.
FAST DAY LESSON.

General Subject: The example of Jesus: what it bids us do.

Special Topic: Healing the Sick.

Text: Matt. 4:24

Time: Just after the choosing of the four disciples.

Place: In Galilee.

Objective: If we recognise and make use of the divine healing power that has been given us, we can be healed according to our faith.

Story: How Thor was Healed. (Adapted by Ina J. Johnson)

I. - Thor's life.

1. He lived in Jerusalem.
 - a. He was a homeless orphan.
 - b. He and his companions lived behind two high walls of some buildings.
 - c. He earned his living by running after chariots. As they passed by he would hold out his hands and beg for alms (money).
 - d. Nearly every chariot driver would throw money to the boys.
2. Thor hears about a great King who is coming.
 - a. Thor watches and waits every day for this Great King.
 - b. He is told that he is only a poor beggar boy; that the King will not come near him.
 - c. Thor's faith is strong. He keeps saying he knows that he shall see Him.

II. A Cruel Day.

1. Thor runs after a chariot calling for alms.
2. The cruel driver raises his whip and cut Thor across the eyes with the stinging lash.
3. Thor fell to the earth never to see again.
 - a. He lay there until his companions came and helped him home, between the walls.
 - b. From now on he must stay at home. He could not earn his living any more.
 - c. He thought more and more of the coming of the King. He would say, "When the King comes I shall see."
 - d. He was laughed at but he kept on saying it. They would tell him he was blind and could not see. He would say, "But He will help me to see." His faith was strong.

III. The King Arrives.

1. Thor hears great shouting and singing.
 - a. His heart leaps for joy. He knows the King has come. Now he shall see.
 - b. He feels his way out from the walls to the road.
 - c. His companion comes for him, and takes him to where the King is healing people.

d. Thor sings praises and Hosanna to the King and keeps saying, "I shall see the King" over and over again.

IV. In the King's Presence.

1. Thor hears voices; could feel the great crowds, but could not see.
2. Gentle hands are laid on his head, a gentle voice spoke, "Through your faith you shall see."
3. Thor opened his eyes and beheld Jesus, the King. Thor bows in thanksgiving and gratitude.

V. Jesus administers to Sick and Afflicted.

1. Thor follows Him, sees Him heal the lame, raise the dead, cure people with palsy, and open the eyes of the blind.
2. Thor's little heart overflows with joy and gratitude. He wants to be like Jesus.

Faith is the subtle chain that binds us to the Infinite. Faith is the true prophet of the soul and ever beholds a spiritual life, spiritual revelations, labours and joys. While prayer is the key to open the door.

"Whatsoever ye ask, ask in faith nothing wavering, and ye shall receive."

Application: How we can be helped:

1. By recognising the Divine Healing Power we have on earth to-day.
2. By having faith and knowing it will be granted if it is best for us.
3. Stimulate children to relate incidents of healing through faith and the Power of the Priesthood. Thus strengthening both their testimonies and faith.
4. Lead children to see how blessed we are by having this Power in our midst.

Suggestive Songs: "Jesus Once Was a Little Child," D.S. Songs; "Jesus Our Loving Friend," page 59, Kindergarten and Primary Songs.

Gem:

We love the name of Jesus
 He hears us when we pray,
 He gives us many blessings
 And helps us day by day.

—Annie Malin.

We may cheer the sick by taking a basket of flowers or fruit to a neighbour who is ill. Dramatise the gathering of the fruit and flowers and the carrying of them to the sick. We may also sing a cheerful song for the sick friend.

Second Sunday, November 14, 1926.

Topic: The Precious Record.

Text: "History of the Church," Vol. 1, pages 15, 16, 18, 71.

References: "Sunday Morning in the Kindergarten," Lesson 64.

Time: Just after the Angel's visit to Joseph.

Place: At the Hill Cumorah.

Song and Gem: Same as last Sunday.

Objective: An earnest effort to prepare one's self for the work of the Lord will be rewarded.

Suggestions: Everything will come in its own due time if we will only be patient. Joseph being led to the very spot where the records were hid, proves to us that if we would only be more willing to be led by the Spirit of God we would be greatly blessed.

By Joseph's faithfulness and obedience in not taking the records until the proper time leads us to see that we must be faithful although we do not get the desired results at once, we must wait until our Father sees fit to give them..

Think what the results of Joseph's patience, labour, and faithfulness brought to us, in fact, a message was given to the whole world.

Show the books to the children, tell them what they are.

Third Sunday, November 21, 1926.

Topic: Jesus' Call to the fisherman.

Time: When Jesus began His ministry.

Place: By the sea of Galilee.

Text: Matt. 4:18-22; 10:1-10.

General Reference: Sunday Morning in the Kindergarten, Lesson 65. See 1924 Juvenile lesson for October.

Objective: Those who are obedient to the Master's call become more helpful to their fellowmen.

Suggestions: Peter and James were humble, steady in their work. They were faithful workers or Jesus never would have chosen them. They were obedient to their parents as boys. Helpful and useful, the kind of men they were when Jesus chose them proves the kind of children they were when little.

If we want to serve our Father when we are old, we must begin when small. Obedience to parents, learning to be helpful and useful when small will prepare us for any work the Lord might see fit to give us when we are older. The Lord always selects the faithful member.

Rest Exercise: Same as for last Sunday.

Song, "Obedience," Kindergarten and Primary Songs, Thomassen, page 16.

Gem:

"Even I a little child
May help someone to-day.
I can make my parents glad
If quickly I obey."

Fourth Sunday, November 28, 1926

Topic: Authority of Christ again restored to the earth.

Time: In the latter day.

Place: In Nauvoo.

Text: History of the Church, vol 1, pages 40-42.

General Reference: Sunday Morning in the Kindergarten, lesson 66; 1924 Juvenile lesson for October..

Objective: In order to officiate in the ordinances of the Gospel a man must be called by those in authority.

Suggestions: People could not see the need of baptism as Joseph Smith taught it. But it was given to Joseph as the correct form. Then, too, it was the same manner in which Christ was baptised. As Christ set the example, we therefore know that it is the correct mode of baptism.

Again we have the Sacrament. Jesus gave it to His disciples just before His departure and told them to meet often and do it in remembrance of Him. It was also given Joseph Smith. He was told how to administer the sacrament—what to say, and what they would use (bread and water); also how and when they should partake of it.

The power of healing the sick and afflicted was given to Joseph also.

So to-day we have the same power on earth to help us as Jesus used when He was on the earth. How grateful we should be, and to show our gratitude we should do the will of our Heavenly Father and keep His commandments.

Help the children to see that if they do these things when they are little, they will when they are larger.

Rest Exercise: Lead the children to suggest what Mother Nature is doing to prepare for winter—the flowers are going to sleep—the leaves are falling—birds flying to the South, etc. Dramatise the suggestions offered.

Song: "We Thank Thee, O God, for a Prophet," page 102, D.S.S. Song Book.

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MAHI HUI ATAWHAI.

KORA S. TINIKINI, Tumuaki Hui Atawhai.

AKORANGA MO NOEMA.

Na Toke Watene i whakamaori.

Te Wa o te Taima i Rite ai.

(Meridian of Time).

Ko nga Taha e Rua o te Karaiti.

1. I roto i te wa o Tonia mahi minita i te ao nei i korero te Kai Whakaora mona ano ko te "Tama o te Tangata" na roto i Tona whaea, ko Tona matua nei no te Whare o Rawiri, a ko te matua o Ihu ko te Atua.

2. E rua nga taha o te mihana o Ihu, e rua nga putake: Tuatahi he Atua ki te whawhai kia taea te mate me te hoko i nga tangata, Tuarua kia taunga ai Ia ki nga mate tangata. Ko te ahuatanga ki nga taha e rua o te Karaiti kei te marama i te whakaatu a te Poropiti a Apinari i roto i te Pukapuka a Moromona. Mohia 15: 1-6.

3. A Meri me Hohepa tokorua raua no te kawei tahi o nga momo kingi. Ko ta Matiu whakaatu e whaka-u ana i te momo kingitanga o Hohepa. Ki ta Ruka hoki e pera ana ano mo Meri te hekenga iho i nga momo kingi. E kiia ana ano i haere a Hohepa raua ko Meri ki Peterehama kia tuhia o raua ingoa ki reira, no te mea tokorua raua tahi no te whare me te kawei o Rawiri. E ki ana ano tetahi tangata ingoa nui a Canon

Girdlestone, "I te mea e whakaatu ana te anahera ki a Meri i te whanautanga o te Tamaiti Tapu i ki Ia, 'A ka hoatu ki a Ia e te Ariki, e te Atua, te torona o Rawiri, o tona papa.' Mehemea ehara a Meri i te momo toto kingi, penei kua whakahoki ia, 'Kaore ano au kia marena noa ki a Hohepa.' Ko tana whakahoki ia, 'Ehara au i te wahine marena.' A penei ana tona tikanga, 'Mehemea he wahine marena au, i te mea i heke iho nei au i a Rawiri, e taea e au te mea kia whai tama toku toto kingi, engari me pehea e whai tama momo kingi ai i te mea kei te puhu (Virgin) tonu au.' "

4. Na te taha tinana maori o Ihu i taea ai e Ia te whakamatautau e nga mea whai tinana. Na Tona taha Atua i taea ai e Ia te mea kia kopi te waha o Hatana. Matiu 4: 1-11.

5. Na Tona taha tinana maori hoki i kitea ai Tona ruhatanga i a Ia i te puna, e tono humarie ana, me Tona whiwhinga a ngawaritanga hoki ki tetahi wai-inu Mona i roto i nga ringaringa o te wahine o Hamaria. Na Tona taha Atua i whakapuare ki a Ia nga mea ngaro o tona wairua, i taea ai e Ia te whakaatu ki a ia te kapa o te oranga tonutanga. Hoani 4: 7-10.

6. I runga i te karangatanga o Tona tinana maori i moe Ia i runga i te Moana o Kariri i waenganui i tetahi tupuhi. Na Tona taha Atua i homai ki a Ia he mana ki runga ake i te hau me nga ngaru. Matiu 8: 23-27.

7. Te whakaaturanga ano hoki mo Ona taha e rua i te wai a Ia i roto i te Kari o Kehemane, a i a Ia hoki i runga i te ripeka. Ko Tona tinana maori hoki na ana te karanga, "E Toku Atua, he ana Koe i wareware ai ki a Au?" A na Tona taha Atua te kupu i te mutunga o Tona whakaherenga, "Kua oti." Hoani 19: 30; Ruka 22: 41-44; Matiu 27: 46.

NGA PATAI ME NGA PUTAKE HEI WHAKAUTUNGA.

1. Kihai a Ihu i haere mai ki te whakangaro i te taha tinana maori, engari kia meinga ia kia ngawari ki te taha whaka-te-atua.

2. Ko te whakaherenga (sacrifice) i whakaotia ki runga o te ripeka. o te hokonga (redemption) ia kaore, engari no te aranga mai ra ano.

3. Homai tetahi tauira e whakaatu ana i nga taha e rua

o te Karaiti, i tua atu i nga mea i roto i te akoranga nei.

**AKORANGA MA NGA KAI-WHAKAAKO TOROTORO.
NGA KORERO MO TE KAINGA.
KO ETAHI TIKANGA HERE I NGA MATUA.**

“ Kia pehea atu te pai o ta matou manaaki i a koutou,
E nga tamariki, me i mohio koutou
Ki te mamae o tona ngakau i te arohatanga,
Ki te hohonutanga, a ki te pono,
Ki te maia me te u tonu,
Ki te manawanui me te kaha,
Ki te takare tonu mo te pai, me te wehi nui i te kino,
Ko te aroha o tou whaea.”

1. He tikanga here i nga matua tenei, te aroha tika e rite ana mo a ratou tamariki, kia taea ai te whakatakoto nga tauira hei haerenga mo ratou i roto i te honore, i te tika, i te pono, i te ohaoha, i te manaaki. Ano te waimarie o te tamaiti, kotiro ranei, e ahei ana te titiro tonu ake ki ona matua hei tauira mona.

2. Ko tetahi whakaaro ko te ako i nga ahuatanga katoa o te tamaiti, kotiro ranei, me te whai kia mohio ki tenei ki tenei o ratou. Kia mohio ki nga takarehanga a te tinana maori o te tamaiti, kotiro ranei, ko te whakarite ranei i te aroha, ko te hiahia ranei ki te whakapaipai i te tinana, ki te whakahoahoa atu ki nga tamariki tane, kotiro ranei, me era atu, a ko te whakarite tika i nga mea e tika ana mo ratou. He tikanga whakaora tena i nga tamariki maha i roto i nga pohehetanga taimaha.

3. Ko te nama a nga matua ki a ratou tamariki, ko te whakatakoto i nga tauira papai, kua nga mea kikino. Kia tika tonu a ratou whakaakoranga kei taea te whakahe. “Ko te whakatakoto i nga mea papai rawa ki mua i nga tamariki ka tipu ake hei tirohanga ake ma ratou ki nga mea papai rawa e taea ana te whatoro atu. Ko te kai-whakakaha i te hiahia o te whakaaro tika, ko te whakatakoto auau tonu ki mua i nga tamariki i nga mahi o nga tangata me nga wahine nunui o nga wa katoa.

4. Tetahi tikanga here ano o nga matua kia whakaako i te Rongo-pai o Ihu Karaiti ki a ratou tamariki, i roto i tetahi

ahuatanga e taea ai te whaka-u kia mau roa i roto i te whakaa-ro, ara kia taea atu ai ano te whakaa-ro e ratou, i te wareware rawa.

—O—
KI TE ETITA.

HE MIHI AROHA KI A TE PUEA HERANGI.

E hine, tena koe, ara koutou ko ou iwi e noho mai ki Ngaruawahia. Tenci matou nga Hunga Tapu o te takiwa o Waikato te whakamihi atu nei ki a koe me tou iwi mo to koutou kaha ki te whakarite i tenei taonga nui to tatou Hui Tau kei Ngaruawahi, takiwa o Waikato.

He nui to matou whakamihi atu ki a koe mo tou kaha ki te hapai i tenei taonga nui a to tupuna a Kingi Tawhio, i waiho ki tenei ao tona kupu e kii ana ia, "Taku hahi kei te haere mai, ehara i te hahi e utu ki te moni, engari he taonga tariwa." Kua whakatutukitia e koe aua kupu o tou tupuna. Ko nga tongi kua rite i a koe, ko te Kamureti kua rite i a koe, ko Ngaruawahia ko tona turanga waewae, kua rite i a koe. Ko tenei Hui Tau kua rite i a koe.

Koia to matou whakamihi ki a koe me ou iwi ano hoki, mo to koutou kaha ki te whakarite i enei take nui katoa. Tena koutou ko au iwi. Ma te Atua nui i te Rangi koutou e awlhina.

Na nga HUNGA TAPU O WAIKATO.



Kaati—ko te whakaahua nei koia te wahi o taua Hui Tau e tu ai, ara te horo nui, ataahua hoki kei Ngaruawahia takiwa

o Waikato.

Tena koe e Te Karere, mau e panui atu enei kupu ki nga takiwa katoa e tae ai koe. Heoi ano, na to koutou teina, tuakana, na

REHERI D. PAAPITI.

— o —

HE MATENGA.

Panuitia atu ki nga marae o aitua te matenga o ta matou tamaiti o Richard Watene ki te Hohipera o Nepia i te 13 o nga ra o Hepetema 1926. He tamaiti ia na te Wirihana raua ko Kahukore Watene o te Peka o te Kirikiri, Hauraki. I pangia ia e te mate ki te Kareti (M.A.C.). E toru ona wiki e takoto mate ana, ka mauria ia, ki te Hohipera o Nepia. I te mea ka tino taimaha rawa tona mate i reira ka waeatia mai ona matua kia haere atu. Neke atu hoki i te toru wiki o raua ki reira ka mate nei ta raua tamaiti. He nui te pouri i te taenga mai o te rongo kua mate. He nui atu te tangi o ona whanaunga, me ona hapu i hui mai ki te whanga atu i te taenga mai. I te kitenga atu o ta ratou tamaiti, mokopuna, e hoki mai ana ki te wa kainga i roto i te rakau, me ona matua, i kore ai e taea te pupuri mai te rere o te roimata. Kihai nei etahi o ona whanaunga i kite, me nga mea i kite, i te wa i haere atu ai raua ko tona tuakana ko Mita Watene, ki te Kareti, he rapu i te matauranga, i mohio tera ka peni te ahua o tona hokinga mai ki te kainga. I tika ia te kupu, "He aha koia to koutou orange? He kohu ra, he iti nei te wa e puta mai ai, na kua memeha atu." Hemi 4: 14.

I te wiki te 19 ka nehua tona tinana. I tu hoki he karakia whakamaharatanga mona. E toru nga kai-korero. Ko Rupata Wi Hongi: "He iti noa iho te wa i mohio ai au ki tenei tamiti i te wa i tae ai au ki te Kareti. Ki toku mohiotanga a rongo hoki, ko raua ko tona tuakana ko Mita Watene etahi tamariki papai atu o te Kareti. Kua haere atu ia ki tua o te arai, he mahi mana kei reira. I te mea kua kite koutou i tona whaka-ahua i roto i Te Karere, koia tetahi o nga mema o te Koroma o nga Rikona."

Toke Watene: "E pouri ana au i te mea ko au te Tumuaki

o te Miutara o tenei peka, ki te pai o tenei tamaiti kaha i roto i nga mahi o te Mautara, ngawari, ngohengohe, mona kua tangohia atu."

Erata Tarapata: "E koa ana au moku ka whai kupu ano ki a koutou i mua o toku hokinga atu. E nga Hunga Tapu, e pouri ana hoki toku ngakau mo ta tatou tamaiti." He nui ano hoki nga whai-korero a nga hapu o tenei tamaiti ki runga ki a ia. A he momo rangatira tonu ano hoki no Ngati Maru, he mokopuna ki a Taipari me Hoani Nahe. Ahakoa i hinga atu ia ki te ao o te tonga, e pai ana, e haere ana i runga i ana iwi i a Kahungunu, Porourangi, Rongowhakaatu, Mahaki, Kaukawa, Te Arawa, Tuwharetoa, i ona waka hoki i a Te Arawa, Matatua, Kurahaupo, Tokomaru, Takitimu, i runga i ona tupuna i a Ngatoroirangi, Poupoto, Toroa, Rongomaipapa, Kahukuranui. E kore nei e taea te tuhi iho ona whakapapa kei whakakapi i ta tatou pepa.

Ahakoa kihai i pau i a ia te tau ki te Kareti, a i haere iti atu, a ngaro hoki ia ki te ao o te tonga, he ahakoa, i hoki rangatira mai, a mohiotia hoki ia ki te iwi, ki te kainga, i tenei ra. I tika ai te mihi ake, "E pai ana e tama, i haere rangatira koe, i haere i runga i o iwi, i o waka. Ahakoa na te rapu i te matauranga koe i kawe ki runga ki tena huarahi. Haere atu i runga i te kupu, "Ko te Matauranga te Kororia o te Atua." Ako. me nga Kawe. 93: 36. E ki ana ano hoki, "He mea uaua rawa mo te tangata kia whakaorangia i roto i te kuare-tanga." 131: 6. "Ma te Matua o nga whakamarama, kahore nei ona putanga ketanga, kahore hoki he atarangi o te tahuri." (Hemi 1: 17) e tino whakamarama nga ngakau o ou matua, whanaunga. Na to koutou teina iti i roto i te Rongo-pai,

TOKE WATENE (Hekeretari Peka).

o

He Ripota na Rawiri Kamau

HUI PARIHA I KORONGATA, HEPETEMA 4, 5.

Nga take o roto i tenei Hui Pariha: Tuatahi, i whakaaria e te Timuaki Mihana, ae kua whakaaetia kia tu he Temepara mo Niu Tireni nei tae atu ki Ahitereria ki te kaha te Hunga Tapu ki te whakarite i nga take katoa e rite ana mo tenei whare. Te whakahaere hia kaha te Hunga Tapu ki te whakarite

i nga whakatekau, i nga noho-puku, ki te whakarite i nga whakapapa mo te hunga mate. Ma enei kia tika ka tika ai kia tu he Temepara, ki te kore e kaha, he aha te painga? Ko te kaupapa whanui tenei kia takatu te Hunga Tapu, kaua hei moe.

Tuarua: Kua tae inaianei ki te taima e tika ana kia mohio nga kaumatua Maori katoa i runga i tenei motu i roto i te Hahi ki nga tikanga me nga mahi me te whakahua i nga inoi e tika ana mo te hoatutanga Tohungatanga ki tetahi i roto i te Tohu-agatanga o Merekihereke me to Arona. Te whawha o nga ringaringa me te tu, te ahua o nga korero welhewehe i te ahuatanga o te mana, i runga i tewhea o enei tohungatanga, kia kaua ai e takirua whakahuatanga o te mana o Arona o Merekihereke ranei.

Te nui o nga tangata i tae mai ki tenei hui 310. He nui te pai o te wairua i roto i tenei hui. I nga ra i mua atu o te wha o nga ra he nui te ua, te hau, te kino o nga rangi. I roto tonu te tangata whenua i te marangai e mahi ana. No te karakia nui i te 4 o nga ra ka whiti te ra. Mutu noa tenei hui i te tekau o nga haora i te Mane, ka mutu hoki te hui ka puta ano te ua. Titiro ki tenei ahua, ma koutou e whakamaori tenei ahuatanga.

E ono nga karakia i roto i tenei Hui Pariha. Tekau ma ono nga kaumatua i tenei hui. Kore rawa he whakamaramatanga o te Rongo-pai i mahue, i ngaro ranei. Ko nga whakamarama i mahue na Timuaki Tinikini i whakamarama.

TE POARI O TE KURA.

I haere te roopu o te Poari ki te tiro-tiro i te whaama, kitea ana e te Poari tino ataahua ana nga taonga me nga mahi o te Kareti. Te tipu o nga oti, te ora hoki o a ratou mea katoa. I tu hoki te hui a te Poari ko Hemi Erekeretana te riwhi o Nireaha Paewai, koia te hekeretari o te Poari o te kura M.A.C. inaianei. I paahitia i roto i tenei hui Poari hei te raiti hiko he raiti mo te Kareti.

HE MATENGA.

Kia mohio mai ai nga whanaungatanga o enei tamariki a tatou, Otene Tuehu Pomare, kua mate ia no roto i enei hapu, Ngati Kahungunu, Rakaipaka, Ngati Poporo, Ngati Whatua, Ngati Rangitane, me era atu o ona hapu. Mahue iho i a ia

tana wahine me tona tamiti i te ao nei. Tetahi whiunara nui hoki nona. Tona mate he kaiakiko.

Ko Riti Watene no Hauraki, i mate ia ki te Hohipera o Nepia. I tae mai hoki tona papa me tona whaea, i mauria hoki tona tinana ki Hauraki ra ano. Ko tenei tamaiti i te Kura o te M.A.C., tona mate kaiakiko ano. He nui te pouri me te aroha. Haere e tama, haere, haere ki o matua, tipuna hoki. I mate koe i roto i te Rongo-pai o Ihu Karaiti, he mea hari ki a koe.

R.M.K.

—o—

HE MATENGA.

Ki Te Karere: Tena koe, panuitia atu e koe te matenga o a matou pepe. I mate tetahi i te ono o nga ra o Akuwhata, 1926, kotahi marama e waru nga ra te kau natua. Na Hemi Pohutuhutu tenei pepe.

