

Intercessions.

"It is worth while making any efforts, however desperate, to learn to pray."

"Prayer and pains, through faith in Jesus Christ, can do anything."

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. Gardner, 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 SEPTEMBER, 1910.

1	Th	Meeting of Standing Committee.
2	F	
3	S	
4	☿	FIFTEENTH SUNDAY AFTER TRINITY. Morn.: II Kings, xviii; I Cor. [xiv to 20. Even.: II Kings xix, or xxiii to 31; Mark vi, 30.
5	M	
6	Tu	
7	W	
8	Th	
9	F	
10	S	
11	☿	SIXTEENTH SUNDAY AFTER TRINITY. Morn.: II Chron. xxxvi; II Cor. [ii, 14, and iii. Even.: Nehem. i and ii to 9, or viii; Mark x, 32.
12	M	
13	Tu	
14	W	
15	Th	
16	F	Reception of Missioners at the Cathedral.
17	S	
18	☿	SEVENTEENTH SUNDAY AFTER TRINITY. Mission commences. Morn.: Jerem. v; II Cor. ix. Even.: Jerem. xxii or xxxv; Mark xiv, 27 to 53.
19	M	
20	Tu	
21	W	S. Matthew, Apostle.
22	Th	
23	F	
24	S	
25	☿	EIGHTEENTH SUNDAY AFTER TRINITY. Morn.: Jerem. xxxvi; Gal. iv, [to 21. Even.: Ezek. ii, or xiii to 17; Luke ii to 21.
26	M	
27	Tu	
28	W	
29	Th	S. Michael and all Angels.
30	F	

Prayers for the General Mission.

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

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

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

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

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

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

Musings by the Way.

(By "Sator")

As I muse and jot down my musings this morning, the sun is streaming in at the window, the rain has ceased, the trees and grass are "as green as green," and it is difficult to believe we are only at the end of winter. The sea is on his very best behaviour just now (it must be "he," you know, because, if you remember, he fell in love with the moon, and still pursues her round our globe), and with all Nature smiling, I am reminded of the cry, "Let us get back to Nature."

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Well, there is no doubt that in many ways our lives are too artificial—less so, fortunately, in New Zealand than in older countries. But the question is—how far are we to "get back to Nature?" Are we to go to bed with the birds and rise with them? Think how awkward that would be, especially in high latitudes! In summer we should get very little sleep, and in winter we should do very little else *but* sleep.

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No! man is an animal, but not of the animals, and our minds were given us by God to control and to go beyond Nature, and to subjugate the powers and forces of Nature to our own well-being; and we are able to accustom and to adjust ourselves to any environment and state of life. This is true of the Church also: whilst holding fast the faith once delivered to the saints (and be sure, my friends, there is no new faith), yet the Church is able to adapt herself to altered conditions, to make use of new ways of presenting the faith, and to welcome research. But both in Church and in Society—beware of "cranks," and beware of having too open a mind.

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There was once—so the story goes—an English gentleman, who possessed, among other things, an "open mind." So "broad-minded" was he that he was always ready to accept any new cult that came along, and the nearer it took him back to nature the more pleased was he. He became in turn a Vegetarian, a Fruitarian, a "Nature-arian," a Socialist, a Theosophist, a Christian Scientist, and I daresay, had time allowed, he would have been many other "arians" and "ists." However, he became seriously ill, and had time to reflect. His skin was blistered with sun-baths; his digestion

was ruined (but his appetite not satisfied) by a course of vegetables and fruit, including apple and orange pips; he founded a "Nature colony" on Socialistic principles which "bust up" in a week or two, and when in the Christian Scientist stage, was only saved from certain death by the timely interposition of his sturdy old friend, the vicar of the parish. Finally, a sadder and wiser man, he returned to the bosom of Mother Church, which he ought never to have left.

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Now, there is a certain amount of truth in all these cults. As a general rule, what Separatists affirm, is true; when they deny, they are wrong. For instance, Christian Scientists affirm that sick persons can be healed by faith: they deny that in any instance are either a doctor or medicine required. The affirmation is true, the negation is wrong. Look in your Prayer Books at the office for the Visitation of the Sick, and note also the "Prayer for All Sorts and Conditions of Men." Our Church teaches the right and proper use of prayer and faith in cases of sickness, and it would be better if we heard that phrase more and more often from the clergyman's lips: "The prayers of the congregation are desired for So-and-so who is grievously sick." But the parish priest cannot ask the prayers of the faithful, unless desired to do so by the sick person.

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I have no room for any more, but must just mention this:—So long as the Church keeps up the un-Christian system of "paid-for" seats in church, so long will Socialists be able to point the finger of scorn at us. And just so long as we emphasise *class*, and selfishly shut our eyes to the idea of Christian Brotherhood; just so long as we neglect our privileges and duties as Churchmen and Churchwomen, and are ignorant of the full, true, Biblical and beautiful heritage we have in our own dear Mother Church, just so long will strange "isms" appeal to us, and, it may be, carry us all or part way with them.

"A declaration of personal trust and allegiance is in reality a high form of worship; to recite a creed is no barren and dry test of orthodoxy; it is a loving outburst of a loyal heart, and a claim to receive the blessing promised to members of Christ, children of God, and heirs of heaven."

Church of England Men's Society.

Watchword: "Prayer and Service."

PROVISIONAL DIOCESAN COUNCIL:

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

Branches.

Cathedral Parish; St. Augustine's, Napier; Gisborne; Danevirke; Havelock; Waipawa; Rotorua.

What the C.E.M.S. can do in a Town Parish.

The report of the St. Matthews, Dunedin, Branch, which has been sent to us, shows what a splendid help such a branch can prove in the work of a large Town Parish. The following summary gives a fair idea of the work which the society causes its members to do.

The branch has 40 active members. Of course, some are more active than others, but all are workers. Thirty of the 40 members are working men. As all members have to be communicants and regular church attendants, as well as working for the Church, this fact may be said to bear on the question of the relation of working men to the Church.

GENERAL REPORT.—The branch was formed in July, 1909, with 15 members. The membership now stands at 40. All classes of workers, from the Vestry and the Choir to the Verger, are included in the Society. The branch has met 18 times during the year. The corporate communion was well attended, some members walking one mile and a half to be present. Sub-committees have been formed to attend to special work.

REPAIRS COMMITTEE.—This committee consists of five members, who are mechanics. They meet at various times as needs arise. The work involves a great sacrifice of leisure hours, as much has been done (the list of repairs and work covered two sheets of closely-typed foolscap). The members provide their own tools, nails, etc. The work has ranged from the addition of electric lighting in the tower, to ordinary repairs to forms and shelving. The greater portion of the work has fallen on the convener. The committee has saved the funds a considerable sum, and has much work on hand. A special working bee de-

voted three days to clearing the property and effecting special improvements. In this work other committees joined. When, on one Sunday evening, the light failed in the chancel, two members being electricians, quietly restored the lighting apparatus in a very reverent and unobtrusive manner whilst a portion of the service of praise proceeded. Altogether this committee's work has been exceptionally varied and useful.

BIBLE CLASS.—This meets every Sunday at 2.30, and concludes with a prayer meeting, which has proved to be a real help to the parish work. The number attending is 12 adults. The studies are on a regular plan alternating between the Acts, Church History, and the Prayer Book, with occasional papers on some subjects of church doctrine or practice. Members must be males over 18.

BELLRINGERS' GUILD.—This affiliated with the C.E.M.S. a year ago. The ringers are enthusiastic and efficient. They give a good deal of time in the week to practices, so as to be ready for the Sunday ringing. On the occasion of the King's funeral the bells were muffled, and a peal rung. Our members attend the two chief services on Sundays, whilst some attend two others.

DOOR COMMITTEE.—The duties of the eight members are to attend services in rota, and receive strangers at the door. On special occasions, such as that of the funeral of the late King, the visits of the Rev. H. S. Woolcombe and others, these and other members spent some four hours in re-seating the church, and rendered help in seating persons, etc. One visitor recently made a remark which shows the value of the work done—viz., that he had visited all the churches round, and had never received such a welcome as at St. Matthew's.

PARISH VISITING COMMITTEE.—The eight members have visited a large part of the parish from house to house for Sunday school registration purposes, and also for the revision of the parochial list of members. They propose to make a complete visitation in preparation for the forthcoming mission. They have been very useful to the vicar in looking up absentees from church, C.E.M.S. meetings, and Sunday school.

SEAMEN'S VISITING COMMITTEE.—The object of this committee of eleven members is to visit the oversea vessels and to distribute books, papers, magazines, etc., to officers and crew, to bring them to church, to provide for them a pleasant evening, and to keep them from hotels, etc. Since September last, 37 ships have been visited, and 77 visits and distributions have been made. Several pleasant evenings have been arranged, showing that the sailor likes an interest to be taken in his body and soul also, and does enjoy an evening of lantern views, songs, conversation over a pipe, and a cup of tea and sandwiches, cakes, etc., interspersed with some hymns, prayers, and a short, pointed address. The committee has been registered in London as the Seaman's Guild of the C.E.M.S.

The Call to Service.

Sermon preached by the Bishop of Waiapu, at the Cathedral, on Sunday, July 24th, on the occasion of the inauguration of the Cathedral Branch of the C.E.M.S.

ROMANS XV, 1: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."

We are told, in the Book of Esther, that when the young Jewish maiden was informed, by her adopted father Mordécái, that she must plead with the King of Persia, Ahasuerus, for the lives of her fellow-countrymen, against whom, by the machinations of Haman, there was a Royal decree for their destruction, she decided to face the difficult work at all costs, show her true patriotism, and, if necessary, perish in the attempt. Her decision is handed down to us in imperishable words: "If I perish, I perish."

Again, you may remember that when Ezekiel was face to face with the difficult work to which God had called him, a work which demanded courage, manliness, and loyalty to truth, viz., to declare His will to a rebellious people, and was inclined to shrink from the difficult and arduous task, the voice of God came to him and said: "Son of man, stand upon thy feet and I will speak to thee:" i.e., "Man, don't grovel, and make excuses, stand up and listen to what I have to say unto thee. Don't play the coward, and pretend that the

message is not clear, or perhaps is meant for some one else. Stand upon thy feet and I will speak unto thee. Remember that thou art a man made in My image; go and do thy duty."

