

The Layman

A Monthly Journal devoted to the dissemination of news and comments of special interest to members of the Church of England in New Zealand. The only illustrated Church Paper in the Dominion.

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LICENSED
INTERPRETER,

(First Grade)

NATIVE AND GENERAL -

- - COMMISSION AGENT

WAIROA,
Hawke's Bay.

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“Musical success does not depend on the number of musical instruments which a musician possesses, but on his skill as a musician. And intercession does not depend on the amount of intercessory leaflets issued, but on our capacity for using them.”

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 AUGUST, 1910.

- 1 M
- 2 Tu
- 3 W
- 4 Th
- 5 F
- 6 S
- 7 卐
- 8 M
- 9 Tu
- 10 W
- 11 Th
- 12 F
- 13 S
- 14 卐
- 15 M
- 16 Tu
- 17 W
- 18 Th
- 19 F
- 20 S
- 21 卐
- 22 M
- 23 Tu
- 24 W
- 25 Th
- 26 F
- 27 S
- 28 卐
- 29 M
- 30 Tu
- 31 W

Transfiguration

ELEVENTH SUNDAY AFTER TRINITY. Morn.: I Kings, 18; Rom. vii. [Even.: I Kings 19, or 21; Matt. xx, 17.

TWELFTH SUNDAY AFTER TRINITY. Morn.: I Kings, 22 to 41; Rom. [xi, 25. Even.: II Kings, 2 to 16 or iv, 8 to 38; Matt. 24 to 29.

THIRTEENTH SUNDAY AFTER TRINITY. Morn.: II Kings, 5; I Cor. i, 26 [and 2. Even.: II Kings, 6 to 24 or 7; Matt. xxvii, to 27. *S. Bartholomew, Ap.*

FOURTEENTH SUNDAY AFTER TRINITY. Morn.: II Kings, 9; I Cor., 8. Even.: II Kings, 10 to 32 or 13; Mark ii, 23 to iii, 13. *Beholding of S. John Baptist.*

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 wouldst bestow upon them true repentance, and earnest longing for Thy service; through Jesus Christ our Lord. AMEN.

Musings by the Way.

(By "Sator.")

"Of the making of books there is no end;" so the wise king said in his day: I wonder what he would say of the present ever-increasing "making of books!" And here are we in this somewhat isolated Diocese of Waiapu adding—in a humble way it is true—to the vast amount of the world's printing. Much of the printed matter set out—I had almost said "thrown"—to an omnivorous public can scarcely justify its existence, and the larger amount of it has but a very experimental existence indeed, and is heard of no more. Much of it does no good, and some of it does positive harm. Well, at all events, this paper or magazine cannot be classed among the harmful periodicals—its aim is to do good, to broaden the readers' views, to stir up Church life, and to bind together the scattered and lonely parishes of a large Diocese by the creation of a friendly interest in each other, and a common loyalty to and interest in the centre. So that there is every excuse, every reason for the appearance of a Diocesan paper.

It has been said that the English are the greatest readers upon earth, the Germans making a good second. So far, good: it is distinctly good for us to be a reading lot of people. Unfortunately, however, the statement is only true as to *quantity*, and not as to *quality*: the English are the greatest *novel* readers in the world; the Germans the greatest readers of scientific works. I do not know whether the German is as fond of his newspaper as the Englishman is, or if the German "haus-frau" subscribes as largely as the average Englishwoman does, to "ladies' periodicals," but it is certain that works of Theology and of Science are more universally read and discussed in Germany than in England. Newspapers and magazines of course pay their way largely by their advertisements—indeed, without these they would come to a very speedy end; but a book must pay for itself merely by its sale, and so, to a great extent, must a Parish or Diocesan magazine. Let us hope then, that this Diocesan Paper will pay its own way.

There are many ways in which Church people can help to float, and *keep floating*, a new Church paper. Each parish can and must do its share, and each Church member can help too. Church people can recommend

other Church people to become regular subscribers: some can contribute articles or letters, and so in one way or another everyone can assist.

Was it not Bishop Wilberforce who said that he was disconcerted on one occasion only, whilst preaching? That was when he visited a certain church which possessed a contrivance, operated by a crank from the vestry, for raising or lowering the floor of the pulpit to suit the height of the preacher. The Bishop was in the act of giving out his text, when he felt a slight tremor under his feet, and found himself delivering the remainder of the text to the side aisle, and next to the wall just behind him, and then swinging round once more caught a view of his astonished hearers before he once more performed another involuntary revolution. The clerk, seeing that the floor was not quite the right height, had hastened into the vestry and was vigorously turning the crank, and was only stopped by the hasty interposition of the vicar, who seeing the extraordinary gyrations of his bishop, guessed what was wrong, and sped into the vestry to stop the labours of the two-zealous apparitor.

But the Bishop of Waiapu must have also felt slightly disconcerted at a certain church in this Diocese, and must have wondered muchly what sort of a service he was in for. It was a Maori church; and in the vestry, just before service, he asked the Maori vicar how many hymns were to be sung that morning. The answer was, "Thirty-four." Think of it! Thirty-four hymns! Of course the Maori minister had misunderstood the Bishop's question; but one of the clergy present couldn't help picturing to himself a service with thirty-four hymns, and wondering whether or no the Bishop would enjoy it!

As a matter of fact the Bishop did enjoy the service for several reasons, one of which was because in this isolated Maori church he found things done "decently and in order," and the Maori priest a man of intelligence, and with the bump of order well developed.

It is surprising how deficiently the bump of "common sense" is developed in many of us. I often think that if Church people would but exercise more common sense in Church matters we should all get on far better. Let us take one instance of the lack of common sense. We enter a church and find it ugly and bare, and very

often the furniture of the sanctuary is such as we would scarcely put in our kitchens—certainly not in our drawing-rooms or parlours. And yet God is a God of beauty and of order, and the Church is a house dedicated solely to Him and His service. The exercise of a little common sense here would save many needless bickerings.

Church of England Men's Society.

Watchword: "Prayer and Service."

PROVISIONAL DIOCESAN COUNCIL:

Ven. Archdeacon Ruddle, Canons Mayne and Tuke, Rev. J. Hobbs, Messrs McCarthy, Williamson, R. Williams, Capt. Lake. SECRETARY: Rev. G. Coates.

The C.E.M.S. is steadily growing in New Zealand, and the number of branches formed or on probation amount to nearly seventy. A list of the branches in this Diocese will be printed in our next number.

Conference in Wellington.

At the Conference proper, held on 28th April in St. Peter's Schoolroom, the Bishop of Wellington presided, and Mr Woolcombe briefly introduced each of the subjects for discussion. The first subject practically resolved itself into: "How may we best develop the spiritual life of our members?" It seemed to him that the great need of the Church was schools of prayer, where men learnt to pray. The Prayer Book pre-supposes that those who use it know how to pray, and yet many in an average congregation go through an entire service without once really praying. The only way to learn to pray is by praying. In the Society, there are two classes of men: the first wish to go very slowly; the second to go very fast; these latter were men who were used to prayer meetings, and could lead in prayer. But many devout Churchmen were afraid of the usual type of prayer meeting, and perhaps with good reason. So in many branches we must proceed slowly. The object should be to get all present to pray with heart and will. Probably in most branches it would be best to begin with silent intercessions—the leader asking for prayer for a definite object and all then praying silently, each in his own way. A time would come when even shy members could lead audibly. The note all through should be simplicity. Along with

prayer must go Bible study, because thus we get at the mind of Christ.

A very interesting and profitable discussion took place on this subject.

Mr Snell stated that at Petone for many years a weekly Parochial Prayer Meeting or Service of Intercession had been held, which usually commenced with a hymn followed by a short liturgical service. Then came three or four extempore prayers, a hymn, more extempore prayers, and the Benediction. A plan used sometimes at their C.E.M.S. was to write out a list of suffrages to be used, a copy of which was supplied to each member present. The suffrages were taken one by one by each member in turn, the others joining in the responses.

Mr Moore mentioned that a service of intercession after the mode advocated by Mr Woolcombe, but with the addition of hymns, sung kneeling, was held weekly at the Missions to Seamen, Wellington.

Mr Bush King gave a very interesting account of the men's Sunday afternoon Bible Class at St. Matthew's, Dunedin. This class assembles with the Sunday School, the presence of the men showing to the elder lads that school was not only for girls and young boys. After adjourning to their own room, a collect was read, each member taking his turn in rotation. Then came Bible study or Prayer Book study according to a plan made from month to month. The class was closed with prayer, either silent or extempore.

Mr Ashcroft (Wanganui) gave a very fair statement of the objections to be urged against meetings for prayer other than in the language of the Prayer Book. It was surely well in speaking to Almighty God that we should use fitting language which adequately expressed our thoughts. That seemed to imply some previous preparation, and if that were so, where could we find more fitting language than in the Prayer Book, or prayers better suited for almost every occasion. Many a man might be a good interceder in the secret of his own room, and yet not be able to word his petitions so as to make acceptable extempore prayers. Sometimes, when one listened to an extempore prayer, one was led to think more of the man who prayed than of the prayer he was uttering.

Rev. H. H. Robjohns (Havelock North) drew attention to the fact that sometimes eloquent extempore prayer came only from the head: during such prayer one naturally thought of

the speaker and his language. Real prayer comes from the heart, and however simple the language in which it is framed, will go to the heart of the hearers. Corporate prayer has a great effect on those taking part. One only realised the power of united prayer when kneeling side by side with others who were masters of the art, praying for a common object. In such a case, what might be termed spiritual induction went on, and in this way the weaker brethren were helped by the stronger.

Mr de Lambert (Blenheim) said that the working members of a branch would be found to be the praying members. One learnt to pray by daily prayer and systematic Bible study as well as by the example of more experienced men.

Mr McCaul (St. Thomas's, Wellington) remarked that, while a man could obey the C.E.M.S. rule of prayer, by systematic private intercessions, it was brought home to him that such a man, praying always alone, is like a solitary wayfarer on a lonely road: men who prayed together were like those who journeyed along a road side by side.

Mr Whitcombe (Kilburnie) thought that prayer in private and in the family circle was better than in a public prayer meeting. Few men could open up their heart before their fellow men as they could when alone with God.

Mr Monaghan (Karori) contended that the small number of men teaching in our Sunday Schools, was to some extent, at any rate, due to the fact that they felt their unfitness for the work, owing to lack of Bible knowledge,—this was a great reason why Bible study should be cultivated.

Mr Skinner (New Plymouth) thought that the Church could best secure a native-born ministry by drawing lads on from the Sunday School, through Bible Class to the C.E.M.S., and so to the Theological College.