No te 24 o nga ra o Akuwhata ka mate te pepe a Tatana Arona, 10 nga mara na te kaumatua. He nui hoki te pouri i pa mai kia matou i te whehenga atu i a matou o enei tamariki. Na tenei wahi i whakamarama o matou ngakau ki te kupu a te Karaiti ki Ana akonga i a Maka i te 10:13. Kua tae atu raua kei te Kai Hanga. Heoi, ma te Atua koutou e tiaki e manaaki i nga wa katoa. Heoi ano.

Na Tamati Honetana, Tumuaki Peka,
Hoeotainui.

—o—

He Ripoata Hui Atawhai

Ki Te Karere, e hoa tena koe. E haere na ki nga marae, ki nga pukepuke, ki nga awaawa, ki te rua o nga kamaka, ki te tiro tiro i nga morehu, tena koe.

Tenei matou etahi morehu kua kitea e te Hui Atawhai. No te 4 o Hune ka whakaturia to matou Hui Atawhai e Erata Paapiti ki Frankton takiwa o Waikato. E 6 nga mema Mai o reira ki tenei wa, kei te nui te hihiko o te wairua ki nga mahi, kei te nui te pai o a matou mahi a ringaringa. He nui hoki a matou mea kua hokona atu. Kei te tumanako te ngakau kia tiaho te maramatanga o nga mahi a te Hui Atawhai. Heoi, kia ora nga Hunga Tapu me nga Hui Atawhai katoa.

Heoi ano,

Na Mihi Ormsby, Tumuaki Hui Atawhai.

— 0 —

Ko te Matenga o Sir James Carrol

Kua mate a Ta Timi Kara, K.C.M.G., M.L.C. Pa mai te aroha me te tangi ki nga kainga o te iwi Maori me nga hoa Pakeha. E mohiotia ana tenei tangata e nga marae i runga i te Ika a Maui. I whanau ia i te 20 o nga ra o Akuhata i te tau 1857. He tama ia na Hohepa Kara (he pakeha) o te Wairoa. Ko tona whaea no Ngati-Kahungunu. I kurangia i te kura Maori o te Wairoa i muri iho ki te kura a Mr. Thompson i Nepia. I te tau 1870 i te whawhai ki a Te Kooti ka riro mai i a ia te honore nui ara te New Zealand Medal i roto i te ropu hoi-a Hamlin. Koia te karere maumau re-a ki nga kaiwhaka-haere o ia ropu o ia ropu. I muri iho ka whakaritea ia hei Komihana mo te takiwa o Haki Pei. Ka mohiotia ia e Sir Donald McLean te tangata naana i hoko nga whenua o te iwi Maori ki te karauna i taua wa. Tukua ana ia ki te tari mo te taha Maori, 12 marama ia ki teira. I muri iho ka noho ia hei kai-whakamaori i nga Kooti Whenua Maori. I te tau 1879 ka whakaritea ia hei kai-whakamaori mo roto i te whare o raro i te paremata tae noa ki te tau 1883. I te tau 1884 ka whakama- tautau ia ki te noho hei mema, riro i a Wi Pere te pooti i taua tau. I te tau 1887 ka hinga a Wi Pere ka riro koia hei mema. I te 1892 ka whakaritea ia hei mema mo te ropu o te taha Maori. Ka noho Minita ia i te tau 1893 ki te tau 1912 mo te Karauna i te wa ko te Hetana, ko Hooro, ko Hoone me te Waari te kawanatanga. I whakaritea ia hei Pirimia Kai- awhina mo Niu Tiren i te wa i haere ai a te Waari ki Ingarangi ngaro atu ai mo tetahi wa. I noho ano hoki ia hei Kai-ti- aki mo nga Whenua Maori o te Tairāwhiti. I a ia e noho ana hei minita mo te taha Maori, naana i whakamarie etahi o nga raruraru nunui i pa ki te Whakatohea i Ruatoki. I te tau 1911 ka meinga ia hei knight ara hei K. C. M. G. I te tau 1919 ka hinga ia i tona tunga mema mo Turanga. I whakaritea ki te Whare Ariki i te tau 1921. I tona tamarikitaanga he toa ia ki te oma, ki te peke taiepa me etahi ahua o nga mahi takoro.

I moe ia i te moenga toa i te 8 o nga haora i te po o te Mane, 18 o nga ra o Oketopa, ki Akarana. Ko tona tinana i haria mai na runga tima, a no te 21 i te Taite, ka u mai ki Turanga. Kua tae a Ngati Kahungunu ki runga i tona aitua.

Poroporoaki, haere ra e koro e! Haere ra i roto i te kakahu o nga tipuna kua wehe atu ki te po. Haere, waiho

ko te aroha me te mamae o te ngakau, me au mahi papai, hei'hoa i muri nei. Kua ngaro koe i nga marae maha o tou Iwi Maori. Heoi ano na

Te Ao Wirihana



Ko te tiima tuarua tenei o te M.A.C. whutu-paoro, ara te Third Grade.

KO NGA HOKINGA ATU KI HIONA.

Ko Erata EZRA H. ANDERSON (Anihana) o Bingham, Utah. I tae mai a ia i te 2 o nga ra o Hune 1923 a ka whakaritea ki te takiwa o Waikato. I te 13 o nga ra o Mei 1924, ka whakaritea ko'a hei tumuaki mo taua takiwa. I te 15 o nga ra o Hurae ka nukuhia atu a Anihana ki te takiwa o Mahia, hei tumuaki mo reira. Tukua honoretia atu i te 28 o nga ra o Hepetema 1925.

Ko Erata ARNEL J. TALBOT (Tarapata) o Lewiston, Utah. I tae mai a Tarapata i te 23 o nga ra o Pepuere 1924 a i whakaritea ki te takiwa o Hauraki. I te 23 o nga ra o Akuhata 1925 ka whakaritea hei tumuaki mo taua takiwa. I mahi ia hei tumuaki mo reira tae noa mai ki te wa o tona hokinga atu ki tona kainga. Tukua honoretia atu i te 28 o nga ra o Hepetema 1926.

Ka panuitia o raua whakaahua ki Te Karere o Noema.

—O—
Te Urimi me te Tumine.

Koia nei nga mea whakamiharo i taea ai e Hohepa Mete te whakamaori te Pukapuka a Moromona. I te whakaatu mai a te Anahera a Moron ai ki a Hohepa Mete i penei tana ki:

“Kei reira ano hoki etahi kohatu e rua, i te mowhiti hiriwa—a ko enei kohatu i whakamana ki roto i tetahi arai uma, i karangatia nei ko te Urimi me te Tumine.” Tuhituhinga a Hohepa Mete 2: 35.

I te wa i whakamaori ai ia i te Pukapuka a Moromona, titiro ai ia ma roto i nga mowhiti nei ki nga whakairo i runga i nga papa koura, ka kite hoki ia i te kupu e rite ana mo ia ahua whakairo, koia ki te korero atu i tana kupu ki tona kai-tuhi ki a Oriwa Kautere. Ko te mea whakamiharo o tenei mahi whakamaori o raua, ka mau tonu te kite o Hohepa Mete i taua kupu, kia oti ra ano te tuhi, kia tika hoki, katahi ano taua kupu ka ngaro, ka puta mai hoki ko nga kupu o muri iho.

Ko tenei Urimi me te Tumime he mea hoatu ki te teina o Iarere i runga i te maunga, i a ia i korero ai ki te Ariki he kanohi he kanohi. (Akoranga me nga Kawenata 17: 1.) He Urimi ano he Tumine i a Aperahama. Ina hoki tana korero: “Na, i a au i Aperahema te Urimi me te Tumine i homai ai ki a au e te Ariki, e te Atua, i te whenua o Uru o nga Kariri.” Aperahama 3: 1.

He pera ano i a Arona i tona turanga tohunga. “Me whakanoho ano hoki e koe nga Irimi me nga Tumine ki te kouma whakarite whakawa a hei te ngakau o Arona aua mea, ina haere ki te aroaro o Ihowa.” Ekoruhe 28: 30.

I te wa i whakaritea ai a Hohua hei kai whakahaere mo te whanau a Ihairaira i muri mai i a Mohi: “A ka tu ia ki te aroaro o Ereataa tohunga, ko tera ano he kai tono whakaaro mana, i ta te Urimi e whakarite ai i te aroaro o Ihowa.” Tauanga 27: 21.

I te matenga o Hamuera Poropiti kua kore katoa i a Haora nga waka Atua me nga rapa maori o te whenua, “i huihui mai hoki nga Pirihitini noho ana ki Tunema i huihuia ano e Haora a Ihairaira katoa ki Kiripoa. A, te kitenga o Haora i te taua a nga Pirihitini, ka wehi, pawera rawa tona ngakau. A, te uinga a Haora ki a Ihowa, hore rawa he kupu a Ihowa i whakahokia ki a ia e nga moe, e nga Urimi, e nga poropiti.” I Hamuera 28: 3-6.

I ui a Rawiri ki te Ariki ma roto i te Urimi me te Tumine. (I Hamuera 30: 7-8.)

I nga ra o Hairuha kingi o Pahia i tuhuri ia ki te whakahoki i nga Hurai ki Hiruharama, i riro nei i nga whakaraunga ki Papurona, otira i te kohinga i a ratou, ka kitea i roto o nga tama a nga tohunga, kua

ngaro te pukapuka whakapapa tupuna, no reira poke ana ratou, mutu ake to ratou tohungatanga. "Kotahi te Kawana ka mea ki a ratou, kia kua ratou e kai i nga mea tapu rawa, kia ara ake ra ano tetahi tohunga kei a ia nga Urimi me nga Tumime." Etera 2: 62-63.

E ki ana te Pukapuka a Moromona: "Na, te tangata kei a ia nei enei mea, e karangatia ana ia he matakite." Mohi 28: 16.

Ka kite tatou koia nei tetahi o nga ahua whakakite mai a te Atua i Ona whakaaro puku ki Ana pononga ki nga poropiti, ki nga matakite, ma roto mai i te Urimi me te Tumime: penei me Iarere, me Aperahama, me Arona, me Ereatara, me Rawiri, me Hohepe Mete. Ko enei Urimi, Tumime, he taurira iti no nga mea nunui o te Atua. Te Hakarameta he taurira whakamaharatanga mo te matenga o te Karaiti mo nga hara o te ao. Ko nga ra o te wiki mai i te Mane ki te Ratapu, he taurira mai no nga mano tau i hanga ai e te Atua te ao. Ko ta tatou taima he mea whika mai i te huringa porotaka o te whenua, te raunatanga i te ra; ko ta te Atua he mea whika ke i nga mea nunui i roto i te Kikorangi ara i Korapa. Ko Korapa e rite ana ki te taurira a te Ariki, ki Ona taima ki Ona wa, i to reira takahurihuri; ara kotahi takahuritanga kotahi ra ki te Ariki, i runga i Tana ritenga tatau, a kotahi mano tau e rite ana ki te taima i whakaritea mo te whenua e tu nei tatou i runga. Ko te ra kotahi ki a Korapa he mano tau ki a tatou.

"Mehemea tera etahi mea e rua, a kei runga atu ano tetahi i era, a tera ano he mea nui kei runga atu i era no reira ko Korapa te mea nui rawa o era atu Kōkaupima kua kitea na e koe, no te mea koia ra te mea tata mai ki a au." Aperahama 3: 13-16.

"Nā enei whakaaturanga tatou ka mohio, ko nga mea nunui o te whenua he taurira iti no nga mea kei te araro o te Atua.

"Ko te wahi hoki e nohia ana e te Atua he Urimi he Tumime tino nui rawa. Ko tenei ao, ina tae ki tona ahua e whakatapua, e mate kōre ai, ka meinga ano he karaihe tona rite, ka meinga hei Urimi hei Tumime ki te hunga e noho ana i runga, ma reira hoki e whakaatu ki te hunga e noho ana i reira nga mea katoa o te kingitanga i raro iho i a ia, ara o nga kingitanga katoa kei aro iho i a ratou; a hei reira tenei ao riro ai i a te Karaiti." Akoranga me nga Kawenata 130: 8-9.

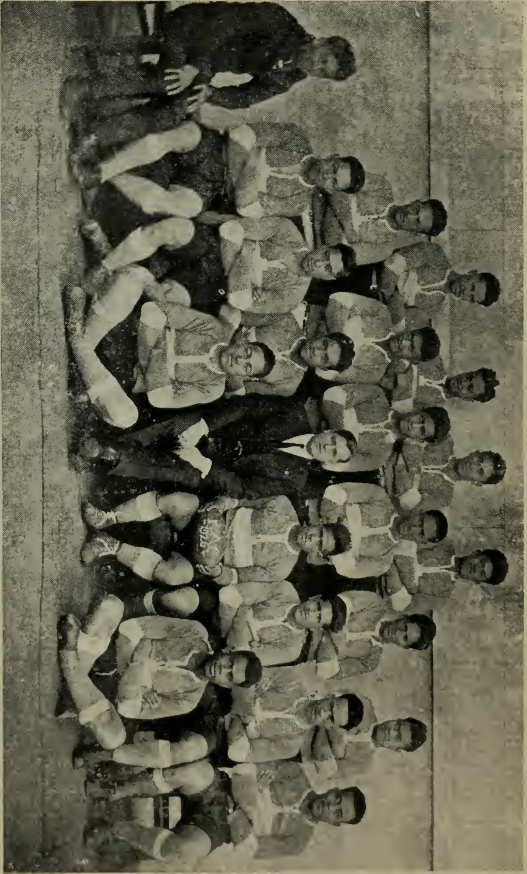
NA ERU T. KUPA.

"Haere ki te popokorua, e te tangata mangere, matakita-
takina iho ona ara, kia nui ai ou whakaaro." Horomona

"Tama tu, tama ora; tama noho, tama mate kai."

Whakatauki Maori

"Waihoki ko te whakapono, ki te kahore ana mahi, he
mea mate, koia anake hoki." Hemi.



Ko te Tima Whutu-paoro o te M.A.C. (Seniors).

Ki Te Karere, tena koe e te manu hari atu i nga whakaro o nga marae o te Ika o Maui. Ko nga ingoa enei e whai ake nei o nga kai-kauwhau o Waikato me nga wahi i karangatia ai ratou mo nga marama e rua, mo Noema me Tihe-
ma.

Hoani Ormsby	}	Matakowhai	
Tetahi Kaumatua			
Tamati Honetana	}	Tahuna	Wiki tuarua
Raite Te Hira			
Hamiora Pohutuhutu	}	Tauhei	Wiki tuatoru
Totana Arona			
Te Awe Ponga	}	Taupiri	Wiki tuatoru
Ngaha Rotana			
Hongi Rawhiti	}	Kawhia	Kotahi wiki
Tetahi Kaumatua			
Henare Maiho	}	Pukekohe	Wiki tuarua
Hemi Paki		Puketapu	
Hokio Tarawhiti	}	Ngarua-	Wiki tuarua
Karena Takoro		wahia	
Tu George Stockman	}	Okahukura	Wiki tuarua
Richard Lovett			
Winiata Kapinga	}	Aria	Wiki tuatoru
Te Whetu Warahi			
Mipi Tangihaere	}	Piopio	Wiki tuawha
Wanahi Tangihaere			
Here Tangihaere	}	Matiere	Wiki tuatahi
Tupu Waaka			
Te Whare Hetaraka	}	Weraroa	Wiki tuatahi
Te Whatu Apiti		Waitatuna	
Tom Reti	}		Wiki tuarua

Tena ra koutou e oku tuakana aroha, e nga kai-kauwhau i nga tikanga o tenei Rongopai o tatou. I nga marama kua pahure ake nei, i a au e haere ana, kua kite ahau, kua kore etahi o nga kai-kauwhau e kaha ki te whakarite i o ratou karangatanga. E hoa ma, ehara tenei i te ahuatanga pai mo koutou ara mo Waikato. Kua oti ra te korero, "Me pehea hoki e rongo ai ki te kahore he kai-kauwhau?" No reira e kite ana tatou he mahi nui whakaharahara ta tatou ara te kauwhautanga o te Rongopai ki nga iwi e noho ana i roto i te pouritanga. Kati, "E moe ana nga mata hii tuna, e ara ana nga mata hii taua." No reira, kia kaha, kia toa, kia manawanui i nga wa e takoto mai nei. Ma te Atua koutou e awhina,

Na to koutou teina na

Reheri D. Paapiti

KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihi na hei hokonga ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me tuku atu ki te *Secretary, Box 72, Auckland.*

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“ “ “ , & Pearl of Great Price, Leather	9-0

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“ “ “ “ , Leather	6 0
Kindergarten & Primary Song Book	3-0

DOCTRINAL AND REFERENCE WORKS

Articles of Faith, Limp Leather, Med. Size, <i>Talmage</i>	3-3
Vitality of Mormonism	4-0
Scientific Aspects of Mormonism, <i>Nelson</i>	6-0
Restoration of the Gospel, <i>Widtsøe</i>	4-0
Joseph Smith's Teachings	3-0
Life of Christ for the Young, <i>Weed</i>	4 0
Jesus the Christ, Cloth, <i>Talmage</i>	8-9
Essentials in Church History, <i>Smith</i>	6-9
Bible Ready Reference	2-0
Prophecies of Joseph Smith & Their Fulfillment, <i>Morris</i>	6-0

Ta Karero

Wahanga 20

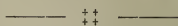
24 o Noema, 1926

Nama II



Ko tetahi o nga Ropu Whakatangitangi o te Kareti (M.A.C.), ara te Saxophone Band.

“T E K A R E R E”



WHAKAEMINGA O NGA KORERO



Wharangi.

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Te Karere

WAHANGA 20

WENEREI, NOEMA 24, 1926.

NAMA 11

Maori Agricultural College

Hastings, H. B.

E tukua atu ana ia marama e te Mihana o Niu Tirenī,
 Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.
 Tukua mai o koutou reta ki te Etita o Te Karere, M.A.C., Hastings.
 Ko te utu mo TE KARERE i te tau e rima hereni (5/-).

KO TE TIKANGA TENEI.

Me matua utu mo teu pepa ka whiwhi ai.

J. H. Tinikini, Tumuaki Mihana

Mariona K. Ewatana, Etita. Tiata Witchina, Etita Hoa Awhina.

Ko te Kai-Ripoata

Ie Tuati Meha

Ko nga Kai Tuhi Mai (Special Writers).

Wiremu A. Koura

Rapata Tanapu

Eru T. Kupa

MAHI KURA HAPATI.

Prelude.

Adagio legato.

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

Musical score for the Prelude, featuring a treble and bass clef with piano (pp) dynamics.

SACRAMENT GEM FOR DECEMBER, 1926

“Purify our hearts, our Saviour,
 Let us go not far astray,
 That we may be counted worthy
 Of Thy Spirit, day by day.”

Postlude.

Musical score for the Postlude, featuring a treble and bass clef with piano (ppp) and ritardando (Rit.) markings.

— 0 —

Christmas Program, December 26, 1926

A suggestive program has been prepared and is herewith submitted, to be followed as closely as possible by the Sunday Schools of the Church in New Zealand; the judgment of the Superintendents will guide them in utilizing those items which can best be presented by their respective schools.

We all desire to honor and reverence with the people of the world the wonderful, self-sacrificing life of Jesus the Christ, and our best efforts will be required if we are to show that we appreciate to the full the Love which the Eternal Father manifested in sending His Only Begotten Son to the earth to be the Savior, Redeemer and Prince of men.

Then we do honor to the Prophet of Latter Days—he to whom so much was entrusted—whose devotion to duty and love for his fellow-men gained for him his faithful brother, martyrs' graves.

The regular class work will be dispensed with, and it is expected that each Officer and Teacher will exert every energy to make the program a most inspiring and successful one. As soon as notice of the program is received, all Officers and Teachers should arrange and assign the items to the pupils and have them learn thoroughly their assignments before the Third Sunday in December.

Remember: "Preparation means progress; practice makes perfect."

The Program submitted by the Mission Superintendent is as follows:—

Organ prelude at 10.25 a.m. sharp. All in seats.
10.30 a.m.: Abstract of Minutes.

1. Congregational Song: No. 221, Des. S.S.—"When Christ was Born in Bethlehem"; or No. 101, S. of Z.—"Christmas Carol."
2. Invocation by member of Maori Theological Class.
3. Sacramental Song: No. 129, S. of Z.—"Behold the Great Redeemer Die."
4. Administration of the Sacrament: Prelude, Sacrament, Gem, Postlude, Administering Emblems, Passing Sacrament. Organ accompaniment.
5. Concert Recitation conducted by Intermediate pupil.
Book of Mormon, I. Nephi, 11: 13-18-20, 21.

"And I beheld the city of Nazareth; and in the city of Nazareth I beheld a virgin, and she was exceeding fair and white. And (the angel) said unto me, Behold, the virgin whom thou seest is the mother of the Son of God after the manner of the flesh. And I looked and beheld the virgin again, bearing a child in her arms. And the angel said unto me, Behold the Lamb of God, yea, even the Son of the Eternal Father."

6. Singing Practice: No. 4, S. of Z.—“A Poor Wayfaring Man of Grief.”

7. Recitation by Primary or Kindergarten Pupils (one verse each):

“CHRISTMAS.”

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.

“Fear not,” said he, for mighty dread
Had seized their troubled mind;
“Glad tidings of great joy I bring
To you and all mankind.”

“To you in David’s town this day
Is born of David’s line,
A Savior, who is Christ the Lord,
And this shall be the sign.

“The heavenly babe you there shall find
To human view displayed,
All meanly wrapt in swathing bands,
And in a manger laid.”

Thus spake the seraph, and forthwith
Appeared a shining throng
Of Angels, and praising God, and thus
Addressed their joyful song.

“All glory be to God on high,
And to the earth be peace;
Good will, henceforth, from heaven to men,
Begin and never cease.”

8. Duet or Quartette (selected): No. 28, D.S.S.—“A Stranger Star O’er Bethlehem”; or No. 81, S. of Z.—“Far, Far Away, on Judea’s Plains.”

9. Speech by member of Maori Theological Class (10 minutes): “The Mission of Jesus Christ in the World.”

Outline: 1. The Effects of the Fall (Transgression) of Adam and Eve.

2. The Atonement of Christ.

(a) Overcomes physical death.

(b) Overcomes spiritual death.

10. Song by the Kindergarten Pupils: “Luther’s Cradle Hymn.”
(No. 248, S. of Z., and No. 214, D.S.S.)

11. An Acrostic, “Jesus Christ,” by Intermediate Pupils. (Each Pupil bears a large letter; if the class is small, each pupil could take two

letters.)

- | | | | | | |
|-----|---|--------|-----------------|---------------|------------------------|
| 1. | J | is for | JUSTICE : | Pupil recites | Jeremiah 23: 5-6. |
| 2. | E | " " | EQUALITY : | " " | Mark 16: 15-16. |
| 3. | S | " " | SALVATION : | " " | Acts 4: 10-12. |
| 4. | U | " " | UNITY : | " " | Galatians 3: 26-28. |
| 5. | S | " " | SERVICE : | " " | Matthew 22: 37-40. |
| 6. | C | " " | CHARITY : | " " | Matthew 5: 43-44. |
| 7. | H | " " | HUMILITY : | " " | Matthew 23: 11-12. |
| 8. | R | " " | RIGHTEOUSNESS : | " " | Matthew 5: 19-20. |
| 9. | I | " " | IMMORTALITY : | " " | P. of G.P. Moses 1:39. |
| 10. | S | " " | SINCERITY : | " " | Matthew 15: 7-9. |
| 11. | T | " " | TRUTH : | " " | John 8: 31-32. |

All Students then recite in unison the 1st and 2nd Articles of Faith.