Now, my brothers, I have a message in God's name for you to-night, and in God's name I say to you: "Son of man, stand upon thy feet, and I will speak unto thee." I pray God that we men may have the courage of the young woman Esther, who not only realized her duty, but was prepared to carry it out at all costs. I would that we could truly say: "I will strive to do my duty, to save my fellowmen, and 'if I perish, I perish.'"

1. *What does our religion mean to us? What does it mean to other people? What does it mean to our families? What does it mean in our daily work? What does it mean in our dealings with our fellowmen? What does it mean in the face of the indifference to God and His Christ, which is lowering the standard of the moral ideal in our midst?*

"My religion is a matter of my own concern"—men sometimes say. "Why should I bother about the spiritual welfare of others?" We hear still an echo of the murderer Cain, who, in answer to the question of God: "Where is Abel thy brother?" exclaimed: "Am I my brother's keeper?" There is still too much of that spirit of selfish individualism abroad which forgets that "No man liveth unto himself and no man dieth unto himself." We may attempt to live unto ourselves; we may attempt to pervert the meaning of life into self-pleasing; but we cannot die unto ourselves. We cannot escape then from the question: "Where is Abel thy brother?"

2. *Again I ask: "What does our religion mean to us?"* Is it based upon the one and only sure foundation? Religion is not "Saving our own souls," and getting to Heaven. Religion is not a refined form of selfishness. Religion is not a kind of spiritual life insurance? Religion is not the assurance of a reserved seat to witness the misery of the unsaved.

There is no such thing as individual predestination to "damnation" in the teaching of Christ and His Church. There is no connection between Christianity, as I understand it, and what is popularly known as Calvinism. God wills all men to be saved and

come to the knowledge of the truth, and God wills that the strong shall help to save the weak by bringing them within the sphere of Christ's influence.

My brothers, we shall never be able to justify our neglect of our religious duties by pleading the "stumbling-blocks" in religion, unless we have honestly and sincerely faced and dissected those stumbling-blocks. Every honest man knows that most of the popular objections to religion, which are made the excuse for so much indifference and carelessness, are the outcome of ignorance, and the foolish habit of accepting caricatures and excrescences for the real thing itself.

Again, men talk about following the dictates of their conscience, and affirm that their conscience does not condemn them for doing this or that, or for neglecting this or that duty. Is this a real security? We shall never be condemned for obeying our consciences, but when some of us are asked why we allowed our consciences to become biassed and warped, why we allowed the "light within us" to become darkened, we shall stand speechless. It is only the trained and tested conscience which is an infallible guide. The compass of a ship has sometimes guided that ship to destruction, because it has been acted upon and influenced by some outside attractive power, and so the conscience, like the compass, needs to be constantly tested, or it may lead a man to say "peace, peace," when and where there is no peace, but merely spiritual decay and death.

Are you trusting to a "drugged" conscience? My brothers, stand upon your feet, be men, and let God speak to you. Put off for once the cloak of excuses, let the light of God into your souls and consciences, and ask yourselves whether you are really "acting the man" in the world, whether you are really witnessing for Christ, or whether "self-pleasing" is not your God. Is your life really drawing men to Christ, or is it perhaps the real stumbling-block which has got in the way of other men's vision of God?

3. *My brothers*, when we were baptized, we were pledged to fight manfully under the banner of Christ against sin, the world and the devil, and to continue Christ's faithful soldier and servant unto our life's

end. Does this mean anything to us or not? Is a promise anything to us or not? Is it the duty of the soldier to sit still, and let the enemy have his own way? Is it the duty of the soldier to look on and criticize? Surely not. The soldier is a man under training and discipline for service. The soldier is a man who must hold himself in readiness to go where he is sent, and do what he is told, and not to please himself. The soldier is a strong man whose duty it is to support the cause of the weak. He must do something more than wear an uniform and hold an office.

Remember, then, that God has put us into His Church to be trained for service, for active service. He does not intend us to form a body of permanent reserves. When we were confirmed, we were commissioned and sent out into the world on active service. We have accepted that commission; how are we carrying it out? How are we obeying the commands of our Superior Officer, the Lord Jesus Christ? What are we doing to make men realize that the Church is the great brotherhood? Are we trying to draw our fellowmen into the fold of the Church by giving to them a warm welcome, and holding out to them the right hand of fellowship?

4. *Thank God* there are signs of life amongst the "dry bones," signs of a great awakening, signs of the strong coming forth to "bear the infirmities of the weak," signs of a new and warmer life in the old Mother Church, signs of men standing upon their feet, and really listening for the voice of God to tell them what to do, signs of men rising up in their influence and strength and saying: "I must do something, and if I perish, I perish."

Thousands and thousands of men throughout the British Empire, and members of the old Mother Church, are rising up and saying: "Too long have we deluded ourselves into believing that the Church meant the clergy only; too long have we allowed the clergy and devoted women workers to struggle on without us, in their endeavours to set up the Kingdom of God in our midst; too long have we numbered ourselves amongst the reserves; too long have we shirked our duty, and kept out of the fighting line, but to-day we hear the voice of God calling up the reserves;" to-day we are gathering round the banner of the Cross; to-day we are ready and waiting to serve,

That is the meaning of the Church of England Men's Society. God bless it! I want to see a real live branch in every parish; I want to see the branch in this parish leading the way and inspiring others; I want to see the men in dead earnest for Christ and His Kingdom. I want to see men coming forward and asking: "Lord, what wilt Thou have me to do?" I want to see men meeting together for prayer, and then I know that they will go forth to witness and to work. I want to see more brotherliness in the Church, and less of the spirit of self-seeking and self-satisfaction.

5. *My brothers*, you are losing the real happiness of life until you have realized the joy of service. Are you for ever going to allow your little difficulties and doubts and fears as to "What-will-be-said?" to rob you of the privilege of really helping some soul before the grave closes over your mortal remains?

Is not that young man who comes from the "old country" amongst strangers, worth helping and keeping in touch with the Church? Is not that poor fellow who has lost his self-respect and character through drink, and in whom there is still a vein of true gold, worth helping? Is not that poor girl who has been betrayed and deserted by a false lover, worth helping, even if the respectable Pharisee treads her under foot and despises her? Is not that silly youth, who thinks it manly to drink and gamble and wallow in debauchery, worth helping, if only for his mother's sake?

I appeal to you, my brother men, I appeal to you, members of the C.E.M.S. to be strong, and help to bear the infirmities of the weak, and not to please yourselves.

I have a life with Christ to live;
But, ere I live it, must I wait
Till learning can clear answer give
Of this or that book's date?

I have a life in Christ to live;
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?

Nay! rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet:

"Come unto Me and rest:
Believe Me, and be blest."

A Lesson in the Patience of Hope.

The Rev. Thomas Chapman, Missionary at Rotorua, closed his journal of 1846 with the following remarks:—

"The year has closed, and still finds us working, amid many discouragements and some well-grounded cause for hope, in our Master's vineyard. Looking at the promises, I trust that the New Zealand Missionary may labour on, and that, what thirty years have not fully accomplished, fifty may.

Twelve years ago I planted three young pear trees, sent by the late Rev. S. Marsden, from Sydney, in my garden at Kerikeri. On their passage they had been carelessly thrown into the boat astern of the vessel, and exposed, during a winter voyage, to everything likely to destroy them. So utterly miserable was their condition on reaching Kerikeri that my fellow-labourer refused to plant them, considering them quite dead. I however received them, steeped them for two days and nights in the Kerikeri river, and then planted them in a moist place by its side. They grew—they are still growing!

The year after I had planted them, I exchanged houses with my fellow-labourer there, and, on removing, removed my trees also. The next year I was ordered to Paihia, and my pear trees accompanied me thither. I remained there twelve months, at the expiration of which period I commenced Missionary labours at Rotorua, and, embarking on board the "Columbine," again my trees became my travelling companions. On arriving at the station, I planted them in a beautiful aspect, and soon their shoots and leaves appeared. Here they rested another year, when the southern war drove us from our home, our premises, and the whole settlement, being burnt to the ground. Some of my trees were destroyed, some stolen, but my pear trees escaped; and, for safety, I removed them, with ourselves, to the island in the middle of the lake. They were permitted to rest quietly here for another year, at the close of which, a new site having been purchased for our station, they were again transplanted to where they now stand.

This year one of them has a few pears on it—the first. The second tree bore a few blossoms, which soon perished, and the third has hitherto shown me nothing but leaves. Yet the fruit upon the first gives me hope concerning the future bloom of the second; and the bloom of the second gives me hope concerning the leaves of the third. The first bloomed for two successive years without fruit. The third year's bloom produced fruit.

See the vicissitudes of these trees. Were they once as dead? Have they been five times transplanted? Did they escape the ravages of war? And, after a lapse of twelve years, has only one of them borne fruit? The same wisdom which gave them such preserving qualities, and the human instrument to tend and watch over them, may yet produce the same result in each; the reward of patient perseverance and hope. Yes, my pear trees have read me many a lesson. Not unfrequently, when my mind has been exercised, in the midst of this once entirely savage people, to its utmost stretch, I have silently retired to my orchard, and communed with my inoffensive trees; traced them through all their states and stages, rejoiced in their growth, however slow, and returned to my difficulties, fully impressed with the conviction that my paramount duty was still to labour in faith and patience in that vineyard in which it has pleased the Master to place me."—*Church Missionary Record, June, 1847.*

For some years past the students of our English Universities have organised each autumn a Missionary campaign in some of our larger towns in order to awaken a better knowledge of, and a deeper concern in, the vast oversea knowledge of the Church. This year, Cambridge is to go to Bradford, Oxford to Nottingham, and London University to Bromley.

"Gospel" means "good news," and not good advice.

"The four words which comprise the law of the spiritual life—*admit*, that is accept the truth of God; *submit*, that is obey it; *commit*, that is live in entire dependence upon God; *transmit*, that is let the life flow to those around."—*Bishop Wilberforce.*

New Zealand Mothers' Union.

OBJECTS:

1. To uphold the sanctity of marriage.
2. To awaken in mothers of all classes a sense of their great responsibility in the training of their boys and girls (the future fathers and mothers of the Dominion).
3. To organise in every place a band of mothers, who will unite in prayer, and seek by their own example to lead their families in purity and holiness of life.

DIOCESAN COUNCIL:

President—Mrs Averill, Bishops-court.

