



The

Waiapu Church Gazette.

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NAPIER, JULY, 1910.

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Intercessions.

"The streams that turn the machinery of the world rise in solitary places. Prayer is the greatest force that we can wield — it is the greatest talent that God has granted us."

Suggested Cycle of Prayer for use in Private or Family Prayer.

SUNDAY—The Holy Catholic Church (See Second Collect for Good Friday).

MONDAY.—Our Bishop, Clergy, and all Workers in the Parish.

TUESDAY. — Mission Work, and specially for the work carried on among the Maoris, and in Melanesia and New Guinea.

[The use of the C.M.S. Monthly Cycle of Prayer, or the S.P.G. Weekly Cycle of Intercession, is suggested. For copies, apply to the Rev. A. F. Gardiner, Havelock North, Hawke's Bay].

WEDNESDAY. — Our Sunday Schools, and all who work for children.

THURSDAY.—The General Mission. (See Collects appended).

FRIDAY.—All Societies and Organisations whose object is to remind us of our duties as members of the Church: especially for the Church of England Men's Society; S. Andrew's Brotherhood; Girls' Friendly Society; Mothers' Union, and our own Parish Guild.

SATURDAY.—For God's blessing on all services and work for God undertaken on the Sunday.

A Prayer for the Parish.

O ALMIGHTY GOD, send Thy blessing on this Parish and grant unto it all things needful for its spiritual welfare—schools wherein the children may be brought up in Thy faith and fear, ministers to labour in this portion of Thy vineyard; a Church exalted to the beauty of holiness. Confirm and strengthen the faithful; visit and relieve the sick; care for the poor; comfort the dying. Raise up the fallen; restore the penitent; strengthen the weak; arouse the careless; turn and soften the wicked. Remove all hindrances to the advancement of Thy truth, and bring all to be of one heart and mind within the fold of Thy Holy Church, to the honour and glory of Thy name, through Jesus Christ, our Lord,—AMEN.

DATE

CALENDAR FOR JULY, 1910.

1	F	
2	S	
3	☿	SIXTH SUNDAY AFTER TRINITY. Morn.: II Sam. i; Acts x, 24. Even.: II Sam. xii, to 24 or xviii; II John.
4	M	<i>Translation of S. Martin, Bp.</i>
5	Tu	
6	W	
7	Th	
8	F	
9	S	
10	☿	SEVENTH SUNDAY AFTER TRINITY. Morn.: I Chron. xxi; Acts xv, 30
11	M	[—xvi, 16. Even.: I Chron. xxii, or xxviii to 21; Matt. iv, 23—v, 13
12	Tu	
13	W	
14	Th	
15	F	<i>Translation of S. Swithin, Pp.</i>
16	S	
17	☿	EIGHTH SUNDAY AFTER TRINITY. Morn.: I Chron. xxix, 9 to 29; Acts
18	M	[xx, to 17. Even.: II Chron i, or I Kings iii; Matt viii, 18.
19	Tu	
20	W	<i>Margaret, V. and M.</i>
21	Th	
22	F	<i>S. Mary Magdalen.</i>
23	S	
24	☿	NINTH SUNDAY AFTER TRINITY. Morn.: I Kings x, to 25; Acts xxiv.
25	M	Even.: I Kings xi, to 15 or xi, 26; Matt. xii, 22.
26	Tu	S. JAMES, APOSTLE AND MARTYR. Morn.; II Kings i, to 16; Luke ix,
27	W	51 to 57. Even.: Jer. xxvii, 8 to 16; Matt. xiii, to 24.
28	Th	<i>S. Anne</i>
29	F	
30	S	
31	☿	TENTH SUNDAY AFTER TRINITY. Morn.: I Kings xii; Rom i. Even.: I Kings xiii, or xvii; Matt. xvi, to 24.

Prayers for the General Mission.

The following prayers may be used privately, and one or more may be inserted before the "Prayer for all sorts and conditions of men" at Matins and Evensong:—

O LORD JESUS CHRIST, Thou great Shepherd of the sheep, who dost seek those who have gone astray, bind up those that are broken, and heal those that are sick; bless, we beseech Thee, the efforts which Thy servants, the Missioners, are about to make to convert souls unto Thee. Loosen the tongues of those who shall speak in Thy name; open the deaf ears of the wanderers that they may hear the words that belong unto salvation; soften all prejudices; and grant to those whom Thou shalt raise to newness of life that through Thy grace they may persevere unto the end. Of Thy mercy, O Lord, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. AMEN.

O LORD JESUS CHRIST, who hast willed by the ministry of men to draw

others into the fellowship of the Gospel, give to those whom Thou art sending to us as missioners the perfect gifts of Thy Holy Spirit, that by sympathy, by utterance, and by their knowledge of Thee, they may bring home to many the message of salvation. Be Thou Thyself their Teacher, O Saviour, who with the Father and the Holy Spirit art one God for evermore. AMEN.

ALMIGHTY AND EVERLIVING GOD, who hast given us the Faith of Christ for a light unto our feet amid the darkness of this world, have pity upon all who, doubting or denying it, are gone away from the path of safety; bring home the truth to their hearts, and grant them to receive it as little children; through the same, Jesus Christ our Lord. AMEN.

ALMIGHTY GOD, we beseech Thee to hear our prayers for all such as sin against Thee or neglect to serve Thee; that Thou wouldest bestow upon them true repentance, and earnest longing for Thy service; through Jesus Christ our Lord, AMEN.

Diocesan News.

The Bishop of Auckland being too unwell to take the Trinity Sunday Ordination, Bishop Williams kindly undertook the journey to Auckland and ordained three Priests and a Deacon. It must surely have been an experience quite unique for a Bishop to ordain an Englishman, a Maori, and a Chinaman to the Priesthood at the same Ordination. The Deacon ordained was a son of the Venerable Archdeacon Calder.

The Rev. F. C. Long, Vicar of Waipiro, has resigned his "Cure," having been accepted by the New Zealand Church Missionary Association as one of its Missionaries. The Home Committee of the C.M.S. has decided to send him to India, but where, or in what capacity, is not at present definitely settled. Mr. Long has done good and faithful service in his large district, probably one of the biggest parishes in New Zealand, and will be much missed. Many prayers will follow him to his new sphere of labour. The New Zealand Church Missionary Association has already two Missionaries at work in India, both ladies.—Miss Florence Smith at Ellore, and Miss N. B. Giffard at Girgaon,—but Mr. Long is the first Clergyman to be sent out by it.

It is hoped that the whole of the funds requisite to send Mr. Long out to India may be raised by means of a "Link" scheme, whereby different branches of the Gleaners' Union, Sunday Schools, or individuals undertake to give, year by year, one or more "Links" of £1 value to help make up the "Chain" which will stretch from New Zealand to India. A number of links have already been taken up in the Diocese; why should not the whole amount be raised by us?

The Rev. G. Digby Wilson has resigned the district of Te Puke, and has accepted the parish to be vacated by Mr. Long. Mr. Wilson has done good work in a somewhat difficult parish, and will find ample scope for his energies in the district to which he is going.

The Rev. G. W. Davidson, of Puketapu, Curate of Taradale, has been offered the charge of Tolaga Bay Parochial District and has accepted it. A new Vicarage is shortly to be erected in the district, and Mr. Davidson will probably start work in the spring. We regret to announce that the Rev. William Robinson, the former Vicar of the district, is still too unwell to undertake parochial work.

We regret very much that the Rev. J. Hobbs, after twenty years earnest and faithful work in the parish of Hastings, has felt it necessary to resign his "Cure," feeling that the parish, which has grown so wonderfully in the last few years, needs as its Vicar, a younger man. We pray that Mr. Hobbs may long be enabled to continue his good work for the Church and in this Diocese.

Canon Jordan, Vicar of Tauranga, has sufficiently recovered from his serious illness to be able to go away to Auckland for change. The Rev. Davies is acting as *locum tenens*.

The death of Mr. A. Kempthorne, Churchwarden of Te Karaka, has removed from the Church Militant a keen and zealous worker, and an old and highly respected Church officer. We offer to Mrs. Kempthorne our sincere sympathy.

The Rev. Nirai Runga, who died at Moteo on the 12th June, had been 26 years in the ministry of the Anglican Church, being stationed for the greater part of that time at Moteo. Deceased, who was 70 years of age, was a personal friend of the late Archdeacon Samuel Williams, and also of Bishop W. L. Williams, who conducted the burial service.

FINANCE.—As the 30th June is the close of the financial year it is necessary that all special offertories, donations, and subscriptions for the Church Society, Maori Mission, Melanesian Mission, Bishopric Endowment Fund, and other Trust Funds, and also all assessments should be sent to the Diocesan Treasurer, Mr. J. B. Fielder, before that date to enable him to close his accounts. Many such moneys have not already been forwarded, will those responsible kindly send them in *at once*.

LICENSES.—Permission to officiate in the Diocese has been granted to the Rev. H. S. Davies, who is relieving Canon Jordan at Tauranga. Mr. Davies has also been appointed Surrogate for that parish.

Letters of orders as Deacons have been issued to Robert George Coates and to Herbert Collier, and as Priest to Herbert Harold Robjohns, B.Sc. (London), who were ordained by the Bishop in the Cathedral on Trinity Sunday, 22nd May, 1910.

Licenses as Assistant Curates have been issued to Rev. R. G. Coates to Napier Parish, Rev. Herbert Collier to Waipawa Parish, and Rev. H. H. Robjohns to Havelock Parish.

Mr. Wm. James Hicks has been licensed as a Lay Reader for the District of Te Karaka, to work at the East Coast railway works.

LAY REPRESENTATIVES ON THE DIOCESAN SYNOD.—At the Synod of 1907, it was decided that each Parish or Parochial District should elect Lay Representatives to the Synod on the following basis:—

Parishes with Church Population of:	Number of Synodsmen.
1000 or under	ONE
1000—2000	TWO
Above 2000	THREE

—(The Cathedral Parish being allotted one extra Representative).

Under the provisions of Diocesan Canon III., there will be an election of Lay Representatives to the Diocesan Synod at the Parish Meetings to be held this month or next. The following are the number of Representatives for each Electoral District:—Napier Parish, 4 members; Hastings and Gisborne Parishes, Dannevirke District, 3 each; Waipawa, Waipukurau, and Taradale Parishes, Port Ahuriri with Petane, S. Augustine's Napier, Ormondville with Makotuku, Woodville, Wairoa, Opotiki, and Rotorua Districts, 2 each; Havelock, Porangahau, and Tauranga Parishes, Te Puke, Waipiro, Tolaga Bay, Waerenga-a-hika, Patutahi, Te Karaka, and Weber Districts, Heretaunga, Tauranga, and Tauranga N. Ch. Board Districts, 1 each. Total, 46 members.

Meeting of Sunday School Teachers.

A well attended meeting of Sunday School teachers and others interested in Sunday School work, was held in S. John's Cathedral Schoolroom on the evening of Monday, May 23rd. The Bishop of the Diocese was in the chair.

After prayers, the Bishop gave an address on "Sunday School Work." Addressing those present as "Fellow Teachers," he expressed his gratitude for, and appreciation of, the work they had done and were doing for Christ and His Church. It had been his happiness, he stated, to teach in Sunday Schools for some thirty years; and so he had had abundant opportunity of knowing what ought to be done in a School and what ought to be avoided.

He impressed upon the teachers the absolute necessity for whole-hearted devotion in their work, pressing the point that children are influenced more by the character of the teachers than by the actual words which are said by them. Further, the lesson to be given must be thoroughly studied and pass, so to speak, through the teacher's soul.

Then it was important that the teacher should be punctual—indeed, be at the School before the class assemblies, so as to be able to enter into friendly talk with the children, and get to know about them and their interests.

The class too must be kept absolutely in order, interest being maintained by keeping the children alert through questions put—not to the class in regular order, but to members chosen here and there. The Bishop pointed out the mistake of spending time in getting children to read round in class and gave general advice as to the ordering and teaching of the School.

He reminded them that the object of the School was not simply to teach religious knowledge, but to lead the children on to worship. The School should be preparatory to Divine Worship in the Church. If special services were held for children, such should contain suitable portions of the Prayer Book services, so that the children might be rendered familiar with the Prayer Book.

He concluded by again expressing his pleasure at meeting them, and his prayer was that the Divine Blessing might ever rest upon their work—often done at the cost of considerable self-sacrifice.

Archdeacon Ruddock emphasised the question to which the Bishop had alluded as to the danger of the Sunday School becoming a substitute for the attendance of children at Divine Worship in the Church. He further suggested that it might be possible, in a place like Napier, to hold, month by month, central meetings for teachers and others, not for the immediate preparation of Sunday School lessons, but for study of the Bible, and lectures on such subjects as "Church History," "Christian Missions," and "Christian Evidences."