12. Song by Choir or Congregation: No. 8 S. of Z.—“An Angel from on High.”
13. Speech (10 minutes) by member of Pakeha Theological Class:—
 “The Teachings of Joseph Smith and Their Effect on Mankind.”
 Outline: 1. Spiritually; references, D. and C. 6: 13; 18: 22; sec. 20; sec. 76.
 2. Morally; D. and C. 42: 22-26; 63: 16-18; 88: 67-69-121.
 3. Intellectually; 55: 4; 88: 118; 90: 15; 93: 36; 131: 6.
 4. Physically; 88: 124; sec. 89.
 5. Socially; 26: 2; 42: 42; 51: 4-5; 60: 13; sec. 132 (marriage).

References given to help speaker in preparing speech.)

14. Recitation by members of Intermediate Class:—

“PRAISE TO THE BOY.”

(By Bertha A. Kleinman.)

Praise to the Boy who communed with Jehovah,
 Millions shall honor his memory to be;
 To me he is nearer and dearer in childhood,
 When he was a boy, young and trusting, like me.

I love to remember him happy and playful,
 Joining the games that were honest and square,
 Leading and loyal to every companion,
 Everyone's playmate because he was fair.

I love to remember him kind and obedient,
 Honoring parents as every boy should,
 Thoughtful of others, especially his mother,
 Blessing his household with service and good.

To me, best of all, is his mother's own story,
 Of love and devotion no heart could withstand,
 A hero in pain and a scout in affliction,
 When a victim he lay to the scourge of the land.

His sister restored, it was Joseph who languished,
 His boyish form tortured again and again,
 And watching and helping, 'twas Hyrum who tended
 (Companions in childhood, twin martyrs as men).

No potion to ease through the grim operation,
 No ether to deaden in slumber's relief;
 They proffered him wine, but he kindly refused them,
 Submitting to all in his matchless belief.

He conquered: he lived to commune with Jehovah;
 To honor his parents in joy and distress;
 All praise to the hero—his childhood has taught me
 That I, too, have parents to honour and bless.

15. Reading by member of Pakeha Theological Class:—

“A Tribute, by Josiah Quincy, Mayor of the City of Boston, U.S.A., 1845-1849.”

May 15th, 1844:—“It is by no means improbable that some future text-book for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was, and is to-day, accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. . . . Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called upon to meet, enjoyed a brief season of prosperity such as few men have ever attained, and finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. “I am going like a lamb to the slaughter,” he is reported to have said, “but I am as calm as a summer's morning. I have a conscience void of offence, and shall die innocent.”

16. Concluding remarks by Superintendent.

17. Congregational Song: No. 102, "We Thank Thee, O God, for a Prophet."
18. Benediction by member of Intermediate Class.

Karakia Kirihimete, 26 o Tihema, 1926

Na te Tumuaki o nga Kura Hapati o te Mihana o Niu Tireni na Wiremu C. Kaa tenei karakia Kirihimete i whakarite hei mahinga ma tatou. Ma te tumuaki o ia kura e tirotiro ko ewhea ranei o enei nama (items) e taea ana e tona Kura Hapati te mahi. I te mea hoki ko etahi o nga kura nunui e ahei ana te mahi i te katoa, ko etahi kia ono kia waru ranei nga nama ka pau, no te itiiti hoki o nga tangata.

E rua nga tino take nunui e whakaritea ana i roto i tenei karakia. Tuatahi he whakanui i te Ra Whanau o te Karaiti, tuarua he whakahonore i te ra whanau a to tatou Poropiti a Hohepa Mete. Kia kaha tatou katoa ki te whakarite i to tena to tena wahi. Kaore he mahi karaihe i whakaritea mo tenei ra, no reira ma ia tangata, wahine, tamariki, e whakapau tona kaha kia tino pai ai to tatou karakia Kirihimete. Te taenga atu o nga Karere ma nga kaiwhakaako (apiha) e tuku atu ma tena ma tena o nga mema e whakarite tona wahi i roto i te karakia. A ma nga mema e mahi o ratou wahi kia tino rite i mua atu o te Ratapu Tuatoru.

KARAKIA

10:25 a.m. ma te kai-whakatangi-okena e ata whakatangitangi te okena kia mutu ai te turituri.

10:30 a.m. ka timata te karakia, ma te hekeretari e panui nga meneti ara te "abstract."

1. Himene No. 101 Pakeha.
2. Whakatuwheratanga ki te inoi, ma tetahi o te Maori Theological.
3. Himene No. 129 Pakeha.
4. Ko te Hakarameta.
5. Korero a Ngakau, ma tetahi o nga tamariki rarahi e whakahaere.

I a I Niwhai 11:13, 18, 20, 21.

"A ka kite ahau i te pa o Nahareta; ka kitea hoki e ahau i roto i te pa o Nahareta he puhi, ataahua rawa, Ma tonu ia. Na ka ki mai (te anahera) ki a au, Nana, ko te puhi e kite na koe, ko te whaea ia o te Tama a te Atua, ki to te kikokiko ritenga. A ka titiro atu ahau, ka kite ano i te puhi, e okooko ana i tetahi tamaiti. A ka mea mai te anahera ki a au, Na, te

Reme a te Atua, ae ra, te Tama a te Atua Ora Tonu!"

6. Paraketini Himene, No. 4 Pakeha.

7. Korero Ngutu-kau, ma nga tamariki pakupaku, "Kiri-himete."

8. Waiata, ma nga tangata tokorua, tokowha ranei.

9. Kauwhau ma tetahi o te Maori Theological (kia 10 meneti te roa).

Putake: Ko te Mihana o te Karaiti i tenei Ao."

1. Ko nga whiunga mo te hara o Arama raua ko Iwi.

2. Ko te whakamarietanga a te Karaiti, ona ahua-tanga

(a) Taea ana e la te mate tinana.

(b) Taea ana ano hoki te mate wairua.

10. Waiata ma nga tamariki pakupaku.

11. Tu-a-rarangi ma nga tamariki rarahi, me nga reta, "J-E-S-U-S C-H-R-I-S-T," me te korero a tena a tena i tana rarangi.

12. Himene ma te koaea ma te katoa ranei, No. 8 Pakeha.

13. Kauwhau (kia 10 meneti te roa) ma tetahi o te Pakeha Theological.

Putake: "Nga Whakaakoranga a Hohepa Mete me nga Hua i Puta mai."

14. Korero Ngutu-kau ma nga tamariki rarahi.

"Whakamoemititia te Tamaiti."

15. He korero pukapuka ma tetahi o te Pakeha Theological. "He Whakahonoretanga."

16. He kupu whakamutunga ma te Tumuaki Kura Hapati.

17. Himene, 102 Pakeha, 17 Maori.

18. Inoi whakamutunga.

Hui Pariha o Manaia (Waiokura)

He powhiri atu tenei ki te iwi Maori me nga Hunga Tapu o nga motu nei. me nga hoa aroha ano hoki, kia haere mai ki te Hui Pariha o Taranaki ka tu nei ki Manaia (Waiokura) a te 8 me te 9 o nga ra o Hanuere 1927. Ki nga iwi, ki nga hapu, ki nga reo, ki nga huihuinga tangata e noho mai na koutou i nga kainga o o koutou tipuna. kuia, tena koutou, kia ora, ka huri. kia tae tinana mai koutou ki ta matou Hui Pariha. Mauria mai nga kupu nunui, kia kai tahi a tatou taringa i nga mea wairua. Haere mai.

Rau M. Kina, Tumuaki Takiwa
Turaki Manuirirangi, Tumuaki Peka

— 0 —

CONCERT RECITATION FOR DECEMBER, 1926.

(Mark 10th Chapter, 14th and 15th Verses.)

“ . . . Jesus . . . said unto them, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.”

— 0 —

KORERO A NGAKAU MO TIHEMA, 1926.

- Kei a Maka 10:14-15.

“A, te kitenga o Ihu, ka riri, ka mea ki a ratou, Tukua nga tamariki nonohi kia haere mai ki ahau, kua hoki ratou e araia atu: no nga penei hoki te rangatiratanga o te Atua.”

— 0 —

MAORI THEOLOGICAL.

Ratapu tuatahi, Tihema 5, 1926.

HE AKORANGA MO TE RA NOHO-PUKU.

Na Tiata W. Witehira i whakamaori.

Putake: Ko nga whakabauhau a te taurira i whakatakotia nei e Ihu hei mahi ma tatou.

Ko Ihu me nga Tamariki Nonohi

“Na ka kawea ki a ia etahi tamariki nonohi, kia pa ai ia ki a ratou, otira ka riria e nga akonga te hunga nana i kawea. A, te kitenga o Ihu, ka riri, ka mea ki a ratou, Tukua nga tamariki nonohi kia haere mai ki ahau, kua hoki ratou e araia atu: no nga penei hoki te rangatiratanga o te Atua. He pono taku e mea nei ki a koutou, Ki te kahore e rite te tango a tetahi i te rangatiratanga o te Atua ki ta te tamaiti nonohi, e kore ia e tomo ki roto. Na okookona ana ratou e ia, whakapakia iho ona ringa ki a ratou, manaakitia ana ratou.”
Maka 10:13-16.

I whakaaria e Ihu te matauranga nui i roto i tana mahi, me te aroha nui mo te katoa tae atu ki nga tamariki nonohi, kahore nei e mohio ki te hara me te ripeneta. Na tona aroha ki nga tamariki nonohi ka whakaaria e Ia te kaha o Tona aroha me te matauranga. I kite Ia i te tika o nga tamariki nonohi, a me te nui atu o nga mea e taea e Ia te ako ki nga tamariki i nga kaumatua. He aha te tikanga nui o tenei taurira a Ihu e mea ana i a tatou kia mahi? E tika ana me aroha

tatou ki a Ihu, te take e aroha ana ano hoki Ia ki a tatou. Me ako tatou i a tatou tamariki tera a Ihu e aroha ana ki a ratou, a me te hiahia kia tika ratou. Me tarai tatou ki te pei i nga tohetohenga me nga puhaehaetanga me nga whakamamana o o tatou ngakau kia rite ai tatou ki nga tamariki nonohi. Me mahi tatou i nga mahi pai he mea e tiaki tika ai tatou a hei mea hoki e aru tika ai a tatou tamariki i a tatou tauira pera ano me ta Ihu hiahiatanga kia aru tatou i a Ia.

Ko nga Pukapuka a Paora

Na Wirimu C. Kaa raua ko Rapata Tanapu i whakarite.

He kupu whakamarama ki nga kai-whakaako me nga mema o tenei karaihe: Kei nga tuhituhinga a Paora o tatou akoranga hou. Timata mai i Teharonika ka haere o tatou rehana a kia pau ra ano nga tuhituhinga a Paora. Ko etahi o nga pukapuka ka pau i roto i te Ratapu kotahi, ko etahi kia wha kia rima pea nga Ratapu ka pau. Ka whakamutua tenei wahanga o o tatou akoranga ki a Timoti. Ka penei te haere o o tatou rehana:

- | | |
|-----------------|--------------|
| 1. 1 Teharonika | 8. Korohe |
| 2. 2 Teharonika | 9. Epeha |
| 3. 1 Koriniti | 10. Pirimona |
| 4. 2 Koriniti | 11. Taituha |
| 5. Karatia | 12. Hiperu |
| 6. Roma | 13. 1 Timoti |
| 7. Piripai | 14. 2 Timoti |

Ratapu tuarua, Tikema 12, 1926.

Akoranga 32

Ko te Hahi i Teharonika

Te whakaatu: Kei Nga Mahi 17:1-3, kei a 1 Teharonika hoki.

A. Ko te ahua o te Hahi, ara o te Hunga Tapu.

1. Ko te aroha, te whakapono, te manawanui hoki i roto i nga whakamatautauranga. 1 Teharonika 1:3-6; 3:5-7.
2. Ko te whakatakoto i nga tauira pai ki te hunga o wahoma runga i o ratou mahi. 1 Teharonika 1:7-9; 4:10; Matiu 5:16.
3. Ko te whakamanawanui i a ratou ano ki nga tukinotanga, he whakaaro hoki ki a te Karaiti. 1 Teharonika 2:14-15; Nga Mahi 17:5-9.

B. Te mahi a Paora ne ona hoa i Teharonika.

1. O ratou kauwhautanga me nga tukinotanga i puta mai. I Teharonika 2:2-16; Mahi 16:22-23.
 2. Ko nga taura i waihotia e ratou.
 - (a) Ko te ngakau mahaki. I Teharonika 2:3-8.
 - (b) Ko te ngakau whakawhetai. I Teharonika 2:13, 19, 20; 3:9-10.
 - (c) Ko to ratou kaha ki te mahi, kaore ratou i pai kia taimaha tetahi atu tangata i to ratou mahi. I Teharonika 2:9; 2 Teharonika 3:8-9.
- C. Kia aroha tetahi ki tetahi.
1. Ta Paora whakatupatoranga. I Teharonika 3:12-13. Whakaritea ki te Akoranga me nga Kawenata 88:123-125.

Ratapu tuatoru, Tihema 19, 1926.

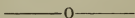
Akoranga 33

I Waenganui i nga Teharonika

- A. I tohutohungia te Hunga Tapu kia rite o ratou meatanga katoa ki o te Karaitiana tika.
1. Ko te tinana kia ma. I Teharonika 4:3-5; Hakopa 2:28 (Pukapuka a Moromona); Akoranga me nga Kawenata 42:22-26.
 2. Kaua e tinihanga. I Teharonika 4:6, 12.
 3. Kia aroha. I Teharonika 4:9; 5:14; I Koriniti 13:1-7.
 4. Ko te haere tika (order), te koahitanga o nga whakaro, me te kaha tonu ki te mahi. I Teharonika 4:11; Akoranga me nga Kawenata 42:42; 88:124.
 5. Kia nui te whakaro ki nga tangata kei a ratou nei te mana o te Atua. I Teharonika 5:12-13.
 - (6. Whakaritea nga whakahauhau kei a I Teharonika 5:15-25 ki te tekau ma toru o nga Tikanga o te Whakapono.
- B. Ko te aranga mai o te hunga mate me te haerenga tuarua-tanga mai o te Karaiti.
1. Ko to tatou Atua koia ano te Atua o te hunga ora, me to te hunga mate hoki. Mahi 10:42; Ruka 20:37-38.
 2. Ko te hunga e moe ana i roto i te Karaiti e ara tuatahi mai. I Teharonika 4:14; I Koriniti 15:23; Akoranga me nga Kawenata 88:97-98.
 3. Ka toe ko te hunga ora. I Teharonika 4:15; Akoranga me nga Kawenata 88:96; 76:102.

4. Ka heke mai a lhu i te rangi. 1 Teharonika 4:16; Matiu 16:27; Akoranga me nga Kawenata 88:98.
5. "Ano he tahae i te po." 1 Teharonika 5:2-10; 2 Pita 3:10; Akoranga me nga Kawenata 45:44.

Ratapu tuawha, Tihema 26, 1926
Karakia Kirihimete, tirohia wharangi 338



PAKEHA THEOLOGICAL
"GREAT BIBLICAL CHARACTERS"
First Sunday, December 5, 1926.
UNIFORM FAST DAY LESSON.

The Example of Jesus: What it Bids us Do.

Jesus and the Little Children.

And they brought young children to him, that he should touch them; and his disciples rebuked them that brought them.

"But when Jesus saw it, he was much displeased, and said them not, for of such is the kingdom of God.

"Verily, I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

"And he took them up in his arms, put his hands upon unto them, Suffer the little children to come unto me and forbid them, and blessed them." Mark 10:13-16.

Jesus throughout His ministry showed keen intelligence, great wisdom and discernment; He also showed great power of feeling, compassion both for the innocent but impotent, and for the repentant sinner; His love and appreciation of little children showed His great power of mental acumen and of righteous emotion. He both felt and appreciated the characteristics and the future possibilities of childhood. What do these characteristics of Jesus bid us do? In the child, especially, it should call for a responsive love and appreciation. This all adults should already have; in the child it remains to be developed. In the lower classes emphasis should be placed upon the divine, loving and lovable personality of Jesus so as to call forth in the child faith in and love for Him. This should lead to desire to know and to follow His teachings. It should lead children also to a sense of the sacredness of their own personalities, and faith in

their future possibilities for good. This attitude toward self should, very naturally, be extended to their childhood friends and associates.

All of these appreciations of childhood should be manifested by adults. In addition, adults should exercise their superior knowledge and wisdom in the proper protection and guidance of children; at the same time, in child-like faith and innocence of evil intentions they are to be as little children.

This regard for children and emulation of some of their characteristics should not be in words only. Mere lip service here is no better than to honour God with one's lips only. It is real, helpful service of head, heart and hand in the interests of child development in agreement with the Christ ideal that the example of Jesus bids us all to freely give.

Second Sunday, December 12, 1926

Lesson 30. Isaiah a Prophet of Repentance.

Text: Book of Isaiah.

Objective: To show that God's purpose is to save His people and He always gives them repeated warnings of His punishments before executing them.

Supplementary References: 11 Beacon Lights of History (Lord) 287. This is a wonderful chapter and should be read by all teachers.

Suggestions on Preparation and Presentation: Discuss the following points: Isaiah a prophet of Judah as Elijah and Elisha had been to Israel. Judah had turned from worshiping God to ungodliness. Isaiah born 760 B.C. teaches repentance. Had wife and two sons; lived to the age of 84 and according to tradition suffered martyrdom. A man of good breeding, great dignity, experience and wisdom. His message was to his nation at a time when drunkenness was a national vice and immorality rampant. He was a hopeful man and his condemnations of their sins always concluded with promises of forgiveness if the people would repent.

1. Compare the people of Israel just before their fall with the people of Judah at the time of Isaiah.

2. Name three attributes of character that made Isaiah a great prophet of repentance.

Third Sunday, December 19, 1926

Lesson 27. Solomon, as a Man Leaving off Serving God.

Text: 1 Kings 7: 11.—Book of Ecclesiastes.

Objective: To show that as Solomon left off serving God he lost his power and his self-respect.

He completed his temple and dedicated it; His prayer, 1 Kings, 8; His blessing on his people; both acts approved by the Lord; his downfall, 1 Kings 11. Following this, he wrote Ecclesiastes. Contrast his attitude and spirit as therein expressed with his attitude as expressed in his Proverbs.

Note: Through an error, the lesson, "Solomon, as a Man Leaving Off Serving God," was omitted from the schedule published. To be in order it should be numbered 27, the other lessons following in regular sequence: — Lesson 28, "The Division of the Kingdom"; Lesson 29, "Elijah"; Lesson 30, "Elisha"; Lesson 31, "Isaiah, a Prophet of Repentance."

Questions for Teachers.

1. Point out two lessons to be had from Solomon's life.
2. Can you analyze the kind of life a man leads by his outward action? If so, explain how.

Fourth Sunday, December 26, 1926.

Christmas Program, see page 338.

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INTERMEDIATE DEPARTMENT "THE BOOK OF MORMON"

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First Sunday, December 5, 1926

FAST DAY LESSON.

Same as Pakeha Theological Class. See page 347

Second Sunday, December 12, 1926.

Lesson 30. Christ Ministers unto the Nephites.

Text: III Nephi 11th to 14th chapters.

Objective: To teach the reality of the resurrection of Jesus Christ. (Note particularly III Nephi 11:9-17.)

Suggestions on Preparation and Presentation:

1. General assignment of all the text to be read by every member of the class.

2. Special assignment:

- a. The Saviour appears. III Nephi 11:1-17.
- b. Power given to baptise. III Nephi 11:18-41.
- c. The Holy Ghost promised. III Nephi 12:1, 2.
- d. The Beatitudes. III Nephi 12:3-12.
- e. The salt, the light, and the law. III Nephi 13-20.
- f. Thy brother and thee. III Nephi 12:21-26; 38-48.
- g. Purity commanded. III Nephi 12:27-37.
- h. Prayer, alms, fasting, and treasures. III Nephi 13:1-24.
- i. Instructions to Twelve. III Nephi 13:25-34.
- j. Instruction on many things. III Nephi, chapter 14.

Note: The nine parts given above for special assignment should be carefully assigned to those who would be able to memorise most of them. Thus each part could easily be given in four minutes or less.

Questions for Teachers.

1. Briefly state why you think the Nephite knew "of a surety" that Jesus was the Christ.
2. What added evidence is given in this lesson that baptism is a necessary ordinance?
3. Mention some teaching made clearer to our understanding by reading III Nephi 12th to 14th chapters.

Third Sunday, December 19, 1926.

Lesson 31. Jesus Continues His Ministrations.

Text: III Nephi, 15th to 18th chapters.

Objective: To teach that the Savior imparts many blessings to those who have faith in Him.

Suggestions on Preparation and Presentation:

1. Special assignments to pupils:

- (a) The Law of Moses. III Nephi 15: 1-10.
- (b) Other sheep. 15: 11-24; 16: 1-5.
- (c) Blessings on the Gentiles. 16: 6-20.
- (d) The sick healed. 17: 1-10.
- (e) Blessing the children. 17: 11-25.
- (f) The Sacrament. 18: 1-13.
- (g) Prayer. 18: 14-23.
- (h) Parting instructions. 18: 28-39.

2. Passages to Mark and Memorize: III Nephi, 15: 9; 18: 15-19.

Encourage the pupils to whom special assignments are made to memorize their parts.

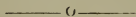
Questions for Teachers.

1. Review briefly the teachings of the Savior in this lesson in regard to the lost sheep of the house of Israel, the Gentiles and the Sacrament.

2. Compare the story told in Matthew 19: 13-15 with that in III. Nephi 7: 11-25.

Fourth Sunday, December 29, 1926

Christmas Program, see page 338.



KINDERGARTEN DEPARTMENT

First Sunday, December 5, 1926.

Uniform Fast Day Lesson.

Topic: The Blessing of Little Children.

Time: Just after Christ foretold His death.

Place: On the coasts of Judea.

General Reference: Sunday Morning in the Kindergarten, Lesson 46; Jesus the Christ, pages 475-476.

Objective: All who are honest and pure in heart shall return to the presence of their Father.

- I. Jesus was preaching on the coast of Judea.
 1. Mothers bring their children to be blessed.
 - a. The disciples want to send them away.
 - b. Jesus rebukes the disciples and asks them to bring the children to Him.
 - (1) He told them the kingdom of God was composed of children.
 - (2) Those who could not receive the kingdom of God as a little child should not enter in.
 2. The children are brought to Jesus.
 - a. Jesus takes them and places His hands on their heads.
 - b. They go away rejoicing.
- II. Blessings received to-day.
 1. Blessed and named when babies.
 2. Blessed when ill.
 3. Blessed when sent on missions.
 4. Every one should live to enjoy the blessings given him.
 5. Blessings come from God.

Rest Exercise: Teach and dramatise the song, "Clouds of Grey," Patty Hill's Song Book.. (Have every child participate in the dramatisation.)

Suggestive Song: "Nature's Good-night" Patty Hill.

Gem:

"When I run about all day
When I kneel at night to pray,
God sees,
Need I ever know a fear?
Night and day my Father's near--
God sees."

—May Mapes Dodge.

Second Sunday, December 12, 1926

Topic: **A missionary call and experience.**

Text: "Sunday Morning in the Kindergarten"; also "My First Mission," George Q. Cannon.