Secretary & Treasurer—

Mrs F. W. Williams, Hukare-re-rd, Napier.

Members of Council—

Mrs Mitford Taylor, Mrs A. W. Lascelles.

BRANCHES:

Cathedral Parish, Gisborne, Havelock, Rotorua, Te Aute.

As many new branches have been, and are still being, formed in the various parishes of the Diocese, it has been considered desirable that there should be a Central Council, through which communication with the parent Society can be kept up.

A meeting was held on Friday, August 5th, when it was resolved that a Diocesan Council should be established. Mrs Averill, who has been instrumental in the formation of a number of new branches, was appointed President, and Mrs F. W. Williams Secretary and Treasurer. Later on it is proposed that each branch shall appoint a delegate to represent it on the Council. Each branch will contribute 5/- per annum to the Central Council for its working expenses.

Miss Whitaker has given most interesting and helpful addresses at a number of places, and to large and appreciative audiences, on the duties and responsibilities of mothers. Miss Whitaker has had much experience in England in the work of the Union, and spoke of the great good it is doing.

The Waiapu Diocese now has five branches, as against only one last year, and several others are in prospect. The number of members and associates stands at 150 approximately.

Branches requiring literature are requested to send their orders to the President of the Diocesan Council.

Mrs Mayne continues President of the Cathedral branch; Mrs Ruddock has been appointed Secretary in place of Mrs F. W. Williams; and Mrs H. Thomson is Treasurer. The number of members of this branch has greatly increased of late; the monthly meetings have been well attended.

The Mission.

Letter of the Bishop of Waiapu to the Diocese.

BISHOPSCOURT,

NAPIER.

AUGUST 12TH, 1910.

MY DEAR PEOPLE:—

The Mission, for which many of us have been praying for months past, is at hand. The message, which God is sending in answer to our Prayers, will soon be sounding in our ears. It remains for us now to ask ourselves the solemn questions:—

“Am I ready to receive GOD’S MESSAGE?”

“Am I willing to act upon GOD’S MESSAGE?”

Remember that when “the desire for a Mission originates in earnest Prayers, and in pure zeal for the glory of GOD and the well-being of our people, the Mission is from GOD. Then it is a ‘time of visitation.’” This coming Mission is therefore “FROM GOD”—hence its solemnity; for this Mission is the outcome of “earnest prayers” and of “pure zeal for the glory of GOD and the well-being of our people”—hence our responsibility.

Think seriously over those solemn words in S. Luke xix, 41-45: “And when He drew nigh, He saw the city and wept over it, saying: ‘If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes . . . because thou knewest not the time of thy visitation.’”

The “palsy of custom,” self-satisfaction, self-righteousness and formalism had become so ingrained in the hearts of the majority of those Jews to whom Jesus spoke, that even He could not touch their souls, and could only weep and die for them.

What reception will this MESSAGE FROM GOD receive in New Zealand? in our own Diocese? in our own Parish? in our own hearts? When “Jesus of Nazareth passeth by,” will He find a welcome awaiting Him? Will He find a home prepared for Him? Will He be able to pour out His forgiving love upon penitent souls, conscious of their deep needs? Will He be able to strengthen and brace up weak and feeble wills? Will He have the opportunity of bestowing that abundant life which He longs to impart? God grant that He may not have to weep over us!

Dear people, I earnestly invite you to “buy up” this great opportunity. I earnestly invite you to come regularly to the Mission Services with an open and unbiassed

mind, and with a real desire to learn and assimilate more deeply "the things which belong unto peace."

Remember that "the way of man is the vision of God." Remember how Moses "endured as seeing Him who is Invisible." Remember that "Blessed are the pure in heart, for they shall see God." It is a clearer vision of God, of spiritual realities, and of the meaning and purpose of life that we need. It is only through a clearer understanding of the Person and work and purposes of Christ that we shall ever attain to a clearer vision of the Eternal God and Father of all. Come then to the Mission in the spirit of the prayers:—

"Lord, that I may receive my sight :"

"Sir, we would see Jesus :"

"Lord, what wilt Thou have me to do?"

Once more, remember that "the preparation for the Mission is important, the Mission *more important*; the afterwork **MOST IMPORTANT**." The real work in a Mission is not done by man, nor by sermons and addresses, but by God the Holy Spirit. The great work of the Holy Spirit is to take of the things of Christ and show them unto us; one result of yielding our affections and wills to the guidance of the Spirit of God, will be the realization of the true meaning of our Church life.

Just in so far as we are led to a deeper love for Christ, shall we desire to keep His commandments, and find our true joy and happiness in serving Him, and helping our fellow-creatures for His sake. True love must always include obedience, and our Church life is the expression of our devotion and obedience to Christ. The Spirit of God will show to us our sins of "omission" as well as "commission;" I trust that one outcome of the Mission will be a stronger and deeper Church life in our midst.

Go on praying for the Mission. Go on praying for a blessing upon individual souls. "The prayer of a righteous man availeth much." Go on praying for the Missioners. Say this little prayer constantly:—

"O God, bless our mission in New Zealand. Bless the mission in this Parish. Convert the erring, recover the backsliding, strengthen the weak, deepen the love and obedience of the faithful. For Jesus Christ's sake. AMEN."

Keep the days of the Mission free from engagements and distractions. Give God at least one real opportunity. Spend the time of the Mission quietly and thoughtfully. "In quietness and confidence shall be your strength."

May God's richest blessings be showered down upon our country and Church in answer to our many prayers!

Believe me,

Your sincere Friend and Bishop,

A. W. WAIAPU.

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.

THURSDAY, SEPT. 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	"
Rotorua	" A. H. Colville	"
Havelock North	" Cyril Hepher	17-22
S. Andrew's,		
Port-Ahuriri	" A. B. Lillingston	"
Taradale	" C. T. Horan	"
Waipukurau	" H. W. Jones	"
Ormondville	" M. Farrer	"
Opotiki	" G. F. C. de Carteret	"

In addition to the above, the band of Missioners now on the way to the Dominion includes the Rev. E. D. Evans, Rev. J. H. Darby, Rev. M. W. Kinloch, Rev. H. C. Bell.

Application has been made to Canon Stuart to send to this Diocese two of

these Missioners, in order that Missions may be held at Waipawa and Wairoa.

Diocesan Assessment.

Archdeacon Harper, of Palmerston North, writes to say that our Diocese has still to remit £50 towards the expenses of the Missioners, and that the money is required at once.

We have paid £350 out of the £400 at which the Diocese was assessed. All the other Dioceses have paid up their full amount, and some have already contributed towards the amount needed for bringing out the extra Missioners.

For the honour of the Diocese, we ought to pay this £50 at once. Mr J. H. Sheath, Napier, will gladly receive any contributions.

Confirmation.

As an outcome of the mission, we hope that many persons will be led to give in their names for the Apostolic rite of Confirmation, for surely the question will be constantly asked: "Lord, what wilt Thou have me to do?" And has not Christ Himself answered the question for us when he said: "If ye love Me, keep My commandments."

As Confirmation is always spoken of as the completion of baptism, it is quite evident that none can be confirmed unless they have been previously baptized. Presuming, then, that we have been baptized, and are certain of the fact, is it God's will that we should also be confirmed? If we take the New Testament as our guide we must undoubtedly answer: "Yes." When Philip the Deacon had preached the Kingdom of God to the Samaritans (Acts VIII), and had baptized them, they were forthwith confirmed by the Apostles, S.S. Peter and John.

"Now, when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost; for as yet He was fallen upon none of them; only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

The imperfect tenses used in the Greek for "laid" and "received" in this passage are pictorial; they individualise; they enable us, as it were, to see the two Apostles "confirming" the converts, one after the other, and

the converts, one after another, rejoicing in the reception of the Divine gift. We notice, in the careful language of the historian, the contrast between the state of those who "had only been baptized into the name of the Lord Jesus," and the full possession of the blessings of renewal through the illapse of the Spirit.—(*Chase's "Confirmation in the Apostolic Age."*)

Is it possible that there could have been anything wanting on account of their baptism having been administered by a Deacon? Certainly not, for the Church has always taught that the Sacrament of Baptism is always valid if water and the words "In the Name of the Father, and of the Son, and of the Holy Ghost" are used, by whomsoever administered. The Church has always recognised the validity, in the case of extreme necessity, of Baptism administered by laymen. It is quite evident, therefore, that the Apostles, whilst recognising the validity of the baptism of the Samaritans by the Deacon, considered that something was needed for the "completion" of the Baptism, and sent two of their number to lay hands upon the Samaritan converts.

S. Cyprian, commenting on this Apostolic confirmation, says: "What was lacking was done by Peter and John, namely that, prayer being made for them, with laying on of hands, the Holy Spirit should be invoked and poured upon them. Which now is also done among us, those baptised in the Church being brought to the Bishops of the Church, and by our prayer and laying on of hands they receive the Holy Ghost and are perfected in the Seal of the Lord." Confirmation, therefore, was clearly not restricted to the Apostolic age, but was continued by the Bishops.

Again, we find that Confirmation was administered at Ephesus as part of Baptism by S. Paul (Acts XIX), who received his doctrine "by the revelation of Jesus Christ." Surely, if S. Paul, who was taught directly by God Himself, considered that Confirmation was an integral part of Baptism, just as the Apostles taught and trained by Jesus did, we can hardly avoid the conclusion that Confirmation must be in accordance with the will of God.

When S. Paul came to Ephesus, the great centre of Asiatic idolatry, he found "certain disciples," and forthwith asked them the very natural question: "Did you receive the Holy Ghost when you believed?" or, as we should say: "Have you been confirmed?" The Apostle, of course, assumed that they had been baptized

as they were "disciples;" but was anxious to know whether their Baptism had been followed by their Confirmation. When the Apostle said: "Did you receive the Holy Ghost," etc., he clearly made use of words which could only refer to a definite act and a definite time, and as the subsequent history shows, evidently referred to receiving the Holy Ghost at the time of their Confirmation.

When these "disciples" found that the baptism of S. John Baptist was not Christian Baptism, but only a symbolic and preparatory rite, they at once accepted the Christian teaching of S. Paul, and were baptized and confirmed. They were evidently in earnest, evidently anxious to do God's will, evidently ready to obey the teaching of Jesus Christ. "They were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them."