Mr Woolcombe, in summing up, said that the discussion was very encouraging. It was useless for a man to pray in a meeting if that were the only time when he prayed. Services of intercession would educate men up to appreciate the Prayer Book and make it living and real to them. Liturgical prayer must be in general terms: in private prayer we are bound to pray for particular objects: in a prayer meeting men prayed as a corporate body for some particular objects.

The Bishop's Journeys.

[II.]

March 18.—Left Makarika. Visited "Jerusalem," hoping to see native school. Welcomed by Mr. and Mrs. Mahoney, the school teachers, but the children had a holiday for the "dog trials." Arrived "Kaharau." Left on horseback for Waiomatitini, and received a kind welcome from Miss Lumsdon, the schoolmistress, and a large gathering of Pakehas, whom she had invited to meet me. Had prayers with the Maoris in the "meeting house." Gave an address and afterwards received a "welcome." Stayed the night with the Maoris.

March 19.—Confirmation in Maori Church, eleven candidates. Afterwards took part in a funeral service and left at 11 a.m. Crossed the Waiapu. Paid a short visit to Mr. and Mrs. Gieseler. Had lunch with Mr. and Mrs. Manning and arrived at Te Araroa at 5.30. Received a welcome and address from the Maoris on arrival and was also greeted with a "haka." Kindly entertained during our stay by Mr. Liddell. Prayers with the Maoris in the evening in the Hall. The Church was far too small to accommodate the large gathering of natives, many of whom had ridden many miles up the coast. Welcome from the Maoris and Pakehas after the service.

March 20 (Palm Sunday).—A memorable Sunday. Confirmation (Pakeha) 9.15. Mattins and sermon in the Hall 10. Holy Communion in the Church 12. Maori Confirmation 2.30, sixteen candidates. Evensong and address in Hall 3.30. Evensong for Pakehas, with address, 7. There were large congregations at all the services, and several choirs from various parts of the Coast were present.

Monday, March 21.—Maori Synod, at which I presided and gave an address. All the native clergy from the Coast present. Had lunch with the Rev. Hone Waitoa. Prayers with the Maoris in evening, followed by a conference with the native clergy. The arrangements made by the Rev. Reweti Kohere for this interesting visit were very complete, and the dogs and pigs must have rejoiced at our departure, for during our visit they were threatened with severe penalties if they ventured within the sacred precincts of Church and meeting house.

Tuesday, March 22.—Left Te Araroa in the rain. Lunched with Mr. and Mrs. Gieseler, and arrived at Rangitukia, where we were the guests

of the Rev. Poihipi Kohere. Heavy rain.

Wednesday, March 23.—Confirmation at Rangitukia, six candidates. Adult baptism. Crossed the Waiapu in the boat as the river was in flood, swam the horses. Arrived Awanui, stayed with Mr. and Mrs. Kirk. Service in the schoolroom in the evening with Confirmation, four candidates.

Thursday, March 24.—Left Awanui by beach. Arrived Reparua. Service and address in meeting house. Visited native school. Lunched with Mr. B. Hays. Rode on to Tuparoa, stayed with Mr. and Mrs. Brodrick. Confirmation service on arrival, seven candidates. Evensong and address later.

March 25 (Good Friday).—Celebration of Holy Communion at 7. (The only opportunity for the Communicants to make their Easter Communion.) Left Tuparoa. Service with the Maoris at Mangahanea at 11. A service to be remembered, under the shade of a large willow tree. The Church much too small to hold the large congregation. Had lunch with the Maoris after the service under the same tree. Left for "Kaharan," and received a kind welcome from Mr. and Mrs. T. S. Williams. Evensong and sermon in the Church close by.

Saturday, March 26.—Service with the Maoris at 7. Drove to Waipiro Bay. Service with the Maoris in evening, followed by a "welcome." Stayed with the Rev. F. C. Long.

March 27 (Easter Day).—Holy Communion for Pakehas at 9. Confirmation and Holy Communion for Maoris at 10.30, forty-eight confirmed. Evensong and address for Maoris at 3. Confirmed woman in bed afterwards, who had broken her leg on her way to attend services at Waiomatitini. Confirmed three men who arrived too late for the morning service. Evensong and address for Pakehas at 7. The Rev. Brown Turei is to be congratulated on the presentation of so many candidates. May they all go on to be faithful Communicants!

Monday, March 28.—Rode to Wharaponga. Confirmation and Holy Communion, seven candidates. Thanks to the kindly interest and work of the excellent schoolmistress, the Church, etc., were very neat, and everything in good order. Lunch with the Maoris and welcome afterwards. Returned to Waipiro.

March 29-31.—Heavy rain. Was kindly entertained in the house of Mr. and Mrs. Beals. Social had to be abandoned on account of weather.

Friday, April 1.—Left Waipiro Bay on horseback with the Rev. F. C. Long. Roads badly damaged. Arrived at Tokomaru Bay in the dark after difficult journey, and found our way to the home of Mr. W. Busby, where we were welcomed and entertained.

Saturday, April 2.—Visited in the Bay and had lunch with Mr. Bull at the new freezing works.

Sunday, April 3.—Confirmation for Pakehas and Holy Communion at 11, eight candidates. Maori Confirmation at 2.30, forty-three candidates. Consecrated new cemetery. Had three separate private Confirmations for sick people. The Rev. Nikora Tautau was unable to be present on account of the state of the roads. Received great kindness from Mr. and Mrs. Williams, at the Post Office, during a heavy day, and also from Mr. George Busby, who acted as my Lay Chaplain.

Monday, April 4.—Left Tokomaru. Met on the road by the Rev. Nikora Tautau. Roads still very bad, four bridges washed away. Arrived Mangatuna. Lunch, Confirmation service, and "welcome." Rode on into Tolaga. Entertained by Mr. and Mrs. Holder. Vestry meeting re the new Vicarage. Service with Maoris at 9 p.m., when I gave an address on "Palestine," which was interpreted by the Rev. Timutimu.

Tuesday, April 5.—Baptism in Maori Church. Pakeha service in Town Hall in the evening. Good congregation.

Wednesday, April 6.—Went out in launch to meet the Wimmera, and returned to Gisborne.

The Shakespeare Festival.

The following letter was received from Home by the last mail, and is on a subject of such importance and wide interest that we feel sure it will be welcome to readers of the CHURCH GAZETTE:—

I was at Stratford this year as usual. I saw the Revival Play on the birthday, namely "The Two Gentlemen of Verona," and our old favourite Henry V a week later. Now all the pleasant memories of those days are veiled by a cloud of mourning which takes the brightness from everything. The Stratford Festival which was deferred to the 22nd April in the hope of better weather came to an untimely end on May 7th, when

the good show broke up in "most admired disorder."

Trying for a moment to set aside the dejection caused by our King's death, I will look back to that bright spring day when we arrived in Stratford to take our share in the Birthday Celebrations, April 23rd, 1910.

The country was looking glorious; the rich green of the Avon-watered meadows studded with cowslips, daisies, and march mallows contrasted pleasantly with the delicate green of the willows, and bridal purity of the cherry bloom, and fern-like effects of the budding elms.

The little villages nestling in the sweet setting of leaf and early blossom cried to us—as they always do—of Shakespeare—one could almost believe that the jubilant skylarks were those very birds that he had heard.

Entering Stratford, we found the town gay with Venetian masts and miles of evergreen garlands. Banners floated from every point of vantage and this year St. George's banner was more conspicuous than usual.

The town was crowded with eager visitors, for this festival becomes increasingly popular, and worshippers at the shrine of genius come to it from all parts of the globe.

The Birthday is always a strenuous day for Mr and Mrs Benson and company, for besides the anxiety and labour connected with 'a Revival,' there are processions to the tomb—there are luncheons and speeches—there are deputations to receive, and above all, the Flags of Nations to unfurl. In the wide street known as Bridge Street are planted the Flags of Nations. Every nation which honours Shakespeare has sent a flag to Stratford, and on the morning of the 23rd April, these flags are unfurled by representatives or deputies of these nations. Mr Benson this year unfurled that of Denmark on the consideration that he had so often enacted the part of the Prince of Denmark!

I did not count these flags, but scarcely a country is unrepresented and this magnificent display is a soul-stirring sight.

This year, one of the most interesting speeches was made by the Austrian Ambassador who is evidently a student of Shakespeare, and he voiced his appreciation in a most sympathetic manner.

When the curtain went up at 7.30 p.m., the little theatre was crowded from floor to roof and I feel sure that many would-be spectators were turned away.

The play was an entire success—the young actors were given a chance to distinguish themselves. Mr Benson took the part of first Robber and his part consisted of the words: "A prize! A prize!!," words which to him at the moment had an added meaning as he explained later. In this play one traces with interest the foreshadowing of character and situation so richly developed in the later works. At the end of the play there was great enthusiasm and the Mayor of Stratford came forward to make a speech of welcome and appreciation, to which, of course, Mr Benson had to respond. His speech was—as usual—a very impersonal one. All honour goes to Shakespeare where he is concerned.

His text was on the "We" not "I" of the teaching of the great master and of the "Comity" of nations that is induced by the study of his plays.

Apart from the theatrical performances there are many other things of interest going on in the town during this period.

Dances, masques, rebels, are organised by the indefatigable Mr Benson and carried out with great success.

The mummers of a bygone age suddenly confront one at a street corner and a prancing hobby-horse is wont to make the modern "gee" shy wildly.

The crowning of the May Queen was performed on the last day of April. Hundreds of delighted little boys and girls dressed in the style of long ago took an interested share in this ceremony.

There is no doubt that we have in Shakespeare a bond that must unite all English-speaking races, in the first place, and all humanity in the second.

We need, however, more interpreters—more Mr Bensons—more enthusiasts in the good cause.

N.B. I must make time to tell you about an old farm labourer who goes every year at least once to Stratford. This year he started from "Hungry Grafton" at 5 a.m. and spent the extra time walking about to see the May revels. He did not stand in the queue—that was waste of time—and he was quite satisfied with the top-most back seat in the theatre. We gave him a "lift" on the way home, and he was glad, he said, to have his feet saved so much of the homeward journey, "for if you believe me, Miss, it will take me all the week to get them ready to walk to Stratford again next Saturday."

Alas, next Saturday the King was dead and all festivities at an end.

This labourer's reading for the year consists of two books,—Milton for Sundays, and Shakespeare for week days!

To this letter we may add a few words quoted from a popular Home "weekly":—"The work of the festival is the manifestation of a Great Idea, and a production is a masterpiece of high imaginative heart. This great manager sees a play as an idea which he has to clothe with substance, with movement, with life. Shakespeare, as Mr Benson sees it, is not a commercial speculation, but a religion, an enthusiasm, and it is to this great cause that he has devoted his life."