Time: When Elder Cannon was on a mission.

Place: In the mission field of Hawaii.

Objective: Sacrifice through love for the Gospel brings spiritual blessings.

Suggestions: Tell the children of the experiences Elder Cannon had, and how he sought the Lord for help on every occasion. How and why he was blessed. We never need to be afraid if we obey the teachings of our Heavenly Father and do what we know is right.

"Seek ye first the kingdom of Heaven and all else will be added." Oh, if ye could only realise the importance and full meaning of that statement. There would be less dishonesty and more righteousness in the world to-day. There is nothing on this earth that can give us the joy and happiness like the Spirit of our Heavenly Father. Why, not, then, seek for that which gives us the greatest joy and happiness on this earth and fits us for the life to come?

Any missionary experience where faith, faithfulness, and prayerfulness has saved, or helped, may be used to illustrate the thought desired to be put over.

Rest Exercise: Sing and dramatise "Clouds of Grey."

Review previous songs learned during the month or teach

and sing last verse of "Jesus Wants Me for a Sunbeam," page 211, D.S.S. Songs.

Gem:

"Remember your prayers, little children,
Both morning and evening each day,
The Lord is e'er ready to hear you
He loves all His children to pray."

Third Sunday, December 19, 1926

Topic: Why I should use all my time profitably.

Text: Titus 3; James I and 2 chapters; Hebrew: 5.

Objective: To teach that if we desire eternal life we must work for it.

Suggestions: Tell the story of "How Bessie Became a Wonderful Woman," and apply to the life of the Kindergarten children..

I. Bessie as a child in the home.

1. Her parents were very poor.

a. Bessie helped in the home when only four and five years old.

(1) Washed, wiped and put away dishes.

(2) Dusted.

(3) Cared for the baby.

b. Bessie at play.

(1) Took good care of her doll.

(2) Kept her playhouse clean and tidy.

(3) Took care of her toys and put them away when through playing.

c. Obedient to parents.

When mother or father called she put her doll down and went cheerfully to help.

II. When Bessie grew up.

1. Bessie had learned to work and to do her work well by doing things the right way when a child.

2. Everybody wanted Bessie to help them.

3. Bessie was so cheerful and happy, always willing to help.

4. Bessie learned, "Whatever you do, do with your might, for things done by halves, are never done right." She

also learned that when you have learned to do things and do them right everybody wants you to help them.

Rest Exercise: Let the children show you how they would put their toys away, their clothes at night, the dishes, etc., letting the teacher suggest only when they need some help in putting things just the way they ought to be.

Fourth Sunday, December 26, 1926

Christmas Program, see page 338.

MAHI HUI ATAWHAI.

KORA S. TINIKINI, Tumuaki Hui Atawhai.

He Whakaaturanga ki nga Hui Atawhai

Na Toke Watene i whakamaori.

I te mea ka tae tureiti mai te Pukapuka Hui Atawhai ara magazine mo etahi marama ka whakaaro au me whakarere kotahi marama ano ki muri o te magazine. He tureiti rawa te taenga mai i tenei marama kia whakamaoritia mo Te Karere. No reira e hiahia ana au ki nga teina me nga tuakana e whakahaere ana i te Pukapuka Hui Atawhai, kia tango i tenei akoranga i roto nei i Te Karere, mo runga i te Inoi, kia whakahaere i tenei, a kia ata waihotia te mea i roto i te pukapuka (magazine) mo Hanuere.

Ko te take o tenei kia kotahi katoa ai tatou e whakahaere tahi ana i roto i te akoranga kotahi ia marama.

AKORANGA MO TIHEMA

KO TE INOI

A. He aha te inoi?

Ko te inoi te tino hiahia o te ngakau
I whakapuakina, i whakapuakina koretia ranei

He tohu ra no te ahi huna

E wiri ra i roto i te uma.

Ko te inoi te ahuatanga ngawari atu o nga whai kupu
E taea ana e te ngutu tamariki te whakamatau.

Te inoi te rongo nui e tae

Ki te Kingi i runga ra.

He mea hoki te inoi e ahei ai te tangata ki te korororo

tahi me te Atua.

B. Te wa hei inoitanga.

1. I te po i te ata o nga ra katoa.

(a) He tono atu mo nga manaakitanga e hiahiatia ana.

(b) He tuku whakawhetai atu mo nga manaakitanga kua iiro mai.

2. I te wa o te raruraru, o te rawakoretanga ranei.

(a) "Ki te hapa tetahi o koutou i te matauranga me inoi ia ki te Atua e homai nui nei ki te katoa, kahore hoki ana tawai mai, a ka hoatu ki a ia. Otira me inoi whakapono ia, kua e ruarua. Te tangata ruarua hoki, tona rite kei te ngaru o te moana e puhia ana e te hau, e akina ana." Hemi 1:5-6.

(b) "Ki te turorotia tetahi i roto i a koutou, me karanga e ia nga kaumatua o te hahi, a ma ratou e inoi ki runga ki a ia, me te whakawahi ano i a ia ki te hinu i runga i te ingoa o te Ariki. A e ora te turoro i te inoi whakapono, ma te Ariki ano ia e whakaara ake, a ki te mea kua mahi hara ia, ka murua tona hara." Hemi 5:14-15.

(c) He tokomaha nga Hunga Tapu kua whiwhi ki nga whaaturanga whakamiharo i te Ariki, he whakautu ki nga inoi, me nga whakawahinga ki nga turoro.

3. I mua o te paanga ki te kai.

(a) Ko te whakawhetai ki te Atua mo taua mea, me te tono atu ki a ia kia whakapaingia hei paanga ki o tatou tinana.

4. I te timatanga me te whakamutunga o nga karakiatanga.

(a) Mo Tona Wairua, e arahi ai i nga mea katoa e korerotia ana e mahia ana, me te whakarite i nga hinegaro mo te hopu i te pono.

(b) Hei mea hoki e tiakina ai tatou ina hoki atu tatou ki o tatou kainga i te mutunga o nga karakia.

C. Me pehea te ahua o te inoi?

1. "Me inoi whakapono ia." Hemi 1:6.

2. Kua homai te Inoi a te Ariki hei tauira i roto i te ngawaritanga me te pono.

Kua e maha nga kupu ki mua i te Atua ina inoi, he mea kia rangona e nga tangata. Matiu 6:5-14.

3. Kia rite te inoi ki ta te Karaiti i a i roto i te kari o Kehemane. "Kua e waiho i taku i pai ai, engari i tau." Matiu 26:39.

Korerotia nga take e whai ake nei.

Te inoi a Hohepa Mete me tana kitenga tuatahi.

Mehemea kei te tika ta Matiu i te 6:8. He aha te take o te inoi?

Nga painga e puta ake ana ma roto i te whakarite i nga inoi a te whanau (family).

Te rereketanga i waenganui i te inoi whakatuwhera, a whakamutungā hoki.

Homai etahi ahuatanga i puta he whakautu ki te inoi.

AKORANGA MA NGA KAI-WHAKAAKO TOROTORO. NGA KORERO MO TE KAINGA.

NGA MAHI MA NGA MATUA HUNGA TAPU

1. Ko te ako i a ratou tamariki i roto i te huarahi e haere ai ratou. Ako. me nga Kawe. 68:25.

2. Ko te whakaako-a-tauira, a kua ma roto i te huhua korero.

(a) "Kia mahara ki te Ra Hapati kia whakatapua." Ako. me nga Kawe. 68:29.

(b) Ko te haere ki nga karakiatanga.

(c) Ko te utu whakatekau me te whakaako i nga tamariki ki taua tikanga.

(d) Ko te pupuri i te Kupu o te Matauranga.

(e) Ko te ako i a ratou ki te inoi i ma roto i te inoi a te whanau (family) me te tono atu i a ratou kia whai mahi tahi i roto.

He Tika Ranei nga Hahi Katoa ?

E tika ana ranei nga hahi katoa, ara no te Atua katoa ranei ratou? I aku whakautu puta noa ki nga pito e wha o te ao, kahore i te tika te katoa, ara kotahi ano te mea tika i roto i nga haahi katoa i runga i te mata o te whenua, ko te Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei. Koia te hahi e kiia nei e te ao he Moromona. E koa ana ahau moku i whakamohiotia e te Wairua o te Atua i te tau 1900 koia nei te hahi tika

Kei roto i tenei hahi he apotoro, he poropiti, he kai-whakaako, he merekara, he whakaora tururo, he hoa mahi, he kai-whakahaere tikanga. Tirohia i Koriniti 12:28, "Kua whakanohoa ano e te Atua etahi i roto i te hahi; nga apoto-

to ki mua; tuarua ko nga poropiti; tuatoru ko nga kaiwhakakao, mua iho ko nga merekara; me i reira ko nga mana whakaoa ko nga hoa mahi, ko nga kai-whakahaere tikanga, ko nga reo ke." Kei roto i te Hahi o te iwi Moromona enei apiha o te hahi pera i te wa i nga apotero i runga i te whenua, i te tau 33 A.D. ki te tau 100 A.D.

Kei roto i tenei hahi te mana o Meiekihereke me te mana o te Ichungatanga o Arora. Ko enei mana nunui e kore e riro nca i te tangata, engari ka riro i te tangata e whakaritea e te Atua kia riro i a ia. Tirohia Hiperu 5:4, "E kore ano hoki tetahi e tango i terei honore ki a ia ano, engari te tangata e karangatia e te Atua, e peratia ara me Arona." He mea karanga a Arona ma roto i a Mohi.

I te 1826 ka inoi ake a Hohepa Mete ki te Atua ko tehea te Laahi tika hei urunga atu mona. Te whakautu ki a ia kua e tuu atu ki tetahi o ratou no te mea ko a ratou whakakaoanga he whakahaunga i te tangata. Ko te ahua o te karakia kei a ratou ko tona kaha ia whakakahoetia iho. I tenei wa o te kore kaha o nga karakia, me te taenga ki nga wa o nga kingitanga kotahi tekau i tae ai ki o ratou ra e tu ai, ka huihia atu ki a Hohepa Mete te whakahaere i te Rongopai o Ihu Karaiti me te hanga ake i te Kingitanga o te Karaiti. Tirohia Raniera 2:44, "Na i nga ra o enei kingi, ka whakaturia e te Atua o te rangi he kingitanga e kore e riro. Na e kore te kingitanga e waiho mo tetahi atu iwi; engari ko teia hei wahi, hei whakamoti i enei kingitanga katoa, ko ia ano ka tu tonu a ake ake."

I hoatu e te Atua he whakahaunga kia whakaturia te Hahi o Ihu Karaiti, kia hanga ake te Kingitanga i korerotia nei e Raniera, ki a Hohepa Mete i te 1830. I te wa 14 ona tau i tutuki ta Hakaraia poropiti i mea ai (2:4). "Na ka ki mai tera ki a ia. Rere atu, ka korero atu ki te tamaiti nei, mea atu. Ka nohoia a Hihuharama, ka rite ki nga pa taiepa-kore, i te tini o te tangata, o nga karakia e roto."

Ka homai ki a Hohepa Mete te mana mo te kauwhau i te Rongopai pono. Kei nga Whakakitenga 14:6, "A i kite ano ahau i tetahi atu anahera e rere ana i waenganui o te rangi, kei a ia te rongopai mau tonu hei kauwhau mana ki te hunga e noho ana i te whenua, ki nga iwi katoa, ki nga hapu, ki nga reo, ki nga huihuanga tangata."

Kei hea te hahi i rite ki tenei te rite ki te hahi i nga ra o nga apotero? Kei hea te hahi kua ara ake he poropiti i muri mai i nga apotero hei whakatutuki i te kupu a Paora i a Ro-

ma 12:6, "Na ka rere ke nei nga mea i homai ki a tatou, he mea e rite ana ki te aroha noa i homai ki a tatou, ki te mea he mahi poropiti, kia rite ki nga tikanga o te whakapono," penei me te Hahi Moromona e haere ana i te akoranga o te Paipera? Kei hea atu o te ao he iwi i tukinotia, i peia i o ratou pa nui, a i patupatua mo to ratou whakapono ki to ratou Atua, penei i nga Moromona? Kei hea te iwi i peneitia e te Atua i roto i nga ra o muri nei, i arahina ki te waahi hei okiokinga mo ratou, me te hanga i to ratou pa tino ataahua i te ao katoa, penei i te arahinga mai o te Hunga Tapu e te Atua i Winita Koata i te 1847, i homai nei e la (e te Atua) ki a Pirikamu laanga, te kai-arataki i tenei haerenga, mo nga maero 1000? Kei hea te iwi e hanga temepara ki runga ki te tihi o nga maunga penei i te Hunga Tapu kua hanga i tetahi ki taua pa hou a te Pa Tote kei Amerika penei i te whakaturanga a Mika 4:1-2, "Na tenei ake kei nga ra whakamutunga ka whakapumautia te maunga i to lhowa whare ki te tihi o nga maunga, ka whakanekehia ake ano ki runga i nga pukepuke, a ka rere nga iwi ki reira. Ka haere hoki nga iwi maha, ka mea, haere mai, tatou ka haere ki runga ki te maunga o lhowa, ki te whare o te Atua o Hakopa, a mana tatou e whakaako ki ana ara, ka haere hoki tatou i ana huarahi; no te mea ka puta mai te ture i Hiona, me te kupu a lhowa i Hiruharama." Koia tonu tenei ko te ako a te Moromona ko te ako i nga whakahaunga kua korerotia e te poropiti.

Kei hea atu te iwi kua hanga i te temepara pera i te mea kua ki ake ra i tae nga tau i hanga ai ki te 40 tau ka oti, hei iriiri i nga tupuna kua matemate i mua atu o te taenga mai o te Rongopai hei whakarite i ta Paora (1 Koriniti 15:29). "Penei ka aha te hunga e iriiria ana hei whakakapi mo te hunga mate, ki te kore rawa te hunga mate e ara? he aha hoki ratou ka iriiria ai hei whakakapi mo te hunga mate?"

Kei hea te iwi penei i nga hunga Moromona kua hanga tapenakara, pera i nga ra i a Mohi e arahi ana i a Iharaira? Kua oti nei i a ratou te hanga tetahi, koia tetahi o nga tapenakara nui kei te ao katoa, kua hanga e te iwi o te Atua hei koropikotanga atu ki a la. Ko te roa o te whare e 250 putu, ko te whanui 150 putu, e 80 putu te teitei, e 44 nga pou kohatu hei pupuri ake i te aata o te tuanui, e 5 nga tau i hanga ai ka oti. Ko te okena kei roto, koia tetahi o nga okena nui i te ao katoa, ko te whanui e 60 putu, ko te hohonu e 33 putu, e 48 putu te teitei, e 8000 nga paipa, e 270 nga stops. Ko te uira (electricity) hei whakatangi. Ko te hau hei pupuhi i nga

paipa he mea huri e nga mihini (engines) e wha, e 32 hoiho te kaha o te puhipuhi hau. I tau te whakahoutanga o te okena e kore e he mo nga tau maha kei te haere mai. Ko te maha o nga kai-waiata kei te taha o te okena o ratou nohanga e 400 e waiata ana no te kore utu. Ko te hunga e uru ana ki roto i te tapenakara 10,000 (tekau mano).

Kua oti enei mea i te iwi e mahi pono ana ki to ratou Atua. Kua rite te kupu a te Poropiti Ehekiere (37:26-27), "Ka whakaritea ano e ahau he kawenata mo te rongu mau ki a ratou; hei kawenata mau tonu tena ki a ratou, ka whakanohoia ano ratou e ahau, ka whakanuia, ka whakaturia ano e ahau toku wahi tapu ki waenganui i a ratou a ake ake. Na ki a ratou toku tapenakara: a ko ahau he Atua mo ratou, ko ratou ano hei iwi maku."

Kei hea atu te iwi penei i nga kai-kauwhau o te Hunga Tapu? Kua whakarerea atu o ratou whare papai me nga maara, me nga whaea, tuahine, wahine, tamariki, me a ratou mahi e puta ai nga moni tinitini ki a ratou. Ko te take ko ratou he poronga pono na te Karaiti. Matiu 19:29, "A ki te mea kua mahue i tetahi he whare, he teina, he tuahine ranei, he papa, he whaea, he wahine, he tamariki, he maara, he whakaaro hoki nona ki toku ingoa, ka tataki rau nga mea e riro i a ia, a e whiwhi ano ia ki te ora tonu." Ko enei kai-kauwhau, 8 mano maero te tawhiti mai i o ratou kainga kua mahuetia atu ki muri. Ko ratou nga kaumatua Moromona no Uta, ara no Amerika. E rua mano ratou kei te ao katoa e kauwhau ana i te Rongopai i runga i te utu kore. Pera i a Paora Apotoro (1 Koriniti 9:18).

"Na, he aha koia te utu moku? ara ka meinga e ahau kia kore e utua te rongopai o te Karaiti, ina kauwhautia e ahau; kei he i ahau nga tikanga o te rongopai kua tukua ki ahau."

He pera ano ta te Ariki kupu whakaari mo nga kai-kauwhau (Matiu 10:7-8), "Me kauwhau haere hoki, me ki, Kua tata te rangatiratanga o te rangi. Whakaorangia nga turo-ro, whakamakia nga repera, whakaarahia nga tupapaku, peia nga reuera; ka riro noa nei i a koutou, me hoatu noa e koutou." E hoa ma, ko te mahi kauwhau i te Rongopai te mea e kiia atu nei me kauwhau noa atu, kua e utu, a i riro noa atu hoki i a ratou te mana nui mo te ra mai i runga i te utu kore. Engari kua rite i te Atua he utu tino nui ki nga kai-kauwhau, ko te whiwhi ki te kororia me te haringa nui i roto i Tona Kingitanga mo nga tau kotahi mano.

Ko te tino putake nui i taea ai enei mahi kei roto i nga Hunga Tapu te Aroha, te Tumanako, te Whakapono. Ko enei ahua e toru hore kau i te hunga hore ano i whanau hou. Ma te whakapono anake ki te Rongopai o Ihu Karaiti, me te whakarite i nga tikanga, katahi ano ka taea.

E te Hunga Tapu, e nga tuakana, e nga tuahine, tena koutou. Tenei ahau to koutou pononga i roto i tenei Rongopai o to tatou Ariki, i te tuhi nei ki Te Karere hei mea e tino neke ake ai a tatou mahi pono i roto i o tatou karangatanga i runga i te mea kua kite nui tatou i te tino tika o tenei take ara o to tatou whakapono. Koia te mea tino kaha, tino nui, i roto i te ao katoa, he mahi na to tatou Matua i te rangi.

Me whakamarama atu e ahau mo tenei wahi o to tatou whakapono ara o nga tikanga i te rarangi 10, "E whakapono ana matou ki te huihuinga katoatanga o Iharaira, ki te whakahokinga mai ano hoki o nga hapu kotahi tekau, ki te hanganga o Hiona ki runga ki tenei tuawhenua (ki Amerika) ki te kingitanga tangatatanga o te Karaiti ki te whenua, ki te rironga hoki i a ia o tona kororia pararaiha." E te Hunga Tapu, e rua nga wahi whakamiharo kei roto i tenei wahi o to tatou whakapono. He mea tino nui rawa tera e kite nga iwi katoa o te ao. Ko enei mea e rua kei roto tonu i enei wa, no reira, e te Hunga Tapu, kia noho reri i nga wa katoa. Tuatahi, ko to tatou kohinga. Ki te tae mai te kupu a te Tumukia Tuatahi o te Hahi kia kohikohia atu kia haere tena iwi, tena iwi o te Hunga Tapu i nga wahi o te ao, me o ratou hepara ara me nga kaumatua, kua e ki me pehea e tae ai te haere. E hoa ma, he tino pakeke ke atu te tae atu i konei i a au nei ki Kaikohe i to tatou tae ki Hiona a te wa e poto ai te kohikohi aua hapu kua kiia ake ra, ko reira hanga ai te pa nui e korerotia ra e Etere (13:8), "No reira ka hanga te toenga o te whare o Hakopa ki runga ki tenei whenua; a ka waiho ia hei whenua tupu mo ratou; ka hanga hoki e ratou he pa tapu ki te Ariki ka pera ne te Huiharama onamata; a kahore ratou e whakapoauautia ano, kia tae mai ra ano te mutunga, e pahemo ai te whenua." A te wa e hanga ai taua pa ka heke iho i te rangi te pa i kitea ra e Hoani Whakakitenga (21:2), ara te pa o Enoka i tangohia atu ra e te Atua ki te rangi i nga ra i a Enoka. Ka whakahokia mai taua pa, ka hanga tahitia kia kotahi raua ko te pa kua tuhia ake ra. Akoranga me nga Kawenata 84:100,

"Kua whakaputa mai te Ariki i Hiona i runga.

Kua whakaputa mai te Ariki i Hiona i raro."

64:41, "No te mea, nana ka mea atu nei ahau ki a koutou, ka tupu kaha te whenua o Hiona, a ka tau te kororia o te Ariki ki runga ki a ia."

64:43, "A ka puta mai te ra e tuwiri ana nga iwi katoa o te ao, mona te take, a ka wehi mo aua mea nanakia kua whakapuakina e te Ariki."

I mohio a Aperahama ki tenei pa, koia te putake o tona noho manene. Hiperu 11:10, "I tatari hoki ia ki te pa whai turanga, ko te Atua nei te kaihangā, te kaimahi."

Koia nei to tatou tumanako e ki mai ra 2 Pita 3:13, "Heoi kei te tumanako tatou ki nga rangi hou, ki te whenua hou, ki tana i whakaari mai ai, kei reira te tika e noho ana."

Ka hanga i mua tata o te taenga mai o te Ariki. Kia oti ka whakatapua te whenua ka whakahoutia. Whakakitenga 21:1, "I kite ano ahau i te rangi hou, i te whenua hou: kua pahemo hoki te rangi tuatahi, me te whenua tuatahi; a kahore atu he moana."

E te Hunga Tapu koia nei te whakamarama ki te ao katoa o te pono kotahi ano hahi o te Atua: ko te Hahi Moromona. Kei a ratou te matauranga ki nga mahi a te Atua, me to ratou i rongō hei mahi i Ana mahi nunui. Kei nga hahi katoa oti tenei matauranga Kore rawa atu, ko to ratou matauranga no te tangata.

E te Hunga Tapu tena koutou, na to koutou teina, tungane i roto i te mahi pai a te Atua,

Mangonui

NGAPUHI RENATA

—o—

Ko nga Mahi Whakatangitangi o te Kareti

Kei te tupu tonu te mahi whakatangitangi i te Kareti (M.A.C.). Kua hokona mai etahi pu whakatangitangi hou i Amerika, ara he saxophone, he koronete, he baritone, me etahi atu. Ka nui hoki te hihiko o nga tamariki kura ki te ako i roto i nga ropu whakatangitangi, ropu waiata, i whakaturia nei hei ako i a ratou ki te waiata me te purei. Na to ratou kai-whakaako na Erata Tipene i whakatu he concert me te kanikani ki te hoo-ro i Hehitingi i te 22 o nga ra o Heptema i hori ake nei. Ka nui te whakamihhi o nga tangata i tae. Ka nui hoki nga moni i riro mai i a ratou hei whakahou i o ratou pu (instruments).