We have every reason to suppose that the examples referred to are typical of the custom and practice of the Apostles at all times and in all places.

But can we be quite sure that this custom of the Apostles was according to the teaching of Christ? Certainly we can, and we venture to define Confirmation as "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the Holy Ghost, and a pledge to assure us thereof." In Hebrews vi, 1-2, Baptism and Confirmation are spoken of as two of the foundation principles of the doctrine of Christ. A doctrine of Christ *is* a doctrine of Christ and not a doctrine of man, and no man could invent a doctrine of Christ. And this passage clearly shows that Confirmation was regarded in the Apostolic age as one of the fundamentals of Christian doctrine.

Bishop Jeremy Taylor, commenting on this passage says: "The holy rite of Confirmation is a divine ordinance, it produces divine effects, and is administered by divine persons, that is, by those whom God has sanctified and separated to this ministry. . . If it were not of divine institution, S. Paul (*sic*) in Hebrews vi, 1-2 had been guilty of that which our Blessed Saviour reproves in the Scribes and Pharisees, and should have taught for doctrines the commandments of men."

But when did Jesus teach His Apostles about Confirmation? If we read the first three verses of the first chapter of the Acts of the Apostles, we shall find that during the great

"Forty Days," Jesus was giving commandments unto the Apostles whom He had chosen, and speaking "the things concerning the Kingdom of God." And if we read the concluding words of the Gospel according to S. Matthew we shall find that Jesus not only sent out His Church to "disciple" and baptize all the nations, but added the significant command, "teaching them to observe all things whatsoever I have commanded you. And lo, I am with you all the days even unto the end of the age."

He first gave commandments unto the Apostles, and then sent them out to teach their converts to observe these commandments. How can we possibly know what these commandments were except by noting carefully what the Apostles subsequently taught and practised. They certainly taught and practised Confirmation, and therefore we conclude that Confirmation must have been one of those commandments taught to the Apostles by Jesus during these "forty days." We can easily understand, then, how it came to be classed among the fundamentals of the doctrine of Christ.

But could they not possibly have made a mistake? How could they make a mistake in such an important matter as this, when Jesus promised the Holy Spirit to guide them "into all the truth" and to bring to their remembrance all that He had said unto them?

Next month we hope to discuss some of the popular mistakes about Confirmation. In the meantime, let us think seriously over the question: "Did ye receive the Holy Ghost when ye believed?"

Diocesan News.

PRAYERS FOR THE ROYAL FAMILY.—The Bishop has authorised alterations in the Prayers for the Royal Family, so that they will read:

"Our Gracious Queen Mary, Alexandra the Queen Mother, Edward, Prince of Wales, and all the Royal Family."

SUNDAY SCHOOL TEACHERS' PRIZE.—The Bishop has received from a friend in Christchurch the sum of £1 1s, to be expended at his discretion in connection with any Diocesan work. He has decided to give books, to the value of the above sum, to the Sunday School Teacher who obtains the highest marks in the Diocesan examination for teachers to be held in October.

REV. F. C. LONG.—The Home Committee having carefully considered the qualifications of Mr Long, and the needs of the various mission fields, have appointed him for educational work in the Punjab. This is one of India's noblest spheres of work. It is peculiarly rich in associations of whole-hearted Christian service, not of missionaries only, but also of civilians and soldiers, who could fight a battle one day, make great treaties another, and found a mission station on a third: men, from whose tents on the Day of Rest was heard the voice of prayer and praise: men who, so to say, are the saving salt of the Empire, and, in a double sense, missionaries of the Crown.

And the peoples there? Well, to be allowed to carry home to them the message of the Cross, through college, school, or evangelistic tour, should be viewed as an honour indeed! A post of honour—that is the description. To make known—or try to—the living Lord Jesus in such a land, and to such classes, might well fire the ambition of any Christian!

Already the New Zealand Church Missionary Association has one missionary (Miss Smith) in the south, and another (Miss Giffard) in the west; now a third New Zealander is appointed to the same Indian field, but in the far north. That is fair, geographically, if that can count for anything, but Western India urgently needs a man for evangelistic work, and our devoted missionary (Miss Smith), is crying out for the strengthening of her beloved Telugu mission in the south. Doubling the mission stations should be the aim—the ideal—of this, so to speak, "Infant" Missionary Association, so far as India is concerned, let alone China, Japan, Africa, etc.

Are there none from Mr Long's University or any University to offer? Are there no State school teachers diffidently responding: "Send me?" May God graciously give us more enquirers as to the work!

Mr Long will leave New Zealand for the Punjab about the middle of October. Meanwhile he will visit the various centres of the Dominion.

LICENSES.—Lay Readers licenses have been issued to: Dr Tuetera Moanaroa Wi Repa, for the district of Karaka; to William Arthur Greener Penlington, James Bernard Hunt, and Colin Dale Arlidge, for the district of Gisborne; and to Tamati Whakatau; Porokoru Mapu; Aporo Te Huiiki; Te Roera Niania; Whakaiti Mohi; Te Wetini Anaru; Kipa Anaru; Te Teira Maihi; Haperi Matoha; Hemi

W. Paikea; Ihaka Rautahi; Hemi Kireka Rapaea; Hoera Rapaea; Hanita Te Maero; Te Kikirioterangi Niania; Maremare Eria; Te Ripohau Epiha, for the district of Hawke's Bay.

Licenses to officiate have been issued to the Rev. Cyrille Gordon Biddle for Hastings, and to the Rev. John Hobbs for the Diocese.

LAY READER'S TIPPET.—The tippet worn by lay readers may be obtained at the Diocesan office, Napier, price 3/6 each. Orders by post should give the measurement from shoulder to shoulder across the chest. All licensed lay readers are entitled to wear this tippet.

BISHOPRIC ENDOWMENT FUND.—The Treasurer has received a sum of £10 from Mrs S. Bolton towards the capital account, and sums of £25 from Mrs Russell, and of £12 10s from Mr T. Tanner, towards the income account. Contributions, either for the capital fund or the income account, may be sent to the secretary, Archdeacon Ruddock, or to the treasurer, Mr F. W. Williams, Napier.

The Synod.

The Meeting of Synod will probably be held on October 28th.

On Thursday evening, October 27th, there will be a Men's Meeting in the theatre, when we hope to see a large gathering. The local branches of the C.E.M.S. have undertaken to get up the meeting and we hope to have an enthusiastic one. The Rev. J. D. Russell, of Petone, has kindly promised to speak, and Mr J. Snell, also of Petone, of whom Mr Russell says: "he is an excellent speaker and a great favourite with our men."

On Friday there will be a celebration of the Holy Communion at 11 a.m., the formal opening of Synod and the Bishop's address at 4 p.m., and a Missionary Meeting, if possible, in the evening at the Athenæum, when the Rev. J. H. Rogers, of South Canterbury, Miss Stirling, the Rev. F. Bennett, and one other will speak. We trust that all Churchpeople who can, will help to make this meeting a great success.

On Saturday morning there will be a "Quiet Morning" for the clergy at the Cathedral, conducted by the Rev. J. H. Rogers, who has had a long experience of ministerial work, both in England and New Zealand. In the afternoon there will be an "at home"

at Bishops court. The clergy will, of course, endeavour to make suitable arrangements for their Sunday Services so that they can attend the "Quiet Morning" on the Saturday.

There will be special services at the Cathedral on the Sunday; the Bishop will preach in the morning and the Rev. J. H. Rogers in the evening.

The ordinary work of the Synod will commence on Monday. The Bishop hopes to meet the clergy in Conference on the Tuesday morning.

News from other Dioceses.

AUCKLAND.

Resignation of the Bishop.

It was with considerable surprise and much regret that we heard of the resignation of the Bishop of Auckland on account of his serious breakdown in health.

The Bishop will leave behind him in the Diocese of Auckland a record of seven years' vigorous work, successful and useful organization, and a large body of devoted Churchmen and Churchwomen. Perhaps one of the most successful organisations started by the Bishop has been the Diocesan Girl's School, which is well-known and highly appreciated throughout the Province.

Not only will the Bishop's departure be a serious loss to the Diocese, but the work and influence of Mrs. Neligan will be much missed. The Mothers' Union, the Girls' Friendly Society, and other Societies have received much kindly assistance and help from Mrs. Neligan.

We can only hope that the Bishop's health will be completely restored, and that he may not suffer any permanent ill effects as the result of his serious breakdown in health, occasioned, doubtless, by the overwork of a large and scattered diocese. We shall be glad to know that the Bishop and Mrs. Neligan have found a sphere of work, less exacting than that of a Colonial diocese, in which they may still use their many gifts for the service of Almighty God and for the benefit and welfare of His Church.

CHRISTCHURCH.

THE GENERAL MISSION.—October is coming nearer and nearer. Some of us, who have been making preparation without much hope of having missions in our parishes this year, have received the good news that we may, after all, since two or three more missioners are coming.

Moreover, so we are told, some of the men may be allowed to do, what we feel they will be strongly inclined and "constrained" to do, viz., a little more work. The Litany of Intercession is being widely used, and in most parishes the mission hymns are being practised. We all, I think, feel that we must expect great things from the mission. Whether we are all doing our part remains to be seen.

CHRISTCHURCH CLERICAL SOCIETY.—

Our two monthly meetings continue to be well attended and very helpful. The morning is generally given to the study of some selected passage of Scripture, and in the afternoon a paper is read, with discussion following. Our last two afternoon meetings have been devoted to the study of Mr. Sprott's book on the Old Testament Scriptures and Inspiration.

The Rev. J. R. Hewland was asked to study the book and give us the main lines of thought. The brethren are all agreed that the book is a most useful one, particularly in its power of helping one to realise how thought has moved in the past, and to crystallise one's thoughts.

At our last meeting the coming Synod was thought of. One of the most important subjects that will come up is the Bible in Schools question. We are all but unanimous in thinking that we ought to aim at the right of entry within school hours, after the New South Wales system; but we are not quite so keen about the text-book. One of our number has been deputed to make himself quite conversant with the New South Wales system, and to bring the matter up at Synod. One thing we are all agreed upon is this: we are all tired of passing resolutions on this matter without going further.

C.E.M.S.—The number of our branches is now 207, with an average membership of about 18. Groups for visiting selected cases, welcoming and securing names and addresses of new comers to the church or parish, and for other objects, are being formed, each with its leader, who keeps the Vicar informed of the work being done.