Consecration Service at Taradale.

On Sunday, July 3rd, the Bishop consecrated that portion of the Church which had been added to the original building. After morning prayer, the Vicar (Rev. A. P. Clarke) read the petition signed by himself and the Churchwardens asking the Bishop to perform the act of consecration. His Lordship having accepted it, proceeded with the Service of Consecration, and afterwards signed the Deed affirming the same. He then directed the Archdeacon of Hawke's Bay, who acted as his chaplain, to read the same to the congregation. The Holy Communion was then celebrated, the Bishop being celebrant.

Public Worship.

Sermon preached by the Bishop of Waiapu at All Saints' Church, Taradale, at the consecration of the additions to the Church.

GALATIANS VI-7.—"God is not mocked: for whatsoever a man soweth, that shall he also reap."

"It is a great mystery," wrote Bishop Woodford, "that whilst God is everywhere, and wherever He is, there He is entirely, yet has He intimated to us the possibility of His being specially present in peculiar places under peculiar circumstances, and this we at once acknowledge to be incomprehensible. How can God, we ask, be everywhere and yet be more here than there? How can He be everywhere perfectly and one spot enjoy more of the awful presence than another? We are not able to answer

these questions: that it is so, the Bible throughout witnesses."

The consecration of the hitherto unconsecrated additions to this Church this morning is the expression of our religious instinct that the special audience chamber of the Almighty is intended to be separated from all secular uses, and devoted to God's honour and glory for uses pertaining to His worship and the edification of souls in the knowledge and love of Him. We remember the words of Hooker: "When therefore we sanctify or hallow churches, that which we do is only to testify that we make them places of public resort, that we invest God Himself with them, and that we sever them from common uses." "And as touching God Himself, hath He anywhere revealed that it is His delight to dwell beggarly? And that He taketh no pleasure to be worshipped saving only in poor cottages?"

We cannot forget how Almighty God was pleased to accept the dedication of the Tabernacle and the Temple. We cannot forget how He manifested His pleasure and approval by taking possession of those buildings. We cannot forget how Christ loved His Father's House—how constantly and regularly He made use of the Synagogue and Temple services, and how He refused to allow even the outer courts of the Temple to be profaned by unhallowed usages. Even the outer courts were part of His Father's House. "Make not my Father's House a house of merchandise." If the glory of the Lord filled the Temple when it was completed and dedicated to the service of the Almighty. And if God permitted mortal eyes to see the outward and visible signs of that Divine Presence which took possession of that building of wood and stone, may we not reverently and humbly assume that God is still pleased to accept the buildings which we erect in His honour and to grant His special Presence in them as He did of old? We therefore consecrate our Churches, because we believe that such consecration is in accordance with the Divine will.

(2). If we are trying to follow the example of the Lord Jesus Christ, we shall not forsake the assembling of ourselves together, as the manner of some is, for no one could have been more loyal to His Church than Christ was—no one could have attended the services more regularly than Christ did—no one could have loved those sermons more devotedly than Christ did.

It is a sign of the times which is foreboding ill to our country and

Empire that so many men and women are neglecting the regular worship of Almighty God, and are allowing the Lord's Day to become a day of pleasure.

Some parents may in the past have mistaken the purpose and meaning of the Lord's Day and have confused it with the old Jewish Sabbath and been very unwise in forcing on their children altogether wrong ideas of the Christian day of worship; but there is absolutely no excuse for the lax and careless way in which too many people spend the Lord's day at the present time. Abuse is no argument against proper use, and the excuses which one so often hears are as childish as they are insincere.

The Parish Church is not merely a suitable building for a service on some occasion of national joy or sorrow, or the customary place for a wedding and possibly a funeral, but it stands in our midst as a witness to God and as a witness to man's religious instinct and relationship to God. Well might a poor little child say to her mother one Sunday morning when for the first time she was brought into contact with people who never troubled to go to church, "Mother, is God dead?"

This present day neglect of the regular worship of Almighty God seems to me to be such base ingratitude. Men and women are quite willing to accept all the privileges and blessings which a Christian country offers, and yet do nothing to keep up that outward witness to God which is really supplying the very moral power in the world which enables them to live securely, and enjoy their lives, and which keeps in check the forces of disintegration and anarchy.

Very few men and women would really like to see the churches shut up, for they know perfectly well that if the outward religion went, the inward would soon go with it, and then where would they be? Where would the country be?

If we had no other and higher reasons for maintaining the worship of God, yet surely thankfulness alone should be sufficient to draw right-thinking men and women to Church.

(3.) We talk a good deal about our patriotism in these days, but what does a good deal of it amount to? Self-preservation, self-protection, and self-aggrandisement.

If we really loved our country, we should be anxious for its highest welfare, we should try to keep up the moral sense of the community and country, we should try to help our fellow-countrymen to be loyal and

law-abiding, by setting them an example of loyalty and obedience to God. Men and women who are lowering the moral sense of the community by their examples, by their indifference to God's claims upon them, by their lives of carelessness and selfishness, are incurring a tremendous responsibility.

If some poor boy or girl comes to grief on account of the stumbling-block which their elders have set in their way, who will be held responsible at the last great assize? The blame will be put on the right shoulders then. Again, we know perfectly well that there is a tendency in the world towards a Godless socialism—an upheaval of law and order,—and these steadily burning fires are being constantly fed by the men and women who are living in wilful blindness to their position. If men and women have no regard for God's laws, why should man's laws be regarded? If our patriotism does not reach down below the surface and spell self-sacrifice for the sake of others, it is a poor patriotism indeed. What this country needs is self-sacrifice.

Prosperity, alas! has to a great extent enervated it, and weakened our sense of duty. Until we come back to a deeper sense of God's claim upon us, until we come back to a deeper sense of our duty to God, until we come back to a deeper realization of the importance and necessity of worship, we shall continue to decline.

(4.) The cause of the neglect of worship is purely and simply that the claims of God are crowded out. There is "no room" for God in our lives. We hear the old question discussed from time to time, "Why men do not go to Church?" We hear the same old excuses, we hear the blame put upon everything and everybody and everywhere but in the right place.

If a man really believes in his God, and is true to his own immortal self, he will be ashamed of paltry excuses, and will not neglect his duty to God, and his family, and his country, even though the details of the service may not always be to his liking, or the sermons quite the right length for the 20th century.

(5.) Thank God, there are noble men and women still—men and women who believe in the God of their forefathers—men and women who by their self-sacrifice and good examples are the very salt of the earth keeping it from putrefaction. This country would not be what it is to-day, were it not for the few brave souls who are living noble, self-sacrificing lives, who

are conscious of the responsibility of their own examples, who are ready to deny themselves pleasures, it may be lawful pleasures, for the sake of example, who humbly and quietly are letting their light shine before men, and are adding to that moral force and power in the world which alone can keep it from chaos.

Dear friends, to-day by our service we have emphasised our belief in the Eternal God, and expressed our sense of what is fitting and due to him, but let our service to-day emphasise also our duty and determination to fight more earnestly for those high principles of usefulness and self-sacrifice which alone can build up true characters, alone can save patriotism from being dragged in the mire, alone can stem the current which is slowly but surely carrying us as a nation into those very same sins which have ended in the downfall of every empire which has risen hitherto. If we crowd God out of our lives, we too may be crowded out of our place as a nation and Empire.

Remember that "God is not mocked, for whatsoever a man sows, that shall he also reap," and what is true of an individual is also true of a nation and Empire.

Gladstone's Letters.

The publication of *Gladstone's Letters* on religious and ecclesiastical questions is something more than a mere literary event. Its interest will appeal to Churchmen, to historians, to politicians, and to all classes of society. No more fitting person could have been named for the editorship of these Letters than Mr. Lathbury, a writer who is known for his sympathy with Mr Gladstone's religious and political views. The Letters are arranged, not in chronological order, but according to subjects, with this advantage to the reader, that, under any given head, he can study the development of Mr Gladstone's opinions. These new volumes were needed to supplement the Life which Lord Morley compiled, but which, for obvious reasons, he left incomplete, saying that the duty of completing it must be fulfilled by someone "in full and active sympathy with him on this side of the mundane and supermundane things." In due course we shall, after perusing Mr Lathbury's book, be in a position more adequately to appraise the merits of the editor, to whom, we are sure, the task he assumed was a real labour of love.

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.

MONDAY, AUGUST 1, 1910.

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. C. Fitzgerald	17-26
S. Augustine's, Napier	" H. V. Stuart	" "
Gisborne	" T. Rees	" "
Dannevirke	" Canon Ivens	" "
Hastings	" Canon Tupper-Carey	" "
Rotorna	" 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.

The *Guardian* announces that the following clergy have joined the staff

of missioners in connection with the General Mission in New Zealand:—The Rev. Hubert W. Jones, rector of Guariford; the Rev. E. D. Evans, of S. Augustine's, Cambridge; the Rev. J. H. Darby, Hartlebury College of Missioners; the Rev. M. W. Kinloch, rector of Eccleston; and the Rev. H. C. Bell, C.E.I.S., Mission for the Diocese of Oxford. The Mission is to begin on September 1st in the Diocese of Auckland.

Our Present Position.

Perhaps I may be allowed to quote some words from a sermon which I preached in Wellington at the opening of the General Synod in January last:

"The Book of the Prophet Joel can never grow old. The devastation of the land by the locusts, the call to prayer, and the vision of a brighter, happier future have a message for every age. If S. Peter saw a fulfilment of it at Pentecost, may we not look for a fulfilment of it again and again? Shall we not pray for a fulfilment of it in our own Church? While we are thankful for many blessings in this Church of ours and in this land, yet God forbid that we should be satisfied with our present position and influence and witness! God forbid that we should ignore and forget 'the years which the locust hath eaten!' God forbid that we should think that our power is in any way commensurate with our numerical strength! God forbid that we should ever substitute worldly position for spiritual power! Surely our old men may still dream dreams and our young men see visions and pray that 'the land of distances' may be brought within the range of our spiritual horizon!"

Our Hopes for the Future.

"The year upon which we have entered will, we trust, be fraught with great spiritual blessings to the Church of this Province. I believe that the Province will have cause to thank God for the decision to ask the Church at Home to come over and help us with a Mission.

"It is worse than folly to live in a fool's paradise. I am far from being a pessimist, but I don't think we can honestly say that the Church is the spiritual power in the land which she might be. I know that we can conjure up a hundred excuses and say that the 'old order' has changed, and that our educational system and the increasing love of pleasure and luxury etc, have produced a certain 'vanity' of mind and soul which puts vital religion at a discount.