The Bishop having invited discussion, the Rev. H. P. Cowx said he was glad that the subject of attendance of children at Divine Service had been brought forward. It was most important. There was difficulty in the country, owing to the distance children had to travel to school; it was often a question whether it was not better for the

children to attend the Service, than to attend school. They could not always do both.

Canon Tuke also spoke in reference to the attendance of children at Divine Service.

The Bishop stated that he thought it would be helpful to have a Teachers' Association for Napier and district.

Miss Lee remarked that such an Association had proved helpful in the Christchurch Diocese, assistance being given, from time to time, by visits of teacher from the centre to outlying parishes.

Canon Mayne proposed that a Sunday School Teachers' Association be formed for Napier and District and that a Committee be appointed, consisting of Archdeacon Ruddock, the Clergy of Napier and District, together with the Superintendents of the Sunday Schools, to consider and draw up rules for the same; the Archdeacon to be convener.

This resolution was seconded by Canon Tuke, and carried.

It is hoped that after the Association is firmly established in the Napier District, similar organisations may be formed in other centres.

Parochial News.

[N.B.—To ensure insertion in the next month's issue of the GAZETTE, matter must be received by "The Editor, WAIAPU CHURCH GAZETTE, Havelock North, Hawke's Bay," not later than the 15th of the month. Notes should be brief, and to the point, and legibly written on one side of the paper.]

St. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

Our subscribers are requested to note that, from this month, we shall have our PARISH MAGAZINE incorporated with the new Diocesan CHURCH GAZETTE. The Vicar finds that there is a strong desire to keep on the *Dawn of Day*, which is full of good Church teaching and recent English Church news. In order to do this, the cost of the new paper, including our PARISH MAGAZINE, will be raised to 3d. a number, or 3s. for the year, instead of 2s. as hitherto. For the additional shilling our subscribers will receive a much larger paper. It is requested that all who owe anything for last year's MAGAZINE will promptly remit it to the Vicar, who is considerably out of pocket in his attempt to give the Parish a good Church Paper.

The Girls' Physical Culture Club held an enjoyable and successful social evening last month. The Club deserves the support of our young girls, who would find great physical benefit by joining the class, which we should like to see as strongly supported as the Junior division. Senior girls wishing to join should apply at once to Miss Elsie Williamson, the instructress, on Thursdays, at 7.30 p.m. in the Schoolroom.

The Mission to be held in September should be kept steadily in view by every member of the congregation. Its success will depend greatly on our careful and prayerful preparation. When the hymn books arrive, there will be congregational practices on Sundays after Evensong. A weekly Intercession Service will be shortly announced.

The Church of England Men's Society received a splendid start from our Bishop, who kindly came and held an Admission Service after Matins on Sunday, May 29th. Some twenty men, including the Vicar, presented themselves for the impressive initiation at the Altar rails, where the Bishop, after putting the usual questions, gave to each candidate the badge of the Society. The sermon was a stirring one, and the whole service a memorable one.

At a later meeting, the Vicar nominated Mr. Dawson-Smith to be President, who was unanimously elected. Mr. F. Thomas was duly elected Secretary, and Mr. W. F. Lydford Treasurer. The Committee elected were Messrs. J. P. Williamson, J. Griffin, H. Hare, A. Stock, T. M. Burt, and H. Thayer. Hearty votes of thanks were passed to the Rev. J. D. Russell, of Petone, Acting General Secretary for New Zealand, and to Messrs. Williamson and Thomas for their efforts in the preliminary stages of starting the branch.

That every member may do his utmost to fill some place in the Church organisations is the wish of all who look to see this branch a live one. The President will have the hearty support of all his Committee.

A concert was arranged to take place on the 22nd ultimo, in aid of the parish funds. A large expense is before us in getting the new Church sections in Napier South fenced and put down in grass, and we must make a bold effort to meet it.

BAPTISMS.

"Suffer little children to come unto Me."

Ronald Arthur Neale, Lennox Hawdon Rauzi, Daphne Daisy Morrison, Nellie Jean Hildred, Sydney Jason Lester, Normau Edward Etheridge, Rita Margaret King, Thomas John Spencer.

MARRIAGES.

"Heirs together of the Grace of Life."

John Humphries to Dora Edith Seale (at S. Matthew's, Hastings).

BURIALS.

"Blessed are the dead which die in the Lord."

Thomas Harlen, aged 73 years; Robert Bristy, 70 years; John William Steed, 74 years; Nellie Roberts, 27 years; Rita Margaret King, 3 weeks.

Taradale,

Vicar: Rev. A. P. Clarke.

Curate: Rev. G. W. Davidson.

Many parishioners have expressed pleasure at the prospect of welcoming the Diocesan Paper, and wish it every success.

Two or three teachers are urgently required for All Saints' Sunday School. The Vicar will be glad to hear from Churchwomen or Churchmen who are willing to give themselves heart and soul to this most important work.

A most enjoyable concert, kindly organised by Mr G. C. Fletcher, was given last month in the Sunday Schoolroom. We are very grateful to the Cathedral Organist and many Napier friends for their generous help.

Parishioners at Puketapu, who are to be congratulated on their splendid efforts in gathering the necessary funds, are looking

forward to possessing a Church. The Vestry has accepted Mr. W. J. Brown's tender, and the work will be commenced shortly. Mr. Joseph Bicknell has most generously offered to advance about £40, the amount short, until some special effort can be made to procure that sum.

Hastings.

Nearly every Clergyman cherishes the hope that at least one of his sons may follow in his own footsteps and be moved by the Holy Spirit to offer himself for the work of the Ministry. It was, therefore, with great pleasure that the Vicar of S. Matthew's learnt that his youngest son wished to prepare for Holy Orders. Through the generosity of a friend, the way has been opened for him to receive an English University training. Mr. Charles Hobbs, who has been teaching at S. John's Collegiate School, Auckland, will probably sail by the Ruapehu, leaving Wellington on the 28th instant, in order to be in residence at Cambridge for the October term. The prayers of many will follow him and hopes that, like his father, he may do good work for the Church of the Province of New Zealand.

Another "postulant" for Holy Orders is already at Cambridge, Mr. Kenneth Maclean, a grandson of Bishop Williams.

Waiapu has another Clergyman's son studying for the Ministry—the Rev. E. Robertshaw's son has been some time in residence at S. John's College, Auckland.

Havelock North.

Vicar: Rev. A. F. Gardiner.

Curate: Rev. H. H. Robjohns.

A Service of Intercession for the Mission is held every Monday evening, at 7.30 o'clock, in S. Luke's Church, Havelock North.

VILLAGE HALL.—The Archbishop of York, speaking to a large gathering of 4000 people in the new City Hall at Hull, said that "he hoped there never would be a Church built which did not have, as part of its plant, a building in which the people could be brought together, for purposes of common life and social intercourse, so as to enable them to realise among themselves, and to show to their neighbours, that the Church is a living brotherhood of men and women."

Nearly three years ago Harold Large came out to Havelock and, with the hearty sympathy and support of the Vicar, set to work, with very much the same ideas in his mind as those expressed by the Archbishop, to make use of the small Schoolroom for the purposes of common life and social intercourse. For two years a series of Wednesday afternoon social meetings have been held in it, and on the same night a series of concerts, dramatic entertainments, &c.

After two years, the Schoolroom, though added to, proved too small, and a Committee of laymen, propounded and carried through a scheme to build a hall large enough to seat 300 people.

This hall was formally opened on May 25th by Mr. Mason Chambers, whose cordial sympathy and large support went far towards the successful completion of the building. The Bishop and Mrs. Averill were also present, and were given a hearty welcome on their first visit to Havelock. As was most fitting, Miss Large, who has

helped so much in our concerts, sang the first songs heard in the hall. The wives of the Vestry kindly provided afternoon tea.

In the evening the Hall was quite filled, when the Draumatic Club, under the able management of Miss Duff, staged Sheridan's famous five act comedy "The Rivals." The usual charge for our entertainments is sixpence, but on this occasion we asked for more, to pay for the seating of the hall, and Havelock rose to the occasion, for we received about £42!

A considerable sum has been given towards the cost of the hall, and the remainder has been provided for by debentures at 5 per cent. interest. Those who have taken up the debentures understand clearly that they have no security, beyond the good faith of the Committee.

The following Wednesday we held the first concert of the season, and on June 8th Mr. Tombs brought over his orchestra from Hastings. On June 15th and 16th, we held an Industrial Exhibition of handicrafts, of which more hereafter.

The hall is built in the picturesque style of Domestic Gothic, the walls being built of brickwork, with re-inforced concrete bands, and with brick buttresses running up to the eaves. On the outside, the brickwork is covered with rough-cast tinted a deep cream. The roof is tiled with Marseilles tiles; the gables are in half timber work. The dimensions of the hall are 55ft. x 36ft., stage 22ft. x 16ft., side rooms 20ft. x 12ft., with scullery and conveniences.

The main feature of the inside is the roof, with its heavy timber principals and ceiling of "eternit" panels strapped out in timber. The acoustic properties of the hall are excellent, owing no doubt to the "eternit" panelled ceiling. The floor of the hall is graded some 2ft., thereby giving everybody seated in the hall a clear view of the stage. The ventilation has been thoroughly thought of, and the lighting is by acetylene gas. The architects, Messrs. Rush and James, and the builder, Mr. Thos. Styles, are to be congratulated on their work.

Clive.

Since the New Year, the teachers and elder scholars of the Sunday School have made themselves responsible for the cleaning, &c., of S. Mark's Church. Some of the elder girls do the sweeping and dusting of the Church and of the Oddfellows' Hall, in which the Kindergarten Sunday School is held, the elder lads take their turn at bell-ringing, while some of the young men of the congregation render great assistance in cleaning and lighting the lamps.

The workers unanimously agreed to send the first month's "cleaning money" as a Link in the Chain to send Mr. Long from New Zealand to India, in the belief that "it is more blessed to give than to receive." They are now using further payments to purchase a set of brass vases for the Holy Table.

Largely owing to the excellent example set by one young man, who offered to give his labour if materials were provided him, the exterior of the Church has been repainted, and now shows out through the trees in glossy white. "The people gave willingly for the work"—some providing materials and others money, while the proceeds of a concert enabled the Committee

to show their appreciation of the public spirit of the prime mover. It is hoped that the money still in hand may prove sufficient for the re-seating of the Church.

A substantial stone font is being placed in the Church as a memorial of the ministry of Canon St. Hill, from a design supplied by Mr. W. J. Rush, and will, it is hoped, be dedicated by the Bishop on the 24th of this month.

The Church's most urgent need now is for a separate building for use as Sunday School and parochial meeting place.

The Bishop has arranged for the Confirmation to take place on Sunday, the 24th instant.

Waerenga-a-hika.

Vicar: Rev. E. Ward.

SERVICES.

Waerenga-a-hika—First and third Sunday, 11 a.m.; second Sunday, 7 p.m.; fourth Sunday, 3 p.m.
First Sunday, Childrens Service, at 2 p.m.
Makaraka—Every Sunday, at 7 p.m.
Ormond—First Sunday, at 7 p.m.; third Sunday, at 3 p.m.
Makauri—Second Sunday, at 7 p.m.
Waimata—Second and fourth Sunday, at 11 a.m. (weather and roads permitting).

After long delay, due to the difficulty of getting gravel and sand from the river owing to floods, the building of the new Church at Waerenga-a-hika has actually commenced. It is hoped that the work will continue without intermission until it is completed, as we miss our parish Church very much. Being of brick, the danger from fire will be greatly decreased. One sad feature of the late fire was the destruction of the parish records covering many years.

Owing to the blocking of the road by landslips, the services at Waimata have been held only occasionally for some months. Although the obstacles have now been all cleared, it is expected that the state of the road will still prevent services from being held regularly until spring comes.

Our financial year closed on 30th June. It is strongly urged that members of the congregation assist the treasurer in his none too easy office by sending in their subscriptions without delay.

Confirmation classes will be commenced in good time to have a confirmation at the opening of the new Church.

Opotiki.

Vicar: Rev. W. Bawden.

Church people throughout this district are gratified at the prospect of a Diocesan paper being established, and wish it every success and much usefulness in its career. It will without doubt help to remove the feeling of isolation which possesses us in these remote parts of the Diocese, and bring us into closer touch with our brethren in other parishes.

The Bishop's initial visit was much appreciated here, and the welcome accorded him was most enthusiastic. Archdeacon Williams, who accompanied the Bishop in his journeyings along the East Coast, is always a welcome visitor.