Te whakahau a te Tumuaki Mihana, kia kaha ia tamaiti ia tamaiti tae atu hoki ki o ratou matua ki te whakawhaiti hereni, hei utu mo o ratou kura i tenei tau e tu mai nei. No te

mea kahore e pai kia whakataumaha ano nga tamaiki i te Karetī, i to ratou ko'e mori.



*Ko te M.A.C. Band, nga kai-whakahaere ko Hori
Henihana raua ko Huriana Tipene*



Ko te Saxophone Band, kai-whakahaere ko Tipene

—0—

Ko te Kari o Erene

Ki Te Karere, tena koe. Tenei ano etahi kupu hei panuitanga mau ki nga wahi e tae ai koe.

Kaati, i runga i te whakaaturanga a te Pakeha mo te Kari o Erene i Ahia (ara Asia), no reira ka hiahia ahau ki te whakaatu i te whakaaro o te Hunga Tapu o nga Ra o Muri Nei. E ki ana ratou kua oti te whakaatu ki to ratou Poropiti ki a Hohepa Mete te whenua i tu ai taua kari. Otira me waiho marire tena no te mea ka taea e te ao te mea he teka te whakaaturanga ki a Hohepa Mete, engari me whakatepe mai e ahau i te timatanga.

Ka hanga e te Atua te whenua me nga mea katoa, nga kararehe me era atu. Katahi hoki ka hanga te tangata hei rangatira mo aua mea. Ka hanga te Kari o Erene. Ka oti enei mea katoa ka meinga nga mea kia hua kia tini, kia kapi te ao. Ka timata te tupu o nga kararehe o nga tangata i runga i te wahi kei reira ra te kari. Tae noa mai ki a Noa kahore ano he whakaaturanga kua haere nga tangata i tua atu i te wahi kei reira te kari. Engari no tenei wa tonu ka whakahaua e te Atua kia hanga he kaupuke e Noa no te mea ka whakangaromia te ao me nga mea katoa ki te waipuke. Ka oti te kaupuke ka utaina takirua o ia ahua o nga mea o te whenua me nga tangata tokowaru ki runga. Ka mutu ka tukua iho te ua tino kaha a maanu ana te kaupuke a puhia ana hoki e te hau.

Na kua mohio tatou kua maanu i runga i te whenua i te kari nei, ara ka mahue iho te whenua o te Kari o Erene, a u ana ki tetahi atu whenua. Ko te whenua i u ai te kaupuke e kiia ana ko Ioropi (Europe) ina hoki koia anake tera ko te whenua i ki i te tangata, a i reira ka marara haere ki nga tini motu o te ao nei. Na kua mohio tatou ehara i Ahia te whenua i reira te Kari o Erene no te mea ko Ahia kei roto o te rohe o Ioropi. A mehemea hoki i reira te kaupuke e maanu ana e kore e ahei kia tau iho ano ki taua wahi no te mea e ki ana i maanu a i puhia hoki e te hau.

No reira ka whakaponohia e te Hunga Tapu te whakaaturanga a to ratou poropiti e: i Amerika te Kari o Erene.

Kati nei ano te whakamarama, kia ora te Etita, ma te Atua koe e tautoko. Heoi ano na to teina,

Paepae W. Witehira

 He Ripoata Whakawhitinga Moana


Nireaha Paewai

Ki Te Karere, tena koe. Mahau e panui nga korero o ta maua haere me a maua tamariki e toru, ko Rahaera, ko Arihi, ko Manahi Nitama.

Ki te Iwi Maori: E nga morehu tena koutou e noho mai nei i runga i nga moutere o te moana, ara i runga i Aotearoa me te Waipounamu. Tenei ahau kei te whenua o te kupu whakaari e tuhi atu ana i taku rete. Na te aroha me nga whakaaro me nga mahara, i tuhi atu ai enei ko-

rero hei korero ma koutou.

Tetahi, kua kite ahau i te mau o te aroha o nga kaumatua kua hokihoki mai i Niu Tirenī. Kei a ratou o koutou whakaahua me a koutou taputapu aroha.

No te rua tekau ma iwa o Hurae i wehe mai ai maua me a maua tamariki i Tahoraiti i te peka o Tamaki. I te toru o nga ra o Akuhata ka wehe mai matou i Niu Tirenī i runga i te Aorangi. E toru nga ra ka tae matou ki Whiti (Fiji). E ono nga haora e haereere ana i te taone o Suva ka hoki matou ki runga tima. I te ono i te ahiahi ka mahue i a matou a Whiti. I te pai te moana tae noa matou ki Hawaiki, e whitu nga ra e haere ana ka tae matou. Ka u matou ki te whenua, ka tae mai te tama a Wiremu Karaka o Ngatiporoua me tona kotiro Hawaiki me nga matua o te kotiro. Ka mutu te ruru ka mauria matou ki to ratou kainga. Te hahi o te iwi nei ko te pekanga o te hahi Moromona, te ingoa ko te "Reorganized Church" or "Josephite." Te taenga ki te kainga he "luao" e takoto mai ana, ara ki te Maori he hakari. Ka mutu te kai ka tae mai nga kaa e toru. Ka riro matou ki te matakītaki whenua a pau noa tena ra. I te po ka rere ano to matou tima a "Aorangi." E whitu nga ra e rere ana matou i runga tima ka u matou ki te whenua o Amerika ki te taone o Vancouver. I te ata ka tukutuku matou ka tutaki ahau ki nga kaumatua o te Hahi. Ka mahue tooku hoa me nga tamariki ki tetahi o nga kaumatua, ka haere maua ko te tumuaki ko Elder Whiting te ingoa, ki nga kai-tirotiro o Amerika i mua i te urunga a te tangata ki Amerika. Katahi

ka ki mai te kai-tiroiro kahore tooku hoa me a maua tamariki e whakaactia kia haere tahi me ahau ki Amerika. Katahi ka piira ahau ki te kawanatanga o Amerika, katahi ka whakahokia mai, me tuku tooku hoa me a maua tamariki kia whai i ahau ki te whenua o Amerika. E rua wiki e noho ana i a Vancouver katahi ano matou ka puta.

No te 5 o nga ra o Hepetema ka tae ki te Pa Tote, e toru nga ra e rua nga po e haere ana i runga tereina. Ka tuku-tuku maua me nga tamariki i te teihana, i reira a Matiu Kauri, a Nitama, Hokarana, Pene Katata, a Leo B. Sharp, a Birkenshaw, a Patrick, a Jorgenson, me etahi atu, me a ratou wahine, e whanga ana ki a matou. Ka mutu te ruru me te mihi ka mauria matou ki te kainga o Leo B. Sharp. Ka noho matou i reira, e rua nga wiki ki te Pa Tote, te mahi he haeieere ki te matakitaki, ko nga kaumatua o Niu Tirenī ki te mau haere i runga i o ratou moto kaa. Te moto kaa tuatahi no Leo B. Sharp; tuarua no te Tumuaki o te Hahi, he Packard, ko Alex Anderson te kai-arahi, nana matou i mau ki Saltair. Tuatoru, ko te kaa o Matiu Kauri, he Ford. I mauria matou e ia, me tarna wahine me ta raua pepi, ki Emigration Canyon. Kōia nei te waahi i eke mai ai a Pirikamu laanga me tana ropu uatahi ki te Pa Tote, i karanga i ia, "This is the place." Tuawha ko te kaa o Erata Morrison, nana matou ko tooku whanau i mau ki Provo. I mauria matou ma American Fork Canyon and Provo Canyon. I kite ahau i a Wiremu Pakimana, me Manaro Horopuruku, me Mac Roundy, me Lester Taylor, me Decker, me te wahine a Jesse Knight me taana tama i tenei waahi. I te Taite ka tae matou, i te po a te Hatarei ka whakahokitia matou ki te Pa Tote e te papa o Roundy i runga i te Chrysler.

I te ata o te Ratapu ka mauria matou e Erata Heber C. Jex ki Rokana (Logan). I reira ka kite matou i a Erata Teo Morere me Erata Moser. I te po ka haere matou ki Lewiston ki te kainga o Wiser me Westover. I kite matou i a Waiha, no muri ia i hoki mai ai i Niu Tirenī i a matou, engari no muri a ia i tae ai. I moe matou ki te kainga o Erata Moser. I te ata ka hoki ki te Pa Tote, i te huarahi ka peke matou ki te kainga a Timuaki Raiti, a ki tana toa hoki. Naana te toa nui i kite ai ahau. Nga mea katoa i hiahia ai te tangata kei roto, men's mercer, ladies' department, furniture department, ladies and men's boot department, butcher and fish department, cafe, fancy goods department, candies department and many other things kua wareware ahau. I haere matou

ki Ogden Canyon i reira tona wahine e takoto ana i te mate. Kua whati tetahi o nga iwi o tona peke. I taka iho i runga pikitanga (stairs), engari kei te pai haere tona peke, taihoa ka pai. Ka ahiahi ka hoki matou me Erata Heber C. Jex me taana wahine ki te Pa Tote. E rua o matou po ki te whare o Jex ka hoki maua me a maua tamariki ki te whare o Sharp. E rua nga po o tenei wiki i mauria ai maua me nga tamariki ki te purei. Te po tuatahi na Jex, he drama, te po tuarua he vaudeville, na Erata Bird i mau matou. I kai hoki matou ki toona whare i te po o te Paraire. I te Hatarei ka maua a maua pouaka e te rore o Sharp & Co. ki te teihana, ma te tereina e mau ki Rokana. I hoko maua i nga mea e rite ana mo te kitini i te toa a Sharp & Co. I homai e taua toa mo te wholesale price a maua taputapu mo to maua whare, \$45 (e iwa nga pauna) te utu. I tina maua ko Erata Alex Anderson ki te Hotel Utah, he hiahia noona kia kite ahau i tera waahi i te cafeteria. I reira maua, ka kite ahau i a Ruwhara K. Haari me tana wahine. I hongiri rawa maua. Ka kite hoki ahau i a Timuaki Romeni me taana wahine. I te po ka tu he hakari ki Liberty Park, he titi he waata kirihiri he taewa nga kai. No Niu Tireni nga titi, na maua i mau mai ma nga kaumatua. Te take i mauria mai ai, na Matiu Kauri i tuhi ki a Takana, ka ki, "Kahore pea a Amerika i te whenua o te kupu whakaari, engari a Niu Tireni, he titi hoki kei kora."

I te ata ka mauria matou e Leo B. Sharp ki Rokana i runga i tona kaa, e 90 maero te tawhiti atu i te Pa Tote ki reira. Ko te waahi hoki tenei hei kuratanga mooku. Ko te taone tenei o Erata Moser, Erata Morere, me Erata Ewatana.

E te Hunga Tapu, kei ko noa atu i enei koreto nga manaakitanga a nga kaumatua ki a maua me a maua tama iki. A kei puhaehae koutou, ka ki he whakahi nooku i panui ai ahau enei manaakitanga ki a koutou. Kahore. Engari he tohu tenei i te aroha nui o tenei iwi ki a koutou mo a koutou i manaaki i a ratou me a ratou tamariki i a ratou i Niu Tireni. Kahore aku nei painga ki a ratou, no enei ra tonu nei ahau i uru ai ki te Hahi, no reira he aha te take kia manaaki ratou i a matou? Maaku e kii ki a koutou, he aroha ki te iwi Maori. No reira kia mau ki a koutou tohu pai.

E te Morehu o Iharaira, He kupu whakamarama hei whakamutu i taaku reta ki a koutou. I te hui i tu ki Tikitiki ki te takiwa ki Ngati Porou, ka rongohia ahau ki a Paraire Tomoana, koia tetahi ropu, te ingoa ko te "Maori Purpose Control Fund Board," he ropu tautoko i nga tamariki hiahia

ki te kura. Katahi au ka whakaaro, pai atu ko ratou hei matua mooku i ahau i te kura. Kua kore ahau e titiro ki a koutou ki te Moromona, te take kei te ki etahi o koutou he tangata wawata, he tangata moemoea ahau. Heoi ia, ko taaku inoi kia kauaka ahau e moemoea e wawata, engari kia kohatutia tere i haere, kia puta he painga ki a koe ki te Maori. Ko taaku inoi tenei ki a koutou i tere i ra haere ake nei, tukua a koutou tamariki matau ki nga kura nunui, ki te kimi i te matauranga. "Ko te matauranga hoki te kororia o te Atua." Heoi na ta koutou taina, tamaiti,

Nireaha Paiwai

— 0 —

KO NGA HOKINGA ATU KI HIONA.



Elder Arnel J. Talbot



Elder Ezra H. Anderson

Tirohia te 332 o nga wharangi o Te Karere mo Oketopa.

— 0 —

"Te tangata e haere atu ana, e pokanoa ana ki te wha-whai e hara nei nana, tona rite kei te tangata e hopu ana i nga taringa o te kuri."

"Ki te kahore he wahie, ka mate te ahi, ki te kahore ano he kaikawe korero, ka mutu te ngangare."

"Te tangata i keria ai te rua, ka taka ano ki roto; ka hoki mai ano te kohatu ki tona kaihuri."

"He pono ki te akina te wai-u, ka puta he pata; ki te akina te ihu ka puta he toto; ki te akina ano te riri, ka puta he whawhai." Horomona—



KO NGA KAI-WHAKAAKO O TE M.A.C.

Kei runga: ko Erata Tua i, mahi whika (Mathmatics), Erata Taaka, Reo Ingarihi; Erata Paraone, mahi kamura; Erata Hōkena, Chemistry; Erata Piringihata, Hekeretari me te mahi whutu paoro; Erata Tipene, mahi whakatangitangi.

Kei raro: ko Erata Ewatana, Te Karere; Sister Tinikini me Hoani; Erata Tinikini, Tumuaki Mihana; Sister Heera me Meri; Erata Heera, Tumuaki o te Kareti.

Ko nga Kai-Kauwhau o Pei Whairangi

Ki Te Karere: Tena koe, mau enei ingoa e panui atu kia mohio ai nga tangata katoa koia enei nga kai-kauwhau o te Pei Whairangi mo nga marama e toru mo Tihema mo Hanuere mo Pepuere.

Kawe Apiata	}	Waimate	4
Hori Hami			
Wiremu Mocaraka	}	Punakitere	2
Hori Ruwhiu			
Hoori Mapi	}	Niu Tireni	3
Witana Henare			
Mocaraka Mohitaka	}	Okorihi	1
Paepae Witehira			
Hetaraka Anaru	}	Te Kaahu	1
April Wiremu			
Kaimana			
Manihera Kauwhata	}	Matauri	2
Kawhena Waa			
Ruru Hohaia	}	Ngawha	4
Nuku Apiata			
Tame Wiremu	}	Omapere	3
Peita Kauwhata			
Mahuika Otene	}	Waihou	3
Peneha Rii			
Pera Wi Hongi	}	Te Kaahu	3
Jona Wi Hongi			
Takawira Henare	}	Ngawha	2
Hamiora Wi Hongi			
John Ngakuru	}	Mangamuka	2
Mairangi Ngakuru			
Paikairaihe Otene	}	Utakura	3
Nopera Otene			
Hare Herewini	}	Whirinaki	4
Wiremu Ruka Rawiri			
Paul Witehira	}	Kaikohe	3
Hirini Wikaira			
Tane Wikaira	}	Mataraua	2
Maanu Wikaira			
Wirihana Pepe	}	Otaua	2
Wiremu Te Hau			
Hemi Whautere	}	Tautoro	2
Heremaia Kawere Noa			

Rameka Wikaira	}	Waima	2
Wiremu Ngakuru			
Hohepa Heperi	}	Kaikohe	1
Pita Heperi			
Ngapuhi Renata	}	Nga wahi tata	
Pita Heperi		Noata	
Tetahi Kaumatua	}		
Wirihane Pepe			E rua wiki
Tetahi Kaumatua	}		
Tane Wikaira			E rua wiki
Tetahi Kaumatua	}		
Rameka Wikaira			E rua wiki
Tetahi Kaumatua	}		

E koutou, oku hoa mahi, tena ra koutou. Kua karangatia koutou hei kai-kauwhau i te Rongopai o lhu Karaiti. E-hara hoki enei i nga karangatanga kore take, engari koia tenei hei mahi ma koutou kia taea e koutou te awhina i te whakawhanuitanga atu i te mahi a te Atua. Hoi ano nga kai-kauwhau o tera toru marama, ko nga mea i whakaritea a ratou karangatanga i tera atu toru marama. Otira, i te mea, mo te tau hou enei karangatanga, kua karangatia katoatia ano koutou. Kia mahara tatou, "Ka rite hoki ki ta koutou e rui ai, ta koutou e kokoti ai." Kia whiwhi he mahi mo tera kuata, me whakarite e koutou te mahi kua oti te homai mo enei marama. E haere mai ana te ra ka hari tatou, ka pouri ranei, kei te ahua o ta tatou mahi te tikanga. "Ka kai kupa, ka noho kaka me te ngetengete." Ko nga pononga a te Atua e hapai na i enei karangatanga, ka tapiritia nga karangatanga nunui atu, whaihoki nga manaakitanga e rite ana.

Ma te Atua koutou e manaaki, e tautoko, kia whai kaha ai koutou ki te rui i nga purapura papai, kia hari ai te ngakau i nga ra e haere mai nei.

Na to koutou teina,

Ralph R. Stevenson

Ko nga Kai-Kauwhau o te Mahia

Ko nga ingoa enei o nga kai-kauwhau o te Mahia mo nga marama e toru e heke mai nei, ara, mo Tihema, mo Hanuere, mo Pepuere.

Iriparete Pomare	{ Taupata	3
Henare Taurima	{ Whakakii, Wairoa	
Whakahe Matenga	{ Nuhaka	4
Tihema Taurima	{ Taupata, Whakakii	
Te Amo Tengaio	{ Tuahuru	4
Ruka Rarere	{ Nuhaka, Waikokopu	
Perea Reupena	{ Waikokopu	3
Tungane Reupena	{ Tuahuru, Nuhaka	
Runga Tengaio	{ Iwitea	2
Rangi Tengaio	{ Waikokopu, Oraka	
Ora Noa Tengaio	{ Whakakii	4
Raiha Tengaio	{ Oraka, Wairoa	
Hirini Christy	{ Waikokopu	3
Wi Mete	{ Iwitea, Tuahuru	
Hohepa Te Kauru	{ Wairoa	2
Hoani Kemara	{ Waikokopu, Whakakii	
Paora Hapi	{ Whakakii	3
Waaka Toroaiwhiti	{ Wairoa, Waikokopu	
Tere Waerea	{ Oraka	3
Hirini Kemara	{ Whakakii, Iwitea	
Tieme Mete	{ Iwitea	4
Paraere Pirihi	{ Tuahuru, Oraka	
Tamihana Pere	{ Wairoa	4
Miria Kamau Pere	{ Waihu, Iwitea	
Potiki Kahuroa	{ Waikaremoana	2
Keita Kahuroa	{ Nuhaka, Waihua	
Pita Reihana Pene	{ Nuhaka	3
Hori Haere	{ Mohaka, Whakakii	
Heremia Maehe	{ Whakakii	3
Epeniha Kaihote	{ Mohaka, Waihua	
Hetekia Pirihi	{ Mohaka	4
Areta Kerei	{ Waihua, Te Reinga	
Piripi Te Kauru	{ Waihua	2
Ray P. Thompson	{ Nuhaka, Waikaremoana	

Tena ra koutou e oku hoa mahi aroha i roto i tenei takiwa o te maara waina o te Arika. Kei te whakamihī atu nei ahau ki a koutou mo koutou kua whiwhi nei i tenei karangātanga tapu hei mahi ma koutou.

“Ka rite hoki ki ta koutou e rui ai, ta koutou e kokoti ai.”

Na reira kia takare tonu koutou ki te whakarite i a koutou mahi tapu, kia noho tonu ai te Wairua.

Kia ora ra koutou. Hoi ano ra, na ta koutou teina,

Na Rinehi K. Tamati. Tumuaki Takiwa

— 0 —

KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihana hei Hokonga ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me tuku atu ki te *Secretary, Box 72, Auckland*

STANDARD CHURCH WORKS

Teachers Bibles, with Ready Reference, Leather	25-0
New Testament & Ready Reference, Leather	11-0
Book of Mormon, Cloth	2-6 & 17-6
“ “ “ , Half Leather	9-0
“ “ “ , Leather	10-0 & 15-0
Pearl of Great Price, Cloth	2-0
Doctrine & Covenants, Cloth	3-0
“ “ “ , & Pearl of Great Price, Leather	9-0

MAORI BOOKS AND TRACTS

Maori Ready Reference, Cloth	2-0
“ “ “ , Leather	3-0
Ko Te Kawenata Hou, Cloth	1-9
“ “ “ “ Me Nga Himene, Leather 3 in 1	11-6
“ “ Pukapuka a Moromona, Cloth	5-0
“ “ “ “ “ , Leather	15-0
Akoranga Me Nga Kawenata & Peara Utu Nui, Cloth	5-0
“ “ “ “ “ “ “ , Leather	15-0
Combination of A, B, & C Tracts, Leather, Spec. Offer	1-0

SUNDAY SCHOOL TEXT BOOKS

The Restoration of the Gospel	4-0
What Jesus Taught	5-0
Kindergarten Plan Book, <i>Kesler & Morris</i>	3-0
Sunday Morning in the Kindergarten, <i>Morton</i>	4-6

SONG BOOKS

Songs of Zion, Cloth	2-3
“ “ “ , Leather	0-0
Deseret Song Books, Cloth	3-0
“ “ “ “ , Leather	0-0
Kindergarten & Primary Song Book	3-0

DOCTRINAL AND REFERENCE WORKS

Articles of Faith, Limp Leather, Med. Size, <i>Talmage</i>	8-3
Vitality of Mormonism	4-6
Scientific Aspects of Mormonism, <i>Nelson</i>	0-0
Restoration of the Gospel, <i>Widtsoe</i>	4-0
Joseph Smith's Teachings	3-0
Life of Christ for the Young, <i>Ward</i>	4-6
Jesus the Christ, Cloth, <i>Talmage</i>	8-9
Essentials in Church History, <i>Smith</i>	6-9
Bible Ready Reference	2-0
Prophecies of Joseph Smith & Their Fulfillment, <i>Morris</i>	6-0

Ta Karero

Wahanga 20

Cihema 22, 1926

rama 12

Kaua e mataku: ta te mea he **Ikai-**
kauwhau tenei ahau ki a koutou
mo te hahi nui, meake puta mai ki
te iwi katoa.

Honaianei hoki i whanau ai he
Ikai-whakaora mo koutou i te
pa o Rawiri, ara a te **Ikaiti**, te
Ariki.

Ruka 2:10-11



“TE KARERE”

— †† —

WHAKAEMINGA O NGA KORERO

† † †

Wharangi.

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KO NGA RONGO KORERO

Ko nga Hokinga Atu ki Hiona 394

Ko nga Manita o te M.A.C. 392

KO NGA TUHINGA MAI

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Ko Hohepa Metc, Poropiti

Ta Karero

WAHANGA XX

“Ki te Iwi Maori, te Morehu o te Whare o Iharaira.”

MIHANA O NIU TIRENI
HAHI O IHU KARAITI O TE HUNGA TAPU
O NGA RA O MURI NEI

HIPA J. KARANATA, TUMUAKI O TE HAHU
HOANI H. TINIKINI, TUMUAKI MIHANA

M. K. EWATANA, ETITA

J. R. TIPENE, { ETITA HOA AWHINA
T.W. WITEHIRA }

MAORI AGRICULTURAL COLLEGE
Hastings, New Zealand

—1926—

Te Karere

WAHANGA 20

WENEREI, TIHEMA 22, 1926.