"No doubt there is truth in it all, but perhaps we should be wiser if we sometimes looked a little deeper and tried to realise that what the world wants is the witness of a Church which is a reflection of the ideals and self-sacrifice of its Head, a Church which is disinterested and full of Spiritual power, a Church which faithfully upholds, without compromise, the teaching of the New Testament, and a Church which has no fear of honest criticism, of science truly so called or even of what is best in 'modernism.' Do we, as a Church, consider honestly our own weaknesses? Are we not often half-hearted where we ought to be whole-hearted? Are we not sometimes inclined to think that we be 'Abraham's children' because the roots of our Church strike down into Pentecostal soil and forget that God can of these stones raise up children unto Abraham, if we neglect our opportunities? Surely then, in view of the coming Mission we need to sink our personal likes and dislikes, prejudices and criticisms and fall to prayer. Surely, we need to remember the advice of Joel. Surely, we need, like the Apostles in expectation of the outpouring of the Holy Spirit, to be earnestly preparing the way for His coming into our own hearts, lest He should pass us by because there is 'no room' for His invigorating and sanctifying power. God forbid that we should regard the Mission in the light of 'Wilt Thou at this time restore again the Kingdom to Israel?' God grant that in answer to our prayers we may receive the gracious assurance. 'But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judæa, and in Samaria, and unto the uttermost part of the earth!'"

What can the Mission do for me?

If the Mission is to deepen the Spiritual life of the Church, it can only do so by deepening the Spiritual life of the individual. The answer to the question "What can the Mission do for me?" is very simple, viz., "Just as much as you do for the Mission."

Are you praying for the Mission? Are you waiting to receive light and inspiration from the Mission? Are you quite satisfied with yourself at present? The seed can only take root and germinate in prepared ground, and if there is no prepared ground for the Word of God to sink into, it will not be the fault of the Mission.

Remember the words of the late Archbishop Temple, "To be is infinitely higher than to do"; to be thoroughly true is a higher service than to spread the truth; to be pure in heart brings you nearer to God, and does more for your fellowmen than a life spent in helping others to be pure; to be a Christian makes more Christians than to teach the Gospel. Might not the Mission make me something more than I am?

What to remember about the Mission?

(a.) The Missioners have been invited to come here and will be our guests. We must, therefore, be prepared to give them a hearty welcome.

(b.) Behind the Mission is the cry of our need and God's response to our cry. Therefore, we must look upon the message which the Missioners will bring as a message from God spoken through human agency.

(c.) The object of the Mission is to set before us through the instrumentality of strangers the same fundamental truths which have always been preached amongst us, but, maybe, have never been assimilated and realised.

Therefore we need to make full use of this opportunity, lest Jesus of Nazareth should pass by, and leave us still to our blindness, because we knew not the day of our visitation.

(d.) The blessings from the Mission will be given to those who reach out the hands of faith to receive them. God will never save us or help us against our wills. The success of the Mission, therefore, is far more in our own hands than in the hands of the Missioners.

(e.) Remember that God's answer to your prayers may be given through the Mission in the most unexpected manner. "Ask and ye shall have!" Yes, but "Seek and ye shall find." We don't always find the answer to our prayers because we forget to seek as well as to ask.

church Diocese (though no opportunity has offered for securing a resolution), I congratulate you, and at the same time express our hope that the WAIAPU GAZETTE will be to the Diocese of Waiapu all that your good Bishop desires it to be.

THE GENERAL MISSION—Our monthly meetings for intercession have already done much by way of preparing for the Mission. They have all been well attended, though by reason of their having to be held in the morning only one or two laymen have been able to attend. The addresses have all been helpful, but more helpful still have been the extemporaneous prayers. Many of us feel that these united prayers have been the means of developing the first fruits of the Mission. A few months ago there was an atmosphere of dissatisfaction and complaint, but now the air is clear. Some of us are still very sorry that we are not to have a Missioner of our own, but we have ceased to grumble. The meeting for prayer, or rather the Holy Spirit in answer to it, has created in us the spirit of resignation, making us more Christian.

PERSONAL.—The Rev. J. de B. Galwey, B.A., Vicar of Belfast, has been appointed to a new position connected with the Cathedral. The districts of Lower Riccarton (part of S. Michael's) and of Heathcote Valley are to be placed under his pastoral care, and in addition to this he will assist in the work of the Cathedral. Some of the Students of College House are to help Mr. Galwey in the two districts mentioned, not only in taking services but in visiting, &c.

C.E.M.S.—The question of the probation of individual members has been exercising our minds. Some of us firmly believe that some probationary period should be imposed, at any rate upon those members that have not been doing definite Church work. But, though we insist that such a probation would not be one of character but simply an opportunity for a man to test himself, still there are some that are quite opposed to any kind of probation. Possibly it is the word probation that is at fault. The question came before our Council, and after a good deal of discussion it was decided to ask each branch to give the matter careful consideration.

Several new branches are being formed. Probably in a month or two we shall have twenty altogether.

Bishopric Endowment Fund.

The position of this Fund was clearly set forth in a letter which was issued by the Commissary, Archdeacon H. Williams, and widely distributed before the Consecration of the Bishop of the Diocese. In it the resolution of the Synod with regard to the Bishop's Stipend was quoted:—"That an appeal be issued in the name of this Synod urging Church people to complete the See Endowment Fund before the close of the present year. The obvious intention of the above resolution is—the Archdeacon affirmed—that the Diocese may be in a position to offer an adequate stipend to our new Bishop by the necessary capital being raised before his consecration takes place."

The necessary capital has not yet been raised, and it is most urgent that it should be subscribed as soon as possible as the very least the Bishop should receive is £800 per annum. This has been again and again affirmed in Synod. To make up this income of £800 it is estimated it will be necessary for the next two years, unless the capital sum is at once largely increased, for the Diocese to supplement the present income of the See by £200. It is hoped the income of the Capital Fund after this time may be such that further additional income may not be needed.

The churchmen who have promised to give £ for £ for every pound subscribed for capital are, the Committee is authorised to state, also prepared to give the same for every pound subscribed for income. If the Diocese subscribes £100 to the Income Account, they will also give £100. If the Diocese subscribes £150 they are prepared to give up to £150.

The Committee is confident that churchmen will recognise the urgency, fitness, and need for an immediate response to this appeal. Contributions either for the Capital Fund or Income Account may be sent to the undersigned.

DAVID RUDDOCK, Archdeacon,
Secretary.

F. W. WILLIAMS,
Napier, Treasurer,
July, 25th, 1910.

News from other Dioceses.

CHRISTCHURCH.

CONGRATULATIONS.—The first word of our contribution this month must be one of congratulation—first, on the fact that you have a Diocesan paper; and secondly on the quality of the first number. On behalf of the Christ-

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.]

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

The first number of the new issue of our Diocesan Paper has met with a good reception among our Parishioners, who are pleased to have the *Dawn of Day*, with its Supplement, incorporated. The whole, bound in a neat cover, makes a capital monthly record of Church work at Home and abroad. Extra copies of the CHURCH GAZETTE, without the *Dawn of Day*, can be had on application to the Vicar. Should a demand for more *Dawn of Day* copies be made more will be ordered from England.

Every member of the congregation is reminded of the Intercession for the Mission each Friday at 7.30 p.m., and is heartily invited to come. Without our earnest prayers, both public and private, we cannot expect to reap that harvest of souls the Church is waiting for, and the Holy Spirit longs to bestow.

The Rev. H. V. Stuart, of the Lichfield Diocese, and a well-known Missioner, has been allotted to our Parish for the Mission in September. We hear we are fortunate in having such a stamp of man coming to us. May all parishioners rally to the Call God is giving us!

A social evening given by the C.E.M.S. proved both enjoyable and instructive. The Diocesan Secretary, Rev. E. G. Coates, gave a clear and incisive speech on the aim and object of the C.E.M.S. The President, Mr. Dawson-Smith, greeted many from the Cathedral branch and a large number of our own. The meeting served to help us to know each other, and to create a bond of sympathy in our aims. Songs and recitations were given in the second part of the programme, and several spoke on the work in view.

The various Committees met at the Vicarage on the 11th and talked over the best way of setting to work.

A long and most interesting letter from our friend, the Rev. H. C. Bourne, who is now in Devon, has reached the Vicar. In this he speaks of the good work being done by the C.E.M.S., and says that in all the Churches round his part you must go early to get a seat. May such a desirable change also come to the New Zealand Church!

As we write, our esteemed Parishioner, Mrs. Dodds, who gave such tasteful help in decorating at our Festivals, lies unconscious, and her end is hourly expected. Our heartfelt sympathy goes out to her husband and family in their sad affliction.

Our old friend, Mr. W. C. Yates, who has been such a mainstay to our flower shows, is progressing well at the Hospital, where he lies with a broken thigh.

BAPTISMS.

"Suffer little children to come unto Me."

Mavis Gwenda Cogswell, Sylvia Elizabeth Lowe, Blanche Helen Vera Reddish.

BURIALS.

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

Henry Vivian Sedgrove, 27 years; Elizabeth Springfield, 44 years; Charles Porton, 65 years.

S. Matthew's, Hastings.

Vicar:

PARISHIONERS' FAREWELL TO MR. HOBBS. —Despite the very bad weather prevailing, about a hundred Parishioners of the Anglican Church assembled in S. Matthew's Hall on July 12th at the valedictory gathering organised to meet the Rev. John Hobbs, on the eve of resigning his charge. Mr. W. H. Smith (People's Churchwarden) presided.

The Chairman, speaking on behalf of the congregation, read the following address, which was accompanied by a purse of three hundred sovereigns:—

DEAR SIR,—We, the undersigned Churchwardens and Vestrymen of St. Matthew's Parish, Hastings, respectfully beg your acceptance of this testimonial and purse of sovereigns from your Parishioners, on the eve of your resignation as Vicar of this Parish, as a small expression of the deep appreciation we have of the faithful and whole-hearted manner in which you have carried out your work amongst us, extending over the long period of twenty years. Under your ever-fostering care, you have seen this Parish grow from very small beginnings to its present important dimensions. With the assistance of your Parishioners, you have been directly instrumental in the erection of our beautiful Church, Schoolroom, and Vicarage. In a word, you have made this Parish your life's work, devoting your whole energies in the untiring care of your flock in a manner that will never be forgotten by those whose good fortune it has been to know you. Now that you are leaving us we are only voicing the feelings of every one of your Parishioners when we trust that both Mrs. Hobbs and yourself may long be spared to enjoy that rest you have both fully earned, and assure you that you carry away with you our best wishes for your future welfare.