A very large congregation assembled at St. Stephen's on the burial day of our late King, many being unable to gain admission. A most pleasing feature of the occasion was the Maori attendance. Eighty natives from various *kaingas* were present at the service to testify to their loyalty and to show their sorrow and concern at the King's death. One could hardly help contrasting the scene with that which was enacted in the same Church

fifty years, ago, when Mr Volkner met his death at the hands of the fanatics and rebels headed by Kereopa. At the conclusion of the service, the Maoris, seated under their flags in the Church grounds, held a *tangi* for the King.

The alterations at the Vicarage are a great improvement, as new rooms were very necessary. When the building is completed next year, it will make a very comfortable and commodious residence.

The Women's Parochial Society has commenced winter afternoon meetings in the Parish Hall, and the Girls' Friendly Society has started to hold weekly meetings on Tuesday evenings.

The establishment of a Gymnasium and Friendly Club for young men fills a long-felt want in the town. The Parish Hall again comes in useful here, and we are beginning to wonder how we did without it so long. The gymnastic appliances are all of the best and quite up-to-date, and the club-room is well-equipped with piano, literature, bagatelle and other games, while for the payment of a small sum refreshments are available. The Club meets twice weekly, and we are fortunate in having such able instructors as Messrs E. Burton and G. Gulde. The latter gentleman's experience in a London parish as Captain of the Church Lad's Brigade, is most valuable. The membership is at present up to full strength, viz., 40. It is gratifying that many of our citizens have shown their sympathy for the movement by identifying themselves with it as associate members.

We are looking forward hopefully to the Mission in September, and are praying that much blessing may result. The Missioner selected for Opotiki is the Rev. E. Cartaret.

Waipiro Bay.

Vicar: Rev. G. D. Wilson.

A change of Vicars will have taken place when this issue reaches our readers, the Rev. F. C. Long having left to take up mission work in India, and the Rev. G. D. Wilson having arrived to take charge of the district.

The Bishop has decided to divide the district as soon as possible, placing a new man at Tuparoa, and letting him have charge of the northern end. This division is urgently required, both on account of the land now being taken up around Hick's Bay and Whangaparaoa, and on account of the rapid growth of the Freezing Works. Before looking for a man to take up the new sphere, the Bishop will naturally expect the district to be prepared to find the necessary money. Your retiring Vicar trusts that every man in the district will be prepared to give what he can. He also asks for a hearty welcome to the incoming Vicar, and wishes him God-speed and every blessing.

Te Puke.

Vicar:

The month of May, 1910, will long be remembered by the Church people of Te Puke. On the 5th and 6th we had the Bishop with us, on the occasion of his first visit to the district.

On the 5th (Ascension Day) the Bishop, who had driven from Mateti, administered Confirmation to three candidates, and the same evening met the members of the vestry informally at the Vicarage. Next day, accompanied by the Vicar—Rev. G. D. Wilson—the Bishop visited and spoke to the children in the Te Puke District School. The Bishop

was met at the school by the Chairman (Mr R. King) and several members of the Te Puke School Committee.

In the evening, a most successful welcome social was tendered to his Lordship. A few words of welcome were spoken by gentlemen representing the Church people in Te Puke and in the out-districts, by the Presbyterian missioner, by representatives of the town of Te Puke, and by the Chairman of the Te Puke Road Board. The Maoris were well to the fore with three welcome speeches and two songs. A musical programme enlivened the proceedings. The Bishop, in thanking the people for their hearty welcome, urged the Church people to stronger efforts on behalf of their Church. Before he left, the Bishop had shaken hands with everyone, and all felt they had made a true friend. No more representative and hearty welcome has ever been accorded any religious leader in Te Puke.

The day the Bishop left, we heard with astonishment and dismay of the death of King Edward VII. The next two Sundays were days of sorrow. The service on Friday, the 21st—the funeral day—was one of those services that one never forgets. The Te Puke Mounted Rifles and Cadets turned out in strong force, and St. John's Church was altogether too small for all who sought admission. On all sides were indications of a deep loyalty, and a real sympathy and sorrow.

On Sunday, June 5th, the Rev. G. D. Wilson preached his farewell sermons in Te Puke. On the 6th, the Rev. and Mrs Wilson were tendered a farewell social which was very well attended, and proved most enjoyable. Very many kind things were said, both of the Vicar and Mrs Wilson. Mrs Wilson was presented with a handsome piece of silver, and Mr Wilson with a purse of sovereigns. Mr C. Bishoprick, people's warden and Church Treasurer, who presided, announced that the somewhat considerable arrears of stipend were cleared off, something like £50 having been collected throughout the district in ten days.

Waipawa.

Vicar: Rev. H. P. Coux, M.A.

On Sunday morning, May 12th, at St. Peter's Church, the Right Rev. the Bishop of the Diocese conducted a Confirmation Service. The Church was packed with a reverent congregation, and chairs had to be placed down the aisle. Twelve persons were presented for Confirmation. His Lordship, speaking from the text, St. Matthews iv. 4, in an earnest, able, and helpful address to the Confirmands, urged upon all present the need of the present day, not to pander to the body, but to think of the spiritual side of their natures; to be loyal to God in carrying out His Commands, to be loyal to the Church, to one another, to one's self. He pointed out the duties and obligations that were taken over by all those confirmed, the lessons to be learned, and the dangers to be avoided. It was a splendid address, and was listened to with close attention by all present. The singing was especially very hearty and good, the choir mustering in large numbers.

The Bishop preached at St. James's Church, Otane, at the afternoon service at 3, and at Te Aute in the evening at 7. Both services were well attended.

Waipukurau.

Vicar: Rev. F. W. Martin.

The great event of the month has been the Bishop's first visit. His Lordship celebrated at the early service on Sunday, 5th instant, preached at Morning and Evening Prayer, and also at Onge Onge, 12 miles distant, in the afternoon. There were large congregations at all the services and the powerful addresses were keenly listened to.

On Monday, accompanied by the Vicar, he proceeded to Takapanu, preached in S. Mark's Church at Evening Prayer, and was then conducted to a largely attended reception in the Town Hall. Here addresses of welcome were offered by Mr. T. Hobson, on behalf of the parishioners, and by Mr. McCaw, on behalf of the Presbyterians.

On Tuesday, the party were driven to Ashley-Clinton by Mr. E. Price, lunched at Tangarewa Station, and attended an afternoon reception in the hall. Later they proceeded to Sherwood, where they were the guests of Mrs. White.

On Wednesday, Mr. E. R. White drove them to see several of the settlers and then to Mr. Lewis's residence at Makaretu, where they remained for the night.

On Thursday they returned to Waipukurau, where a reception was held in the Schoolroom, which had been beautifully arranged by the ladies as a drawing-room. Notwithstanding that the night was very wet, the room was well filled.

The Bishop not only addressed each gathering, but made the personal acquaintance of every one present, and charmed all by his eloquence and kindly manner.

The choir at Waipukurau has been much strengthened and improved under the leadership of Mr. C. Saunders.

The Rev. T. A. Meyer has concentrated his labours at Takapanu and the southern end of the parish, with a marked improvement in the attendances at the services, which are now held more frequently.

Weber.

Vicar: Rev. F. W. Whibley.

SERVICES:

First Sunday— Waitahora. 11 Mangahe. 3 Mangatoro. 7	Third Sunday— Weber. 11 Ti Tree. 3 Wimbleton. 7
Second Sunday— Mangatuna. 11 Waipatiki. 3 Weber. 7	Fourth Sunday— Tahoukaretu Road. 11 Waione Road. 3 Weber. 7

ALL SAINTS' CHURCH, WEBER.—We are enabled to head our notes with the above name, Bishop Williams having consecrated our Church on the eve of All Saints' Day.

We were all pleased and thankful that Bishop Williams was enabled to come out to consecrate the first Church built between Dannevirke and the coast, particularly as he had always shown a lively interest in our young and growing Church District. At the same visit he held a Confirmation in the Mangatoro School, as well as in the Church, which then received its name. Thirty candidates were to have been presented, but it was such a wet day, that those from a distance could not possibly come, still 21 came forward.

Our little Sanctuary is thoroughly furnished with the requisites as aids to the reverent worship of Almighty God, and by the liberality of our people all is paid for.

We have obtained during the year a handsome font, which Archdeacon Ruddock sent down from Auckland, and Communion vessels, brass cross and vases, which Bishop Williams ordered for us from England.

A Guild of ladies in England is working for us an altar frontal, which is expected to arrive soon.

CHURCH ARMY.—The farmers of the Weber District have very generously responded to the Vicar's circular, asking for the gift of a fleece of wool at shearing time, or its value in money, to be sent Home to aid the Church Army in its noble endeavour to alleviate the distress caused by the scarcity of employment in the Home Country. Seventy-four persons in all sent in contributions in money or in kind. The 60 fleeces given were sold in Napier by Messrs. Williams and Kettle, who also kindly sent Home the money given by those who had already baled their wool—£22 9s. 6d. in all.

It is proposed that Weber should make itself responsible for the support of a Rescue Worker in the slums, as it is hoped that every year fleeces may be given. The amount to be raised is only £25 per annum. The fund was definitely inaugurated at Mangatoro on Ash Wednesday by Bishop Averill, who testified, from his personal knowledge, to the good work done by the Church Army; the offertory was devoted to this object.

Ormondville.

Vicar: Rev. M. Cockerill, B.A.

In this, the first number of our new Church Paper, it is not out of place to wish that it may have a long and vigorous life. A half-crown, which must be paid in advance, will secure the receipt through the post, of a copy of the paper every month. Will parishioners help to make the paper a success, financially, by sending their names and contributions to the Vicar, or to Mrs. Guy Callender, who has kindly consented to act as local Secretary. A report will be sent in every month of all Church news in the parish and the Vicar may add a leading or helpful thought to Church members.

We are pleased to record two marks of progress at Makotuku. The land adjoining the Church has been bought by the ready subscriptions of local parishioners. The Ladies' Guild here has resumed work, and meet every month at the Schoolhouse, by the kind invitation of Mrs. Rain. Before the August issue of this paper we shall have lost the valued help of Mr. and Mrs. Rain. Both have been ever ready to help in all good works, and Mrs. Rain's genial and cheery presence will be much missed. We wish them every success and happiness in their new home.

At Ormondville the Ladies' Guild will also have resumed operations, probably by the time this is printed. A great loss here also is imminent in the projected departure of Mr. Tom Hosking. No one in the district has been more deservedly popular than this gentleman. In all matters associated with the social welfare, recreation, and progress of the place he has taken a leading part. Sunday by Sunday for a long time he has acted as Lay Reader and as Choir-master. His place it may be difficult or even impossible to fill at present.

On May 12th there left, not for another sphere of earthly work, but for her home beyond the veil, Miss Barbara Paterson. What she had been and done in the Church has been stated in another place and is too well known to need restating here. We know not where to look for such a mainstay to our Sunday School. God buries His Workmen but carries on His Work. Shall our flourishing Sunday School at Ormondville want adequate financial support now that its chief prop in this direction has been removed. The Vicar has every confidence that many willing helpers will come forward when the need arises for financial help.

BAPTISMS.

Alice Flora Perham, Sydney Ryan Sturm, Frank William Thomas Hardy.

MARRIAGE.

John Martin Collins and Violet May Blanche Johnson.

BURIALS.

Barbara Paterson, Dulcie Neal.

Gisborne.

Vicar: Rev. L. Dawson Thomas.

PARISH ANNIVERSARY.—On Trinity Sunday we observed the 36th anniversary of the opening of our Parish Church. Very large congregations were present at all services, especially at the 7 o'clock choral Evensong, when the Church was packed. A feature of the anniversary was the large number of Communicants at the two celebrations. The 11 o'clock celebration was choral, Merbeche's setting being used.

Thanks offerings, to be used for Church extension in the parish, were invited at all services, and, as a result, the Extension Fund will benefit to the amount of £320.

PROPOSED NEW PARISH CHURCH.—Matters in connection with the fund for erecting a new Central Church for the parish continues fairly satisfactory. There is now at interest a sum of over £1200 towards the Building Fund. The Vestry are floating a scheme of debentures and, if these are all taken up, it is expected that actual building operations will be commenced very shortly. The plans shew a very beautiful Church, to be built in brick, seating about 800 people. The present Church is hopelessly inadequate to accommodate our growing parish.

CHURCH OF ENGLAND MEN'S SOCIETY.—We were bitterly disappointed that Mr. Woolcombe was unable to come to us, owing to his break-down in health. Mr. Woolcombe wrote to our Vicar stating that he too was disappointed, for he had heard that this was an ideal centre for founding a strong branch of the C.E.M.S. He most generously offered to pay all expenses if we could send a Delegate to the Conference in Wellington. Owing, however, to the short notice we were unable to accept his most kindly offer.