ST. MICHAEL AND ALL ANGELS.—Great preparations are going on for the arrival of the new Vicar, and the Vicarage is being renovated throughout. Mr. Burton has already signified his intention to wear Eucharistic vestments. No doubt the earnestness of the man will disarm much of the criticism that is being evoked. We

are all expecting his arrival with interest. We hope he will be able to fill up the gap in the diocese made by the departure of the Bishop of Waiapu.

Maori Mission News.

HE HUI NO NGA KAW-KARAKIA MAORI.

No te 20 o Hurae i huihui ai etahi o nga Kai-karakia o te takiwa o Heretaunga ki Te Aute. E mohiotia ana e te katoa na nga Kai-karakia Maori i tu tonu ai te karakia ki a kainga, ki ia kainga; he maha ra hoki no nga kainga o te pariha kotahi. Heoi kua puta te whakaaro me kore e taea te whakamine i nga Kai-karakia katoa o Heretaunga ki tetahi hui motuhake mo ratou anake hei whakamihhi ki ta ratou mahi i nga tau maha kua pabure nei, hei whakakaha hoki i a ratou mo nga mahi o nga ra e heke iho nei. I marama ai he wahi hei tunga mo tenei nui, na Te Tatana, Kai-whakaako o Te Aute Kareti, i whakaae mai ko etahi o nga ruma o te Kareti; kei te watea nei aua ruma, he wa hararei hoki tenei no te kura. Kua whakaae mai hoki te Pihopa o Waiapu kia tae mai ia i te 20 o nga ra o Hurae ki te whai-kupu ki a matou, ki te whakahaere ano i nga tikanga katoa o te hui.

E wha tekau nga tangata i karangatia, ko nga minita Maori tokorua hoki o tenei takiwa etahi; e rua tekau tonu ia i tae mai ki Te Aute i te 19 o nga ra o Hurae. He aha koa, pai rawa atu te matou hui; ngahau tonu.

I huihui matou ki te Whare-karakia o te Kareti i te po o te 19, ko te timatanga tera o te hui. Na te Pihopa te kauwhau; tana ra rangi kei a Maka 6, 31:—"Haere mai koutou nei ano ki te koraha, tatou anake, kia ta ai te manawa."

I muri iho i te karakia ka huihui te tangata whenua me te manuhiri ki te whare-kura i runga i te tikanga Maori, mihi atu ai, mihi mai ai.

Ao ake, i te Wenerei; i te 20 o Hurae ka timataia nga tino mahi a te hui. I te 9.30 a.m. o nga haora ka takoto te Hapa a te Ariki, me te kauwhau ano te Pihopa. I tae nga Pakeha me nga morehu o nga tamariki o te Kareti ki tenei karakia, e 29 hoki i tango i te Hapa. He karakia poto ano i te 10.45 a.m. i te 11.30 a.m. hoki, me te kauwhau ano te Pihopa. Nui atu te pai, te marama hoki o nga kupu. Te take o enei kauwhau e toru, ko nga kupu timatanga e toru o te Inoi a te Ariki. Kotahi tekau ma

wha nga tangata i whakawhiwhia e te Pihopa ki te Raihana Kai-karakia i te mutunga o enei karakia.

I kai tahi ano nga Pakeha me nga Maori: nui atu te koa o te katoa.

No muri iho, no te 2.30 p.m. ka tu te hui whakahaere i nga take e pa ana ki te mahi a te Kai-karakia. Kahore he motini, engari he patai ta nga tangata ki te Pihopa mo nga mea e tika ana ma te Kai-karakia. He nui te marama o aua whakahoki, me te whakamihhi a nga tangata ki ana kupu.

No te 5 p.m. ka whakamutua te hui e te Pihopa ki te manaaki, a hoki ana ia ki Nepia, ki ana mahi.

I te ahiahi pouri ka karakia ana matou, i puta hoki te Raihana a te Pihopa ki a Ihaka Rautahi, i ahau hoki te kauwhau. Muri iho ka huihui ano ki te whare-kura, ka poroporoaki te manuhiri ki te tangata whenua, he nui te whakamihhi mai, me te ki ano, katabi nei ka whakamanuhiritia te Maori e te Pakeha ki te hui penei; me whakatuturu he hui penei ki Te Aute i nga tau katoa. Tera ano pea e huihui mai nga Kai-karakia katoa a te tau e haere ake nei.

He iti te timatanga o tenei mahi hou, otira tera pea e tupu haere ki tenei takiwa, ki etahi atu takiwa hoki, a muri ake nei.

ARTHUR F. WILLIAMS.

KIA U KI TE PAI.

TE HONO O HUKARERE.

Tumuaki, A. M. WILLIAMS,
Hekeritari, J. H. BULSTRODE.

Te take o tenei Hono, he awhina i nga kotiro kua puta i te kura i Hukarere, e mau tonu ai te Aroha tetahi ki tetahi, me te Inoi tetahi mo tetahi.

NGA TIKANGA O TENEI HONO.

1. Ko te inoi ki te Atua i nga ra katoa, i te ata, i te ahiahi.
2. Ko te korero i tetahi rarangi o nga Karaipiture Tapu, i ia ra, i ia ra.
3. Ko te whakatapu i te Ra o Te Ariki, me te uru ki te Karakia.
4. Ko te whakaanga i etahi kia tahuri ki te Atua.
5. Ko te uru ki te mahi pehi i te kai waipiro.
6. Ko te tuhituhi reta i ia tau, i ia tau ki te Hekeritari.

Te Ingoa: Te ra i uru ri.

Ma te Hekeritari e tuku he reta i ia tau, i ia tau ki nga hoa katoa kua uru ki tenei Hono, i te mea e matauria ana te kainga noho.

Ma konei ka taunga tonu ai ki te kura nga hoa kua puta atu, ka mohio tonu ai hoki ki te ahua o nga mahi o

tenei kainga, o Hukarere. Te moni whakaurunga 1/-.

HE INOI.

E te Matua Aroha. He whakawhetai tenei na matau ki a koe, mo matou kua matou ki a koe, ki tou Aroha nui hoki, i tonoa mai ai tau Tama kia mate mo o matou hara. Homai tou Wairua Tapu, kia pono ai ta matou mahi ki a koe. Mau matou e tiaki i nga wa e whakamatautauria ai mau matou e tohutohu kia kitea ai te ara tika. Mau matou e awhina, kia poke-kore ai, kia tapu ai a matou hanga katoa. Manaakitia te Iwi Maori, meinga matou katoa kia mohio, kia Aroha ki a koe. Ko Ihu Karaiti hoki to matou Ariki. Amine.

THE HUKARERE ASSOCIATION.

PRESIDENT: A. M. Williams.
SECRETARY: J. H. Bulstrode.

The Association is formed with the earnest desire that it may be a means of helping the old scholars of Hukarere School (1) By prayer; (2) By mutual interest.

RULES OF THE ASSOCIATION.

1. Pray daily morning and evening.
2. Read some verses of God's Word.
3. Keep Sunday holy; attend Divine Service.
4. Seek to draw others to God.
5. Join some Temperance Society, if possible.
6. Write at least once a year to the Secretary.

The Secretary undertakes to send a yearly letter to each member whose address is known. The members will thus be kept in touch with the school.

Native Lay Readers' Meeting.

A meeting of special interest was held at Te Aute on July 20th.

It has always been recognised that, without the help of the Native Lay Readers, the Maori services could not possibly be carried on with any regularity, owing to the number of centres of population in each Pastorate. For more than a year it has been felt that it would be a good thing to gather all these workers together for a special meeting, as a recognition of the good work they have been doing, and also in the hope that it might help and encourage them to do even better work in the future. The difficulty of finding suitable accommodation was overcome by Mr. Thornton kindly placing at our disposal some of the rooms at the Te Aute College, during the boys' winter holidays. The Bishop of the Diocese very kindly con-

sented to come and hold a "quiet day" on July 20th, and to license those who had proved themselves worthy by many years of faithful work. About forty, including the two native pastors, were invited to come on the 19th for two nights and the intermediate day, and about half that number attended. The gathering was a great success in every way.

The College Chapel was used for the services; the Bishop gave an address on Tuesday evening, which gave the keynote for the whole meeting. His text was taken from St. Mark VI, 31: "Come ye yourselves apart and rest awhile." After evening prayer a formal welcome was given, according to Maori custom, to the visitors.

The "quiet day" began with a celebration of the Holy Communion at 9.30 a.m., with an address by the Bishop. This service was attended by a number of the English residents, and some College boys who were in residence, and there were twenty-nine communicants. Short services followed at 10.45 and 11.30. The Bishop gave three very helpful and inspiring addresses, taking as his text the first three petitions of the Lord's prayer, and, at the conclusion of the last service, he formally admitted 14 to the office of Lay Reader, and handed his License to each of them.

Dinner was served in the College dining room for Europeans and Maoris together, to the mutual delight of both races.

In the afternoon a Conference had been arranged, for the discussion of any question affecting the work of Lay Readers. This resolved itself into a series of questions put to the Bishop by various workers, with a view to getting definite instructions from him as to the vestments to be worn and the various services which Lay Readers are competent to take. The meeting was closed with the Benediction, about 5 p.m., as the Bishop had to return to Napier by the evening train.

After tea evening prayers were said, with a short suitable address by the Superintending Missionary summing up the lessons of the day. Then, according to Maori custom, we all again adjourned to the schoolroom to say farewell, as our visitors were to leave by the early train next morning.

The Lay Readers apparently thoroughly appreciated and enjoyed this little recognition of their work, and attempt to help them in their life and service. It was the first time, they said, in their memory, that

Maoris had been entertained in this way by Europeans, and they asked their hosts that this might be made an annual meeting, promising that we should have all the workers present next time. They were very pleased with the Bishop's straight answers to their questions, and with the series of addresses at the services, and expressed the hope that they might remember and carry out his words of exhortation.

We trust that this small beginning may grow to greater things in the near future, here and, perhaps, elsewhere.

ARTHUR F. WILLIAMS.

Parochial News.

I.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 coming Mission must overshadow every other topic of Parish interest. It is an opportunity in the spiritual life of the Parish that may never be repeated. Many more should attend the Friday evening weekly Intercession Service and also wait to practise Mission hymns after Evensong on Sundays.