Archdeacon Ruddock, in a feeling speech, said the underlying sentiment was one of sorrow at taking leave of one who had done such good work for God in the district, but he was thankful to be able to say that Mr. Hobbs was not going to leave the Diocese. (Applause.) Representing the Anglican Clergy of Hawke's Bay he expressed the hope that God would restore Mr. Hobbs to health and strength to again take up His Work.

The Rev. Gordon Biddle and the Very Rev. Father Keogh also spoke.

The Rev. J. Hobbs thanked the various speakers for their remarks. He alluded to the assistance given him by Mrs. Hobbs in bringing up his children and in the work of the Parish, and he thanked the Parishioners for the kindness shown to her and to his family in general. He was sorry to leave Hastings, but he must obey the call of duty and the call of duty was the best. Every man must advance in years and it was only right that his work should be handed over to younger and fresher if not more devoted hands.

Presentations were also made to Mrs. Hobbs, Miss Edwards, and Miss F. Hobbs by the ladies of the congregation.

The Rev. J. Hobbs has taken a house in Napier for a time.

The Ven. Archdeacon Ruddock takes charge of the Parish until a Vicar has been appointed.

Waipukurau.

Vicar: Rev. F. W. Martin.

A meeting of workers was held early in the month to consider preliminaries in connection with the next Floral and Garden Fête, which is held annually at the Vicarage.

The date was fixed for the last week in January or the first in February next.

Mr. C. W. Watts advocated and explained a potato-growing competition, which was heartily accepted and a small Committee—Messrs. Scruby, Watts, and Ellison—was appointed to arrange the matter.

Mrs. Ellison was reappointed general Secretary, and Mrs. Scruby, Mrs. Ellison, and Mr. Watts to manage advertising.

On the 6th instant the fourth winter social was largely attended. The men folk had been challenged to take it in hand and they presented a most interesting and novel entertainment under the leadership of Messrs. Evans and Merton. People are looking forward with curiosity as to whether the ladies who are taking the next one in hand will outshine them.

The Bishop is to confirm at Blackburn on Sunday, 7th August, in the morning, and officiate at Ashley-Clinton at 3 p.m. and at Takapau at 7 p.m. The day will involve a big and fast journey, but Mr. C. Lewis, of Makaretu, has undertaken to convey him.

Waipawa.

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

Curate: Rev. H. Collier.

BISHOP'S VISIT.—On Monday, June 13th, the Bishop travelled by motor car to Hampden, visited in the afternoon, and preached to a large congregation in the evening. He spent the night at Gwavas as the guest of Mr. Carlyon.

On Tuesday he drove to the Maori Pa with the Rev. A. F. Williams, and in the evening a welcome social was tendered to himself and Mrs. Averill in the Town Hall, Waipawa, where a large audience had assembled, who much appreciated the humorous and serious remarks of the Bishop.

On Wednesday wet weather came on, but a large number of people attended the opening and dedication of the new Sunday School at Te Aute, recently erected by Miss Lydia Williams in memory of her father, the late Ven. Archdeacon Samuel Williams. In the evening a welcome social was given to the Bishop and Mrs. Averill, and a very pleasant time was spent. The musical programme was a great success, and the Bishop's address most enthusiastically received.

MEN'S SOCIETY.—A meeting of men was held in the Vicarage on July 15th, for the purpose of considering whether a branch of the C.E.M.S. should be formed in Waipawa. The Vicar explained the object and rules of the Society, and all who were present expressed their willingness to join. Mr. Pratley was appointed Secretary and Mr. Norton Treasurer. It was resolved to hold the Initiation Service on Thursday, August 11th, and afterwards to meet monthly at the Vicarage. A number of men who were not able to be present sent apologies, and expressed their agreement with the Society and its objects.

Gisborne.*Vicar: Rev. J. Dawson Thomas.*

As an evidence of his interest in Gisborne our Bishop paid us a second visit during July. A programme was drawn up which meant a busy time for the Bishop, but, alas! the weather broke and rain fell in torrents during almost the whole of his stay. Our people, however, showed their Church spirit by attending in large numbers every service and meeting that could be held.

On Sunday, July 10th, at 8 a.m., the Bishop celebrated the Holy Eucharist, there being 145 Communicants. Afterwards, at the breakfast for men organised by our branch of the C.E.M.S., he gave an address. Preached at the 11 o'clock Mattin, and also instituted three Lay Readers. At 3 o'clock a service for men only was held in the Church. A fine number attended, the rain notwithstanding. The Bishop, taking John the Baptist as his subject, gave the address and warmly appealed to the men to take their part in the reformation of their country. At the 7 o'clock Choral Evensong the Church was literally crammed. The Bishop's powerful address on our duty to the Empire will long be remembered.

The ladies organised a capital reception for Mrs. Averill in the Theatre. It was a stormy day, but there was a most excellent attendance.

During his stay the Bishop was instrumental in forming a branch of the Mothers' Union. Mrs. Averill completely captured the ladies with her wise, motherly words.

The Bishop also spoke in Te Rau College Chapel in connection with the death of one of the students. Very beautifully and tenderly did he comfort the congregation of natives.

Trinity Church has received a number of beautiful gifts lately. A very handsome carved oak eagle Lectern was given by the Trinity Girls' Club, the Young Men's Union also assisting. The Confirmation candidates gave a fine rimu Credence Table.

A member of the congregation has offered a Lectern Bible, and some of our ladies are presenting sets of book markers in the colours of the Church seasons. The altar furnishings have been much improved, and with the handsome brass cross, the gift of several parishioners, the altar looks very well.

Our *Parish Magazine* is doing a good work extending the influence of the Church. Each month eight hundred copies pass out into the Parish. We have, from the very beginning, issued the *Magazine* absolutely free, trusting to the people to support it. About £25 per year is raised by freewill offerings, leaving little to be paid out of ordinary Parish revenue towards the printing fund.

We are also taking fifty copies of the Diocesan GAZETTE, and hope to substantially increase the number in the near future.

We are enthusiastic in the matter of Church Papers, believing that the Press is fast becoming the handmaid of the Church.

We are busy preparing for the Mission. Regular services are held, and the Intercession leaflet is used regularly. We are confident that there cannot be too much preparatory work. The atmosphere in

which the Mission can only do successful work must be created.

The C.E.M.S. is busy organising work in the Parish. We feel that there is an almost unique sphere for the Society.

Rotorua.*Vicar: Rev. C. A. Tisdall, M.A.*

The visit of the Rev. Mr. Woolcombe has at length borne fruit. On Sunday, July 10th, the Vicar had the happiness of duly admitting fifteen men into the local branch of the C.E.M.S. The admission took place after the sermon at the evening service. There was a full and very reverent congregation, notable for the large number of men in it. Mr. A. F. Bent, Clerk of Court, has been appointed Secretary, and no one better fitted could have been found in Rotorua. The first corporate communion of members was held on the Sunday following.

The Mothers' Union, which was formed in September last, has proved itself to be a useful institution. It now numbers some thirty or more members, and meets regularly on the second Friday in every month. The lamented death of the late Mrs. F. A. Bennett was the occasion of its inception, which fact gave point to its invitation to the Rev. Mr. Bennett to give the address to the monthly meeting in June. Mr. Bennett gave a touching address on the twenty-third Psalm.

In view of the coming Mission in September next, we have now begun special preparation services at 7.30 o'clock on every Friday evening.

By the time these notes are in print the Annual Parish Meeting will have been held. The Vestry's Report and Statement of Accounts for the past year show that considerable material progress has been made. The general Offertory collections show an advance of £24 over those of the previous year, and £111 of liabilities have been paid off. The General Account shows a credit balance of over £7. The number of individual Communion is stated to be 254 more than the previous year: while the Sunday School roll shows a total of 117 scholars.

The new issue of the Diocesan Paper has been gladly welcomed, as it is the only means whereby we are kept in touch with the rest of the Diocese. Twenty subscribers have already given in their names, and we are very hopeful of more. May the WAIAPU CHURCH GAZETTE have a long and useful existence.

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).

Weber.*Vicar: Rev. F. W. Whibley.***SERVICES:**

First Sunday—
Waitahora, 11
Mangahe, 3
Mangatoro, 7

Second Sunday—
Mangatuna, 11
Waiopatiki, 3
Weber, 7

Third Sunday—
Weber, 11
Ti Tree, 3
Wimbledon, 7

Fourth Sunday—
Taboukaretu Road, 11
Waiione Road, 3
Weber, 7

Since your last issue Messrs. Williams and Kettle have sold the 60 fleeces of wool consigned to them from the Weber district on behalf of the Church Army; they realised 6½d. and 7½d. per lb., and 5½d. for the black fleeces. Considering that it was a mixed lot, coming from so many flocks, the prices obtained were good. The firm was good enough to give its services free—the only charges being 10s. 6d. for railway freight from Dannevirke.

We would ask you to allow us to thank the donors publicly through your columns, as they will receive a copy of this paper.

It is also intended to publish the detailed accounts connected with this wool fund in the balance-sheet of the Weber Church District, so that each contributor may have a copy to see how the money is used. Wool sold by Williams and Kettle, £12 9s. 3d.; cash collected, £22 9s. 6d.; total, £34 18s. 9d.; less railway charge, 10s. 9d.; balance, £34 8s. Money sent direct by the firm to Rev. Prebendary Carlile, Hon. Chief Secretary.

Mrs. Alfred Herbert, of Mangatoro, has been an inmate of the Dannevirke Hospital for the last nine weeks. We are thankful to be able to say she is much better, and we hope may soon be able to return home.

Opotiki.*Vicar: Rev. W. H. Bowden.*

THE CHURCH GAZETTE has been well received here, and the subject matter of its first issue has proved interesting reading. It will, to a considerable extent, have the effect of lessening the spirit of extreme parochialism that characterises Church efforts in outlying parts of the Diocese.

The preparations for the restoration of our interesting old Church are now well in hand, all material is on the ground and the contractors expect to begin operations immediately. As the Church is the old landmark of the district and so reminiscent of the past very keen interest is being taken in the work of restoration, not only locally but outside.

We are indebted to several of our Hawke's Bay friends for their practical sympathy, one gentleman donating a sum for the purchase of the marble slab which it is intended to place in the Volkner Memorial Chancel, over the spot where the martyr is interred. It is intensely gratifying, too, to observe the interest manifested in the scheme by the Maoris, who are feeling increasingly that, in the matter of honouring the memory of Volkner, they have part and lot with the Pakeha.

Quite a number of our Maori brethren are attending our services, and we are glad to have them with us.

We are using the Parish Hall for services while S. Stephen's is undergoing repair.

The Vestry has procured a new Bell organ for the services. The instrument is a very

fine one, with a very rich quality of tone, and possesses two manuals. It will prove a great acquisition.

Taradale.

Vicar: Rev. A. P. Clarke.