A branch of the Society has been formed in the parish, and already the members are busy planning work for the near future. We think that our C.E.M.S. will do great good in the district.

VISIT OF OUR BISHOP.—Gisborne folk are keenly looking forward to the visit of his Lordship the Bishop this month. He purposes coming to us on the 9th, and remaining until the 13th. A very full programme of engagements is being prepared. We have not at all forgotten the Bishop's first visit to Gisborne, nor the wonderfully inspiring service in the Garrison Hall, when, according to the local paper, about two thousand people attended. It is safe to prophesy that a warm welcome awaits our chief pastor.

Church of England Men's Society.

Watchword: "Prayer and Service."

Visit of Rev. S. Woolcombe.

The Rev. H. S. Woolcombe, M.A., the Organising Secretary of the Church of England Men's Society, paid visits to Rotorua, Dannevirke, Hastings and Napier in this Diocese. It is to be regretted that he was unable to go to Gisborne, where men were keenly interested in the movement. His illness when in the Auckland Diocese made the time he was able to give to our own shorter than was originally intended.

Mr Woolcombe preached at Hastings on the morning of Sunday, 17th April, and in the Cathedral in the evening. He gave an address to men at Hastings in the afternoon, and another after evening service in Napier at the Athenæum. On Monday, the 18th, he met the clergy of Napier and district at the Cathedral Club rooms at the invitation of Canon Mayne, when he gave a most helpful address upon the working of Branches of the Society. An evening meeting at the Theatre, which was attended by about 200 men, concluded his work in Napier.

As a result of his visit, a branch of the C.E.M.S. has been already formed in St. Augustine's Parish, Napier, the Bishop admitting on the morning of Sunday, May 29, twenty men as members of the Society. We understand that other branches are soon to be started in Napier.

The Society, in England, is already a great spiritual force, and we look forward to a like result in New Zealand. The rules are simple—"Prayer and service." Members of the Church are admitted as associates, but full membership in the Society is restricted to communicants.

Conference in Wellington.

"A band of men whose hearts God had touched." When the Church of England Men's Society was but a timid experiment and numbered only some fifty members, this was the text of the first sermon preached in its behalf in St. Stephen's, Westbourne Park, London. When the fifty had grown to at least seventy thousand, it was the text taken by the Bishop of London when preaching in connection with the Society to a great gathering of men in St. Paul's Cathedral. Their hearts had been touched to such an extent that they were prepared to set apart the best man available and send

him out at their own expense, all over the world where the English Church was found, to tell all men what the C.E.M.S. was doing in the Old Country and what it was hoped it would do in the newer lands beyond the seas.

It is history how the first choice of the Council fell upon Dr Cosmo Lang, Bishop of Stepney, and how his elevation to the Archbishopric of York prevented him coming out. So the Head of the Oxford House, the Rev. H. S. Woolcombe, was sent instead. It is history, too (can there be any laymen in Waiapu Diocese to whom the facts are not known?), that after travelling through Australia, Mr Woolcombe visited New Zealand.

His New Zealand tour was brought to a conclusion and a head by a conference of delegates from branches throughout the Dominion, held in Wellington on 27th and 28th April.

Looking round the hall at the meetings, knowing the personal sacrifice at which many delegates had come up, and seeing the brotherly spirit that marked all the proceedings, one thought—"Yes, indeed, a band of men whose hearts God has touched." We look for great things from the C.E.M.S. in New Zealand.

The meeting in St. Mark's school-room on Wednesday, the 26th April, was preliminary to the conference proper on the following night. At it, Mr Woolcombe spoke at length on the main points to be considered at the Conference, and incidentally gave the delegates the benefit of his own experience, both at home and travelling through Australia.

The three points to be discussed were: (1) The spiritual life of the branch; (2) its aggressive work; (3) the federation of branches.

"There are two main methods," said Mr Woolcombe, "on which aggressive Christian work is carried on: one, the diffusive; the other, the intensive. The object of the one method is to get into touch with as many as possible, in the hope of being able to select workers from among the number. In the other method, the object is rather to influence a few and use them to reach others. The C.E.M.S. to be a success in a place, must work on the intensive method, *i.e.*, from centre to circumference. The highest ideal must be put before men, and, if necessary, one must wait till some accept it. Quality is the first essential, not quantity. We must build slowly and strongly.

Yet we must use the diffusive method also, but we must carefully distinguish between (a) the men whom we want

to catch, and (b) the men who, we hope, will do the catching.

The C.E.M.S. in every parish must be a spiritual society built on a spiritual basis. It must not be a religious debating society nor yet a social club. As a spiritual society, its foundation is prayer, and every branch must be a praying branch. Through prayer, we acquire two things: (1) a knowledge of God's will, and (2) the power to carry out what He would have us do.

And so, at the Conference proper, we should consider how best to develop among men a belief in the efficacy of earnest prayer. It might be by arranging in each branch, regular meetings for prayer and intercession, and by insisting that these were the most important meetings of the branch.

As regards aggressive work, if built on a spiritual basis, the C.E.M.S. is bound to become a Missionary Society, its objective being the men and lads who at present, though nominally belonging to the Church, are for practical purposes lost to her. Here the C.E.M.S. has valuable work to accomplish, in helping to kill the heresy that the parson is the only man in the parish whose duty it is to tackle men. So far from that being the case, it is laymen who can influence men, since they have a knowledge the clergy have not. With knowledge comes the opportunity to use it. The wearing of the badge often gave one the opportunity to speak about what it signified and the objects of the Society.

There is little doubt the Anglican Church, while strong in building up the faithful, is weak in attack on the masses outside the Church.

In each parish where there is a branch of the C.E.M.S., there is wanted, too, an outer "net" for men. The point as to what exactly that net should be, would come up for discussion. In towns, it might take the shape of regular men's services or meetings: city parishes might unite for these. In smaller places it might take the form of religious talks.

One way of drawing men into the "net" is by means of C.E.M.S. "socials." In one place in Australia, an invitation to the first of the series was sent to every Churchman in the parish, and repeated till his presence was secured or he requested that the invitation be not repeated. In other places, notices of all meetings are regularly sent to each man member of the Anglican Church in the place.

Much of the future success of the Society in the Dominion depended on its organisation as a whole. Branches

should be federated, the diocese being the unit. It should not be possible for branches to be started haphazard: the consent of the Diocesan Council must first be obtained. The Council should exercise discipline on branches and members. Later on, the Church of the Province of New Zealand would probably deem it advisable to have a Provincial Council exercising supreme authority in the Dominion, and possessing its paid Organising Secretary.—(To be continued).

Provisional Diocesan Council.

On Tuesday, 24th May, 1910, a meeting of the clergy of Napier and surrounding districts, convened by the Lord Bishop of the Diocese, was held at 2.30 p.m., at Bishopscourt. There were present: The Bishop of Waiapu, Bishop Williams, Ven. Archdeacon Ruddock, Canons Mayne and Tuke, Revs. Hobbs, Gardiner, Clarke, G. Biddle, Robinson, and Coates.

The Bishop gave a resume of a communication received from the Rev. H. S. Woolcombe, the travelling representative of the Society, concerning the objects and aims of the C.E.M.S., and offering suggestions for future work. The Bishop expressed the desire that a mass meeting for men be held under the auspices of the C.E.M.S. during the meeting of the Diocesan Synod.

At the request of the Bishop, the Rev. G. Biddle gave some information re the Conference of C.E.M.S. delegates recently held in Wellington.

The following were appointed by the Bishop to constitute a Provisional Diocesan Council:—Ven. Archdeacon Ruddock (convener), Canons Mayne and Tuke, Rev. Hobbs, Messrs McCarthy, Williamson, R. Williams, Capt. Lake, and a lay representative to be nominated to the Bishop by the Vicar of Hastings. The Rev. R. Geo. Coates was appointed Diocesan Secretary.

The first meeting of the Provisional Diocesan Council was held on Tuesday, 14th June, at noon, at the Cathedral Club. Present—Ven. Archdeacon Ruddock (in the chair), Canon Tuke, Messrs Williamson, McCarthy, R. Williams, and the Secretary.

The following resolutions, proposed by Canon Tuke, and seconded by Mr R. Williams, were carried unanimously:—

(a.) "That a general mass meeting of men be held at the time of the Diocesan Synod."

(b.) "That a business meeting, to which delegates from the various branches of the C.E.M.S. through-

out the Diocese be invited, be held during the time of the Diocesan Synod, for the election of a Diocesan Council of the C.E.M.S., and other business."

The Chairman then moved, and Canon Tuke seconded, the following resolution, which was carried unanimously: "That a sub-committee, consisting of the Secretary (convener), and Messrs McCarthy, Williamson, and R. Williams, be appointed to confer with the Bishop of the Diocese concerning the arrangements for the men's meeting, and also the desirability of holding a corporate Communion at the same time."

It was decided to recommend the form of admission service suggested by the C.E.M.S. at head-quarters, to the Bishop of the Diocese for his consideration."

The Council unanimously agreed that the admission of candidates be made at one of the public services of the Church, according to the Diocesan form of admission sanctioned by the Bishop.

It was agreed to conform to the C.E.M.S. rule of the payment of 2/6 per branch affiliation fee to head-quarters in England; also that each member of a branch be required to pay not less than 2/6 per annum to the branch Secretary; and that a levy of 3d. per member per annum be made towards the funds of the Diocesan Council.

A sub-committee, consisting of Ven. Archdeacon Ruddock, Mr Williamson and the Secretary, was appointed to decide about literature and badges, and the amount that should be purchased.

Diocesan Receipts.

During the month of May and to June 10th, the following amounts have been received by the Diocesan Treasurer:—

	£	s.	d.
Church Society ..	22	13	7
Maori Mission ..	14	8	6
Melanesian Mission ..	10	1	3
New Guinea Mission ..	5	0	0

ACKNOWLEDGEMENTS. — Archdeacon Ruddock begs to acknowledge the receipt of the following amounts as subscriptions to the WAIAPU CHURCH GAZETTE:—Rev. F. W. Martin, 10/-; Rev. F. W. Martin, £1/12/6; Mr H. Baker, 2/6; Rev. H. T. Rawnley, 2/6; Rev. A. F. Gardener, £5/10/-; as well as a donation of £1 from Mr J. Williams (Havelock North).

Further donations will be thankfully received and will be utilised in extending the usefulness of the paper.

Editorial Notices.

The Clergy and Laity are invited to forward articles and communications for insertion in the GAZETTE. Such should deal with matters of general interest, should be brief and logical, and *legibly written upon one side only of the paper*. No guarantee is given that unused matter will be returned.

Parochial news and all other matter for insertion in a particular issue must be received by "The Editor, WAIAPU CHURCH GAZETTE, Havelock North, Hawke's Bay," *not later than the 15th of the preceding month*.

Subscriptions (2/6 per annum, post free) are payable in advance. They may be paid to the Local Clergy or sent direct to ARCHDEACON D. RUDDOCK, Napier, to whom also, all communications of a business nature should be addressed, and cheques and postal orders made payable.

As the Bishop is himself personally responsible for the cost of publishing the GAZETTE it is hoped that Churchmen will promptly send their subscriptions, *which need not necessarily be limited to the actual cost (2/6 posted)*. *With increased income it will be possible to further extend the usefulness of the paper.*

Waiapu Church Gazette.

FRIDAY, JULY 1, 1910.

Is the Diocese of Waiapu to be the only Diocese in the Province of New Zealand without a Church Paper? Do we not feel the need of such a paper in this large, scattered Diocese, in which we are separated by distance and absence of railway communication so much from one another? Will not a Church Paper form one bond of union between the various parts which go to make up the whole of the Diocese? Is there not always a danger in isolation? And is there not a distinct possibility that Hawke's Bay may fail to take a proper interest in the Church life of the Bay of Plenty, and that the East Coast may fail to realise the importance of Hawke's Bay or *vice versa*?

As members of the same Diocese, each part has a distinct duty to take a loving and prayerful interest in every other part, and how can this be done if we know nothing of each other's work and needs? It is with the intention of supplying a real want in the Diocese, of endeavouring to supply information from every part of the Diocese, and of creating a deeper feeling of unity in the Diocese, that

we are starting afresh our Diocesan paper.

It was, and still is, my desire to be able to publish the paper at one penny per copy, but for the present it is absolutely necessary to charge two pence per copy, or two shillings and six pence per annum if posted. Arrangements have been made with the printer for twelve months; if the paper is loyally supported, we still look forward to being able to publish it later at the cheaper rate.

I have decided to act in the capacity of General Editor myself for the first twelve months, and also to take the financial responsibility of the undertaking. I feel that such a paper is a necessity, and am most anxious to relieve the parishes of any financial responsibility.

