

Intercessions.

"O praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful."

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

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

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

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

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

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

THURSDAY—The General Mission. (See Thanksgivings 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 OCTOBER, 1910.

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3 M
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31 M

NINETEENTH SUNDAY AFTER TRINITY. Morn.: Ezek., xiv; Eph., iii. [Even.: Ezek., xviii, or xxiv, 15; Luke, v, 17.]

TWENTIETH SUNDAY AFTER TRINITY. Morn.: Ezek., xxxiv; Phil., iii. [Even.: Ezek., xxxvii, or Daniel, i; Luke, ix to 28.]

TWENTY-FIRST SUNDAY AFTER TRINITY. Morn.: Daniel, iii; I Thess., i [Even.: Daniel, iv, or v; Luke, xii, 35. S. Luke, Evangelist.]

TWENTY-SECOND SUNDAY AFTER TRINITY. Morn.: Daniel, vi; II Thess., iii. Even.: Daniel, vii, 9 or xii; Luke, xvii to 20.

S. Simon and S. Jude.

TWENTY-THIRD SUNDAY AFTER TRINITY. Morn.: Hosea, xiv; II Tim. i [Even.: Joel, ii, 21 or iii, 9; Luke xx, 27 to xxi, 5.]

Thanksgivings for the General Mission.

Thou art worthy, O Lord, to receive power

And riches and wisdom and strength
And honour and glory and blessing:

We praise and magnify Thee,
O Lord.

Blessed be Thy glorious Name
That Thy Word hath sounded forth
The Message of Thy salvation:

All glory be to Thee, O Lord.

For the response in many hearts to the call from on high,

We bless and praise Thy
glorious Name.

For all the signs of Thy presence,
For all the marks of Thy Cross,

We bless and praise Thy
glorious Name.

Grant that the hands of the Clergy may be strengthened to reap the fruits of the Mission, and that their numbers may be increased,

We beseech Thee to hear us,
good Lord.

Grant that we may all with sincerity of purpose aim in all things at God's greater glory:

Hear us, O Holy Spirit.

O Heavenly Father, make us ever faithful to Thy call, true and ready in Thy service, and steadfast in the faith of Thy Church, unto our life's end, through Jesus Christ our Lord. AMEN.

Prayer for the Synod.

O ALMIGHTY GOD, who has knit together Thine elect in one communion and fellowship in the mystical Body of Thy Son, Christ our Lord; Bless, we beseech Thee, with Thy special favour the council of our Bishop, Clergy and People about to assemble, that in all their consultations they may have a single eye to Thy glory, and study to promote the good of Thy people, and the increase of Thy Kingdom. Grant this, we beseech Thee, for the sake of Jesus Christ, Thy Son, our Lord.

—AMEN.

Musings by the Way.

(By "Sator")

Last month the smiling landscape led me into a dissertation upon Nature, and various strange cults which have arisen of late years. Now, you must understand, dear reader, that these musings of mine are in very deed nothing more than musings, and that I have not the space to enter into any one thing thoroughly. You must do the thinking yourselves, and if you are of a sensible turn of mind (as I am sure you are), you will see that in these musings I wander not at all from the truth. I may not say all I think, perhaps,—not for lack of inclination, but for lack of space,—and in no case can I undertake to answer any criticisms.

I don't want to preach sermons— not even after the "Dean Stanley" style, of about 3 or 4 minutes' duration. "Tell it not in Gath," but now don't you sometimes—*sometimes*—wish for a Dean Stanley? Admirable man! I wonder how on earth he contrived to teach anything at all in those few minutes. But if people worshipped more, and criticised less, and read their Bibles at home, perhaps a two minutes' sermon would be enough for us.

So I am not going to give you more than about two minutes whilst I ask you to think about the Body. And here again—in a sort of continuation of last month's "Musings"—lest any should think that the Church does not set enough store by this Body of ours, let me remind you that in our highest and most solemn act of worship we hear these words: "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul." Body, you will observe, is mentioned first—even before the soul.