Curate: Rev. G. W. Davidson.

The chief event of the month has been the visit of our Bishop. In addition to the consecration of the new portion of All Saints' Church, the Bishop attended a welcome given by the Parishioners in the Schoolroom on July 4th, when addresses were given by the Vicar, and by Mr. Oliver McCutcheon, the People's Warden. The Bishop, in reply, urged loyalty to the Church, and the spirit of faithful service. He suggested the importance of having branches of the C.E.M.S. and of the Mothers' Union, and commented on the care evidently taken of the Church, and of the devotional rendering of the musical portions of the services. Supper was provided by the ladies of the Parish, and musical items were capably rendered by the Misses Clarke and E. Richardson, and Messrs. Shore, Wood, and C. P. Clarke.

The annual meeting of Parishioners will be held on Wednesday, 17th August. Parishioners please note this.

Unfortunately for the Parish we are to lose Rev. G. W. Davidson after the winter. He has become a great favourite during his far too short stay amongst us, and it will be hard to fill his place.

We have also lost one of the very best of our workers in the person of Miss Florence Davis, although we rejoice in the honour bestowed upon us in giving her up to work amongst the Maoris.

Many little improvements have been made in S. Thomas' Church, Meanee, through the energetic efforts of Mrs. J. Young, assisted by Misses Roberts, Powdrell, and Atkins.

A gift of a dozen Prayer Books has been made to All Saints' by a young man who does not wish his name mentioned.

Such works of love as all of these are much appreciated and worthy of imitation.

Puketapu.

On Monday the Bishop and Mrs. Averill journeyed to Puketapu, where they lunched at the house of Rev. G. W. Davidson.

At 3 p.m., in the presence of a goodly number of people, considering the bad state of the weather, his Lordship drove the first pile of the Puketapu Church. The short service, in which the Vicar and Rev. G. W. Davidson also took part, was most impressive. The Bishop dwelt upon the appropriateness and advantages of the ancient custom of consecrating buildings for the purpose of worship. He was glad to know that the children were to present a Font, and expressed a hope that the Church might be furnished throughout in a manner befitting the sacred uses to which it would be put, but at the same time he solemnly reminded the people that their regular attendance and devout worship would be more pleasing to God than anything else they could offer. The present being the first occasion of the kind since his consecration he trusted that the authorities would see their way to accept his suggestion that "S. Michaels" might be adopted as the name of the new Church, that name being ever dear to him as having been that of the

Church he had officiated in for so many happy years in the Diocese of Christchurch. (This request will be most gladly acceded to.) The Bishop concluded by complimenting the people on the beauty and appropriateness of the site, and the splendid efforts made by them to procure a Church, especially eulogising the energy displayed by Rev. G. W. Davidson, and rightly so, for he has been the leader throughout. The people of Puketapu have worked with a will, most heartily and generously backed by friends from all over the Parish, and even outside the Parish. No one will grudge the special mention of Mr. Joseph Bicknell, who for some years has persistently advocated a Church and, in the recent efforts, shewn great devotion and self-denial. The service over, many of those present adjourned to Mr. Davidson's house to partake of afternoon tea thoughtfully provided by the ladies, after which the Bishop and Mrs. Averill returned to Taradale.

On Tuesday Rev. G. W. Davidson escorted the Bishop up-country, where services were held at Matapiro and Whana. Okawa, Whakamarumaru being also visited. The kindest hospitality was shewn by Messrs. T. H. Lowry, W. Shrimpton, Coleman, F. M. Nelson, and G. R. Beamish,

Ormondville.

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

Rain! rain! rain! Fires within and the water without—these are the engrossing subjects of attention. Surely the rainfall of the three weeks previous to this 14th July forms a record. Almost all outdoor work is at a standstill. The rainfall is exceptional even for Ormondville, and that is saying much.

Taking the year all round, however, the amount of wet weather in this Parish is a serious obstacle to Church work. Last Spring, out of thirteen Sundays *ten were wet!* The Church Wardens, who depend chiefly upon the offertories for their revenue, began to look grave.

There is little of Church news to record beyond that foreshadowed last month. Mr. Tom Hosking has left for his new sphere of work at Otorohanga, and received a very cordial send-off.

By the time this is printed Mr. John Kain will have left Makotuku and the work of a Schoolmaster for sheepfarming in the Gisborne district. On Sunday evening next, after service, it is intended to give him, on behalf of the congregation, a handsome Prayer Book and a Hymn Book, accompanied by a framed address, of which the following is the wording:—

"Church of Our Blessed Saviour,

"Makotuku, July 18, 1910.

"To MR. JOHN KAIN,

"We, the Congregation and the Minister of the above Church, on the eve of your departure from among us, desire, with the accompanying slight token of our esteem, to express to you the sense of our loss in your departure.

"From time to time, during a term of 5 years, you have filled the office of Lay Reader with credit to yourself and benefit to us.

"You have also been a member of our Choir and of the general Parish Vestry. As one of the congregation and of the community generally, you have, by your

uniform courtesy, tact, genial cheerfulness, and ever-ready help, gained a place in our hearts.

"In bidding you and Mrs. Kain 'Farewell,' we trust that God may be with you in your new work and home and bless you both."

On Sunday last, the 10th, the annual prize distribution to the Sunday School children took place at Makotuku. So far as the attendance goes for the past twelve months there is much room for improvement. It must be said, however, that at the New Year the School was seriously disorganised owing to the want of a Superintendent. Now that Mrs. Cockerill has taken charge it is hoped the children will attend more regularly, and they are receiving every encouragement to do so.

At Whetukura Mr. Lucas has been kindly planting ornamental trees in the Church section. They can be growing while our Church Building Fund is growing. Our section of land at this place is a very unlevel piece of ground, hilly, and with the makings of a little creek running obliquely through it. But, just on that very account, if trees are planted in the right places and a rustic bridge is made across the creek on the way up to the Church (when it comes), the section could be made to form a Church site quite unique for its picturesqueness.

BAPTISMS.

Constance Olive Daisy Baines, Iris Mona Brenkley, Elsie Laura Atkinson.

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.

The Bishop held a Confirmation Service in S. Luke's Church, on June 24th, when nine persons were confirmed.

After the service the Bishop admitted the Vicar, his Church Warden, and three other men to be members of the C.E.M.S.

The Bishop preached on the following Sunday evening in S. Luke's Church. It would rejoice the Vicar's heart if the congregation on ordinary Sunday evenings was as large and the service so hearty.

We hope that the Rev. H. Robjohns, who has been in the Private Hospital, Napier, for a month, may soon be restored to health and strength, and be enabled to take up work again in the Parish.

On July 7th the first service in connection with the Mothers' Union was held in S. Luke's Church. There were twenty mothers present. An address was given by the Vicar on the objects of the Union.

The Confirmation to be held at Clive is postponed for a time, and also the consecration of the new Font.

Dannevirke.

Vicar: Rev. E. Robertshawe, B.A.

Curate: Rev. G. E. Kear.

On June 10th we had a visit from the Bishop of the Diocese, who confirmed the following candidates, viz.: C. I. Fiecken, A. A. Best, H. G. Carlson, L. H. Pettitt, G. P. Natusch, S. E. Tilson, C. V. Ohrist, K. L. Rose, S. M. Q. Lane, H. K. E. Benton, C. C. Benton, M. E. L. Middleton, K. A. Brown, K. M. Thompson, C. Beres-

ford, G. M. Irvine, M. H. Batten, M. I. Batten, M. I. McHattie, I. M. Bingham, E. H. Rose, E. D. Stagg, R. V. Grenside, E. M. Nash, M. Kershaw, E. M. Sergeant. The Bishop gave a very earnest address on the lessons from the life of St. Paul. In spite of a very wet night there was a good congregation in the Church and the services were of a very devotional character.

For a long time there has been a Parish debt in the shape of an overdraft at the bank. A few members of the congregation have made a very generous offer towards the reduction of this debt, and eight or nine ladies are now canvassing the Parish for subscriptions, and we hope that this Church year will close with all, or nearly all, paid off.

The ladies are going to thoroughly renovate the fittings of the Sanctuary. Frontals and hangings of four colours have been promised, and Miss Hopker has undertaken to work some of them. A Parish fête is to be held in the Recreation Ground about January, 1911.

The Debating Society, which has been started lately, is going on splendidly and doing good work among our young men.

The C.E.M.S. meets every month and the members are taking a hearty prayerful interest in Church matters, especially in the approaching General Mission.

BAPTISMS.

Keith Hunter Thomson, Stewart Raymon Philip, William Harry Salt, James Edmett Giesen.

MARRIAGE.

June 15—Leonard Bertie Dawson and Ellen Waldmann.

BURIALS.

Frederick Freeman Bowen, James Walter Douglas, Evelyn Margaret Fitzherbert.

Matamau.

Matters connected with the Church in this district are progressing. Notwithstanding the many drawbacks, the services are well attended.

We have great pleasure in welcoming among us Mr. and Mrs. Unwin, late of Greenmeadows. Already their energetic Churchmanship is felt.

We are looking forward eagerly to the time when a Church shall be raised in our midst to the glory of Almighty God. Last year some £40 accrued from a bazaar worked up by the ladies; several socials were held, further augmenting that sum. At present about £70 is in hand, and the Church also possesses a building site of an acre of land. Several kind friends have sent donations for which they have our hearty thanks. We would be very glad to receive further donations towards the Church.

"The Layman."

The Layman is a paper edited by a Churchman of clear and definite views. It is being widely circulated throughout the Dominion, and is supported entirely by voluntary subscriptions. It is printed in large, clear type, is well illustrated, contains a very large and interesting number of articles, and also much information from the various Dioceses. We cannot but admire the courage of "The Layman" in launching such a paper.

Diocesan News.

OURSELVES.

The Diocesan GAZETTE this month contains 15 pages of reading matter; but by a new arrangement with the printers all following issues will contain 16 pages as in the July number. Will every subscriber try and get others to subscribe? It is our hope to gain in the Diocese a circulation of at least 2000 copies per month. Copies (2/6 for the year) will be posted from Napier if desired. The advantage of such to country subscribers is that they will obtain the Paper regularly at the beginning of each month.

We are hoping that if sufficient financial support is given we may be able to print the whole of the matter in large type, and also to carry on without the help of any revenue from pages of advertisements.

FINANCE.

In last month's issue the Bishop of the Diocese stated that he had decided to act in the capacity of General Editor, and also to take the financial responsibility of the undertaking. "I feel," he wrote, "that such a Paper is a necessity, and am most anxious to relieve the Parishes of any financial responsibility."