The members of the C.E.M.S. will help to distribute the tracts and other literature in connection with the Mission. Any women volunteers to help in this work will be gladly welcomed.

The Bishop's lecture on "Palestine" proved most interesting to those who ventured out in the torrential rain that evening. The Bishop has most kindly promised to repeat the lecture later on.

The Sunday, on which the Bishop visited us for the day, was a most helpful time for us all. All the services were well attended and at night the Church was packed. "Why am I a Christian?" and "Why am I a Churchman?" were the subjects of addresses that must have taught our people some wholesome truths about the Church and the privilege of being Churchmen. His Lordship's short address on the Mission was earnest and made us all realise the value of the opportunity at hand.

The C.E.M.S. had an evening for impromptu speeches lately, which proved instructive and enjoyable. Mr. Dawson-Smith presided, and we had the pleasure of a visit from the Rev. J. Hobbs, who, with the Vicar, took part in the proceedings.

A Bush Show will be held (D.V.) on September 7th and 8th in the Parish Schoolroom. We need volunteers for help in staging, etc. The Women's Guild will have a stall of their work and will again superintend the tea in the tent.

The Parish Invalid Chair will be available for anyone who cares to hire it, and take care of it, for 2/6 per week.

Our sympathy goes out to the Rev. and Mrs. Barns in the loss of their son Percy,

who lingered so long and patiently with consumption in Mrs. Elwood's house, where he received most kind attention.

Our promising bright Sunday scholar, Dorothy Shipp, succumbed to meningitis; her loss is sadly felt by her parents and all who knew her.

The annual meeting of Parishioners was attended by about 40 Parishioners, chiefly men, who discussed various items till after 10 p.m. The Envelope system found its champions in Messrs. Williamson and Stock—and able ones too. The latter by a black-board sketch proved his figures convincingly. Messrs. Barb and Lydford are new members on the Vestry, and will be useful men. Mr. Thorp is our Vicar's Warden and Mr. Williamson the People's, who have a good Treasurer over their finances. The wardens are also our Synodsmen.

BAPTISMS.

"Suffer little children to come unto Me."

Phyllis Elizabeth Philpott, Gwennie Bileen Houghton, Gertrude Trevelyan Woodcock, Edward Arthur Woodcock.

MARRIAGES.

"Heirs together of the Grace of Life."

George Thomas Tyler to Daisy Maud Wakeford.

BURIALS.

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

Ada Mary Dodd, aged 53 years; Lucinda Mabel Hanna, 10 months; Percy Edwin Barns, 31 years; Sidney Jason Leston, 11 weeks; Ann Porter Howe, 66 years; Dorothy Shipp, 10 years; Harriet Perrow, 79 years.

S. Matthew's, Hastings.

Vicar-Elect: Rev. J. B. Brocklehurst.

The Rev. Joseph Broadhurst Brocklehurst, Vicar of Whangarei, has been appointed Vicar.

Mr. Brocklehurst was ordained in England, and held his first Curacy (1901-2) at Middleton Junction, Manchester. From 1902 to 1905 he acted as Mission Chaplain in the Diocese of Rockhampton, Australia, and was subsequently Vicar of S. Barnabas, North Rockhampton. After acting for a time as *locum tenens* at S. Mary's, New Plymouth, he became Vicar of Waitara, which Cure he held until he was preferred to his present position as Vicar of Whangarei.

Waipukurau.

Vicar: Rev. F. W. Martin.

Takapau.

On his first visit to this part of the Parish, the Bishop arranged to hold a Confirmation at Blackburn on the 11th Sunday after Trinity. The Bishop arrived at Takapau on August 6th, and was taken to Makaretu by Mr. C. Lewis in his motor car, arriving about midday at Llansanor, the residence of Mr. Lewis.

On Sunday morning, he proceeded to Blackburn, where the Confirmation was held in the public schoolroom, which was crowded. The Curate, the Rev. T. A. Meyer, presented nine male and four female candidates. The Bishop's address was very instructive, and his earnest appeal to the loyalty of Church people is not likely to be forgotten. The candidates owe much to

Mrs. Doar, who assisted, not only in teaching them but also in bringing them together. After service Mrs. Hardy entertained the Bishop and party to lunch.

The thanks of the Parish are due to Mr. C. Lewis for undertaking to convey the Bishop over rough and muddy roads, over river bed and hills, and accomplishing the task without a hitch.

Mr. W. M. Beckett met the Bishop at Ashcott with his conveyance and Takapanu was reached in good time for evening service, which was very largely attended.

Waipawa.

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

Curate: Rev. H. Collier.

The annual meeting fell on a wet, dark night and the attendance was rather small. The financial report showed an increase of £17 in offertories and £20 in subscriptions. The Vicar's address was of a hopeful character.

A service in connection with the Church of England Men's Society was held on Thursday, August 11th, when eight men were publicly admitted into membership with the Society. Several others have expressed a desire to join.

The Vicar has lately, by request, preached special sermons on "Christianity and Science," "The Bible and the Higher Critics," and "Socialism."

Gisborne.

Vicar: Rev. L. Dawson Thomas.

ANNUAL MEETING.—Our annual meeting of Parishioners has come and gone. We had a very good attendance of registered members and also of ladies. The meeting again elected a strong Vestry. The only criticism we feel inclined to make is that the meeting was much too quiet! We do not for one moment believe it denotes stagnation in parochial life, rather we feel it to be the peace which tells of satisfaction.

CHURCH EXTENSION.—The chief topic discussed at the meeting was the proposed new central Parish Church and Church extension in the suburbs. A bold scheme for raising the necessary money was brought down by Mr. C. A. de Lantour. The meeting hailed it with delight and unanimously passed the proposal. We feel now that in the very near future Gisborne will have a Church worthy of the place.

RECOGNITION OF FAITHFUL SERVICE.—The Parishioners' Warden (Colonel Winter) has completed his tenth year of office. Opportunity was taken at the annual meeting to present him with a handsome gold watch in appreciation of his generous services.

SYNODSMEN.—This Parish having grown so remarkably during the past few years, we are now privileged to send three lay representatives to the Diocesan Synod. Messrs. G. J. Winter, C. A. de Lantour, and A. H. Wallis have been elected.

A SIGN OF PROGRESS.—Whilst we are of the opinion that a growth in finance may not necessarily mean a growth in Church life, it is pleasing to notice that there has been a very considerable increase in the offertories during last year. A statement of receipts through the offertories and pew rents during the past eight years which was prepared for insertion in our annual report

is interesting reading. From it, it is seen that in 1903 the general offertories totalled £269 and the pew rents £196. For last year the figures read: General offertories, £542; pew rents, £301.

MOTHERS' UNION.—During the month we had the first meeting of our Mothers' Union, formed during the recent visit of the Bishop. A splendid number attended the service in Trinity Church; the Vicar said the special Litany and gave a short address on "Woman's Influence." After service the members repaired to the Parish Hall to hear a very wise and helpful address from Mrs. Herbert Williams. The Committee provided afternoon tea. We have very glowing visions of the good the Mothers' Union may do here.

Te Karaka.

Vicar: Rev. W. H. Roberts.

Our annual meeting was held on July 16th. The Vicar presented an encouraging report of the work during the year. The following officials were elected:—Churchwardens, Messrs. E. W. Bousefield and W. Powell; Vestrymen, Messrs. J. Pigott, C. Armstrong, J. Poynter, James Price, G. Bell, W. J. Hicks, and Dr. Wi Repa; the last-named was also elected as Parochial representative to the Synod. The financial statement was satisfactory, showing a balance in hand of £14 18s. after paying the Vicar's stipend of £180. It is hoped that next year the funds at the disposal of the Vestry will enable them to raise the stipend to £200. There being no Vicarage it is essential that this should be the minimum. If every Parishioner would contribute a little the thing could be done quite easily.

The Bishop has written to the Vicar that he may vacate the Parish at the end of October, in order to take up work as Assistant Priest of Holy Trinity, Gisborne. So far, no appointment of a successor has been made.

Motu was plunged into grief by the death, on July 10th, of Mr. Christian Hansen, after a brief illness and serious operation. One of the oldest settlers, Mr. Hansen was regarded as the "Father of Motu" and was identified with every movement for the advancement of the district. He was laid to rest on the 12th, in the log-strewn cemetery of the settlement he loved so well, the Vicar conducting the service. Over one hundred settlers attended to pay their last tribute of respect and esteem. The deceased was a constant attendant at the services of the Church. A Memorial Service on a subsequent Sunday was crowded.

The Railway Mission, under Mr. W. J. Hicks, is doing useful work. The population is in scattered camps extending over ten miles, with centres at Otoko and Rakauora. Much wet weather has made the roads almost impassable; mud is everywhere; and services are seriously handicapped. Visiting, however, is being constantly carried on and will, we hope, result in the establishment of friendly feeling and spiritual influence. A portable organ has been bought by subscription and should prove a valuable adjunct in making the services attractive.

A new and handsome Public Hall at Matawai has been built by the energy and

enterprise of the settlers in the district. This should prove of great value from a religious standpoint, no suitable place for services having been hitherto available. At the request of the Committee, the Vicar performed the opening ceremony at a concert and social held on Friday, July 22nd, when, in spite of bad weather, there was a goodly gathering. On the following Sunday afternoon a service was held and the attendance was most gratifying. The men rose to the occasion splendidly, and for once were in the majority. Miss Neverman presided at the piano kindly lent by Mrs. Neal, and the singing was very hearty. Mr. J. Pigott, our indefatigable Lay Reader, assisted at the service, and the Vicar preached on "Christian Edification." We hope this may be the forerunner of many hearty services in Matawai and that the men will continue to hold their own in the matter of attendance.

Taradale.

Vicar: Rev. A. P. Clarke.

Miss Macgregor, of Ramabai's Mission, visited us on Thursday, 21st July, and although very wet weather was responsible for a particularly small attendance, a most interesting and helpful account of the Mission was given.

Parishioners are reminded of the Missionary Sale to be held in All Saints' School-room at 2 p.m. on the 28th September. Gifts will be gladly received at the Vicarage.

A large number of the congregation remain behind after evening service to practise the Mission hymns. The Mission Litany is used at our Thursday evening meetings, when the hymns are also practised. Parishioners are urgently asked to make a special effort to attend, more especially for the purpose of joining in united prayer for the success of the Mission.