NAMA 12

Maori Agricultural College

Hastings. H. B.

E tukua atu ana ia marama e te Mihana o Niu Tireni,
 Hahi o Ihu Karaiti o te Hunga Tapu o nga Ra o Muri Nei.
 Tukua mai o koutou reta ki te Etita o Te Karere, M.A.C., Hastings.
 ko te utu mo TE KARERE i te tau e rima hereni (5/-).

KO TE TIKANGA TENEI.

me matua utu mo iu pepa ka whiwhi ai.

J. H. Timkiri, Tumuaki Mihana

Mariona K. Ewatana, Etua. Tiaa Witchura, Etita Hoa Awhina.

Ko te Kai-Ripoata

Le Tuati Meha

Ko nga Kai Tuhī Mai (Special Writers).

Wiremu A. Koura

Kap. ta Tanapu

Eru T. Kupa

MAHI KURA HAPATI.

Prelude.

Adapted from HANDEL,
 by EDW. P. KIMBALL.

Slowly.

mf *p*

SACRAMENT GEM FOR JANUARY, 1927

“Purify our hearts, our Saviour,

Let us go not far astray,

That we may be counted worthy

Of Thy Spirit, day by day.”

Postlude.

p *cres.* *f*

— 0 —

CONCERT RECITATION FOR JANUARY, 1927.

(Doctrine and Covenants, Section 59, Seventh Verse)
 "Thou shalt thank the Lord thy God in all things."

— 0 —

KORERO A NGAKAU MO HANUERE, 1927.

Akoranga me nga Kawenata 59:7.
 "I roto i nga mea katoa me whakawhetai atu koe ki
 te Ariki, ki tou Atua."

— 0 —

MAORI THEOLOGICAL.

Ratapu tuatahi, Hanuere 2, 1927.
HE AKORANGA MO TE RA NOHO-PUKU.
 Na Tiata W. Witehira i whakamaori.

Putake: Ko nga whakabauhau a te taurira i whakatako-
 toria nei e Ihu hei mahi ma tatou.

ko te Ngakau Whakawhetai

I roto i te 100 o nga Waiata ka kite tatou i tetahi whaka-
 puakanga pai o te whakawhetai.

"Kia hari te hamama ki a Ihowa, e nga whenua katoa:
 mahia ta Ihowa i runga i te koa, waiata haere ki tona aroraro.

"Kia matau ki a Ihowa, koia te Atua: nana tatou i ha-
 nga, ehara hoki i a tatou; ko tana iwi tatou, ko ana hipi e
 hepara ai.

"Tomokia ona tatau i runga i te whakawhetai, ona marae
 i runga i te whakamoemiti: whakawhetai ki a ia, whakapai-
 ngia tona ingoa. He pai hoki a Ihowa, pumau tonu tana
 mahi tohu: a kei nga whakatupuranga katoa tona pono."

Ka kite tatou he maha nga wahi i roto i nga karaipiture
 e korero ana i a Ihu e tuku whakawhetai ana. I te wa o to
 ratou kainga i te Kapenga, i te whangainga o nga mano, me
 era atu wa i tuku whakawhetai ai a Ihu mo nga mea i riro
 mai i a Ia. I whakawhetai Ia ki Tona Matua mo te pono kua
 oti raka te whakaari, a mo nga akonga papai hoki kua kitea
 raka e Ia hei awhina i a Ia.

E korero ana nga kai-tuhi katoa o te Kawenata Hou tera
 e tika ana tatou me whai whakawhetai o tatou ngakau mo
 nga mea a te Atua e homai ana ki a tatou.

E rite ana tenei tikanga ma nga tangata katoa e hiahia ana ki te whakahari i te Atua, tae atu hoki ki nga mea hore kau he hahi. Koia tenei ko tetahi o nga tikanga tuatahi o te koropiko pono, a he tohu hoki i waenganui o nga tangata o te tino rangatira.

Ahako ko wai koe, a keihea ranei koe e noho ana, e tika ana koe me whakawhetai koe ki nga mea na ratou nei koe i awhina, ki o matua, ki o hoa, ki o tupuna kua mate raka i nga tau maha kua huri, a ki te Atua ano hoki.

Tukua ma nga mema o te karaihe e whaki o ratou hinegaro, te whakawhetai o o ratou nei ngakau mo nga mea kua riro mai i a ratou.

Ko nga Pukapuka a Paora

Na Wiremu C. Kaa raua ko Rapata Tanapu i whakarite.

Ratapu tuarua, Hanuere 9, 1927.

Akoranga 34

I Waenganui i nga Teharonika. He roanga atu.

Te Whakaatu: Kei a 2 Teharonika, 1, 2, 3 o nga upoko.

A. Ta te Atua whakawakanga.

1. Ko te whakangaromanga o te hunga kino. 2 Teharonika 1:7-9; Maraki 3:1; 4:1.
2. Ko te whiunga mutunga kore. 2 Teharonika 1:9; Akoranga me nga Kawenata 19:3-12.

B. Ko te Takanga Atu me te kingitanga o te Anatikaraiti.

1. Hei te Ra Nui o te Ariki.
2. Ka puta mai tuatahi ko te Takanga Atu. 2 Teharonika 2:3; 1 Timoti 4:1.
3. Ko te tangata o te hara. 2 Teharonika 2:3-4.
4. Hei te mahi te Anatikaraiti a taua wa. 2 Teharonika 2:7; 1 Hoani 2:18; 4:3.
5. Ka taea a Hatana e te ha o te Atua. 2 Teharonika 2:8; Whakakitenga 20:2, 10; 2 Niwhai 9:16.

C. Ta Paora whakatupatoranga ki te Hunga Tapu.

1. Kia mawehe ke i nga tangata mahi he. 2 Teharonika 3:6-7; Whakakitenga 18:4-5; Ako. me nga Kawe. 133:5.
2. Ka riria te mangere. 2 Teharonika 3:10-12; Ako. me nga Kawe. 88:124; 60:13; 42:42.

Ratapu tuatoru, Hanuere 16, 1927.**Akoranga 35****Te Hahi Koriniti, Whenua o Makeronia**

Hei Tirohanga: Nga Mahi 18:1-18; 1 Koriniti; 2 Koriniti.

- A. Te whakariteritenga o te Hahi o te Hunga o Koriniti.
1. Nga whakahuringa o nga Hurai. Mahi 18:2, 8, 17.
 2. Ko te kauwhautanga o Paora i nga mahi a te Karaiti ki nga Hurai. Nga Mahi 18:4-5.
 3. Te whakatetenga o nga Hurai. Mahi 18:12-17.
 4. Nga whakahuringa o nga Tauwi, te iriiringa. Mahi 18:8; 1 Koriniti 1:14-16.
 5. To ratou tiakanga e Kario, he kawana no Roma. Nga Mahi 18:12-16.
- Tirohia i Nga Mahi 18:3 e whakatu ana i reira i te kaha o Paora ki nga mahi mihana. Tirohia ano 2 Koriniti 11:7-9
- B. Ko te pukapuka a Paora ki nga Hunga Tapu.
1. He whakatupato kia kaua e noho wehewehe i roto i te Hahi. 1 Koriniti 1:10-13.
 2. Te kauwhauranga o te ripeka. 1 Koriniti 1:17-24.
 3. Ko te matauranga o te hunga mohio e ngaro. 1 Koriniti 1:25-31. Whakaritea ki te Pukapuka a Moromona, Arami 10:13-18; Ako. me nga Kawe. 100:5-8.
- Kia mau tenei: Ko te pukapuka tuatahi a Paora ki te Hunga o Koriniti, i tuhituhia atu e ia i Epeha i te paunga o te toru tau i noho ai ia i reira, i te tau 57, 58 ranei o to tatou Ariki A.D.

Ratapu tuawha, Hanuere 23, 1927.**Akoranga 36****Ka Tohutohu te Apotoro i te Hahi**

Hei Tirohanga: 1 Koriniti 2, 3, 4 o nga upoko.

- A. A Ihu Karaiti me Tona ripekatanga.
1. I puakina i roto i te ngoikoretanga. 1 Koriniti 2:1-4.
 2. Te matauranga o te Atua. 1 Koriniti 2:5-16.
 3. He kohungahunga i roto i a te Karaiti. 1 Koriniti 3:1-2; Nga Hiperu 5:12-14.
 4. Na te Atua i tupu ai. 1 Koriniti 3:3-8.
- B. Te hanganga a te Atua.
1. Te kaupapa, ko Ihu Karaiti. Epeha 2:20; Mahi 4:12;

Ako. me nga Kawe. 20:29-31.

2. Me hanga nga tangata ki runga i tenei kaupapa pono. I Koriniti 3:9-15.
3. Kia ma nga tinana. I Koriniti 3:16-17; Ako. me nga Kawe. 88:124.

C. Nga mate o nga Apotoro.

1. Purutia te whakatauranga he. I Koriniti 4:3-5; Matiu 7:1-5.
2. Ko o ratou mamaetanga mo te Rongopai. I Koriniti 4:9-14.
3. Ka tukua a Timoti hei whakahaere. I Koriniti 4:17.

Ratapu tuarima, Hanuere 30, 1927.

Akoranga 37

ko te Akoranga a Paora mo te Ma o te Ngakau

Hei Tirohanga: I Koriniti, 5 me te 6 o nga upoko.

A. Ko nga ahuatanga i roto i nga hunga o Koriniti.

1. Koriniti he pa nui hokohoko taonga no Roma.
2. Ko te koropikotanga o nga tangata ki tenei atua wahine ki a Aporite (Aphrodite); e whakaaetia ana e to ratou whakapono nga mahi kikino i nga karakiatanga.
3. He poke te ahua o te hunga o Koriniti.
4. Ko te kauwhautanga a Paora ki nga mahi kikino, ara ki te puremu, ki te moe tahae.

B. Ko nga whakahauhaunga a nga Apotoro.

1. Ko te Puremu me tona ahua. I Koriniti 5:1.
2. Ko te whakaritenga i te whakawhiu mo te hunga takahi i nga ture. I Koriniti 5:2-5.
3. I raro i te ture a Mohi, he mate tona whakawhiunga. Tirohia Rewitikuha 18:29; 20:11.
4. Kia kua te Hunga Tapu e piri ki te hunga mahi kino. I Koriniti 5:9-13; Ako. me nga Kawe. 42:20-28.

C. Ka tukua te whakawakanga ki te Hunga Tapu.

1. Ko nga ahua tutu, ngangau, ma te Hunga Tapu e titiro. I Koriniti 6:1-8; Ako. me nga Kawe. 134:10.
2. Ko nga Kooti o te Tika i roto i te Hahi. Matiu 18:15-17; Mahi 15:2-22; Ako. me nga Kawe. 107:68-83; 42:80-85.
3. Ko nga mea kahore he whenua. I Koriniti 6:9-10; Whakakitenga 21:8.
4. Ko te tika o te ma mo te tinana. I Koriniti 6:13-20, me

He Panui: Tuhaina i nga tirohanga hei ako ma tenei ma tenei o nga mema, he korerotanga hoki—me waiho te wa o te karaihe hei uiuinga.

—O—

PAKEHA THEOLOGICAL
 "GREAT BIBLICAL CHARACTERS"
 First Sunday, January 2, 1927.
 UNIFORM FAST DAY LESSON.

The Example of Jesus: What it Bids us Do.

His gratitude to God for all blessings, both temporal and spiritual, is well expressed in the 100th Psalm, "Make a joyful noise unto the Lord, an ye hands."

"Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are His people and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting, and His truth endureth to all generations."

In preparation of the Sacrament of the Lord's Supper, in feeding the multitude, and on all other occasions, Jesus gave thanks and blessed what God and His fellow men had provided. He also gave thanks on various occasions for the truth God had revealed and for the disciples that had been given Him. His habit of gratitude or thankfulness to God and for all gifts bestowed by Him is reflected in all the New Testament writers; it is also renewed in the Doctrine and Covenants. The obligation to gratitude is both religious and moral, both divine and human. It is a fundamental element in worship and also in good manners or good breeding. Persons of all ages and conditions may well cultivate an attitude of gratitude toward all benefactors—toward immediate associates, toward more remote human benefactors, toward humanity and toward God.

The quality bearing may well relate to any phase of this important, although somewhat neglected, quality of character—gratitude.

Second Sunday, January 9, 1927.
 Lesson 32. Jeremiah.

Text: Book of Jeremiah.

Objective: To show that in spite of God's intervention, men and nations work out their own destruction.

Supplementary References: II. "Beacon Lights of History" (Lord).

327.

Jeremiah called to be a prophet about 627 B.C., when a young man. His ministry extended over a period of 50 years. A very sorrowful and gloomy man, a prophet of judgments to come. He saw the people, their leaders and the priests and prophets fall away from the worship of God. He saw Jerusalem fail, but remained. He was later carried into Egypt, and tradition says was slain there by fellow exiles.

Questions for Teachers.

1. Compare Isaiah and Jeremiah and the work they did for Judah.
2. What in the life of Jeremiah will help you to something better and a desire to render greater service?

Third Sunday, January 16, 1927.

Lesson 33. Daniel.

Text: Book of Daniel.

Objective: To show that a great faith in God will prepare one to meet every difficulty in life.

Daniel a prophet and leader to his people in captivity. Discuss the most remarkable blessings that came to him as a result of his faith. Discuss his fearlessness in reading God's condemnation at the Great Feast in Babylon. If time permits and you can thoroughly prepare the subject, discuss the dream of the great image. (See Restoration of the Gospel, Chapter 4.)

Questions for Teachers.

1. How may one build a faith for himself such as Daniel exemplified?
2. What three attributes besides his faith will most affect the lives of the young people in the church?

Fourth Sunday, January 23, 1927

LESSON 34. DANIEL. (Continued.)

Text: Book of Daniel; "Old Testament Studies" (Tanner.)

Objective: To show that a great faith in God will prepare one to meet every difficulty in life.

Note: There are so many interesting periods in the life of Daniel it is suggested that the subject be continued. Teachers may select any or all of the following items for discussion: Daniel in Captivity; Nebuchadnezzar's Dream, The Fiery Furnace, Dream of the Tree, Writing on the Wall, In the Lion's Den, Effect of Daniel's Writings.

Questions for Teachers.

1. In what way did Daniel observe what is now called the "Word of Wisdom?"

2. What is your understanding of the meaning of the dream of the Great Image?

Fifth Sunday, January 30, 1927

Review Questions.

1. Who was Solomon?
2. How old was Solomon when he became King?
3. Why did Solomon grow in wisdom and power during the fore part of his life?
4. What caused the division of the kingdom of Rehoboam, son of Solomon?
5. Give an example of a more modern people's action under similar conditions?
6. What type of man was Elijah?
7. What type of man was Elisha?
8. To what people did Elijah and Elisha come?
9. To what people was Isaiah a prophet?
10. What was the condition of these people?
11. What did he preach?
12. To what people was Jeremiah a prophet?
13. What manner of man was he?
14. Was he able to save the people by his teaching?
15. What happened to them?
16. What happened to Jerusalem, their city?
17. Where did Daniel first appear?
18. What called attention to him most?
19. Did the Lord save Daniel because of his faith and obedience?
20. Name two times?

— -O— —

INTERMEDIATE DEPARTMENT
"THE BOOK OF MORMON"

— — —

First Sunday, January 2, 1927

FAST DAY LESSON.

Same as Pakeha Theological Class. See page 374

The boys and girls of the Intermediate Department are old enough to have experienced that feeling of joy which comes to one when appreciation and gratitude are shown by those for whom some kindness or service has been done.

In the assignment urge the members of your class to reflect upon the blessings they enjoy; the privilege of having been born in this progres-

sive age; the opportunities afforded by the restored Gospel, science, etc.

They can then, on Fast Day, arise and express their thankfulness to their Heavenly Father for these things. The lesson can carry over in that they can express to teachers and parents their gratitude for their love, devotion and service.

One likes to do for those who accept his services with gratitude.

Second Sunday, January 9, 1927.

Lesson 32. The Savior's Parting Blessings and Instructions.

Text: III. Nephi 19th to 30th chapters.

Objective: To teach that according to our faith so shall we receive.

(See III. Nephi 19: 35, 36.)

Suggestions on Preparation and Presentation:

1. Special assignment to pupils:

- (a) Preparation for Jesus' second visit. III. Nephi 19: 1-14.
- (b) Jesus prays. 19: 15-36.
- (c) The Sacrament again administered. 10: 21-10.
- (d) A commandment to search the Scriptures. 23: 1-11.
- (e) The Savior expounds all things. 26: 1-11.
- (f) Mormon's summary. 26: 12-21.
- (g) The name of the Church. 27: 1-12.
- (h) The Twelve granted their hearts' desires. III. Nephi 28.

2. Chapters 21, 22, 24, 25, 29, 30 should all be read at home by the pupils. If the teacher sees fit, he might mention some of the important points in the prophecies quoted by the Savior.

3. Passages to be memorized: III. Nephi 24: 16, 17; 25: 2; 27: 8, 19.

Questions for Teachers.

1. What more marvellous blessing did the Nephites receive because of their greater faith than did the people in Palestine?

Third Sunday, January 16, 1927.

Lesson 33. The Power of God and the Power of Satan.

Text: IV. Nephi, Mormon, Chapters 1-6.

Objective: To teach that living the Gospel of Christ brings true happiness (see V. Nephi 1: 16), while unrighteousness leads to misery (see Mormon 2: 13-15).

Suggestions on Preparation and Presentation:

1. Special assignments to pupils:

- (a) Two centuries of righteousness. IV. Nephi 1: 1-22.
- (b) Satan again gains power. IV. Nephi 1: 23-49.
- (c) Mormon, a righteous youth. Mormon, Chapter 1.
- (d) Mormon as a leader. Mormon, Chapter 2.

- (e) Nephites boast in their own strength. Mormon 3: 1-16.
- (f.) Continual warfare. Mormon 4; 5: 1-7.
- (g) Final struggle between Nephites and Lamanites. Mormon 6.

2. Passages for all the pupils to memorize: IV. Nephi 1: 2; 1: 15-17; Mormon 4: 5.

Make a special point of memorizing in these lessons.

Questions for Teachers.

1. Mention as many as you can of the blessings that the Nephites enjoyed during the 200 years following Christ's visit.
2. What qualities are outstanding in Mormon to make him equal with other great Book of Mormon characters?

Fourth Sunday, January 23, 1927.

LESSON 34. MORONI FINISHES THE NEPHITE RECORD.

Text: Mormon, chapters 8 and 9, Moroni 1-10.

Objective: To teach that we should cultivate the power of God "for he worketh by power according to the faith of the children of men, the same to-day, to-morrow, and forever." Moroni 10:7.

Suggestions on Preparation and Presentation:

1. Special assignment to pupils:
 - a. Moroni left alone. Mormon 8:1-11.
 - b. The record to come forth. Mormon 8:12-32.
 - c. Moroni foresees the apostasy. Mormon 8:33-41.
 - d. Moroni teaches faith in God. Mormon 9:1-20.
2. The contents of the Book of Moroni might be briefly stated by the teacher, but the whole book should be read by the pupils, and they might be called upon to give the parts they understand and which they think to be the most interesting.
3. Passages to memorise: Mormon 9:27, 28; Moroni 10:4, 24.

Questions for Teachers.

1. Point out some of the precious things that might not have been in the Book of Mormon had Moroni finished the record himself.
2. Review Moroni's teachings in regard to faith, hope, charity, infant baptism.

Fifth Sunday, January 30, 1927.

Review Questions.

1. What was the sign given to the Nephites of the Saviour's death?
2. What Lamanite prophet testified of these things shortly before they happened?
3. What did the Saviour say to Nephi when he was praying mightily for the sign to be given so that his people might not be destroyed?

because of their faith?

4. What was the sign given on this land of the Saviour's death?
5. What caused the great darkness?
6. What cry was heard among the people who were spared?
7. Whose voice was heard speaking?
8. When the darkness cleared away, where did the people gather?
9. Whose voice did they hear at this time?
10. From whence did Jesus come?
11. What did the multitude do when they saw Him?
12. How did they know it was actually the Saviour who had been crucified?
13. To whom did Jesus give power to baptise?
14. How many times was the Sacrament administered during His visit?
15. What wonderful blessings did the children receive?
16. How long did the people remain righteous after the visit of the Saviour?
17. What were the causes of their growing wicked again?
18. Who was the last great leader of the Nephites?
19. Who was the last prophet to have charge of the records?
20. How was the brother of Jared blessed of the Lord?

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KINDERGARTEN DEPARTMENT
First Sunday, January 2, 1927.
Uniform Fast Day Lesson.

General Topic: "The Example of Jesus: What It Bids Us Do."

Special Topic: "Gratitude."

Text: New Testament, Psalm 100.

Objective: to become happier and better children, we must show gratitude.

Suggestions to Teachers: Before preparing this lesson let us ask ourselves these questions: What have I to be thankful for? Am I as thankful as I should be? Do I show my gratitude? Gratitude brings a contented spirit. Have I one? How can I best teach this lesson?

Outline of Story:

1. Tommy's Home.
 1. Tommy runs into the house.

Sister Peters has given him a ball for his birthday.
 2. His mother asked if he thanked her.
 - (a) He had forgotten to.
 - (b) His mother wondered if he liked the ball.
 - (c) He does; it was just what he wanted.
 - (d) But he didn't thank Sister Peters; how would she know he liked it?
 3. Tommy ran to thank Sister Peters.

- (a) Sister Peters, sitting on the doorstep, looks sad to Tommy.
 - (b) He slips up and tells her how thankful he is.
 - (c) Sister Peters' face lightens up as she draws Tommy close to her.
 - (d) She said she didn't think he cared.
4. A little bird sings.
- (a) Tommy and Sister Peters watch and listen.
 - (b) Sister Peters asks if Tommy knows what the bird is doing.
 - (c) Tommy replies, giving thanks to the Father.
 - (d) They name the things it has to be thankful for.
 - (e) Tommy found that little birds never forget to say thanks—a lesson for all of us.

II. How to Give Thanks.

1. Tommy found ways of giving thanks
 - (a) By singing praises, hymns, etc.
 - (b) By doing kind deeds.
 - (c) By saying "Thank you."
 - (d) By being cheerful.
2. Tommy wants to know who taught us to be thankful.
3. Sister Peters tells him Jesus set the example and told us to thank our Heavenly Father.
 - (a) Jesus thanked His Father for food, clothes, home, friends helpers, etc.
 - (b) Jesus sang songs of praise.
 - (c) Jesus did kind deeds. (Name some.)
 - (d) Jesus was happy.
4. Tommy names people to whom we should show gratitude or give thanks.
 - (a) Heavenly Father.
 - (b) Parents.
 - (c) Friends, neighbours.
 - (d) All who do for us in making clothing, food, homes, etc.
5. A happiness comes over Tommy.
 - (a) He wants to sing "Father of All" and "Father, We Thank Thee."
 - (b) They sang the songs.
 - (c) Leaned over close to Sister Peters and whispered he was always going to say "Thank You" the four ways every day, and he would be like the little bird. He wouldn't forget.

Memory Gem: "For the Lord is good. Serve the Lord with gladness.

Rest Exercise: Let the children suggest things they could do to show people they are thankful for what is done for them. Then let the

children do the things they suggest. For instance, what can we do for the cow to show her we are thankful for the milk? Give her food and water. What can we do for our parents, etc.?