I quite realise that the success of the paper depends in the first instance upon the loyal co-operation of the clergy, and I must depend upon them to get subscribers and also to collect subscriptions. As the printer must be paid every month, it is most desirable that subscriptions should be paid in advance.

I must also look to the clergy to send their local church news regularly and punctually, or else to appoint some responsible person to act for them in the matter. As far as possible, the paper will be published so that it may reach every part of the Diocese by the first day of each month.

I am hoping also that the faithful laity in the Diocese will not only take the paper themselves, but endeavour to induce others to take it, so that the circulation may go on increasing.

It is far better that the Parochial authorities should receive the names and subscriptions of the subscribers in the first instance, and also arrange for the distribution of the paper. This applies particularly to town parishes. In the case of scattered country districts, we shall be prepared to post the papers each month to subscribers direct from the Diocesan office, if the names and subscriptions are sent to us. Where no arrangements are made locally for the distribution of the paper, copies can always be obtained from headquarters.

It is quite possible that there may be many members of the Church in this Diocese who would like to help this undertaking by becoming annual subscribers to the printing fund; I am grateful to those who have already expressed their willingness to do so. Or there may be some who would be willing to guarantee a cer-

tain amount to provide for any possible deficiency at the end of the year—a contingency, however, which we do not in the least anticipate.

We hope to publish, month by month, an account of the Bishop's travels and work, especially in the outlying portions of the Diocese, a record of all meetings of a Diocesan nature, of all appointments or changes in the Diocese, and an account of work in the Maori districts, which we shall endeavour to publish in Maori and English; we hope also to supply some teaching articles dealing with the history and doctrine of the Church.

We are arranging for correspondents in the other Dioceses of the Province, and shall publish a short summary of English Church news of special interest. A very important feature of the paper will be suggested subjects for prayer and intercession, and these we hope will be largely used. In addition to the general matter, we hope that each Parish and Parochial District will supply us with local notes bearing upon the Church life of the District.

It is with the humble prayer that the blessing of Almighty God may rest upon this work undertaken for His Glory and the welfare of His Church, that we send forth THE WAIAPU CHURCH GAZETTE, and ask our readers to support it and make it known.

A. W. WAIAPU.

The Mission.

The dates fixed for the Missioners to hold Missions in this Diocese are from September 17th to 26th. The forerunners, Canon Pollock and the Rev. A. H. Kennedy, have made the following arrangements for us:—

Parish.	Missioner.	Date.
Cathedral,		
Napier	Rev. J. O. Fitzgerald	17-26
S. Augustine's,		
Napier	H. V. Stuart	"
Gisborne	T. Rees	"
Dannevirke	Canon Ivens	"
Hastings	Canon Tupper-Carey	"
Rotorua	A. H. Colville	"
Havelock North	Cyril Hepher	17-22
S. Andrew's,		
Port Ahuriri	A. B. Lillingston	"
Taradale	C. T. Horan	"
Waipukurau	H. W. Jones	"
Ormondville	M. Farrer	"
Opotiki	E. Cartaret	"

No mention is made in the above list of Waipawa and Wairoa, but as three extra Missioners will probably be coming from Home, it may be possible to remedy this omission.

What the Mission is.

There seems to be, in many peoples' minds, a very vague notion as to what a Mission means. Well! a Mission is a message from God to our own souls. The Missioners are not coming to bring us a new gospel, but to preach and teach the old everlasting gospel. The Mission is not intended to be an appeal to the emotions merely; many so-called Missions of this nature are worse than useless and positively harmful. It is certainly not a "party" movement. It is an earnest attempt to bring the message of salvation home to our hearts and consciences, to bring us nearer to Christ, to show us the way of life more clearly, to help us to follow more closely the life and teaching of the Master and to find the joy of service and obedience.

A Mission has a message for all. None of us are as near to Christ as we ought to be and might be. None of us can afford to miss the opportunity which God is about to offer to us. None of us can dare to say that we are good enough already and have no need of the help of a Mission. Probably those who do not feel the need and necessity of a Mission are the very people who need it most, and should begin to pray very earnestly "Lord, that I may receive my sight."

Then a Mission has a message to the careless and indifferent, and is an attempt to turn them from darkness to light, from the power of Satan unto God.

How are we to Prepare for the Mission?

First of all, by preparing ourselves. If the seed is to take root and bring forth fruit, it must fall upon prepared ground. If it falls on shallow, or stony, or thorny ground, it cannot accomplish its purpose. Our first duty, then, is to remember that God is calling us individually to prepare for the message, that in the Mission Jesus of Nazareth will assuredly pass by, and that showers of blessings will fall upon prepared and waiting hearts.

Secondly, we must pray: for the Mission itself; for the Missioners; for our Parish; our Diocese; our whole Province. "The prayer of a righteous man availeth much." "If ye abide in Me, and My Words abide in you, ye shall ask what ye will, and it shall be done unto you." Are we abiding in Christ? If so, our prayers will bring blessings into many lives. We must bring constantly before God the needs of those upon whom we desire blessings through the Mission to fall. We should send in special

petitions to the Vicar for use in the public intercessions. We need not mention any names in these petitions. It is useful to have in the Church a box for receiving applications for special intercessions; they can easily be incorporated with the general intercessions.

But we must also bear in mind that a Mission requires a number of earnest workers to take round literature and give personal invitations to those who are not in the habit of attending Church regularly. It should be the object of every member of the Church to go and fetch people to the Mission; they must not think only of what they themselves are going to get from it. I hope that the members of the C.E.M.S. will regard these opportunities for work as a special call to them to do something for God and His Church.

The Result of a Mission.

The real result of course can be known only to God, but it behoves all those who have received blessings in the Mission to make some definite rules as to their future life and conduct. Some doubtless will apply to their Vicars for some definite work to do; some will give in their names for Confirmation; some will join a Bible Class or Communicants' Guild; some will seek admission into the C.E.M.S.; some may decide to devote their lives to God, in the Ministry of the Church or some other form of service.

Financial.

There must always be the inevitable financial question, however much we desire to keep it in the background.

This Diocese was asked to contribute £400 towards the expenses of the Mission. About £300 has been received so far. It is to be regretted that we have not raised the full sum before the Mission begins, as there will doubtless be further calls upon us. We sincerely hope that the thank offerings at the time of the Mission will more than supply the £100 still required, in addition to paying the local expenses incurred.

If more than twelve Missioners come from England, and there will probably be fifteen, each Diocese will be called upon for a further contribution. Mr. J. H. Sheath, Napier, will be glad to receive any contributions towards the amount needed.

A. W. WALAPU.

[Forms of Prayer for the Mission, authorised by the Bishop to be used before the "Prayer for all sorts an conditions of men" at Matins and Evensong will be found on page 1.]

Church Society.

First of all, might we not have a more expressive name? "Church Society" is certainly vague, and might be said to cover every possible Society within the limits of the Church; there is nothing in the name to indicate what is the particular nature or function of the fund so designated. Why should it not be called "The Diocesan Home Mission Fund?" There cannot be any question as to what is intended by a Diocesan Home Mission Fund. So much for its name.

The importance of such a fund cannot be overestimated, for it supplies the "sinews of war" for the progressive work of the Diocese. The Diocese cannot possibly do its work without the assistance of its Home Mission Fund. In a Diocese like our own, where the country in many parts is being developed and settled, and where new districts are being opened up, it is absolutely necessary for the Church generally to help in the erection of buildings for public worship and in providing a stipend for the clergyman. The motto of such a society or fund is: "Bear ye one anothers' burdens;" if there is one burden which Church people in settled districts ought to bear, it is surely that of helping to provide for the ministrations of religion in the newly-settled districts in the country.

It is not the purpose of this fund to perpetually endow a district, but to assist it financially until such time as it can stand alone; it should be regarded as a point of honour with every district so helped to do without this Diocesan assistance as soon as possible.

The purpose of the fund is Church Extension, and there are several places in the Diocese where a grant, at the present time, from this source would very materially assist the progress of Church work.

The usefulness of this fund would be considerably increased if it could be put on rather a different basis, and if there could be associated with it a "Loans Without Interest" Fund! In other Dioceses and in other religious bodies such funds exist, and are of the greatest possible benefit. If we had a capital sum of say £3000, or even less, we should be able to make loans without interest to parishes for the building of Churches, schoolrooms, or vicarages, and arrange for the repayment of the same in regular instalments spread over

such a term of years as the Standing Committee should decide.

At the present time, a new district has probably to wait for years before it can raise sufficient funds to think even of putting up a building, and then may be, some, at any rate, of our Church people have settled down in other folds, and are lost to us. By giving such assistance towards the erection of a 'Church, we are also putting the people in a more favourable position for raising the necessary funds. It would be a great blessing to many a struggling district in this Diocese, if such a fund existed.

But to come back to our present "Church Society." Are we supporting that as liberally and systematically as we ought? It is quite inadequate at present for the requirements of the Diocese and needs much more real support.

At the present time, the offertory on one Sunday in the year is given to the fund, and that is probably all that we can expect from this source.

There are also in a few parishes, collectors for the fund and a few subscribers. Might it not be possible in some parishes to make this work part of the parochial organisation and to get a much larger number of annual subscriptions?

The Rev. Canon Eccles is acting as Organising Secretary for the Diocese, and is at present engaged in seeking to stir up interest in our Home Mission Work.

It was very gratifying to receive the other day from a Maori district in the Bay of Plenty a cheque for the fund for nearly £5, the offerings of the Maoris at services held during my recent visit.

The Standing Committee made a grant of £25 per annum towards the stipend of a Lay Missioner to work amongst the men engaged on the construction of the railway line between Gisborne and the Bay of Plenty; when the railway between Tauranga and Te Puke is started, it may be necessary to make another similar call upon the fund.

I fully realise our duty to evangelise the heathen, but I fully realise also that we have no right to neglect the spiritual needs of our own fellow countrymen who are crying out in so many ways "Come over and help us." There is a very great need for real missionaries in our own country if ever it is to be worthy of the name of "God's Own Country."

A. W. WAIAPU.

The Bishop's Journeys.

[I.]

Friday, March 4.—Commenced my first overland journey from Napier *via* Wairoa and Gisborne to Te Araroa. Started at 6.30 a.m. by coach, arrived at Waikare for lunch and journeyed on, the only occupant of the coach, through bush scenery and undeveloped fern country to Mohaka, where I was met by Archdeacon Williams, who was to act as my guide, interpreter, and companion. Hospitably entertained by the Rev. Hemi Huata. Evensong with the Maoris followed by a Maori "welcome."

Saturday, March 5.—Mattins in the Maori Church, with address. Left Mohaka at 9 a.m. Lunched at Mrs. Glendinning's. Arrived Wairoa at 4. Kindly welcomed by the Revs. H. T. Rawnsley and Henare Wepiha. Stayed at the Vicarage. A largely attended Maori and Pakeha "welcome" in the hall at Wairoa in the evening at which addresses were presented by Maoris and Pakehas.

Sunday, March 6.—Drove out to Maori Church for Matins and Holy Communion at 11. Crowded congregation. Baptized three infants in the service. Lunch with the Maoris and "korero" afterwards. Adult Baptism and Confirmation in the afternoon. Eleven candidates. Returned to Vicarage and preached at Evensong in Wairoa Church at 7. Large congregation, chiefly Pakehas, but many Maoris. Bright, hearty service.

Monday, March 7.—Left Wairoa at 9. Visited native school at Tuhara and met several natives from the district. Gave short address to the children, and heard them sing. The country has cause to be proud and thankful for the excellent work which is being done in most of these native schools. Lunched with Mr. and Mrs. Vaughan at Tahaenui. Arrived Nuhaka at 5 p.m. Met by the Rev. Wi Peraire. Visited several of the residents. Prayers with the Maoris. Attended Maori and Pakeha "welcome" in schoolroom and gave an address.

Tuesday, March 8.—Holy Communion with the Maoris. Left Nuhaka 9.45. Morning tea ("tell it not in Gath") at Mrs. Bellamy's at Morere Springs, at the comfortable boarding-house which suffered so much in the subsequent flood. Visited the "Springs." Beautiful bush. Opportunity for a little physical exercise presented itself on the journey. Maori boy with waggon and five

horses conveying timber to new house "bogged" on the road. Had to unload timber to extricate waggon. Archdeacon and I loaded up the timber again. (N.B.—This is the only true and authentic account of a much garbled story.) Further on we heard that the unfortunate boy had got into trouble again, and who could wonder? Arrived at Mr Swarbrick's and reported the plight of the Maori. Had lunch in the Shelter, which was doing duty for Mr. Swarbrick's dining room during the rebuilding of his house. I understand that the timber eventually arrived at its destination by degrees. This, of course, is not intended to be any reflection upon the state of the roads. Arrived at Wharata and stayed the night at the boarding-house.