Ormondville.

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

The annual meeting of Parishioners was held on the 27th July. A credit balance appeared on the books and the meeting generously voted a bonus of £25 to the stipend, which in this Parish stands at the minimum amount permitted by Synod. The Vicar is thankful to the Parishioners for their kindness, especially in view of the extra expense he has been put to during the past year in the matter of providing horse, vehicle, &c. But there are too many pressing claims at present upon the funds of the Parish and he has felt himself unable, at least at present, to accept more than £15 of the sum voted.

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, Children's 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).

Havelock North.*Vicar: Rev. A. F. Gardiner.**Curate: Rev. H. H. Roljohns.*

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

On August 10th, the Bishop held the monthly service of the Mothers' Union, when he admitted 22 members and 3 associates.

In the evening he gave his lecture on "Palestine" in the Hall, Mr. F. Nelson supplying and working his powerful lantern.

The annual meeting of Parishioners was held on July 29th. During the past year, the remaining debt of £100 on the Vicarage was paid off, so that the Parish is now happily free of debt. There was also a substantial credit balance shown. Mr. S. R. Quartley was re-elected Parishioners' Warden, and a hearty vote of thanks was given to him for his services. Mr. T. Tanner was elected representative to Synod.

The Vicar is very grateful to Archdeacon Ruddock, to the Rev. J. Hobbs, and to the Rev. G. Biddle for the assistance given by them during the last two months.

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

Our annual meeting, held on July 19th, was very well attended. The Vicar nominated Mr. A. F. Bent as his Warden, and Mr. J. W. Melville was elected People's Warden. The following gentlemen were elected as Vestrymen:—Messrs. P. Thom, R. W. Dyer, J. Halkett, C. H. Pawson, C. S. Algie, T. C. Hawkins, Carter, and Wrathall. Messrs. P. Thom and P. J. Haramond were elected our representatives to Synod. These are probably our first local representatives to Synod; Mr. H. Davis, of Hastings, has been our representative for a number of years past, and we owe him a debt of gratitude. It was unanimously decided to raise the stipend of the Vicar by £25 a year.

Our Ladies' Working Guild has been reformed with a large membership, and meets at the Vicarage every Friday afternoon. It is proposed to hold a Sale of Work towards the end of next year. A Junior branch of the Guild has also been formed, and meets on every Monday evening in Mrs. French's, where a room has been very kindly put at its disposal.

Our branch of the C.E.M.S. has had several useful meetings for prayer and discussion. On Monday evening, August 15th, it held a social gathering for men in the Parish Hall. Invitations were sent to every man in Rotorua who was known or understood to be a member of the Anglican Communion. About 130 men responded, and we had one of the finest social evenings ever held in Rotorua. Everyone seemed at home; chatter and laughter resounded from every quarter. An excellent programme was provided by the C.E.M.S. members and others. The aims and objects of the Society were briefly but tellingly set forth by our Secretary, Mr. A. F. Bent. After refreshments had been handed round and there had been some "speechifying" all joined in singing the hymn "Fight the Good Fight," and the Vicar dismissed the gathering with the Benediction.

The Mission hymn books have arrived at last, and we have begun to work up congregational practices, but we have little time left now. Our Missioners, the Rev. A. H. Colville and the Rev. E. H. Strong, arrive in the middle of September.

The Vicar visited Mamaku on the second Sunday in August and held morning and evening service in Roe's Hall. After the evening service there was held a meeting of the Church members and it was decided to make a vigorous forward movement towards getting a Church built. There is in hand for the purpose a sum of £100. A friend has offered £5 if nine others will give the same amount; five responses have been made, and we are hopeful of soon having four more. Messrs. Ramson, Forsdick, C. Tyson, and Mesdames Roe and Williams and the Misses White and Masey were appointed a Committee.

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

The annual meeting of Parishioners took place on Friday, the 12th of August, when there was a good representative attendance. The reading of the balance-sheet revealed a satisfactory financial position, all liabilities having been met.

The Vicar shortly reviewed the work of the year:—The attendance at Church services had been generally good throughout the district, but he would earnestly urge the congregation to begin the Lord's Day with His worship, and not to put off this most important duty till the end of the day, as the custom of so many people was. The number of Communicants had increased considerably. The Sunday School was in good working order and the attendance good. The pence offerings of the children, amounting to £10 for the year, had been devoted to Mission Work for Children, the Waifs and Strays Society, Melanesian Children, Schools for Blind Children, &c. Reference was made to the coming Mission and the necessity for preparation strongly emphasised.

The following gentlemen have accepted office for the ensuing year:—Vicar's Warden, Mr. T. Clark; Parishioners' Warden, Mr. H. T. Torrens; Vestry, Messrs. Vickers, Baldwin, Elliott, Brown, Lambert, Pearson, Armstrong, Merriman, Gulde, Arthur; Auditor, Mr. C. Ogle; Lay Representatives for Diocesan Synod, Dr. Henley and Mr. S. E. McCarthy, S.M., Napier.

Votes of thanks were passed to the Vicar for his services, and to all Church workers. The remainder of the evening was pleasantly spent in music and conversation, and the meeting terminated with the Doxology and Benediction.

Services of Intercession and congregational practices of hymns for the Mission are being held weekly.

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

First Sunday— Waitahora, 11 Mangabe, 3 Mangatoro, 7	Third Sunday— Weber, 11 Ti Tree, 3 Wimbledon, 7
Second Sunday— Mangatuna, 11 Waiapatiki, 3 Weber, 7	Fourth Sunday— Taboukaretu Road, 11 Waione Road, 3 Weber, 7

Dannevirke.*Vicar: Rev. E. Robertshawe, B.A.**Curate: Rev. G. E. Kear.*

Our annual meeting, which was held on August 3rd, took this year the form of a social gathering of both sexes. The outgoing People's Warden read the report, which was of a satisfactory nature. All current expenses had been met by the current income, and a slight credit balance was in hand. Besides this there were in hand or promised, contributions sufficient to reduce the overdraft from £200 down to £50, and the remainder would, it was hoped and expected, be entirely wiped off before Christmas. The total cash receipts for the Parish for the year amounted to £666. The Chairman pointed out that this was both the number of the golden talents that came to Solomon in one year and also the number of the beast. It is evidently the number of worldly success, but it is to be trusted that, in this case, it is rather a mark of spiritual success.

Mr Harrison was elected People's Warden, and Mr F. J. Knight appointed Vicar's Warden. The following gentlemen were elected Vestrymen:—Messrs Chadwick, Webber, Coltman, Dobson, Tilsley, Wood, Magnusson, Tosswell, Wright, Macpherson, Benson, Tansley. Messrs Bell, Magnusson, and Edkins were elected as Synodsmen.

Votes of thanks were passed to the outgoing Vestry, Choirmaster, Organist, Choir, Superintendent and Sunday School Teachers, and Lay Readers.

A social evening with songs and refreshments brought the proceedings to a close.

At a Vestry meeting held August 17th, Messrs W. F. Knight, F. G. Cowper, and A. Webber were elected Nominators for this Parish.

BAPTISMS.

Eunice Adelaide Douglas, Elsie Armstrong, Emma Adelaide Krause, Evelyn Margaret Fitzherbert, Mervyn Robinson, Noel Frederick, Ruby Jean Howe, George Howe, Ethel Eloise Keetha Somerville, Karl Burton Hansard, Linda Joyce Hansard Bateman.

BURIALS.

Leonard Arthur Eagle, Ann Filewood, Edward Wood.

The Bishop's Engagements.

- AUG. 26.—Boat to Gisborne.
 „ 27.—"Quiet day" at Gisborne for ordinands.
 „ 28.—(11 a.m.) Ordination of Maori Priests and Deacons at Gisborne Parish Church.
 (7 p.m.) Preach at Waerenga-a-hika.
 „ 29.—Social at Waerenga-a-hika.
 „ 30.—Lecture on "Palestine" at Gisborne.
 „ 31.—Return to Napier.
 SEPT. 1.—Standing Committee.
 „ 4.—Cathedral (8, 11, and 7) (preparatory to Mission).
 „ 11.—Dannevirke (11 and 7); Matamau (2.30) (preparatory to Mission).
 „ 16.—Reception of Missioners at Cathedral.
 „ 19-30.—The Mission.

The Bishop's Journeys.

[III.]

Bay of Plenty.

April 15.—Left Napier. Joined Main Trunk Express at Palmerston. Arrived Taumarānui midnight. Broke journey and slept there.

April 16.—Left Taumarānui 8 a.m. Joined Rotorua train at Frankton Junction. Met Archdeacon Williams there. Arrived Rotorua between 5 and 6. Travelled up with the "Besses of the Barn" Band, and was accosted on the Rotorua platform with the question: "Please, sir, are you the Barn Band?" The fact that I was wearing a helmet was doubtless the cause of the mistake. Stayed at the vicarage with the Rev. C. A. Tisdall.

April 17 (Sunday). Holy Communion at 8 a.m. in S. Luke's Church. Preached at Maori Church at Ohinemutu at 11. Small congregation. Short service with Maoris at Whakarewerewa in afternoon. Visited the Mission House, from which the Misses Griffen and Grant are doing excellent work among the Maoris. Preached at St. Luke's, Rotorua, at Evensong, to a crowded congregation. How thankful many of the visitors to Rotorua must be to find here such a well-appointed church, opportunities for daily worship, and such hearty services.

April 18.—Left by coach at 7 a.m. for Whakatane. Delightful journey round the lakes. Met by the Rev. W. Goodyear, Chapman, Rameka, Ratema, Huruturu, and Pene Hakiwai, and a number of representative natives. Stayed with the Vicar, the Rev. J. W. Chapman.

April 19.—Native Synod meeting at Pahow, commencing with a celebration of Holy Communion, at which I gave an address. Welcome from the natives before the service. Lunch in the "big house." Welcome from the Pakehas at Whakatane in the evening.

April 20.—Drove to Ruatoki. Stayed with Mr. and Mrs. Lee at School House. Visited the Mission House under the care of Mr. and Mrs. Pene Hakiwai. Received welcome from natives in the afternoon. Held service in the "Big House." Afterwards interviewed three young men who offered themselves to be trained for the native Ministry. Had another service in Schoolroom in the evening, at which I gave an address.