It is wonderful how blind we all are, and how we all, more or less, disregard the teachings of the Bible, and the rules of common sense. Our bodies! Why don't we take more care of them? Why don't we use every effort to make our bodies as noble and as beautiful as possible? Why don't we get back to a more rational costume for both men and women? We have done so to some extent with our boys, for what can be better than the college cap, shirt, and "shorts." But our men! Stovepipe or bowler hats, cylinder legs, and

coats just so nicely short that they sweep the things off the table. And colour—why there isn't any! But, you will say, this is only on the surface, so to speak. So it is—or so they are—very much on the surface. Well, then, let us go below the surface.

Why those thin mis-shapen legs—that puny chest—those bent and stooping shoulders—that hideous slouching walk, or that unnatural quickstep sort of trot? Why those decayed teeth, those premature grey hairs? Why those weedy youths we so often see in our town? Well, because Nature has been abused, and she retaliates. Some begin to smoke when boys—some to drink—some to abuse Mother Nature in various ways. But look! here is a fine sturdy stalwart youth, whose buoyant step and beaming eye proclaim him in the very bloom of health. This one does not smoke or drink, or swear, or loaf or idle his time away.

And so one may gladly welcome the Scout Movement. If our lads are trained on the eminently practical and common-sense lines laid down in Baden-Powell's "Scouting for Boys," we shall soon see the last of these namby-pamby boys who think they are men if they can smoke, and drink, and swear, and play billiards.

Moreover we should in time—if the training be committed to the right sort of Scoutmasters—have a Christian, God-fearing, right-loving, honourable and knightly set of youths and men, and so, some of our present national vices, of which every true Briton ought to be most thoroughly ashamed, would cease to be. Boys! my boys! you can make these "Musings" come true if you will! You can make or mar the future Empire! You can build up again the walls of Zion! Will you do it?

Maori boys are taking a keen interest in this matter—all honour to them! It will do them good in every way, and it will help them such a lot if our good, decent, manly, non-swearing, non-smoking Pakeha Scouts give their Maori Brother Scouts the right hand of Fellowship.

"Tranquil times have little history, but yet they are the times of growth and maturing life."

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. Luke. SECRETARY: Rev. G. Coates.

Branches.

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

Annual Meeting of the Council in England.

The annual meeting of the Council was held in the Convocation Hall, Church House, when the Archbishop of York presided. Amongst those who were present were representatives from Southwell, Oxford, Lancashire, Southampton, Gloucester, and the Channel Islands. The annual report was presented and adopted, and is now in circulation. It shows a wonderful increase in the growth of the work. The total number of branches stands at 3,321, with a membership of 103,000. The 55 Army branches reported last year have grown to 73, and the total of Seamen's Guild branches stands at 65. Overseas, the 127 branches of twelve months ago have become 194. The Scottish Episcopal Church Men's Society has also increased from 34 branches to 46; whilst it is notable that after considerable negotiations, extending over a long period, the Church of Ireland Men's Society has been established, and is now affiliated with the C.E.M.S. The latest report shows that 28 branches already exist in Ireland. Encouraging though it is, the Council wish to emphasize the point that numerical progress is not everything, and it is convinced that the great obligations of prayer, communion, work, and fellowship, are being loyally and increasingly observed. The reality of this is borne out by the fact that associationship has come to be generally recognised as a stepping-stone to full membership, and many who joined as associates have become regular communicants.

Members are encouraged to take up work amongst boys, and branches are interesting themselves in the work of Brigades, Scouts, and Guilds, and the Council hopes that the time will come when almost every branch will be able to show that at least one or more of its members is actively engaged in

such work, and so prove that the men of the Church are not unmindful of their younger brethren.

Taradale Branch.