That the Bishop should run any risk of personal financial loss was a position which it was felt the Diocese could not possibly entertain. Archdeacon Ruddock, therefore, wrote to a number of Churchmen asking them to each guarantee £5 in case of any possible financial loss on the Paper. An immediate and ready response was given and a sum of £75 guaranteed.

The following is a list of those who have each guaranteed the sum named (£5):—Messrs. J. H. Coleman, J. N. Williams, T. Tanner, H. B. Williams, J. Williams, G. P. Donnelly, Fred. Williams, W. Nelson, Allan M. Williams, W. Shrimpton, G. O. Williams, Chas. Gray, J. T. C. Warren, Archdeacon Williams, and Archdeacon Ruddock.

No further guarantee is needed; but donations to extend the usefulness of the Paper will be thankfully welcomed. Such should be sent to Archdeacon Ruddock, Napier.

SUNDAY SCHOOL TEACHERS' ASSOCIATION.

In accordance with the resolution passed at the meeting of teachers in S. John's Cathedral Schoolroom on the 23rd May, a meeting of the Committee was held in the Cathedral Chambers on the evening of Tuesday, June 14th. A draft scheme for the Association was submitted by the convener, Archdeacon Ruddock, and with some slight alterations was agreed to by the Committee. The Archdeacon has forwarded the same to the Bishop, who has intimated that he desires to make the Association a Diocesan one, and will at the time of the meeting of the Synod invite the clergy to confer with him on the subject.

GIRLS' FRIENDLY SOCIETY.

The annual Festival Services in connection with the above Society were held on Friday, July 1st. The Holy Communion was celebrated at the Cathedral at 11 a.m., and at the evening service at S. Augustine's Church, Napier, at 7.30 p.m.

At the latter the Bishop was the preacher. He took as his text John xvii, 15: "I pray not that thou shouldst take them out of the

world, but that thou shouldst keep them from the evil." The Bishop said that such a service was a link in the chain of Prayer and Intercession which bound the members of the Society together in all parts of the world. They were reminded of the underlying principles of the Society, of the spiritual bond which linked them together in sympathy and fellowship. After speaking of the Prayer of our Lord for his Disciples that they might be kept from the evil in the world in which they had to do their work for Christ, he went on to remind the members of the fact that they, too, were to bear witness to Him in the world, upheld by His Power and Spirit as were the Apostles. To escape from temptation was an impossibility, but the power of God's Grace was sufficient to give victory when tempted. Our Lord was tempted but was victorious over all temptations. Temptations which came in the path of duty and which were overcome only made the soul stronger to resist the evil. Only care was needed not to invite temptation through self-will and over-confidence in our own strength. The Apostles were to let their light shine before men, that men might see their good works and glorify their Heavenly Father. They were to be as a city set on a hill—seen and observed by all. They were not to be taken out of the world; but to keep themselves from the world's evil. Thus men were to be won to the service of Christ by the fearless presentation of truth and faithful witness. The Bishop then enlarged on these points in connection with the life of the members of the Society. They were necessarily in the world and their influence for good should be felt in their own surroundings, in their homes, their places of work, and among their companions. The influence of a good woman was far reaching. He concluded by exhorting them to try and influence for good and to use the opportunity which would be given them in the coming Mission of bringing others to a closer walk with God as well as deepening their own spiritual life.

SERVICE OF BENEDICTION AND DISMISSAL.

On Tuesday, 28th June, at 11 a.m., in the Chapel of the Napier Cathedral, the Bishop of Waiapu conducted a solemn service of Benediction and Dismissal for the Misses Sybil M. Lee and Florence E. Davis, both of whom were leaving that day to engage in Missionary work among the Maoris in Tokomaru Bay.

Miss Lee comes from South Canterbury and after acceptance by the Church Missionary Association she spent six months with the District Nurses in Christchurch. She had seen a little of Maori work, having been called upon to relieve the workers at Rotorua and at Hukaruru. The remaining portion of the time was spent at Hukarere, Napier, learning Maori under the kindly tuition of Miss Williams.

Miss Davis comes from Taradale and was prepared for her present work partly by a two years' residence in a Church Missionary Association Training Home in Melbourne, and partly through hospital training received in Wellington.

A number of friends and well-wishers, prominent among whom were a number of the elder scholars of the Hukarere Native Girls' School, assembled in the Chapel. The service began with the Holy Communion office, at which the Bishop was assisted by the Rev. R. G. Coates. By a most happy coincidence the Epistle and Gospel for that week being that for the Fifth Sunday after

Trinity, were singularly appropriate for such a service. As the Bishop read the Gospel in his clear, impressive way one could not but feel that those solemn words, "Fear not! from henceforth thou shalt catch men," were being clothed with a new and inspiring significance for our Sisters who had come out from the world to engage themselves in work so near and so dear to the heart of our Saviour.

After the Credo the congregation were bidden to sit while the candidates, standing at the Altar rails, were openly examined by the Bishop, after which they were granted "authority to do the work of Missioners in Tokomaru Bay." Then the Bishop, raising his hand above the heads of the two kneeling figures, slowly and solemnly pronounced the Episcopal Blessing upon them and their work.

The Bishop's address, which followed, was based upon the text: "My fellow-helpers in Christ Jesus," Romans xvi., 3, and for power and helpfulness will live long in the memories of those who were privileged to hear it.

After the address the Holy Communion Service was proceeded with.

There are three other ladies working among the Maoris in this Diocese:—Miss Stirling in Hawke's Bay, Miss Grant and Miss Griffin at Rotorua.

Maori Mission News.

TE HAH I ROTORUA.

No te 30 o nga ra o Hune ka mate a Tahuriorangi ki Mourea. Ko ona tau e 67. He maha ana tamariki i mahue ki te ao nei hei tangi ki a ia, ko tetahi ko Rev. Ropere, Minita ki te takiwa ki Waikato.

Ko tetahi tenei o nga kaumatua rangatira o Te Arawa nui tonu. I haere katoa ona kawai ki nga hapu katoa o Te Arawa, ara o Pikiaro, o Tawakeheimoa, Uenukukopako, Whakaue, Tuhourangi, Rangitihia, Waitaha, Kaukawa me era atu hapu. He kaumatua ngawari, pai hoki ana whakahaere ki te iwi, kaore he kupu taumaha e puta ana i ona ngutu.

He rangatira hoki i uru ki nga pakanga o tenei wahi o te motu ara i Tapuaeharuru, i te Kaokaoroa, i Ngatapa, i Whangamarama, i Ruatahuna me era atu whawhai a te Arawa. Ko tetahi tenei o nga rangatira toa o te Arawa.

Na Tahuriorangi raua ko tana teina i hohou te rongo o te pakanga a Ngati Pikiaro raua ko Ngati Whakaue i Maketu mo Paengaroa te take.

He Kaumatua i mau tonu ki te whakapono mai ano o te tutunga iho o nga pakanga a taea noatia mai tenei wa. He nui atu te pouri o Te Arawa mo to ratou rangatira kua wehe atu nei i tenei ao.

HE HOIA TAMARIKI.

Kua tu he peka o nga Hoia tamariki ki Ohinemutu. Kua uru mai hoki etahi o nga tamariki o Te Whakarewarewa: E 24 to ratou tokomaha inaianei. Ko ta ratou whakahaere kei raro i te mana o te Whakapono. Mo tetahi putanga ka ata whakamarama ai te akuatanga o tenei mahi. Kei te kimi hereni ratou inaianei hei hoko i o ratou kakahu hoia.

ROTORUA.

DEATH OF A RANGATIRA.—On the 30th of June there passed away a well-known old chief of the Ngati Pikiaro tribe named Tahuriorangi, age 67. He leaves several sons to mourn his loss, amongst them being Rev. Ropere Tahuriorangi, one of the Maori Clergy now working in the Auckland Diocese. Most of his life was spent at Mourea, a native settlement on the channel between Lakes Rotorua and Rotoiti. He was a man of high rank and was much respected.

He had an interesting career, having in his younger days taken part in a number of wars, viz.:—Tapuaeharuru, Kaokaoroa, Ngatapa, Whangamarama, Ruatahuna, and others. When the Ngati Pikiaro and the Ngati Whakaue were fighting over Paengaroa, near Maketu, it was through the services and influence of Tahuriorangi and his younger brother that the fight was stopped. After the fighting days were over he embraced Christianity, and has been a faithful adherent of the Church ever since. His influence has always been for good. Large numbers of natives have come from various quarters to do honour to the memory of a man who was highly respected.

MAORI SCOUTS.

A branch of the Boy Scouts movement has been started amongst the Ohinemutu and Whakarewarewa boys. The total on the roll at present is 24. It is proposed to hold a Scouts Entertainment some time in August to raise funds enough to purchase proper uniforms for our Maori Branch of the Boy Scouts movement.

CHILDREN'S SERVICE.

On the 17th July a Children's Service was held in the Mission Church when the largest number of children we have ever had at Ohinemutu assembled together and more than half filled the Church. The children were most attentive and keen in replying to the catechising. Their reading in English and Maori was very good, likewise the singing. Miss Grant

and her Maori assistants are doing a magnificent work. Our Sunday School has never reached such a state of efficiency as it is at present. We are arranging for a special Children's Sunday, when the elder scholars will read appointed lessons, the school recite certain Psalms, and the children sing their favourite hymns.

WHAKAREWAREWA.

A large meeting has just been held in this place. The main purpose of the gathering was to consolidate and hand down to posterity the genealogy of the Arawa people. Although there were over 200 people present and attending the meeting for a week, there was not a single case of drunkenness, though the publichouse was within a couple of hundred yards.

Rev. Ropere and Mr. Hemana conducted the services during the "hui."

TE RAU COLLEGE.

On July 9th Ngira Kanika, one of the Maori students who had been at the College over two years, died of typhoid fever at the age of 22. He came from Taranaki, and was the only student from that district. He had spent two years at Te Aute College before coming to Te Rau, and last year passed the 1st grade of the Board of Theological Studies. He was kindly and unselfish, and took a deep interest in his work. His faith was simple and his moral character irreproachable, and his death cast quite a gloom over the College. At the request of his parents his body was sent back to Taranaki, the Rev. Pine Tamatiou, Assistant Tutor, going with it to convey to the tribe the deep sympathy of the College staff and students with them in their loss.

Diocesan Receipts.

BISHOPRIC ENDOWMENT FUND.

	£	s.	d.
Mr Geo. Hunter	25	0	0
Mr S. Bolton	10	0	0
Mr G. T. Williams	5	0	0

"They must give up thinking parochially, and try to think in the diocesan spirit with Catholicity. The time had come for them to give up talking so much about High Church, Low Church, and Broad Church, and to realise that what really matters is whether people are deep churchmen, real churchmen, and earnest churchmen.—It is talk that divides people."
—*Archbishop of York.*

Realising a Vision.