Wednesday, March 9. Left Wharata 7. Arrived Gisborne 11. Stayed with Archdeacon Williams at Te Rau. Met the Revs. Dawson, Chatterton, Thomas, and Ward.

Thursday, March 10.—Visited Te Rau College and Parish Church. Motor ride into the country in the afternoon. Attended civic welcome in the evening in the Garrison Hall. Nearly 1000 people present. Speeches and addresses of welcome to which I replied. Introduced to many of the people afterwards. A well organised, enthusiastic, and sympathetic gathering.

Friday, March 11.—Motored out to Te Karaka, the parochial district of which the Rev. W. H. Roberts is in charge. Continued journey by motor and ballast train as far as the latter could take us on the "Gisborne and ?" line. Proceeded to the residence of Mr. Armstrong, the engineer, who kindly entertained us at lunch. Service in the Church at Te Karaka in the evening. Full Church, hearty service. Returned to Gisborne by motor afterwards.

Saturday, March 12.—Visited native boys' school at Waerenga-a-hika. Had lunch with the Rev. W. M. Butterfield. Spoke to the boys. Large garden party in the afternoon. This school is evidently worked on good lines and could well train more scholars.

Sunday, March 13.—Celebrated the Holy Communion in Gisborne Parish Church at 8, assisted by Archdeacon Williams, the Rev. F. W. Chatterton, and the Vicar. About 170 Communicants. Motored out to Patutahi, the Rev. A. H. Cole's Parish, and preached at Mattins. Good congregation. Lunched with Mr. Sherratt. Service in the afternoon with the Maoris at Te Kuri. Service held out-of-doors. Welcome from the Maoris.

Visited Miss Strouts' "kindergarten." Service in the evening in Garrison Hall at Gisborne by request. Splendid congregation, estimated at 1600.

Monday, March 14.—Started at 9.30 for East Coast tour. Lunched at Turihaua, the residence of Mr. H. B. Williams. Stayed night at Waihau, kindly entertained by Mr. and Mrs. Loisel.

Tuesday, March 15.—Left Waihau at 8. Got into a quicksand on the beach. Sprung the pole. Got horses out. Buggy pulled out by the coach, which fortunately soon came by. Patched up the pole and arrived at Tolaga Bay at 10.30 accompanied by the Rev. Timutimu Tawhai, who came out to meet us. After refreshments at Mr. Holder's, and repairs to the buggy at the blacksmith's, drove on to O'Shea's for lunch. Met Rev. Nikora Tautau. Paid a short visit to Mr. Busby and arrived at Tokomaru, where we met the Rev. F. C. Long and received a hearty greeting from a large number of natives. Hospitably entertained by the Maoris. Prayers with the Maoris in the evening, followed by speeches of welcome.

Wednesday, March 16.—After morning prayers, at which I gave an address, we journeyed on to the Hospital, and were kindly received by the Matron. An excellent well-managed institution. Met the Chairman of the Board, Mr. A. B. Williams. Arrived at Waipiro, lunched with Mr. Long, paid a short visit to Mr. and Mrs. Beal, and arrived at Makarika, the home of Mr. and Mrs. Sherwood, where we spent the whole of the next day and had a rest.

(To be continued.)

News from other Dioceses.

DUNEDIN.

THE LATE DR. HOCKEN.—The New Zealand Church has sustained a great loss in the death of the deeply-revered and much-loved Dr. Hocken. His name has been a household word in the Provincial District of Otago almost from the beginning of settlement. As a physician, he was deeply beloved and trusted by his old patients and numerous friends. As a man of letters, he has placed the whole Dominion under obligation by his painstaking energy and self-denying efforts to collect the memorials of the early history of New Zealand. As a Churchman, he will be long remembered for his earnest devotion and untiring labour in assisting the cause of religion in Otago and elsewhere; and as

a public-spirited citizen and generous benefactor, he will be sorely missed by the philanthropic societies which he has assisted so nobly with his wise counsel and liberal gifts. His life and work are a splendid appeal to our wealthy Church men and an effective rebuke to the prosperous citizens of this Dominion, so many of whom seem callous to the noblest ideals of our higher life. For over forty years Dr. Hocken was associated with St. Paul's, Dunedin, as a churchwarden, and in later years as a member of the Cathedral Chapter. He has been a member of the Standing Committee of the Synod from its inception. At the Otago University he did good service as its first Lecturer in Surgery, and as a member of its Council; and during his illness he was elected to succeed Mr James Allen as Vice-Chancellor. The gift of the Hocken library to the people of the Dominion, with its priceless treasures to the future historians of New Zealand, is still fresh in the public memory. Among other benefactions, he has left £2000 for the country clergy of this diocese, and £10,000 to the University of Otago.

RECENT CHANGES.—The Diocese has lost one of its senior clergy in the removal of the Rev. G. W. Christian, Vicar of Port Chalmers, to the Vicarage of Governor's Bay, in the Diocese of Christchurch. Mr Christian has done excellent work in Otago, and his removal from Port Chalmers will be deeply felt by the parishioners. The farewell meeting was one of the largest gatherings that Port Chalmers has ever seen. In his successor, the Rev. George Blathwaite, Vicar of Balclutha, Port Chalmers gains a devoted parish priest and an indefatigable worker. — The vacant cure of Waimea Plains has been filled by the appointment of the Rev. W. Uphill, from the Diocese of Rockhampton.

SELWYN COLLEGE.—The academic year has begun with an increase in the number of students. During the last four years the number of students has risen from three to forty. An effort is being made to provide accommodation for sixty students. The Warden has already built a new dining hall to accommodate seventy persons; and has been fortunate enough to collect the funds by a personal canvass. On his own initiative he has acquired land adjoining the College, with two houses, which he has transformed for College purposes, and has begun to erect a portion of a new hostel, to be called "Chester Hall." The buildings now consist of the original Selwyn College, the recently-erected Collegiate

School, and the Pattison, Lister, and Chester Halls. The students have recently obtained and furnished a commodious common-room, and are very anxious to erect a gymnasium. The expansion of Selwyn College, and the recent erection and endowment of Knox College by the Presbyterian Church, are a remarkable testimony to the value and necessity of Colleges as a necessary part of our University system. The affiliation of Selwyn College in its Theological Department to the University of Durham, and the proposed affiliation of Knox College to a Scottish or an American University, point to the advisability of establishing a Faculty of Theology either in the University of New Zealand or in connection with the Anglican and the Presbyterian Churches. The mere fact that the Presbyterian Church has been able to found and endow three Professorships, each of the value of £600 per annum, in the Theological Hall of Knox College, ought to stimulate some of our wealthy Churchmen to found and endow Professorships or Lectureships in the Anglican Colleges of New Zealand.

THE NEW CATHEDRAL.—The Diocesan Synod met on 13th June. In the course of his presidential address, the Primate announced three gifts to the "New Cathedral Fund" which the *Evening Star* justly described as "princely gifts." To meet the recent gift of £1000 by a well-known Dunedin Churchman (Mr G. Grey Russell), three donations of £1000 apiece have been given by Mr W. Dawson, Mr C. F. Greenslade, and Mrs Nichols and family. It is expected that these generous gifts will give such an impetus to the fund as will enable the foundation stone of the new Cathedral to be laid during the present year, in which the Primate has completed the thirty-ninth year of his episcopate.

CHRISTCHURCH.

C.E.M.S.—We have great hopes here that this movement is going to spread and be a source of real strength, making for the upbuilding of the Church. Already thirteen branches have affiliated to the Diocesan Council for provisional registration, the average membership being fifteen. Our plan with regard to registration is as follows:—A branch having been provisionally formed, applies to the Diocesan Council for provisional registration, accompanying the application with 2/6, fee for Diocesan Council, and also 2/6 capitation fee for headquarters, which must be paid by all branches that have a membership of

ten or more. At the end of three months a further application is made, this time for confirmation of registration, and if the branch is accepted, it is duly registered, and its name, together with the capitation fee, forwarded to head-quarters, Westminster. —Several difficulties have received the attention of the Council, and have been legislated upon. For instance, the question was asked, what is meant by "doing something for the Church?" The answer given was, that neither attendance at Church, nor payment of a subscription, was of itself sufficient to justify membership, but that every member and associate should, on their joining, be asked to state what precise bit of Church work they were willing to undertake.—We had a splendid conference a week or two ago of all branches in and around Christchurch and of other men interested in the C.E.M.S. About 150 men were present, the Bishop occupying the chair. The discussion was focussed upon: (1) Registration; (2) how to start a branch; (3) membership qualifications; and (4) conduct of meetings; the leaders being the Bishop, the Revs. W. W. Sedgwick, H. Purchas, and P. B. Haggitt, and Mr George. The conference proved to be very helpful to those who wanted light thrown on various matters.

HOLY TRINITY CHURCH, LYTTELTON.

—On Trinity Sunday, the Parish Church of Lyttelton celebrated the fiftieth anniversary of its consecration. In preparation for the festival, the fabric had been restored at the cost of present and former parishioners. The church is as sound now as it was fifty years ago. An unique interest attaches to this church, it being the first stone church built in Canterbury, the oldest church in the diocese, and the church of the mother parish.

THE GENERAL MISSION. —The Vicars of those parishes to whom missionaries are coming are busy making preparations, whilst others, who expected a mission and were indulging in all sorts of hopes for their parishes, are striving hard to strengthen their power of resignation. Some, however, are doing more than this—they are taking such steps as they can to ensure the extension of the mission so as to reach all the parishes and parochial districts of the diocese.—To those that are expecting a mission, one of our country vicars has set a good example, so far at least as energy is concerned. All over his district, and it is not a small one, house to house visitation has already begun, all the roads having

been assigned to different workers. Fortnightly visits are paid, mission literature being left at each visit. The intercession services are kept in mind by the visitors, who invite their people to attend them. Moreover, every organisation in the district seems to have been inspired with the duty of doing something or providing something for the coming mission. A number of houses have boxes into which pennies are being put to help to defray expenses.

Maori Mission News.

ROTORUA.

Our Church Committee has met three times already during the month of June. They have discussed the following subjects amongst others:—

1. The Natives entertained the Maori football team (who are now in Australia) in the Te Ao Marama Mission Hall. There were close on 200 people present, including members of the Ngatiwhakauae, Tuhourangi, and Ngatipikiao tribes. Several speeches were made by the representatives of each side. The Arawas were very pleased with the members of the team, for their behaviour was exemplary. There are eight Communicants amongst the team. Very few of them touch drink.

2. The members of the Bible Classes and the Sunday Schools had a pleasant evening together in Te Ao Marama Hall. The Bible Classes are making good progress; they meet every Tuesday. The children attending Sunday School at Ohinemutu have now reached the total of sixty.

3. The Committee are taking up the question of a new church at Ohinemutu with real earnestness. The present building has stood for thirty years, and has suffered in consequence, the blocks and shingles having decayed. The Committee are considering the question of erecting the new church on concrete foundations so that they may withstand the thermal action. A rough estimate of the cost of a suitable new church is about £700. The men's committee and the women's committee are all busy preparing for a sale of work and bazaar to be held on the 26th and 27th December. They are working for a two years' effort to raise the money required. The external appearance of the building will be in accordance with English ecclesiastical design, but the interior will be characteristic of Maori art.

4. The Committee passed a resolution expressing their appreciation of the Bishop's kindly consideration of

the Maoris in allowing some pages of the Diocesan paper to be printed in the Maori language.

5. During the past five Sundays the attendance at Church has been very gratifying.

6. We are now without an assistant Minister, as Matene Keepa has been transferred to Te Whaiti. Let the outskirts of the parish be patient. Don't feel very impatient because you are now seldom visited. The harvest is great, but the labourers are few. Let each part of the Parish put forth every effort to keep things going satisfactorily. A man will be sent to assist us later on.—Your servant in Christ,

FRED. BENNETT.

TE PARIHA O ROTORUA.

Ka toru nga huihuinga o te Komiti o te Hahi ki Ohinemutu i tenei marama ara i a Hune. Koianeitahi o nga take i whakahaeretia:—

1. I karangatia e te Hahi he huihuinga i tetahi ahiahi ki a Te Ao Marama hei whakanui hei powhiri hoki i nga mema o te timi whutupaoro Maori kua riro nei ki Ahitereria. I tata ki te rua rau nga tangata i huihui mai ara a Ngatiwhakauae, a Tuhourangi, me NgatiPikiao. He maha nga tangata i tu ki te whaikorero o te tangata whenua, o te ope. He nui te whakamihii o Te Arawa katoa ki a ratou manuhiri, ara he pai o te noho, he whakaaro nui ki te tikanga o ta ratou haere. Tokowaru nga tamariki kai i te Hapa a te Ariki i roto i taua ope. Kaore rawa i kitea he tangata kai waipiro i roto i taua ropu.