The Vicar asked Rev. R. G. Coates, Diocesan Secretary, to come out to Taradale, and he found a very small but courageous and attentive audience. In his brisk way he put forward the aims of the C.E.M.S., and enlightened us all, as to the power for good, such a band of men would be to a parish. Although the majority were anxious to form a branch at once, it was considered wiser that a second meeting should be held. This took place on the Monday following, when several others attended, and the branch was constituted, the Bishop himself coming out on Thursday, September 8th., when eight members were duly admitted, namely:—Alfred P. Clarke and Gerard W. Davidson, priests; and Oliver McCutcheon, Hiram Harris, William Williams, Harold Kay, John Langley, and Donald Haultain, laymen. The Bishop, after presenting the badges, gave an address, urging all to "Go up Higher" in their daily lives as Christians, and to make much use of the coming Mission in that direction. Already the little band of C.E.M.S. workers, is making good headway, with Mr D. Haultain as secretary.

Hats and Habits.

What possible connection can there be between these two—"Hats and Habits"?—say you.

Much, every way!

Skeat, in his etymological dictionary, tells us that Habit means practice, custom, dress: that it is derived from the Latin *habitus*, perfect participle of *habere*, to have, to keep.

And is not a hat part of one's dress, which it is our custom to have, and to keep? Think of that dear old eccentric friend of yours, who has had, and kept that well-worn hat of his, for so many years, that you can hardly picture him in your mind's eye without it. Truth to tell, that aged hat is somewhat of a grief to the relations and friends of its wearer, who would perhaps be glad to substitute a new, and up-to-date, hat in its place, surreptitiously, on his birthday, let us say.

And what of the ladies and their hats! Truly they love to have a hat of the latest fashion and of the broadest dimensions—and while they have them,

to keep them on. But customs in ladies' hats last not over-long, and there is little danger of our lady friends keeping to any one hat for any great period of time. It is a little cruel for mere men to ask them to take their hats off in any theatre or village hall, when there is so much, so very much, to take off!

Well, now, to turn our attention from hats to habits. You will agree with me at once, that a man's habits are the parts of his character which, through practice, have become custom. "Acts, Habits, Character."

"Practical Habits," we read in Dr. Butler's famous "Analogy," "are formed and strengthened by repeated acts." Lose your temper, we will say, once, twice, a thousand times—repeated acts have formed a habit, a bad one certainly, and now your character is known as a churlish and ill-tempered one, and, like the powder-hulk coming down the river Thames, you should hoist a red flag as a signal of danger, whenever you feel that contact with you will risk an explosion!

And the trouble of it is that, to go back to our old friend's hat, the bad habit is much more difficult to get rid of than the hat, and gives far more grief and unhappiness to relations and friends.

If Acts lead to Habits, and Habits to a stereotyped Character, we need to be uncommonly careful and watchful over our actions.

Let us turn to "Martin Chuzzlewit" for an illustration.

We find Martin and Mark Tapley in that horrible fever-stricken swamp which was described on the land-agent's map as the thriving city of Eden! Martin falls ill, and tenderly and faithfully Mark Tapley nurses him. Later on, when Martin was only convalescent, Mark was taken ill. "Floored for the present, sir, but jolly!" Then, in those long, weary days and nights of nursing, as Martin watched over the patient, he began to ask himself in what they differed; which of them could be the better spared, and why? "Then the curtain slowly rose a very little, and self, self, self was shown below." And as he went on thinking, the curtain slowly rose a little more, and self, self, self dilated on the scene.

Yes,—by repeated acts of selfishness, and self-indulgence, Martin had formed selfish habits, and his character had become summed up in the one word: "self;" while his companion, Mark Tapley, had, by repeated acts of unselfishness and kindly considera-

tion for others, formed habits the opposite to those of Martin's, and his character, well, his character had come out strong, though as he, one of the humblest, as well as one of the jolliest of men, said of himself: "As to coming out as strong as I could wish, sir, that I give up."

And Martin, having learned his lesson—a hard lesson, learned in a hard place—made a solemn resolution that he must look upon it as an established fact, that selfishness was in his breast, and must be rooted out. And a tough task lay before him, for to root out that self which he had built up by so many repeated acts of selfishness, would cost him very much time and trouble.

A friend of mine, some time ago, transferred to her garden a plant of the little yellow oxalis. Alas, how it has spread, and what time it has wasted, and what trouble it has caused! It is so difficult a task to undo, and to set right, whether in my garden or in the garden of my soul!