[BY A MEMBER OF THE C.E.M.S.]

It is the privilege of young men to dream dreams, to see things, not as they are but as they may be. Grey-haired elders may look indulgently upon the younger brethren as they glow with the inspiration of the vision. They will not stand idle, however, the dream is so vivid that it cannot long remain merely such. At the request of my superior I tell the story of how we are working out the fond vision we have had. It may help others.

The Parish of Holy Trinity, Gisborne, as every well-informed person knows, is a delightful place, prosperous and well-liked. Our Church is certainly not beautiful, but it has at least one ornament—a full congregation! And in it there is always a good sprinkling of men, and it is about those men that we dreamed dreams.

We saw each one of them witnessing for the Faith, giving proof of the Ministry to which, at his baptism, he was ordained. The Parish felt the influence of men deeply in earnest. No young fellow dropped off in careless, evil ways without at least a protest and a word of warning from his fellows. The stranger, newly-arrived from over the seas felt the grip of a friendly hand and the warmth of a kindly word. But that was only a dream, an ideal, and between the ideal and the actual there was something of a contrast.

Then there came to our ears the vision of a new Society, whose objects came within the scope of our dream. The Church of England Men's Society was much spoken of, and after due converse with our Vicar a branch was formed.

In the midst of plans for working the Society came the news of an early visit from our Bishop. We remembered his first visit (who amongst us can ever forget it?) and his earnest, loving words which gripped our men. Here was our chance! Let us get every male Communicant on one Sunday morning to join in a corporate celebration, and afterwards to discuss men's work over the breakfast table with our Bishop. It needed much work. The ladies' aid must be secured. The faint hearts, who saw danger in this strange innovation, must be won.

I pass over all this and come to the day on which the effort was to be made. It broke grey and dimly wet; our hopes were grey too, but we

were to receive a glad surprise. One hundred and five men met before the world was awake to offer the one immortal sacrifice. They came, all grades in life, merchants, professional men, tradesmen, working men, the grey head and the young lad, to meet their Lord at His Altar. Nothing could be more inspiring than to hear that body of men, led by the male Choir of Trinity Church, declare with one voice their belief in "One Lord Jesus Christ. . . . One Catholic and Apostolic Church." Our dream was working out!

And then the breakfast in the Parish Hall. It was Sunday, would that simple meal be stiff and formal? Five minutes dispelled all thought of that. Our Bishop's appeal to realise the Brotherhood, and to unite in promoting the pure and the good was to us the completion of the whole matter.

There is much yet for our C.E.M.S. to do. This is but the beginning, but we have the backing of earnest, sympathetic men, and the vision is working out!

Church of S. Stephen the Martyr, Opotiki.

The history of this Church is very interesting. Built in 1862 by the Rev. Carl Sylvius Völkner, of the Church Missionary Society, it was an important centre of Missionary activity. Mr. Völkner personally worked at the erection of the building, aided by his natives, the timber having been pit-sawn in the adjacent bush.

At the beginning of 1865, in consequence of the Maori War troubles, Mr. Völkner took the precaution of removing his wife to Auckland, but returned immediately to his post, hoping that his influence might bring about a condition of quietude in the settlement.

When he reached Opotiki, however, it was to find the place in the possession of Kereopa, the notorious rebel, who had arrived from Taranaki with a large following.

Mr. Völkner was powerless to stem the tide of rebellion in the district and was seized, and by Kereopa's orders put to death, the details of his martyrdom causing a thrill of horror through the country. After hanging him on a tree the body was taken by the fanatical mob to the Church, where it was horribly mutilated, and the blood drunk from the Communion Chalice. The eyes were gouged out

by Kereopa and swallowed by him, and the severed head placed on the pulpit and treated with derision. The bloodstains are still plainly visible after 50 years. Subsequently the fragments of the body were secured by friendly natives, and were buried in the Churchyard at the east end of the building.

On the arrival of the expedition under the command of Major Brassey, sent by the Government to avenge the murder of Mr. Völkner, the Church was taken and garrisoned. A redoubt was built and the Church was loopholed for guns. During Te Kooti's raids it was the place of refuge for the isolated families through the district. When peace was again established, and as the country became more populated, the Government handed over the Church to the settlers for Divine worship. It was then consecrated by Bishop W. Williams, first Bishop of Waiapu, and called the Church of S. Stephen the Martyr.

The building has now fallen into a condition of disrepair, but on all sides the wish is expressed that if restoration be at all possible, this historic building, with its valuable associations, should be spared demolition. Expert opinion has been obtained, and a satisfactory report given. The timber for the most part is excellently preserved, and the matter of restoration is quite possible. It has been decided, therefore, to proceed with the work and to add to the present building a Chancel to the memory of the Rev. C. S. Völkner, Missionary and Martyr. This Chancel will enclose the grave, the position of which will then be immediately before the Altar, and a Memorial Tablet will be inserted over the spot where the Martyr's remains are interred. Any assistance towards the restoration of this venerable landmark, or the building of the Memorial Chancel, will be gratefully received by the Vicar.

"Men and women in each age are mainly formed for good or for ill by the religious tone, the discipline, the sacredness and brightness, the intellectual and moral training received in their homes, or by their absence."

"The wealth of a nation consists ultimately not in its exports or its imports, but in the number of noble lives that are being lived therein; the capital of a country, whether to use at home or export abroad, is ultimately the character of its citizens."—*Archbishop of York.*

The Archbishop's Western Canada Appeal.

The party of clergy and laymen who left England a few weeks ago for Western Canada under the auspices of the Archbishops' Fund have now arrived at Edmonton. Wherever they have halted on their way across the Dominion they have been warmly welcomed by Bishops, clergy, and laity alike. At Montreal they were entertained by the Bishop and the members of the Diocesan College, and the clergy of the city assembled at the station to wish them God-speed on their journey West. At Winnipeg and at Calgary, where Sunday was spent, they were most kindly received, the sermons in all the churches of the town being preached by members of the Mission.

The Bishop of Calgary has expressed his anxiety to forward the work in every way he can, and is himself an annual subscriber to the extent of \$100 to the Edmonton Mission. The Dean of Calgary has also promised the same amount.

On arrival in Edmonton the party were accommodated in tents pitched in Archdeacon Gray's (the rector of Edmonton) churchyard, but they are now lodged in a small house, which will be the headquarters of the Mission until the mission-house is built. So far the site is not actually selected, but it will lie to the north of the town, and the dedication of the church when built will be that of St. Faith's.

The Archbishops' appeal is being not only warmly welcomed, but also strongly supported in Canada. For instance, Colonel Sir Henry Pellatt, A.D.C., of Toronto, has promised to build a church on any site that may be selected.

The Council are anxious to receive offers of service from clergy who are particularly attracted to work on the Railway Mission. The Rev. Douglas Ellison sailed last week for Canada, and is expected to arrive at Regina on June 17th. There he will meet the Rev. W. R. White, the Qu'Appelle Diocesan Missioner, and together they will survey the whole position, and, with the approval of the Bishop, decide on which sections of the railway operations are to be commenced.

Two men are ready to follow as soon as the word comes, but at least four more are wanted.

The Council offers sufficient money for outfit, and a second-class passage; board, lodging, and all travelling expenses, together with a fixed sum

annually for pocket-money; a simple but homelike central house, to which all clerical workers will return for not less than three days at the end of each month, will be established. Here they will meet their responsible diocesan head, will discuss the common interests of their work, and find a much-needed opportunity for refreshment in soul and body.

Consecration of the Bishop of New Guinea.

The Consecration of the Rev. Gerald Sharpe as Second Bishop of New Guinea, took place in the Pro-Cathedral at Brisbane, of which Province New Guinea is one of the Dioceses, on the Feast of S. Mark. The Archbishop of Brisbane (Dr. Donaldson) was assisted by the Bishop of North Queensland (Dr. Frodsham) and the Bishop of Rockhampton (Dr. Halford).

The ceremony was impressive and dignified, and the Cathedral was filled with a large and reverent congregation, which included the State Governor and his wife—Sir William and Lady Macgregor. Sir William was Administrator of Papua at the time of Bishop Stone Wigg's Consecration, and has ever been a staunch friend of the Mission, whose work he has without hesitation extolled publicly again and again, and declared what the help of the Church of God has been in advancing the civilisation of the natives of Papua.

Bishop Stone Wigg was unable to be present. The Bishop is much improved in health, but it was felt that it would be unwise for him to attempt the long journey of 600 miles from Sydney to Brisbane.

It is a significant fact that the first publication of the Magazine of the newly constituted Australian Board of Missions should synchronise with the Consecration of Bishop Gerald Sharpe. The Magazine called the *A.B.M. Review*, is an excellent publication and will do very much to stimulate interest in the Foreign Mission Field, and Archdeacon Lefroy, who is the Organising Secretary, is to be congratulated on this first production.

A plea is being made for a large Missionary Conference this year at the time of the General Synod, which will be held in Sydney, still the Primatial See. Ten years ago Bishop Montgomery enthused Australia by a great gathering of this kind, and it is felt that if anyone can organise a

similar gathering it is Archdeacon Lefroy, and it is hoped he will be able to do it, for now, when Australia is at the height of prosperity, is the time for a great demonstration to be made, and an appeal that should result in setting the finances of New Guinea at last on a sound and permanent basis.

Four Kings in Church Together.

One of the greatest events in the history of the people of Uganda was the presence of four kings together for worship at two services in Inongo Cathedral. They were the Kings of Uganda, Bunyoro, Ankole, and Toro, and the occasion was the celebration of the last birthday of King Edward.

The morning service was a packed one, and an imposing sight. The procession of some fifty leading chiefs, together with the four kings and the regents and the head of Busago with some of his chiefs, all in State robes, was a picturesque one. It was an event never to be forgotten by the Christians in Inongo, as it was the first time any king, other than the King of Uganda, had ever been to a service in the Cathedral.

The four kings together was a sight never before beheld in Uganda. The only cause for kings to meet in the past was in battle, but here they were, together with their people, taking part in one religious service and worshipping the same God and rejoicing the same Saviour.

"It is comparatively easy to train anyone to make the best of himself; it is a much more difficult matter to induce him to make that self better."

"We must claim a place for moral law, and allow for the force of conduct within the sphere of moral heredity, in a life governed by moral choice."

"A man must strive hard and long within himself, before he can learn fully to master himself; and to draw his whole heart into God. When a man stands upon himself; he easily slides unto human comforts. But a true lover of Christ and diligent follower of virtues does not fall back on comforts; nor seek such sensible delights; but rather chooses to endure sharp exercises and hard labour for Christ."—*Thomas a Kempis*.