April 21.—Holy Communion at 7 a.m. in Mission House. Left Whakatane for Taneatua. Lunched with Mr. and Mrs. Ernest. Service at Whakatane in evening. Gave address to good congregation.

April 22.—Left for Opotiki. Attended party in afternoon, at which addresses of welcome were presented. Kindly entertained by the Vicar, the Rev. W. H. Bawden, and also by the proprietress of the hotel.

April 24 (Sunday).—Preached and celebrated the Holy Communion at S. Stephens' Church at 11. Large number of communicants. Preached again to a large congregation in the evening. This historic Church is now undergoing extensive renovation, and the new chancel will cover the grave of the murdered Missionary, the Rev. C. Volkner.

April 25.—Left for Torere. Met by the Rev. Hakaraia Pahewa. Stayed with Mr and Mrs Drake at the schoolhouse. Excellent Native School. Held Maori Confirmation in the afternoon in the Native Church. Gave address at the prayers in the evening, and received a "welcome."

April 26.—After Holy Communion, rode on to Te Kaha, and was entertained by the Rev. C. W. and Mrs Robinson at the School House. The Archdeacon was the guest of Mr and Mrs Pahewa.

April 27.—Visited the school, and rode on to Raukokore. The weather was perfect for this interesting ride through the bush. Stayed with Mr Neilson.

April 28.—Holy Communion with the Natives in the Church at Raukokore in the morning, at which I gave an address. Lunch in the "big house." "Korero" in the open after lunch. Confirmation service in the afternoon; nineteen candidates. Children's service after the Confirmation. Large number of natives at the services. At the unanimous request of the Natives of the district, I consented to put this parish into the Waiapu Archdeaconry. The Maori Vicar, the Rev. H. Pahewa, has a very large district to work, which necessitates constant riding through bush tracks and rivers. He proved himself to be an excellent guide, philosopher and friend. We were much indebted to him, and to Miss Kingi and Mr Drake, of Torere, for the loan of horses, etc., for this interesting journey through the bush.

(To be concluded next month).

Hymns of Praise.

I have been looking carefully through the Mission Hymn Book, and the same thought has come to me as from the scrutiny of most of our hymn books, viz., the fewness of the Hymns of Praise!

In "Hymns Ancient and Modern," you will find the number of such hymns quite out of proportion to the whole number of hymns in the book, and the "Appendix" has added very few indeed to the list; though we cannot but feel that, if the sentiments of number 550 had been followed, we would have been given a fuller list of Songs of Praise:—

"Yea, we know that Thou rejoicest
O'er each work of Thine;
Thou didst ears and hands and voices
For Thy praise design;
Craftsman's art and music's measure
For Thy pleasure all combine."

And yet, after all, is not the hymn book descriptive of too many of our Christian lives? Is there not a great lack of thanksgiving, of gratitude, and of praise, amongst us? Are we not very apt to leave out in S. Paul's exhortation,—*"In everything, by prayer and supplication,"*—the words that follow: *"with thanksgiving."*

How often have we listened to the exhortation in the Communion Service: *"Let us give thanks unto our Lord God;"* and responded: *"It is meet and right so to do?"* *"It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God."*

"At all times, and in all places, give thanks"—how many of us really carry this out in daily life and practice? But what a glorious uplift to our whole being would be this glad spirit of praise!

"And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed and sang praises unto God." Surely these two had learned *"at all times and in all places, to give thanks!"* For, assuredly, the time (midnight) and the place (the inner and most darksome dungeon), to say nothing of bleeding backs, and the constraint of the stocks, seemed hardly the time or place for singing praises! But then we must remember that one of these two wrote the words: *"In everything*

give thanks;" and he was just now practising what he preached. Aye, and he also wrote the words, "Rejoice evermore."

Joy; Gratitude; Praise.—We need far more of these in heart and life, for if we would be a help to others, we must show them that we have found the pearl of great price, and, finding it, a great joy has come into our hearts, so that we cannot but lay hold of the great bell-ropes of thanksgiving and peal out a glorious, glad chime of praise. "At midnight they sang praises and the prisoners heard them."

I have been reading a book entitled "Fit for Work," by Alfred Schofield, M.D., an eminently sane and happy book, written by an earnest Christian physician of large experience, and containing much wise counsel to Christian workers on the subject of "Health."

I quote from his chapter on "The Spiritual Condition":—

"There can be no doubt whatever that starved Christians, doubting Christians, empty Christians, wretched Christians, do the devil's work, wherever they go; for it is quite clear to look at them, that their Father does not satisfy them; and one would suppose that they must have a hard Master, for so far from rejoicing and being glad all their days, they do nothing but groan and complain. Such are not only no power for good, but, all unwittingly, are positive powers for evil. They are spiritually unhealthy."

The sight of one really satisfied (not self-satisfied) Christian does more good, and wins more converts to Christianity, than fifty sermons. "A satisfied man rejoices, and is glad all his days. It is a pleasure to know him." "A soul redeemed," says Cowper, "demands a life of praise."

H.N.

"The religious view of the world is infinitely deepened and enriched when we not only recognise it as the work of God, but are able to trace the relation of part to part—to follow, if we may say it reverently, the steps by which God worked, to eliminate, so far as possible, from the action of Him, 'with whom is no variability, neither shadow of turning,' all that is arbitrary, capricious, unreasonable, and even where as yet we cannot explain, to go on in faith and hope."—*Aubrey Moore.*

Retirement of Bishop Clifford and Bishop Stuart.

Two missionary bishops have been called to lay down their much loved work abroad. Early in April, Bishop Clifford—first Bishop of Lucknow—resigned his see after an episcopate of seventeen years. Enrolled as a missionary of the C.M.S. in 1874, and rendering it valuable service as Secretary for its missions in the Calcutta diocese from 1885 to 1892—the year of his consecration—he has fulfilled a ministry of thirty-six years in India. He has now undertaken a parochial charge in the homeland.

Then, a little later Bishop Stuart reluctantly set his face homeward from Persia, whither at the age of eighty he returned for the last time (as he himself realised) three years ago as a missionary of the Society. With rare devotion, after many years in India and in his New Zealand episcopate, he gave himself for fifteen years to the trials and hardships of life as an ambassador for Christ in a Persian town. Now, ill-health and acute suffering have compelled him to withdraw from his 'loved employ.' May God, who has been the shield of both His warriors in the day of battle, now be their 'exceeding great Reward.'—*The C.M.S. "Gleaner."*

"The greatest thing a human soul can ever do in this world is to see something, and tell what it saw in a plain way. To see clearly is to poetry, prophecy, and religion—all in one.—*Ruskin.*

"The chief evidence for Christianity is the power of the Gospel in action. Men may argue as they like about Christianity, but so long as it remains the power of God unto salvation; so long as it changes wills, converts souls and comforts hearts, it carries with it its own evidence, which nothing can refute."—*Bishop of London.*

"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.*

Diocesan Paper.

Archdeacon Ruddock begs to acknowledge receipt of the following amounts for the WAIPU CHURCH GAZETTE:—

Archdeacon Williams, £1 7/-; Miss Lee, 2/6; Rev. Canon Coates, 2/6; Rev. C. W. Robinson, £1 1/-; Rev. G. Coates, 6/6; Rev. M. Cockerill, £2 7/6; Rev. F. W. Martin, 17/6; Mr. J. H. Sheath, 2/6; Miss Babington, 2/6; Mr. Logan, 2/6; Mrs. Murdoch, 2/6; Miss F. Sutton, 2/6; Mrs. Webb, 10/-; Mr. S. Ludbrook, 2/6; Mr. J. H. Coleman, 2/6; Dr. Henley, 2/6; Mr. Weber, 2/6; Mr. H. Davies, 2/6; Mrs. G. O. Williams, 2/6; Mrs. J. E. Loisel, 2/6; Mr. H. Forwood, £3 10/-; Miss M. Lumsden, 2/6; Mr. H. Baker, £1; Mr. T. Chisnall, £1; Mr. J. N. Williams, £2 2/6; Miss M. B. Vvner, 2/6; Mrs. Kitto, 2/6; Rev. F. W. Martin, 10/-; Rev. F. W. Whibley, 12/-; Mr. H. Gaisford, 2/6; Mr. H. Baker, £1; Mrs. J. Palmer, 10/-; Mr. M. C. Orbell, 2/6; Hakaria Pahewa, 2/6; Rev. H. Cowx, £1 11/-; Mr. T. J. C. Warren, £1; Rev. C. A. Tisdall, £2; Mr. W. G. Cotterill, 2/6; Rev. G. D. Wilson, £1 1/6; Rev. Canon Tuke, £8; Mr. F. R. Wykes, 2/6; Rev. E. Robertshawe, £2; Rev. Ahipene Rangī, 2/-; Pohipi Kohere, 3/6; Mr. T. E. Sherwood, 3/6; Rev. M. Cockerill, £3 2/6; Rev. W. Good-year, £1 4/6; Miss Large, 2/6; Mr. F. Williams, 10/-; Rev. G. Coates, 7/6; Rev. A. F. Williams, £1 7/8; Mr. Burnett, £1 10/6; Rev. E. Jennings, 5/-; Mr. H. W. Baker, £1; Mr. Chas. Bishoprick, £1 5/-; Mr. J. A. Greenfield, 2/6; Mr. A. J. Ellingham, 2/6; Miss K. Williams, £1; Mrs. F. de Lisle, 2/6; Mr. C. Mahoney, 2/6; Rev. H. H. Robjohns, 2/6; Mr. W. Oates, £1.

"Morality is conformity to a law of right. Religion is essentially a relation towards a person."

The conception of the Church's responsibilities must deepen into something very much more than mere interest in foreign Missions. . . . It is not interest but passion; the passion that comes from deep living and night thinking that the Church needs.—*Bernard Lucas.*

"We have to make our Christianity—you and I—an active and transforming force in the world at large; not only exhibiting in our own persons and families a life which breathes something of the spirit of Christ, but also applying persistently the principles of the Gospel to the varied relationships of life—Christianizing our business dealings, dignifying labour, moralizing capital, purifying our amusements, ennobling our sport, and above all, lifting our politics out of the rut of selfish interests until we recognize in them nothing but morality on a larger scale. That, and nothing less, is the task for us Christian people."—*Lincoln.*