But there is a little word in the Christian's vocabulary which counts for much, and that is the little word "Grace." "My grace is sufficient for thee, for My strength is made perfect in weakness." And in the power of that promise, Saul, the blasphemer, the persecutor, became Paul, the Apostle and bond-servant of Jesus Christ. "By the grace of God, I am what I am, and His grace, which was bestowed upon me, was not in vain."

Grace can work wonders; Grace can alter the apparently stereotyped habits of many years; but Grace must be appropriated and made use of; else will it be Grace bestowed in vain.

A poor man in Fife, before eating, asked a blessing in these weighty words, which were found after the Duchess of Gordon's death written on a slip of paper in her hand:—

"Lord, give me grace to feel the need of grace; and give me grace to ask for grace; and give me grace to receive grace; and, O Lord, when grace is given, give me grace to make use of grace."

H. N.

"John the Baptist was not only the voice of a crier, but a burning lamp which might be seen. So all who are crying voices must be burning lamps. Men must not only hear, but see my faith."

"A Christian life is the most powerful eloquence."

Confirmation.

II.

Last month we considered the two questions: "Is Confirmation part of the doctrine of Christ?" "Is Confirmation in accordance with the will of God?" And we answered the two questions in the affirmative. We shall now consider various popular objections to Confirmation, based upon a misunderstanding of the sacred rite.

A good deal of confusion arises from the fact that the Confirmation Service has passed through several revisions, and does not distinguish, as clearly as it might do, the Confirmation proper and the preparation for Confirmation.

The popular idea of Confirmation is the candidate's renewal of the Baptismal vows. That is no integral part of Confirmation, but an edifying and useful preparation for it. Just as Godparents and the Baptismal vows are not an integral part of Baptism, but a primitive and wise safeguard—a hedge and protection around the Sacrament—so the renewal of the vows before Confirmation is not an essential part of the sacred rite, but a pledge and an assurance to the Church that the Candidates are prepared in heart and mind to receive the grace of Confirmation. We have exalted the human at the expense of the Divine; we have confused the preparation for the gift with the bestowal of the gift.

Confirmation or the Laying on of Hands upon those that are baptized, is administered throughout the whole Catholic Church at the present day. Out of the four hundred millions of Christians in the world to-day, three hundred and twenty-five millions have the Apostolic succession of Bishops, Priests, and Deacons, Confirmation, and Liturgic Worship. A much larger proportion baptize infants.

Tertullian (A.D. 190), after describing the Ceremonies in use at Baptism, proceeds to say: "Next to this the hand is laid upon us, calling upon and inviting the Holy Spirit through the blessing." S. Cyprian (A.D. 250) writes: "Which custom has also descended to us, that they who are baptized may be brought to the rulers of the Church, and by our prayer, and by the Laying on of Hands, may obtain the Holy Ghost, and be consummated with the Lord's signature."

John Wesley (Wesley's Works, ix, 16, in his own edition of 1771, but not included in Benson's or Jackson's editions, after Wesley's death) says: "Catechumens, having been prepared, were baptized on Easter Eve, that they might rise again with Christ, or on the Eve of Pentecost, that they might be ready to receive the Holy Ghost. . . . When the persons were infants, their sureties or sponsors (as Tertullian calls them) answered for them. Immediately after Baptism, they were presented to the Bishop who confirmed by prayer and the imposition of hands." Again, in Wesley's "Notes on the New Testament," we have the following words, which are conclusive as to their author having held the Catholic doctrine on Confirmation; Hebrews vi, 1: "And when they believed, they were to be baptized in the baptism of Christ. The next thing was to lay hands upon them that they might receive the Holy Ghost."

Confirmation, in itself, has nothing to do with the renewal of the vows; it is "God's act, by which He confirms, perfects and increases the grace given us in Holy Baptism, by the gift of the Indwelling Presence of the Holy Ghost." How foolish, then, it is to think that Confirmation is only intended for children in point of age, when it is so clearly God's chosen way of bestowing a great spiritual gift upon all His baptized children. If we were offered some great worldly gift, should we refuse it because we had arrived at middle or old age? How then can we turn our backs upon this great spiritual blessing which God is waiting to bestow upon us?