Suggestive songs for month—to be from Paity Hill's Song Book. Select the ones you know and sing the one most appropriate. "God's Work," p. 71. "God's Love," p. 72; also pages 16, 17, 18, 19.

Second Sunday, January 9, 1927.

Topic: "The First Thanksgiving in Utah."

Text: "History of Utah (Whitney), Vol. 1, p. 380; "Sunday Morning in the Kindergarten," Lesson 70.

Time: After the first crops were gathered.

Place: Salt Lake City.

Objective: The Lord is pleased when we show our gratitude in deeds as well as in words.

Suggestions for Teachers: Lead the children to see that instead of Mary crying and making others unhappy when she left her home and playmates, she could have tried to find something else to take their place. Let us learn to try when that which is near and dear to us is taken from us, instead of wasting time by grieving, to turn our attention to something else. Let us learn to love everything in nature; then no matter where we are we can be happy. There is no better way of showing gratitude than by being happy, no matter where we are or what we are doing, and by being thankful for what we have even if it be ever so little. Let us get the habit of sharing with those less fortunate than we are, by making others happy, not only on Thanksgiving Day, but every day in the year.

Memory Gem: Use same as last Sunday, unless you find a better selection.

Rest Exercise: It's Thanksgiving, and mother is getting ready to have grandfather, grandmother and the rest of the family. Let's think of all the things that we could do to help get things ready. As the children suggest let them act it out. After that lead them to see how many things they have for their dinner. I wonder what they could do to show the Heavenly Father that they were thankful. Yes, by thanking Him and by sharing with others, so let's fix a nice basket and take it to some poor person or someone who is ill.

Third Sunday, January 16, 1927.

Topic: A Home in the Mountains.

Text: History of Utah (Whitney), Vol. 1, pp. 298-306; 325-328 351. "Sunday Morning in the Kindergarten," Lesson 68.

Time: At the time the Mormons were persecuted.

Place: On the trail to Salt Lake Valley.

Objective: We should not only show our gratitude in words, but also by our deeds.

Suggestions to Teachers: While telling the story emphasize the thought that no matter what happens or what people do to us, we should not hold feelings toward them nor say mean things about them. We all more or less get into the habit of finding fault. Let us break ourselves of the habit, and remember that we are not responsible for their actions. We should pity them and pray for them. We should pray for strength that we might not fall into the same rut they are in, but ask for help, that we might stretch forth our hand and help them out. This is one way of showing gratitude toward our Heavenly Father. By being kind to others and by helping others show greater gratitude than uttering mere words.

Memory Gem:

“ For health and food, for love and friends,
For everything His goodness sends
We thank the Heavenly Father.”

—Mary J. Garland.

Rest Exercise: Let the children pretend they are going to move to a new place, where sage brush grows. Let them suggest how they can help make a new home. Let them dramatize the things they suggest.

Fourth Sunday, January 23, 1927.

Topic: “The Crickets and the Gulls.”

Theme: During the Early Pioneer Days.

Place: Salt Lake Valley.

Text: “History of Utah” (Whitney), Vol. 1, pp. 377-379”; “Sunday Morning in the Kindergarten,” Lesson 69.

Objective: We would show our gratitude by deeds as well as words for the many blessings received.

Suggestions to Teachers: Help children to see that no matter what trouble or danger they are confronted with, they can receive help from their Heavenly Father if they but seek Him in Faith, nothing wavering. We must not doubt when we seek for help. We must know it will be given. Also lead the children to show reverence by caring for the birds that were given to us to help protect our crops from enemies. When Our Father in Heaven sees us caring for His creations He is pleased, and will bless us.

Memory Gem: Same as last Sunday. Songs to be selected from list suggested in First Sunday's lesson.

Rest Exercise: Let the children pretend they are feeding the Sea Gulls. Let them run here and there to throw food to the birds who do so much. Let them care for them in other ways, like making bird houses.

Fifth Sunday, January 30, 1927.

Topic: The Birth of Jesus.

Title: During King Herod's reign.

Place: In Bethlehem, Judea.

Text: Matt. 1:18-25; Luke 1:26-28; 2:1-7; Isaiah 7:14; 9:6-7.

References: "Sunday Morning in the Kindergarten," Lesson 71. "Jesus the Christ," pp. 79-92, 102.

Objective: The more we love the more we are willing to serve, and the greater our reward.

Suggestions: Lead the children to see the wonderful love Heavenly Father had for us, and of the way He had of showing it by sending His Only Begotten Son down to earth to show us how to love one another; how to be kind and helpful. If we are willing to follow His example, we can return to our Heavenly Father with our hearts full of joy and happiness. Also lead children to tell of many things they can do to help others and show Heavenly Father that we are grateful for His blessings and kindness.

Memory Gem: "Better than all the Christmas gifts that any of us can know, is the Gift of Jesus to the world, many, many years ago."

Songs: "Luther's Cradle Hymn," D.S.S. Song Book, p. 214. "Once Within the Lowly Stable," Patty Hill Song Book, p. 33.

Best Exercise: Emphasise the thought of sharing with the unfortunate, such as decorating a tree for the sick in the hospital, sharing their toys. Have children suggest what they can put on the tree, such as decorations and a little gift of love.

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MAHI HUI ATAWHAI.

KORA S. TINIKINI, Tumuaki Hui Atawhai.

AKORANGA MO HANUERE

Na Toke Watene i whakamaori.

KO ETAHI WHAKARITENGA I ROTO

I TE ORANGA O IPU KARAITI

1. *Ko te Huhuinga hei whakauinga i te Whakatakotoranga
o te Tamua o te Whenua.*

Ko tenei whakaritenga i tупono ki te ao wairua, a he wa haringa nui hoki i roto i te rangi. No mua tata atu tenei i te tukunga iho o te whawhai nui, i hinga ai a pana atu ana nei a Rutiwha me tana ope, te wahi tuatoru ($\frac{1}{3}$) o nga rangi katoa. I reira hoki a te Karaiti, no reira hoki i whiriwhiria ai ko la hei Kai Hoko mo tenei ao. Iuopa 38:1-7.

2. *A Ihu te Manuhiri.*

Timata ake i te tekau mā rua o Ona tau i whakakitea te whakaaro nui o Ihu i roto i te Hakari o te Kainga, hei whakamaharatanga nei mo te whakaputanga mai o Iharaira i roto i te whakaponongatanga a nga Ihipiana.

Ko Iana mērekara tuatahi i mea ia i te hakari marenatanga i tetahi pa, ko la nei tetahi o nga manuhiri.

A he manuhiri whakahaonore i roto i te whare o Haimona repera. I konei taua whakawahinga a Meri i a la ki te hinu o roto i tetahi pouaka kohatu, ko te utu e rite ana ki te utu mo te kotahi tau e mahi ana. Maka 14:3; Ruka 7:37.

3. *A Ihu te Tangata Kanga.*

Ko te kainga taro i te koraha, e rima mano nga tangata i whangaia ki nga taro e rima me nga ika e rua. I whakakona e Ihu i konei:

He akoranga i runga i te tikanga o te rite (order).

Ko te whakanohoanga e 50 i roto i te ropa.

He akoranga i runga i te tikanga o te h-poh-poh (reverence).

I Tana tangohanga ake i taro me nga ika tirohanga ake ki te rangi, a tukunga whakawhetainga atu hoki mo aua mea.

He akoranga i runga i te tikanga taiki taonga (economy).

"Kohikohia nga toenga o nga whatiwhainga, kei maumauria tetahi wahi."

He akoranga i runga i te tikanga o nga

ahuatanga whaka-te-atua.

He whakaatu i te kaha o te mana Atua ki te whakakau iho ki nga mea o te whenua, a hohoro tonu te whakaritenga, te tupu o nga mea maori. Ruka 9:11-17; Hoani 6:5-14; puka-puka Jesus the Christ na Talmage, wharangi 357.

4. *Te Hapa a te Ariki.*

E ai ki ta nga whakaaturanga ko te kainga whakamutunga a te Kai Whakaora i roto i Tona tinana matemate. Te wahi, i roto i to runga ruma nui i Hiruharama. Te wa, i te ahiahi o te Taite. Ko nga mea i reira, ko te Karaiti me te Tekau mā Rua. Ko nga kai, he taro he miiti he waina. Ko ana putake nei tera e taea te whakahaere i raro i nga whakapokotanga tekau mā tahi.

1. Ko te whakaaturanga whakatuwheratanga. Ruka 22:15.

2. Ko te whakawhetainga me te hoatutanga o te taro. Ruka 22:19.

3. Ko te whakawhetainga me te hoatutanga o te waina. Ruka 22:20

4. Ko te whakakitenga o te takahanga o te whakapono o Hura. Jesus the Christ, wharangi 599.

5. Ko te kupu whakaari ki te Tekau ma Rua. Ruka 22:29-3.

6. Ko te tautohenga mo te tikanga kai-arahi. Ruka 22:27.

7. Ko te tikanga horoinga o nga waewae he tino tikanga whaka-u ki runga i nga mahi. "Ki te kore ahau e horoi i a koe, kahore au wahi i roto i a au." Hoani 13:8.

8. Ko te haerenga atu o Hura. Hoani 13:27.

9. Ko te kauwhau a Ihu i te wa o te Hapa. Hoani 13:34-35.

10. Ko Tana inoi whakamutunga i te hakari, (Hoani 17:25-26) i whakaako tuatahi ai a Ihu i te whai tikanga o te inoi i runga i Tona ingoa. Hoani 16:23-24; 17:1-2.

11. Ko te waiatatanga o te himene. Matiu 26:30.

5. *Ko te kainga parakuihi i muri o te Aranga Mai.*

Te wahi, i tahatai o te moana o Kariri i te atatu. Ko nga kai he ika tunu, me te taro. I kai tahi a Ihu me nga Apotoro, i hao ika nei i te po katoa a kaore he ika i mau.

6. *I whakaatu te Kai Whakaora ki te Poropiti ki a Hohepa Metc:*

Ka tu ropu tahi la a te huihuinga ki runga ki te whenua me te nui o nga poropiti o onamata me nga apotoro. Ako. me nga Kawe. wahanga 27.

Ko te whakaturanga i nga hakari (celebrations) tetahi wahanga o te oranga nui noa atu i korerotia ra e te Kai Whakaora i a Hoani 10:10.

NGA PATAI

1. Pehea ta Hopa whakatuturutanga tera a Ihu i tae ki te whakanuinga o te whakaotinga o te tauira o tenei ao?

2. He aha ta nga tangata i mea ai ki te whakarite ki a Ihu i muri o te kainga i whangaia e Ia te 5000? Hoani 6:15.

AKORANGA MA NGA KAI-WHAKAAKO TOROTORO.

NGA KUPU I KOREROTIA E IHU

Ki te aroha koutou ki ahau, kia mau ki aku ture. Hoani 14:15.

Te tangata kei a ia nei aku ture, e puritia aua hoki e ia, ko ia te aroha ana ki ahau: ki te aroha tetahi ki ahau, ka arohaina ia e toku Matua, a ka aroha ahau ki a ia, ka whakaatu i ahau ki a ia. Hoani 14:21.

Ka mea a Ihu ki a ratou, ko ahau te taro o te ora: ki te

haere mai tetahi ki ahau, e kore rawa ia e hiakai; ki te whakapono hoki tetahi ki ahau, mutu ake tona mate-wai. Hoani 6:35.

He rua o nga pokiha, he kohanga o nga manu o te rangi; tena ko te Tama a te tangata hore ona waha e takoto ai tona matenga. Ruka 9: 58.

Kahore he tangata e pono te mahi ki nga rangatira tokorua: ka kino hoki ki tetahi, ka aroha ki tetahi; ka u ranei ki tetahi, a ka whakahawe ki tetahi. E kore e pono i a koutou te mahi ki te Atua, ki te taonga. Matiu: 6:24.

Houhia te rongu, a e houhia ano te rongu ki a koutou. Ruka 6:37.

Ka koa te hunga tohu tangata: e tohungia hoki ratou. Matiu 5:7.

Ki te whakarerea noatia iho hoki e koutou nga he o te tangata, ka whakarerea noatia iho ano o koutou e to koutou Matua i te rangi. Matiu 6:14.

A ki te hara tou teina ki a koe, haere, ko erotia tona hara ki a ia, korua anake: ki te whakarongo ki a koe, ka riro i a koe tou teina. Matiu 18:15.

Te whakawhiwhi, nui atu te hari i to te whiwhi. Mahi 20:35.

Hoatu, a ka homai ki a koutou; he nehua pai, pehi rawa, purena tonu ta ratou e homai ai ki te kokoru o o koutou kakahu. Ko te nehua hoki e mehua ai koutou, hei mehua ano tena ki a koutou. Ruka 6:38.

He ture hou taku ka hoatu nei ki a koutou, kia aroha koutou tetahi ki tetahi; kia rite ki toku aroha ki a koutou, waiho ki kia aroha koutou tetahi ki tetahi. Hoani 13:34.

Ma konei ka matau ai te katoa, he akonga koutou naku, me ka aroha koutou tetahi ki tetahi. Hoani 13:35.

Na ko taku kupu tenei ki a koutou e whakarongo mai nei, Arohaina o koutou hoa whawhai; kia pai te mahi ki te hunga e kino ana ki a koutou. Ruka 6:27.

Ko ta koutou e pai ai kia meatia e nga tangata ki a koutou, meatia ano e koutou ki a ratou. Ruka 9:31.

Kia whakapaua tou ngakau, tou wairua, tou hinengaro, ki te aroha ki te Ariki. ki tou Atua. Ko te tuatahi tenei, ko te kupu nui. E rite ano te turua ki tenei, kia aroha koe ki tou hoa tata, ano ko koe. Kei runga i enei kupu e rua e iri ana te ture katoa me nga poropiti. Matiu 22:37-40.

Kia mau te whakapono ki te Atua. 11:22.

Kia rite ki to koutou whakapono te meatanga ki a kou-

tou. Matiu 9:26.

Ko ahau te aranga, te ora: ko ia e whakapono ana ki ahau, ahakoa kua mate, e ora ano. Hoani 11:25.

I haere mai ahau kia whiwhi ai ratou ki te ora, ina tona nui noa atu. Hoani 10:10.

Haere mai ki ahau, e koutou katoa e mauui ana, e taimaha aua, a maku koutou e whakaokoki. Matiu 11:28.

E pahemo te rangi me te whenua; ko aku kupu ia e kore e pahemo. Ruka 21:33.

I roto i nga "Momona"

He mea tuhi e Capt. Gilbert Frankau, a na
Rapata Tanapu i whakamaori.

I panuitia enei korero e whai ake nei ki te Sunday Pictorial, koia nei tetahi o nga nupepa nunui o Ranana, Ingarangi. Na ratou tenei tangata a Kapene Kiripata Paranikau i tono ki Uta me etahi atu takiwa o Amerika, ki te tuhi i nga tino ahuatanga i kitea ai e ia.—Nga Etita.

He korero pono mo te Pa Tote, mo te Moe Punarua. Na Kiripata Paranikau enei korero i te wa i toro ai ia i Amerika. E ki ana ia ko te Pa Tote tetahi taone ataahua, pai hoki ona whakahaere, i nga taone katoa kua kite ia. Ko tenei tangata ehara i te "Momona."

"Ko te wahi tenei, e Pirikamu Iaanga."

Me titiro iho koutou i a au e titiro iho ana inanahi i te taha o nga hiwi nui, e kiia nei ko te Wasatch, i te wahi nei kei reira te kohatu whakamaharatanga a Pirikamu Iaanga e whakairoa nei ki ana kupu, "This is the place," na e whakaae hoki koutou na ko Pirikamu Iaanga, kai-hanga o Uta, he ahakoa tekau ma iwa ana wahine, e rima tekau ma ono ana tamariki, koia he tino kai-arahi i nui ke atu i nga tangata katoa e whakatupuria ana e te whenua i tenei ra, haunga hoki a Muhorini te kai-arahi nui o Itari.

I te wahi turanga o tana kohatu, kaore nei ano kia hipa te waru tekau tau o tana tunga tuatahitanga i taua wahi, ka kite koutou i nga mahi a ona ringaringa, a tenei kai-arahi nu! kua mate nei.

Ko te wharau o te Moana Tote i ata whiriwhiria nei e karapotia ana e nga maunga e nohoia nei e te huka. I ko atu ko nga rarangi maunga o Oka, a kei raro ko te Moana Tote

e kanapanapa ana mai i te tonga o te ra ano he hiriwa. I tenei taha o te roto ko te Pa Tote, panga o te iwi "Mōmōna," a o nga korero whakakinokino hoki o nga tangata mo ratou i nga ra kua pahemo. Ko te nuinga o nga korero kikino mo te iwi "Mōmōna," he parau katoa. Ko nga whare e rongō nei koutou hei nohoanga wahine, kore rawa tetahi kia kotahi e kitea i tenei Hiona hou. Kua kore te tangata e moe maha i te wahine.

Ko Hiona i tenei ra, he pa kua tupu nui te rangimarie, kua tino pai hoki te whakahaere o ana ture, tae atu ana hoki ki te ahua o nga mahi o te hahi. Ko nga whare he kohatu te nuinga, ko nga tiriti he tino whanui, e tupuria ana tetahi taha me tetahi taha e ona rakau hei whakapaipai.

Whakarongo mai koutou ki nga korero mo te whakatinga o tenei pa. I haere ra ou ki konei, ara a Pirikamu laanga me etahi o ana iwi, kotahi rau e wha tekau ma toru nga tane, e toru nga wahine, me nga tamariki e rua. Ko ratou he mea pei mai ra nga hunga kohuru i Nawu, he taone tera na ratou (na nga "Mōmōna") i whakatu ki te takiwa o Irinoi. Heoi, ko to ratou hekenga mai ki te wahi e noho nei ratou i runga i a ratou kaata okiha, ko etahi na runga mai i te hoiho. Tino whakamōmori ratou kia tae ki Hiona, he ahakoa te tekau ma toru rau o nga maero hei haerenga mo ratou, i nga koraha, i nga wahi poupou, kore rawa ratou i noho mai. Tino kīno te wera o nga koraha i haere ai ratou, a ko nga wheua pawharo i hora haere ana i aua koraha, ma tonu i te ngaunga a te ra. Ko etahi o ratou i tuhituhi ki nga mahunga pawharo hei whakaatu ki nga mea to mui o ratou ki te ara e tika ai te haere ki Hiona, penei nga korero, "I haere matou ma tenei ara, ka nui te ora. Hune 2)." Heoi ko te haerenga mai i muri i a ratou o etahi mano tangata, ko nga mea rawa kore kaore nei i whiwhi ki te okiha, ki te hoiho ranei, i hari mai i a ratou taonga i runga i nga kaata to ki te ringaringa. He nui hoki nga mea o ratou i mate i te haerenga mai ki te whenua o te kupu whakaari, heoi ko nga kaioti (kuri mohoa) o nga mania i mohio ki to ratou tokomahatanga (nga mea i mate nei) me nga ahuatanga i pa ki a ratou i muri mai.

Kua hauhakena ke noatia atu e nga Paonia a ratou taewa, a kua oti ke te whakatakoto o te mapi o te taone, i mua o te taenga mai o te hunga too kaata. I taua wa tae noa mai ki naianei kaore ano nga tangata i mohio ki te whakatakoto taone pera i a Pirikamu laanga. I timata mai i te tau

1847 nga mahi nunui a Pirikamu Iaanga a tae atu ana ki te tau 1880. Oti pu i a ia he taone ki te koraha, a whakanohoa ana ki tetahi iwi matau, rangatira hoki. Ka tupu haere nei hoki ona taone ki te wahanga ki Uta, pera ano me Ingarangi te nui. Ka mahi ia, ka ahu i te whenua, ka whakatupu hua rakau, ka kerī i nga waro, i era atu mea o te whenua. Ka tupu nui nei hoki ia me tona iwi, me te mana hoki o to ratou hahi. Engari no muri mai, i te wa o te whakanuinga o Kuini Wikitoria, mo te rima tekau tau ona e kuini ana, ka timata te kino a nga tangata o waho o te hahi ki te moe punarua a te iwi "Momona." Na, ka puta te whawhai tino nui, i te mea hoki kua tino whakapumautia te tikanga moe punarua roto i te iwi nei, e rua ano nga whakatupuranga i kawē i tenei tikanga, he ahakoa kihai i mahia nuitia e nga tane katoa o te hahi, i noho pea ki te wha nga tane "Momona" i roto i te kotahi rau (4 per cent), i moe punarua.

Ko te moe punarua, kia mahara koutou, ehara i te wahi nui rawa o nga tikanga o te whakapono o te iwi "Momona." I te pahitanga o te ture whakanoa i te moe punarua a te "Momona," ka meatia ko nga wahine tuatahi anake hei moe tonu, ko etahi katoa atu kaore e maharatia he wahine pono i runga i te aronga o te ture. I te kaha o te whakaaro o nga tane ki a ratou wahine, ka wehea i a ratou i runga i nga mahi a te kooti whakawa, katahi ka piiratia ki te Hupirimi Kooti me i kore e taea te whakakore o te ture nana nei i wehe a ratou wahine. Heoi ka whakaaetia e te Hupirimi Kooti kia whakahaerea taua kehi, no te whakahaeretanga ka hinga nga "Momona." Kore rawa nga tane i pai ki te whakarere i a ratou wahine, ka mea he pai ke to ratou haere ki te whare herehere i te wehea o a ratou wahine, i a ratou tamariki i whanau tika i roto i to ratou hahi.

I te tatanga pau o te ono tau o nga tau o nga "Momona" e tukinotia ana ka murua nga whenua katoa o te Hahi. Heoi ka mate nei hoki. Ko nga wahine me nga tamariki a nga tane, i mua atu o te ture whakanoa i te moe punarua, ka whakaaetia e te ture, mehemea ka whakamutua rawatia e nga "Momona" i muri mai te moe punarua.

I te timatatanga o te 1890 ka whakamutua rawatia te moe punarua e te iwi "Momona," a haere nei, kua tino tatu te whakaaro o te Kawanatanga o Amerika kua mutu tera mahi. Ki te kitea ana nga mea e moe punarua ana e te hahi ka tapahia ki waho o te hahi, he tino mea kino rawa tenei ki a ratou inaianei. E kaha ana au ki te ki e kore rawa e kitea

e tetahi tangata uaua ki te rapu, i roto i te Pa Tote tetahi tangata e moe punarua ana. I tutaki au ki etahi wahine i moea punaruatia i mua o te whakanoatanga o taua mahi, tino ngahau au ki nga korero mo ratou, engari ki te nuinga o te ao kua penetitia hei korero tara ma ratou.

Kei te tupu rawa atu te hahi o te "Momona," kei te mau tonu hoki ona iwi ki ona ritenga, me te tahuri mai ano hoki o nga iwi o waho ki to ratou hahi, me te mamae tonu o o ratou ngakau i nga mahi tawai mo ratou i nga wa o mua.

Kia whakaatu au ki a koutou, e whakaaetia ana e nga "Momona" kia kauwhau nga tauwiwi ki roto i o ratou whare karakia. Ko ahau i tu ki te whai korero i roto i to ratou Tapenakara nui whakaharahara, ko te nui o nga tangata e uru ki taua whare tekau nga mano. Kei roto i taua whare he okena e kiia ana ko tetahi o nga okena tangi pai i runga i te mata o te whenua.