2. I karangatia he po nui ma nga Paipera Karaihe me nga tamariki o te Kura Ratapu o Ohinemutu me Te Whakarewarewa kia te Aro Marama. Kei te kaha te tupu o nga whakahaere Paipera Karaihe o tenei takiwa. Kei nga po Turei ka huihui i nga wiki katoa. Kua eke ki te ono tekau nga tamariki o te Kura Ratapu.

3. Kua kaha te whakahaere a te Komiti i nga tikanga e tu ai he whare-karakia hou mo Ohinemutu. Ko te Whare Karakia e tu nei kua ahua mate. Ka toru tekau nga tau o tenei whare e tu ana ki Ohinemutu, a inaianei kua pirau nga tinga me nga poraka. E whakaaro ana te Komiti me hanga te kaupapa o te Whare hou ki te raima kia kore ai e tere te mate i te ngawha. Ko te utu e maharatia ana mo taua whare kei te £700. Kei te mahi nga Komiti tane me nga Komiti wahine i a ratou tikanga mo te Bazaar a te 26 me te 27 o nga ra o Tihema. E rua nga tau i whakaritea e te Komiti hei kimihanga i taua moni. Kia takoto

a tinana mai te £500 ka timata ai te hanga. Ko waho o te whare ka hanga pakehatia, engari a roto ka hanga ki nga mahi whakamiharo a nga tupuna, ara ki te whakairo ki te arapaki.

4. I paahitia e te Komiti he motini whakamihari ki te tatou Pihopa mo tana whakairo ki te tuku i tetahi wharangi o te pepa a te Hahi o tenei Pihopanga ki te reo Maori.

5. Kanui te kaha o te tangata ki te haere ki te Karakia i enei wiki e rima ka pahure nei.

6. Kua kore he minita hei awhina i nga mahi o tenei Pariha i te mea kua hikitia atu a Matene ki te Whaiti Kaati kia manawanui nga takiwa mamao o te Pariha. Kua hei nui rawa te pouri i te roa rawa e ngaro mai ana i o koutou takiwa. He rahi te maara, ko nga kai-mahi ia e ruarua ana. Whakaputaina te kaha o tena wahi o tena wahi o te Pariha. Tena ano te wa e tae mai ai he tangata hei awhina i a tatou.—Na tou koutou hoa pononga i roto i a Te Karaiti,

PERERIKI PENETI.

BAY OF PLENTY.

The great event in these parts in Church circles has been the coming of the new Bishop of the Diocese. Fortunately it was fairly good weather, though late in the season for traveling, so he was able to fulfil all his engagements.

On Tuesday, April 19th, he presided at the annual meeting of the Archdiocesan Maori Board of Tauranga, held at Te Pahou, Whakatane. After celebration of Holy Communion, in which about thirty partook, the Board met. There was a fair attendance. Many interesting matters were discussed. A motion of sympathy was passed to the widow and family of the late Rev. George Maunsell, C.M.S., who laboured in these parts for many years.

It was rather interesting and amusing to hear the members plying the Bishop with some old-time questions, with a view to a more favourable answer than had hitherto been given. It goes without saying that the new Bishop was quite equal to the occasion. We trust some useful work was done.

On the following day (Wednesday) the episcopal party went to Ruatoki. The native chiefs invited the Bishop to the large Pa Tauarau to receive their welcome, which was given in the usual hearty Maori style. In the evening a goodly number of Maoris, mostly young people, attended service, which was held in the school. The native rendering of the hymns was

good. Holy Communion was celebrated early next morning for the workers.

As a direct result of the Bishop's visit, two young and promising natives were sent to the Gisborne Native College with a view to preparation for ordination.

On the return of the Bishop from the Coast, he visited Matata, where an English service was held, which the Maoris also attended.

Te Puke was the next place visited, arriving there on Ascension Day. Divine service was held in the evening, and three were confirmed. On Friday evening a welcome was tendered to His Lordship by Europeans and Maoris, when speeches were made by all and sundry, including three Maoris.

On Saturday, May 7th, Tauranga was reached. The visit here was greatly interfered with by the news of King Edward's death. Memorial services were held on Saturday evening and on Sunday, with large attendances. The Archdeacon preached to the Maoris at Maungatapu, the Bishop preaching also at 3 p.m.

In conclusion, great interest is evinced in His Lordship's visit in November next.

KO TE TAKIWA O TAURANGA, O WHAKATANE, O OPOTIKI.

No te 18 o nga ra o Aperira, i tae mai ai te tatou Pihopa hou ki Whakatane. No te 19 o nga ra ka tu te Hui o te Hahi Maori o te Atrikonatanga o Tauranga ki Te Pahou. No te mutunga o te karakia me te Hapa a te Ariki ka timata te Hui. Ka whai korero te Pihopa ki te Hui miharo ana. Ka haere nga motini, ka whakahaerea tetahi motini mihi aroha ki te pouaru a te Manihera Minita Mihingare i roto i te rohe o Tuhoe. Tera atu ano te nui o te Motini hei whakakaha hei whakatika te Hahi.

No te Wenerei ka haere te Pihopa me te Atrikona (Williams) Wiremu ki Ruatoki. He mea karanga na nga rangatira kia haere atu te Pihopa ki Tauraru mihi ai. No te mutunga o nga mihi me te whakahoki o te Pihopa i tono ano te Pihopa ki a Tuhoe kia homai etahi taitamariki pai hei tukunga atu ki te kura minita, ki Turanga. Takorua i tukua mai.

No te 3 o nga ra o Mei, i tae mai ai te Pihopa ki Matata, i tu te karakia Pakeha, uru ana etahi o nga Maori.

No te Wenerei ka tae atu ai ki te Puke no te Paraire ka tu te Hui manaaki o nga Pakeha me nga Maori, ki te whare nui, ka whai kupu nga Maori ki reira ka pai nga kupu

whakahoki o te Pihopa ki nga mihi o te Pakeha, o te Maori ano hoki. No te 7 o nga ra ka tae mai ai ki Tauranga. Katali ka rangona te matenga o te Kingi Eruera VII. I taua po ano ka tu te Karakia Pakeha whakawhetai ki te Atua mo te Kingi pai me te inoi ano mo tana Kuini Pouaru me te Kingi Hou ko Hori V.

No te Ratapu ka haere te Atirikona Wiremu ki Maungatapu karakia ai, no te ahiahi nei ka tae atu Te Pihopa ki reira ano kauwhau ai. He kupu pai nga kupu katoa o te Pihopa a ko te ngakau o te tangata e tatau ana ki tona hokinga mai i a Noema e haere mai nei.

The Rev. Nirai Runga.

On Sunday, June 12th, there entered into rest at Moteo the Rev. Nirai Runga, one of the Native Clergy of the Heretaunga district, who retired from active work three years ago, though he had been for some time previously in indifferent health. After a course at the Maori Theological College at Gisborne, he and Manahi Te Aro were admitted to Deacon's Orders by Bishop Stuart at Omaha on St. Luke's Day, 1881; the Rev. H. Wainohu being at the same time ordained to the priesthood. After their ordination the Rev. N. Runga was placed at Moteo, and the Rev. M. Te Aro at Waipatu. The latter died at his post in August, 1883, so that from that time till 1898 the Rev. N. Runga was the only Maori clergyman in the Heretaunga district. His sphere of work, besides Moteo, Omaha, Waiohiki, and Wharerangi, included Petane, Tangoio and Te Haroto on the road to Taupo. His widow, who survives him, came from Te Haroto, and the funeral was delayed till the 19th to allow of her relatives attending it. The Bishop had previously arranged to be at Moteo on this Sunday, and he was joined there by Bishop Williams, the Rev. A. F. Williams, and the Rev. W. T. Fraser, who is now in charge of the Moteo district. Morning prayer was held in the large meeting-house, as the Church was too small to accommodate the congregation. The Bishop preached from John xiv. 1-3, his sermon being interpreted by the Rev. W. T. Fraser. After this there was a celebration of the Holy Communion in the Church, Bishop Williams being the celebrant. The funeral was taken by Bishop Williams at two o'clock, who also preached at evensong from John xi. 25-26. The Bishop had intended to visit Waiohiki in the afternoon, but the Waiohiki people had all come to Moteo for the funeral.

REV. NIRAI RUNGA.

No te Ratapu, Hune 12 ka moe i te moenga roa ki Moteo a Nirai Runga, tetahi o nga minita Maori o te takiwa o Heretaunga. Ka toru enei tau i peka ai ia ki tahaki o te mahi, otira kua ahua matemate ano ia i mua atu. I te mutunga o nga tau i noho ai raua ko Manahi Te Aro ki te Kareti i Turanga ka whakaurua raua e Te Tuati Pihopa ki te mahi Rikona, ki Omahu, i te Ra o Ruka, 18 Oketopa, 1881; Ko Rev. Hoani Te Wainohu tetahi i whakaurua i taua ra ki te mahi Piriti. Muri iho i te raua whakarikonatanga ka whakanohoia a Nirai ki Moteo, ko Manahi hoki i whakanohoia ki Te Waipatu. Ko Manahi i mate i runga ano i tana mahi i a Akuhata, 1883, i mahue ai ko Nirai anake te minita Maori o te takiwa o Heretaunga tae noa ki te tau 1898. Nga kainga o tona takiwa mahi, ko Moteo, ko Te Waiohiki, ko Omahu, ko Wharerangi, ko Petane, ko Tangoio tae noa ki Te Haroto. Tana wahine e noho pouaru nei, no Te Haroto, koia i nukuhia ai te nehunga ki te 19 o nga ra kia tae mai ai nga tangata o reira. Kua rite ano taua ra i te Pihopa hei Ratapu mona ki moteo. Ona hoa ki reira, ko Te Wiremu Pihopa, ko Rev. A. Wiremu, ko te minita hoki o Moteo, ko Rev. W. Pereiha. Na te iti o te Whare-karakia i kawea ai te karakia o te awatea ki roto ki te whare Maori. Te kupu o ta te Pihopa kauwhau, ko Hoa. xiv. 1-3, Na Pereiha i whakamaori. Muri iho i tena i a Te Wiremu Pihopa te Hapa a Te Ariki i roto i te Wharekarakia. Kei te 2 haora ko te nehunga, i a Te Wiremu Pihopa hoki tenei. Muri iho ko te karakia o te ahiahi. Te kupu o te kauwhau a Te Wiremu Pihopa ko Hoa. xi. 25-26. I Moteo ano nga tangata o Te Waiohiki, i kore ai te Pihopa e tae ki reira ki te karakia o te ahiahi.

Ordination Service.

The Bishop conducted his first ordination service on Trinity Sunday, May 22nd., when, in the Cathedral Church of St. John at Napier. Mr Herbert Collier and Mr R. George Coates were given Deacon's orders, and the Rev. H. Harold Robjohns, B.Sc. (London), was raised from the Diaconate to the Priesthood.

It is, probably, only in a Colonial Diocese, that candidates of such very varied experience could be assembled at one ordination.

Mr Coates started life as a schoolmaster, passing, after four years' training as a pupil teacher, to the

Normal College, Christchurch. In 1901 he was accepted for missionary work by the Bishop of Melanesia and in 1902 proceeded to Norfolk Island, where for some time he helped in the school for native boys. For a year he worked with the Rev. J. M. Steward, on Guadalcanar, one of the largest of the Solomon Islands, but, owing to severe attacks of malaria, had to be invalided home to New Zealand.

After a short term as a teacher under the North Canterbury Education Board he was appointed Organising Secretary and Lecturer for the Melanesian Mission, and for four and a half years travelled through both islands, arousing and stimulating interest in the Mission, both by his intimate knowledge of the work, as well as by the clear and forcible manner in which he addressed his audiences.

He has lately been acting as Lay Assistant in the Parish of St. Michael's, Christchurch, where, amidst other work, he has thrown himself keenly into that of the Church of England Men's Society. The knowledge thus acquired will be of great value in his post as Provisional Diocesan Secretary to the Society, to which position he has been appointed by the Bishop.

Mr Collier has had many years' experience as Lay Assistant, first in the Inglewood parish in Taranaki and next in the Opotiki parish, where he was more or less responsible for the work carried on in and around Whakataane. After some time spent in the Tauranga parish, he has been, for the last three years, acting as Lay Curate in the large parish of Waipawa.

Mr Robjohns was for many years engaged in educational work at home; first as science and language master in various schools in England and Wales and then as Organising Secretary and Director of Modern Education under the Gloucestershire County Council. For a year before leaving England, he was Chief of Staff in the Higher Education Department of the Central Office of the Kent Education Committee. For a few months, he was, as Director of the Napier Technical School, engaged in equipping the new building and organising the work of the new school. After his resignation of this post, he acted for some months as Lay Curate in the Parish of St. Matthew's, Auckland. Since February of last year, he has been Curate in the parish of Havelock North, being more or less responsible for the work carried on in Clive.