I ahau i reira ka haere mai ki a au tetahi apiha no nga taua a Ingarangi, ara o te Norfolk Regiment, raua ko tana tuahine ataahua whakarere. Ko te tuahine o te tangata nei katahi ano ka uru ki te hahi "Momona." Ka titiro mai ki a au te wahine nei, ka minemine ki te kata, me te whakauru ano o nga tohu o te riri ki ona mata moana. Katahi ia ka oha noa mai ki a au, ka whakaatu mai i tona ingoa, heoi whakarongo tonu atu au. Koia nei ana korero ki a ahau.

"Kua rongu pea koe i nga korero moku. Ko nga nupepa o te takiwa ki toku kainga kua ki tonu i nga korero no toku urunga ki te hahi "Momona." Ka meatia i roto i aua nupepa he mea kawhaki au, na i te rangonga o taku whaea, ko tona rerenga mai ki te whakaora i ahau. No tenei hahi hoki taku whaea. Haere kau mai taku whaea he toro i tenei wahi. Ka noho maua ka kata noa iho ki nga korero parau i taia ai ki te nupepa. Kia rereke hoki enei mahi? Ka nui taku hiahia kia mutu te ta i enei mea parau, e whakaiti nei i te hunga e noho ana i runga i te rangimarie." Heoi ano nga korero a taua kotiro.

E takoto noa iho ana te tono a te "Momonatanga," ko to ratou whakapono penei nei ano i o etahi nei. Engari kore rawa au e whakapono ki tona wahi nui i puta te Atua Matua me te Tama ki tetahi tamaiti kuare noa iho ki a Hohepa Mete, i Ingarangi Hou i etahi tau torutoru i muri iho o te whawhai ki Wataru (Waterloo). Kaore ano hoki au e whakapono ko nga iwi "Momona," atawhai nei i a au, e pupuru ana mo tonu ake atu i te Tohungatanga o Merekihereke. E-

ngari ki te tirohia ratou i runga i a ratou mahi, e whakatika-ia ana ratou ki te aroaro o te ao katoa.

He iwi pukumahi tenei iwi te "Momona," na me titiro e tatou, na ratou i tu ai te takiwa o Uta, a kaore ano hoki e mutu mai ta ratou whakapai i taua wahi, e tupu nui nei i tenei ra i tenei ra.

Tino pai o ratou ritenga, ko nga mahi kikino katoa kaore e whakaaetia ana kia mahia e o ratou tangata, ko to ratou Pukapuka o te Matauranga e puru ana i nga mahi kaipaipa, kaiwaipiro, korero tinihanga, kohukohu, me nga mahi purei hoiho, petipeti hoki.

Ko te iwi "Momona," he nui atu to ratou manawanui, to ratou manaaki ki era atu o nga whakapono, he maha hoki nga hahi o nga iwi ke i roto o Uta, e koropiko ana ki to ratou Atua, kaore e whakararuraru ana e nga "Momona," engari e waihotia ana kia mahi ana i runga i te rangimarie.

I te unga tuatahitanga atu o te Hahi Katorika ki te Pa Tote ka tae a Pirikamu laanga ka hoatu noa i tetahi wahi o tana whenua, me te kotahi rau pauna hei awhina i a ratou.

Ko te Kawana o Uta i enei ra, pootitia ai penei ano i a tatou e pooti nei ki nga mema o te paremete, he tangata no te whakapono Katorika, engari ko te nuinga o nga tangata pooti ki a ia he "Momona."

Ko te iwi "Momona" e utu ana i tetahi wahi whakatekau o a ratou moni, hei whakatu whare karakia, hei atawhai i te hunga rawa kore, i nga mea ano hoki e tika ana kia arohaitia. Kaore hoki ratou i te whakaae ki nga whakahaere rereke pera i te Bolshevism o Ruhia.

Ko a ratou kaumatua e haere mai ana ki a tatou ki Ingarangi ko ratou ano ki te utu i a ratou kai, kakahu, rerewe, i nga pukapuka hoki o te hahi e tuhaina nei e ratou.

He ahakoa te kore e rite o ngo tatou whakaaro ki ngo nga "Momona," e mahi nei i nga mahi o ta ratou hahi i runga i te whakapono kua puta he whakakitenga hou ki a ratou. He pai rawa me mutu a tatou mahi whakakinokino ki te iwi kaore nei he hara ki a tatou.

Na ki te kore te tangata e whakapono ki aku korero i roto i tenei pukapuka, ka ki tonu atu au ki a ia, he pai rawa to haere ki te Pa Tote kia ata kite ai koe i te pono o aku korero. E kiia ano hoki ko te mahi a nga mihinare i tukua ki Ingarangi he poapoa i nga wahine takakau, ka hari ki o ratou whare hei wahine ma ratou. Me haereere e koe nga tiriti o tenei pa, ka ata matakitaki ai i nga tamahine ataahua

a tenei iwi a te "Momona," he tino ataahua, tini hoki aua tamahine. A kia pena ka timatatia ano te moe punarua, ka pera ano i to te "Momona" aroha i timatatia i o ratou ake kainga, e kore ratou e haere ke ki Ingarangi ki te tiki wahine ma ratou.

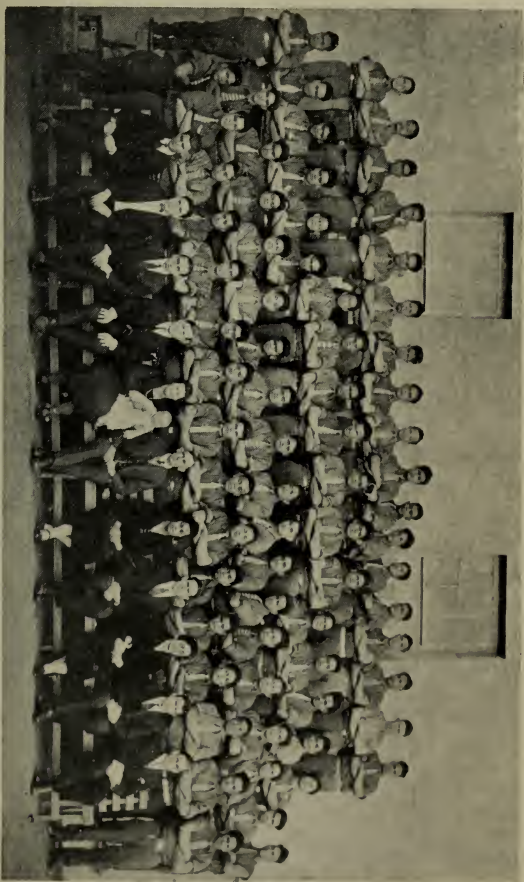
—o—

Ko nga Manita (Monitors) o te M.A.C.



Tiata Witehira	Vili Purcell
John Tuita	Pauliasi Pikula
Herbert Brunt	Faafeu'u Taua

Ki te Hunga Tapu me nga hoa aroha katoa, he whakama-haratanga tenei ki a koutou ko nga mahi o te kura o te M.A. C. inaianei keite piki haere tonu. I te tau kua huri ake nei i whakatungia e te poari o te kareti etahi o nga tamariki hei kai-whakahaere i nga mahi katoa o te kura, hei awhina ana hoki i nga kai-whakaako o taua kura ki te whakatipu i tenei mea



Ko te Kopu Tamariki o te Maori Agricultural College me a ratou nei Kai-Whakato

i te pai, te rangimarie, ki waenganui i nga tamariki katoa. E hoa ma, he ropu whiriwhiri tenei i nga take, i nga ahuatanga katoa e pa ana ki te kura, ki nga tamariki ano hoki. he whakapiki i nga mahi o te kura, ara ma ratou ano e whakahaere nga mahi o waho o te kura.

No reira he honore tenei ki nga tamariki kei runga i tenei turanga, no te mea he tamariki ratou e whakanuingia ana e nga mahita, e nga tangata katoa ano hoki. He mea hari, he mea koa tenei ki nga matua o enei tamariki, no te mea kua tu a ratou tamariki hei kai-whakahaere, hei mahunga ano hoki mo nga tamariki o taua kareti.

Koia tenei ko to koutou hiahia ki a koutou tamariki i tukuna mai ai e koutou ki te kura kia whiwhi i te matauranga, i te whakaaro-nui, no reira hei matakītiki ma koutou i te pai, i te ataahua o nga mahi o te kura.

Ko enei tamariki kua mohio ki te whakahaere tikanga no te mea kei a ratou te mana whakahaere; ina hoki atu ratou ki o ratou kainga e kaha ana ratou ki te whakahaere tikanga i waenganui i o ratou iwi katoa. E te Hunga Tapu, e nga hoa aroha, koia tenei ko te huarahi e whiwhi ai a koutou tamariki ki te matauranga me te whakaaro nui, no te mea ko te kororia o te Atua ko te matauranga. Na to koutou teina i te Rongopai.

Pita Kere

—o—

KO NGA HOKINGA ATU KI HIONA.

Ko ELDER A. WRIGHT GRANT o Spokane, Washington. I tae mai a Erata Karanata ki Akarana i te 8 o nga ra o Tihema, 1924, a whakaritea ana ki te takiwa o Akarana. I te 1 o nga ra o Maehe 1925 ka tu koia hei Hekeretari Kai-awhina o te Mihana. Ka nukuhia i te 21 o Oketopa 1925 ki te takiwa o Poneke, a i te 4 o nga ra o Aperira 1929 ka nukuhia ano ki te takiwa o Waikato mo te taha Pakeha o reira. Tukua honoretia atu i te 25 o Oketopa, 1926.

Ko ELDER LESTER S. THOMSON o Rexburg, Idaho. I tae mai a Tamihana te 28 o nga ra o Aperira, 1924, a ka whakaritea ki te Takiwa o Hauraki mo te taha Pakeha. A i te 28 o nga ra o Aperira, 1924, ka nukuhia ki Akarana. Ka nukuhia ano ki te takiwa o te Tai Rawhiti i te 3 o Hepetema 1924 a i te 26 o nga ra o Hurae 1925 ka whakaritea koia te tumuaki mo reira. I tukua honoretia atu ia i te 23 o nga ra o Noema 1926.



Elder Lester S. Thomson



Elder A. Wright Grant

÷

NA TE ETITA.

E te Hunga Tapu, tena koutou. Tenei te tuku atu nei i te "Karere" whakamutunga mo te tau 1926. Kua whakaritea hoki e matou he maramataka mo te Tau Hou, kia kore ai koutou e wareware ki to koutou manu i nga marama e takoto ake nei. Heoi, kia ora koutou katoa i roto i te Kirihimete me te Tau Hou. Kotahi ano te kupu a Te Karere ki a koutou i tenei wa, Whakaritea nga ture a te Atua, me o koutou karangatanga i roto i te Kingitanga. Ma tenei huarahi anake e whiwhi ai koutou ki te ora, ki te hari, ki te koa. Kua hoki e penei, "He pakeke, he uaua, nga ara o te Tika," engari kia mahara ki te kupu a te Karaiti (Matiu 11:30), "He ngawari hoki taku ioka, he mama taku pikaunga." No reira kia peia atu nga hiahia taikaha o te kikokiko, kia ngakau tapatahi tatou katoa i roto i nga mahi a te Ariki. Whakaritea te Kupu o te Matuaranga kia poke kore ai o tatou Temepara, whakaritea te Whakatekau me nga takoha kia whai hea ai koutou i roto i te kingitanga me nga manaakitanga a te Atua, kia purangatia he taonga ma tatou ki te rangi. Meri Kirihimete me te Hapi Nuiia ki a koutou katoa, ma te Atua tatou katoa e manaaki i roto i te Tau Hou.

Na o koutou teina iti rawa,
Na nga Etita.

— 0 —

He Ripoata na Nireaha Paewai

Ki nga etita o Te Karere, e hoa ma tena korua e noho mai nei me tooku iwi e aroha nuitia nei e ahau i te po i te ao, mai i te Waipounamu tae noa mai ki te Aotearoa.

E te Iwi Maori, tena ra koutou. Ka nui te tangi atu o te ngakau i te nui o te mokemoke, i te kore Maori. Heoi.

Kei te kura ahau inaianei o te U.A.C. Ka nui te pai o tooku noho i reira, tooku kaha ki te ako, a, kei te mau etahi o nga whakaakoranga, kei te kore etahi e mau. Ko te nuinga pea kei te mau. Ka nui te pai o nga kai-whakaako ki ahau, te tiaki, te tautoko, me te awhina i a ahau, me to ratou pirangi ki te korero ki a ahau me te patai mo te whenua o Niu Tireni.

E rua nga kaumatua i hoki mai i Niu Tireni i te mihana ko Hori Henihana raua ko Erata Fredrickson kei konei e kura ana.

E te iwi kua tae maua ko tooku hoa me a maua tamariki ki te Hui Tau i tu i te 2, 3, 4, 5, o nga ra o Oketopa, 1925. I te tahi o nga ra i te po, ka tu te huihuinga o nga kaumatua o Niu Tireni. I reira ka kite ahau i nga kaumatua kua hoki-hoki mai i Niu Tireni. Ko Harihana, Horopuruku, Romeni, Matiu Kauri, Pene Katata, Leo B. Sharp, S.J. Otere, Allred, Parry, Austin, Morrison, Garff, Miller, Patrick, Weaver, Nitama, me etahi atu kaumatua kua wareware ahau ki nga ingoa. Nuku pea i te waru tekau nga kaumatua. I reira hoki nga wahine.

I te 2 o nga ra he Ratapu, a i te ata i te tekau ka tu te karakia nui. I reira te Tumuakitanga o te Hahi, i reira nga Apotoro Tekau ma Rua, te Petariaka, nga timuaki o nga Whitu Tekau, me te Hunga Tapu, 12,000 pea, kii tonu te Tapenakara, te Assembly Hall, me nga tatau, me nga marae (lawns) i te tangata.

I ahau e whakarongo ana ki te Poropiti e korero ana ka hoki atu nga whakaaro ki te kainga, me tooku wawata kia rongo hoki koutou i tenei tangata e korero ana, e whakarongo ana te 10,000 tangata i taua wa ano.

I tenei ata i korero a Timuaki Niperi raua ko Timuaki Ivins. I te ahiahi i korero ana a Apotoro Rihara, a Apotoro Reed Smoot, a Apotoro Raimana, a Apotoro Melvin J. Ballard. Ka mutu i enei tangata ki te kore o. I ahau e whakarongo ana ki enei tangata e korero ana ko oku hoa noho ko

Wiremu Katene raua ko Hugh Geddes. I moe a Hiu raua ko toona hoa wahine me ta raua tama a Mohi me tona wahine i to maua whare i te po o te Paraire kua pahure ake nei. I tenei ra ka tutaki ahau ki to tatou apotoro, a Apotoro Rawiri Makei me toona hoa wahine. I pohiri ia ki a maua kia haere ki tona whare ki te kai, kia patai ano ia ki a maua mo te ahua. I runga i te mea kua tae mai te waka hei whakahoki i a maua ki Rokena 90 maero te tawhiti kahoro i taea te haere ki tona tono i tenei wa. Otira i toku kitenga tuatahitanga i a ia ka korero ahau mo te ahuatanga o te Maori me te take o tooku haere, he awhina i te Maori. Ka tae tooku korero mo te pai o te Poari o te Kawenatanga ki te tautoko i ahau i runga i ooku whakaaro. Ka tae hoki ooku korero mo te Hui ki Tikitiki, mo te Kura Moromona, mo tooku kupu ki a Ngata me te iwi i te hui, tukua te Kura Moromona kia haere ana i te taha o te Kura o Te Aute. Kahore e pai ko tetahi e ora, a ko tetahi e mate, me ora tahi. Heoi kahore ahau i kite i te mutunga, i hoki ahau i te po o te Ratapu ki te kura.

Kaati, he take ke tenei, e pa ana ki te whutu-paoro o Amerika. I te pureitanga o to matou kura U.A.C. ki Colorado, na te timuaki o te kura ahau i mau i runga i toona motokaa. I purei ki te Ogden, te taone a Timuaki Angiha T. Raiti, a i kite hoki ahau i a ia. Kahore ahau i pai ki tenei purei, he patu tangata te mahi. Tekau ma tahi nga tangata ki te taha kotahi. I te mutunga o te purei, tekau ma rua pea nga tangata i matemate nga tinana. I waimarie i wiini ai i a matou. Mehemea he Maori te iwi e purei nei, kua matemate nga Pakeha. Te take, mehemea kahore te pooro i te tangata e ahei ana tetahi atu ki te tuki i taua tangata, kahore ra te pooro i a ia. No reira ahau i ki ai kahore e pai ma te Maori he purei i tenei ahua purei, he toa hoki te Maori ki te tuki i te tangata. Ko enei ano oku korero ki te iwi nei. Kati nei enei korero hei korerotanga ma matou ma nga taitama:iki.

He wa pooti tenei mo nga mema paremate o Amerika, a i konei a Matiu Kauri e kauhau ana mo te taha ki a Senator (Apostle) Reed Smoot, Republican. I konei hoki a Erata Hoani Tatana. Kua maeriwe ke matou ka tae mai. Na i ki mai i Niu Tireni a ia e kauhau ana. Nana hoki a Takana raua ko Takare i marena, me etahi atu. Ka 39 nga tau inaianei i tona taenga ki kona.

(Taria te roanga)



*Erata Hori Henihana Erema Pitihana "Niki" Paewai
(Tumuaki o te U.A.C.)*

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KO TE MUTUNGA



 O
IHAIA 9:6

“Kua whanau nei hoki he tamaiti ma tatou, kua homai he tama ki a tatou.”

I te ahiahi o te Ratapu, i te 5 o nga ra o Tihema, 1926, ka puta mai he tama hou ki a Tumuaki Hoani H. Tinikini raua ko tona hoa wahine. Ka nui te ora o te peepi nei, me tona mama hoki. Kahore ano kia kitea he ingoa mona i tenei tuhinga. Ka nui te hari me te koa i puta mai ki o raua nei ngakau, i te mea hoki kua oti ke te whakapuaki e nga takuta o Amerika e, kua kore te wahine nei e kaha ki te whakawhanau tamariki. Ma tenei ka mohio tatou tera he matauranga e nui atu ana i to nga takuta, i to nga tangata matauranga.

Kia ora koe e Sister Tinikini korua ko to peepi, kia ora hoki koe e te Tumuaki. Ma te Atua koutou ko a korua tamariki e manaaki e tiaki i roto i te Tau Hou. Mere Kirihimete me te Hapi Nuiā ki a koutou katoa na nga Etita o Te Karere.

 O
Hui Pariha ki Waipawa

E te Hunga Tapu, tena koutou. Kua tae atu te rongō o te pai o nga hui o te takiwa o Heretaunga nei mai i te Wai-pounamu tae noa atu ki te pito o te Hiku. Na, i te mea kua whakaritea kia tu te Hui Pariha ki Waipawa a te 15 me te 16 o nga ra o Hanuere 1927, maku e whakahau atu ki te Hunga Tapu e noho tata ana kia haere mai ki te whakarite i tenei take. Kaua e riro ma Poneke, ma Ngapuhi ranei e whakaki to tatou whare. Haere mai ki te whakarongo ki to tatou tumuaki e whakamarama ana i te mapi. Haere mai ki te ako i te tauira e mohio ai tatou ki te haere tika ki te Oranga Tonutanga, no te mea “E roa a raro, e tata a runga,” i te mea hoki kua oti te whakamarama e te tumuaki kua tino tata te wa inaianei o te haerenga kororia mai o to tatou Ariki.

Haere mai, haere mai, haere mai. Haere mai e te Hunga Tapu, haere mai hoki koutou e nga hoa aroha. Heoi na to koutou teina,

Na Riroi B. Heke, Tumuaki Takiwa
 (Te Tuati Meha, Tumuaki Peka)

— 0 —

MO TE HUI TAU

E te Hunga Tapu,

Tena koutou, me o tatou whanaunga, hoa-tata, me nga hoa aroha. Kia tau nga manaakitanga a te Atua ki a koutou—kia u, kia matau, kia ngohengohe ki te Rongopai. Heoi nga mihi.

I tu te hui a te komiti Hui Tau i te Hui Pariha i hori ake nei o te takiwa o Heretaunga (H.B.) i tu ki Korongata. I taua hui i te marama e mate ana nga awhina Hui. Ka motini te Tumuaki Mihana (Pres. J. Howard Jenkins) kia whakahaua te Hekeretari, kia tuhi inoi ki nga Takiwa o te Mihana kia tiri (tou makamaka) riwai (taewa, parareka) nga mema o aua Takiwa e whaiwhakaaro ana ki te awhina i te Hui Tau. Ko nga hua o aua tiringa riwai hei awhina i nga kohi Hui Tau e tera tutuki mo te Hui Tau ka tu ki Waikato, i te tau e heke iho nei. Heoi, nga whakamarama.

Tenei ahau te inoi etu nei ki a koutou (ki nga Takiwa, Peka, mema, ara, ki te Hunga Tapu katoa o Aotearoa) i runga i taua whiriwhiringa whakataunga kua huaina ake nei, kia wehe i tetahi, i etahi rarangi ranei o a koutou tiringa riwai, mo tenei take whaiwhakaaro. (Ko nga hua o aua rarangi me tuku ki te makete, ko nga moni e tuku mai.)

E whakahau atu ana ano hoki kia kaha ki te whakarite i tenei take. Ki te whakaaro, ma enei tu whakahaere e ora ai nga Hui Tau, ara te Hui Tau ki Waikato e heke iho nei.

WILSON PAEWAI.

Wawahanga o te Kohi Tau, Hui Tau £200

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Hauraki ...	12 10 0	Waipounamu ...	6 0 0
Korongata ...	10 10 0	Wairoa ...	10 0 0
Moawhango ...	5 0 0	Whangarei ...	15 0 0
Manawatu ...	5 0 0	Waikato ...	20 0 0
Mahia ...	5 0 0	Waipawa ...	5 0 0
Nuhaka ...	15 0 0		
Porirua ...	6 0 0		£200 0 0

A te 1 o nga ra o Pepuere, 1927

Ka timata ano te mahi kura a te

MAORI AGRICULTURAL COLLEGE



Tukua mai o hereni inaianei, kia tino whaiti
ai a te timatanga o te kura.

KO TE TIKANGA, utua katoatia i mua i to urunga

KO NGA EKEPENIHA

Mo te kai, ruma, hopi, kanara, etc.	£16 0 0
Mo te takuta, rongoa, etc.	10 0
Mo te Kakahu Kura (Uniform)	2 2 0
Mo te rakau, neira etc. (ma nga mea anake e ako nei ki te mahi kamura)	1 0 0
Mo nga pukapuka, pene rakau, mangu- mangu, etc. e tata ana ki te	2 0 0

Me etahi atu pauna hei hoko kakahu mo te Ratapu,
hei utu hoki i te pikitia, kanikani, rare, etc.



KO NGA PUKAPUKA HEI HOKONGA

Ko enei etahi o nga pukapuka e takoto ana kei te tari o te Mihana hei hokonga ki nga mea e hiahia ana ki te hoko. Nga mea e hiahia ana ki etahi o enei pukapuka me tuku atu ki te *Secretary, Box 72, Auckland.*

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Book of Mormon, Cloth ...	2-6 & 7-6
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Doctrine & Covenants, Cloth ...	5-0
“ “ , & Pearl of Great Price, Leather ...	9-0

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Jesus the Christ, Cloth, <i>Talmage</i> ...	8-0
Essentials in Church History, <i>Smith</i> ...	6-0
Bible Ready Reference ...	2-0
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