The candidates spent most of the week preceding the ordination in Napier, Mr and Mrs Collier being the

guests of Archdeacon and Mrs Ruddock, while Mr Coates and Mr Robjohns enjoyed the hospitality of the Bishop and Mrs Averill. This week will, doubtless, long be remembered by the candidates, not so much for the Bishop's examination, nor for the quiet Evensongs and helpful addresses from Archdeacon Ruddock, but as a time when they were brought into intimate and personal contact with their Bishop. By example, by precept, he made them realise that the success of one's ministry depends on one's closeness of contact with the Lord Jesus Christ, and that, insomuch as one is a channel through which the Holy Spirit can manifest His Divine Power, is one a power oneself. The fact that the Memorial Services for King Edward came on the day which had been set apart as a "quiet day" for the candidates, served to accentuate the solemnity of the week of preparation.

At the early celebration on Saturday morning, the Bishop gave what may be termed his "charge" to the candidates, basing his remarks on the text "Looking unto Jesus." The Ministry, he said, must be not only a profession, but a reflection: only so far as men see in us a reflection, faint it may be, but clear, of our Lord and Master, will they be drawn to Him.

The Ordination Service was preceded by an early celebration at 8, and by Morning Prayer, taken by Canon Mayne, who, as Bishop's Chaplain, attended the Bishop, and preached the Ordination sermon, from the text "How lovely are the messengers, that bring us the gospel of peace." He took us back to the days of Hezekiah, King of Judah, when Jerusalem was invested by the army of Sennacherib. When all seemed hopeless, the angel of the Lord went out into the camp of the Assyrians and slew them. In the morning came some to the camp, and discovering that the Lord had won deliverance for Jerusalem, hurried over the mountains to bear the glad tidings of peace to what appeared to be a doomed city. In the same way, the Ministers of Christ bring good news of peace to what seems to be a doomed world.

After the sermon, the candidates were presented to the Bishop by the Archdeacon of Hawke's Bay, the candidates for deacon's orders first, and the one for priest's orders afterwards. The Bishop commended the candidates to the prayers of the congregation, and the Litany was sung by the Archdeacon, the Bishop, kneeling at his chair in front of the altar, taking

the suffrage beseeching God's blessing on those about to be ordained.

After the anthem, "How Lovely are the Messengers," the Bishop commenced the Communion Service, which continued till the Epistle, after which the Bishop impressively admitted the two candidates to Deacon's orders and the Archdeacon invested them for the first time with the stole, worn over the left shoulder.

The Gospel was read by one of the newly-ordained deacons, the Rev. H. Collier, and the Bishop then proceeded with the ordination to the Priesthood.

After the usual questions had been put and answered, the "Veni Creator" was sung, being preceded by a period of silent intercession for God's blessing on the candidate. Those assisting could not fail to feel that their prayers were answered and that God the Holy Spirit was indeed present to bless and sanctify.

The Bishop had, in the imposition of hands, the assistance of the Archdeacon and Canon Mayne: as the solemn words were spoken, giving authority to bind, and to loose, to preach and to minister the sacraments, one thought of the Apostles laying their hands on men, and of the evident gift, in consequence, of the Holy Spirit, and doubted not that, in this case, also, the one who knelt was sealed and consecrated to his holy office by God the Holy Ghost Himself.

Many remained to communicate with the newly ordained and so, with the Bishop's blessing, the impressive service came to a close.

The Archbishop's Western Canada Appeal.

"A clear call comes to us.—We the Archbishops of the Church of the Motherland, plead for a real answer to the call."

The Bishop of Fredericton quaintly expresses the need of the call. In Canada they were optimists. A pessimist was a man who of two evils always chose both. In Canada, when they saw two good things, they took both. Formerly, in many parts they had a desolate, lone land, and could only boast of the biggest snow-fields and the thickest ice in the world. But at present there was life, and expansion, and growth, and development—a nation in the making. Progress which used to go over generations was now being compressed into a few short years. "Have you seen Winnipeg?" said one man to another.

"Yes, I was there a month ago." "Ah, but you should see it now," was the reply. Out of this extraordinary expansion grew the extraordinary difficulties of the Church. Still, it was not the numbers that made the problem, but the distances a man had to cover in order to minister to the people. Every theological college in Canada was fuller than ever. They never had such a large number of applicants for ordination. As to money help, the church in Canada assessed every diocese, every diocese assessed every parish, and every parish assessed every individual in the parish. (Cheers) Moreover, the Laymen's Missionary Movement was sweeping across Canada and the United States. These laymen organised meetings themselves, and the clergyman sometimes found, to his disgust, that he was the last to know of a missionary meeting. These laymen had started missionary dinners; large numbers of men of all classes attended, and heard missionary speeches from eight o'clock till half-past ten. They were getting a race of Englishmen in Canada who had not been accustomed to support the church, and this was a real difficulty. Many were lost to the Church through the want of more clergy. From 1890 to 1900 as many as ten thousand, according to the census, were thus lost in the Province of Ontario. Stations were left unoccupied, and the Baptists, the Methodists, and others (all honour to them) came in, and many Church people knew no longer the old mother to whom they rightly belonged.

And what has been the response to the call? In two months £16,000 has been given, and the first band of volunteers has sailed for Canada. The Rev. W. G. Boyd, the chaplain of the Archbishop of Canterbury as leader, and with him five other clergy, and four laymen. They propose to make for Edmonton, the capital of Alberta, and form a central house in that city to undertake work in the neighbourhood of the railways, and in distant out-stations. They are going to extend the Church and all that the Church means to those vast throngs of our own people who are seeking a new home in Canada. In the old days when the colonist left his home to start a fresh centre of life in some distant part of the world, he was careful to take with him some of the sacred fire burning in the altar of his own city, and to keep it burning in

his new home. These men have sailed for Canada because they do not wish her colonists to forget the sacred fire which they have left behind them. If they were communicants there they would at least give them the opportunity of being so in their new land.

The Rev. Douglas Ellison is to follow later on with another band of volunteers, and perhaps ere the summer has passed there may be a third centre formed on the prairie. The workers will be scattered far and wide, but they will have the inestimable boon of belonging to a central house, whither they may turn periodically for recreation in the deepest sense. It has been for the lack of this provision that some of the best men have lost vision and spirituality in more than one continent.

Also there has sailed for the extreme north of British Columbia, via Montreal, Vancouver, Alaska, and the Stikine River, the Rev. T. P. W. Thorman, rector of Harlaston, Tamworth, Staffs. Mr Thorman formerly established a mission there amongst the Tahl Tans, an Indian tribe, who make a living in those barren regions by hunting and trapping. The only other priest who knows their tongue has been incapacitated by severe frost bite, and the Bishop, Dr. du Vernet, has requested Mr Thorman to return for two years to reorganise and carry on the work, until another priest can acquire the language. Who will say that the days of heroic enterprise are past, when a priest who might have expected to be exempt for the future from a task which would appal the youngest and strongest, is prepared to face again the rigours of a climate which at times registers between seventy and eighty degrees below zero, and the loneliness of a post where communication with the outside world can only be reckoned on once a year. We wish him God-speed.

Three new dioceses have been created within the last few months: Singapore, and, in China, Honan and Hunan; while £5,000 has been given by a munificent donor to found a new missionary diocese of Manchuria.

"The faith, the knowledge, the enthusiasm of the humblest worker for God, are divine energies that live on, fulfilling God's ends in God's time."—Rev. G. Brett.

The World Missionary Conference.

During last month, one of the most remarkable assemblies of the Church of Christ since the first century has been taking place.

What does it Mean?

In order to gain an adequate conception of the meaning and purpose of the event let us step back in thought to the last World Conference. The ten years that have intervened since those memorable gatherings in Carnegie Hall, New York City, have surpassed in historic importance even the great prophecies indulged in then by the speakers.

A New World—Geographically and Politically.

Into the first decade of the new century have crowded events that might well have taken fifty, rather than ten years, to develop. During that short space of time, *geographically* the face of the world has changed for us, with altered means of communication. The Trans-Siberian Railway takes us from London to Japan in sixteen days instead of six weeks; the Uganda Railway brings Uganda within four days of the coast instead of four months; the Cape to Cairo Railway and the Northern Nigeria Railway are bringing important African mission fields into the main track of travel, commerce and political enterprise; China has practically been opened at the point of the steel rail; while Arabia has been crossed by motor car. The accomplishments of motor traffic and aerial navigation and the discoveries of explorers and scientists loom large as factors of missionary development on wider, and more rapid lines in the near future than our forefathers ever dreamed of.

Politically, too, what an era of agitation it has been! Change of control, revolutions, awakening in Africa, in the Nearer and in the Far East. *Nationally*, again, we are not where we were in 1900. A wave of 'nationalism' has swept round the world. In China it has led to riot, in India and Egypt to unrest, in Persia and Turkey to revolution; and its effect in the Church has been that Native Christians everywhere are manifesting a national spirit and demanding a larger measure of independence of mission control,

A Dynamic Charge Needed.

How, therefore, the Church of Christ is to deal with the opportunities of the present moment, is a problem upon which vital issues hang. And yet regarding it, the Church, as a whole, is in a condition of lethargy. If she stirs, she stirs only in her sleep. A dynamic charge is needed to startle her into a waking apprehension of the vast possibilities of loss or gain hanging over her. The Church must be aroused to see the world in its entirety; she must learn to think and plan, as one, for a world that can no longer be thought of aright, save as one whole. May God through His Holy Spirit use the Conference at Edinburgh to this end!

The Scope of the Conference.

The Conference of 1910 is distinguished from previous Councils and Conventions in the history of the Church by the length and thoroughness of preparation which has preceded it. During the past year and three-quarters, eight Commissions have been busily engaged in preparing material, to be presented in the form of reports to the Conference. Each Commission is composed of twenty men and women in Europe and North America, having special knowledge of the various aspects of the missionary enterprise. An immense mass of material has been gathered together. Never before has such a number—twelve to fifteen hundred—of experienced missionaries in every mission-field of the world, as well as Japanese, Chinese and Indian workers, put on record at a given time their experiences and their views regarding Foreign Missions. The whole of these testimonies has been digested, sifted, and will be embodied in the Commission Reports. Can we doubt that some great outcome will be visible from this expenditure of thought and prayer and pains? We believe that it must issue, at any rate, in greater co-operation and unity; and, perhaps, in some new revelation of God's mind and will.

What the Commissions have been doing.

For a moment let us judge of the whole of the Commissions by one, namely, the Fifth, which deals with the *Preparation of Missionaries*. Hitherto, there has been no attempt to frame any general expression of missionary opinion upon this point, for the guidance of the Church at home. Of all missionary topics, this is the one on which, as yet, least has been written

and said; and, doubtless, it is one on which the Conference will shed a great light. For the preparations of the Commission have included a mass of documents, the replies sent in to questions addressed to twenty-five British, nineteen American, and several Continental Missionary Societies. This represents a wealth of experience. The appeal of the Commission will be a strong one to all men and women leaders in the choice and training of candidates, and no less to those proposing to offer for missionary service. In certain directions, the candidate of to-day differs no less from the candidate of yesterday, than the China of the past from the China of the present. Candidates Committees are not getting the type of volunteers wanted for the mission-field to-day in sufficient numbers. The labours of Commission V. will, we believe, enable the Church to understand the real requirements and to develop them among her members.

What is true of Commission V. is true of all the others. Each ought to be not only a clarion call but a guiding voice to the Church of God.

The Official Delegates.

The gatherings in the Assembly Hall of the United Free Church of Scotland in Edinburgh which began on June 14th and terminated on June 23rd were attended by 1150 official delegates from various Missionary Societies, with about as many more specially appointed representative leaders from all parts of the World. Here missionary problems and methods were discussed under the chairmanship of Lord Balfour of Burleigh. In the Synod Hall parallel meetings for associate-delegates were addressed by Conference Leaders on less technical and more popular lines.

Reminiscences of the last Conference.

Our hopes ten years ago were high, our prayers were fervent, and God abundantly rewarded our expectations. That Conference was the birthplace of the great United Study of Missions—a movement pregnant with fruitfulness and power. What may not the Edinburgh Conference produce under the brooding influence of the Spirit of God!

The Rev. Prebendary H. E. Fox, Honorary Secretary of the Church Missionary Society since 1893, has tendered his resignation of the post, acting on medical advice. The committee of the Society, in accepting the resignation with keen regret, paid a high tribute to Mr Fox's devotion to the missionary cause.