As Confirmation itself is part of the doctrine of Christ, and has been always administered by the Bishops of the Church, and received by the faithful, it must and will always be so administered by the Church of God. But it is quite lawful for the Church or any branch of the Church to protect and guard this sacred ordinance in any way which seems fitting and useful, for as the twentieth Article says, "The Church hath power to decree Rites or Ceremonies."

"For 1200 years it was the universal custom of the Church to administer Confirmation *as soon as possible* after Baptism. This has been continued to the present day in the Eastern Branch of the Church, by means of the oil consecrated by the Bishop and sent to every Priest." In the Western

Church, the regular postponement of Confirmation until childhood (i.e., 7 to 14) did not take place till the 15th Century. Queen Elizabeth was confirmed by her Godfather, Archbishop Cranmer, immediately after her baptism when three days old, September 10th, 1553. In the Roman Branch of the Church, children are brought to Confirmation about the age of 12, and after they have made their First Communion.

There is every reason for believing that the Apostles baptized and Confirmed at the same time, and we know what S. Paul did from Acts xix. But when baptism was administered by persons other than the Apostles, then, of course, the Confirmation could not take place at the same time, as we read in Acts viii, where Philip the Deacon baptized the people of Samaria.

If Confirmation is the completion of the Sacrament of Baptism, it certainly can be administered to a child of three days' old or a man of 70, for it is God's act, not man's; it is God's gift, not man's. At the same time, there is much to be said for the practice and custom of the Church of England in separating Confirmation from Baptism, except where adult Baptism is administered just before Confirmation. Hooker (Ecol. Pol. Book v., c 66) says: "It was fit that infants should be admitted to live in the family of the Church, but because to fight in the army of God, to discharge the duties of a Christian man, to bring forth the fruits and to do the works of the Holy Ghost, their time of ability was not yet come, there could, by stay of their Confirmation, no harm ensue, but rather good."

The Church of England, then, in virtue of her right to decree rites and ceremonies, has thought fit to guard the sacred rite of Confirmation by requiring that all candidates shall give proof of their earnestness and sincerity in coming forward for Confirmation, by openly and publicly acknowledging that the Baptismal vows are binding upon them, and that they intend to live a Christian life in accordance with the tenour of those promises.

For centuries the Church of England administered Confirmation without this safeguard, which alone is sufficient to show that the renewal of the vows is *not* Confirmation. The renewal of the Baptismal Vows is an edifying act of preparation for Confirmation added to the office of the English Branch of the Church in 1661.

It has never formed part of any other Confirmation office in Christendom, whereas Confirmation is a divine ordinance administered by the Catholic Church always and everywhere since the time of the Apostles. "I believe in the Holy Catholic Church." "I believe in one Catholic and Apostolic Church."

In France, a renewal of vows takes place at a service on the evening of the day of Confirmation, but quite distinct and separate from the Confirmation Office.

But, after all, the real difficulty lies in the fact that it is popularly supposed that the Baptismal Vows are not binding upon us until we renew them at the time of our Confirmation, and, consequently, that they are not really binding at all, if we are not Confirmed. This is a foolish if far reaching mistake. We do not take any fresh vows upon us at the time of Confirmation; we openly, publicly and solemnly before God and the Congregation, acknowledge that those vows are binding upon us. We took upon ourselves the responsibility for carrying out those vows as soon as we came to years of discretion, as soon as we knew the difference between right and wrong.

If we studied our catechism more carefully, we should easily realize this point, for, in answer to the question: "Dost thou not think that thou art bound to believe, and to do as they (i.e. the Godparents) have promised for thee?"—we do not say that the vows will be binding on us when we are Confirmed, but are now, at the present time, as soon as we can say the Catechism intelligently. Study the answer to the question carefully: "Yes, verily; and by God's help so I will."

The real point in the Preface to the Confirmation Service (which, by the way, was only added in 1661 as part of the service, and in the first Prayer Book of Edward VI was the first rubric), and in the question put to the candidates by the Bishop, lies in the words: "they may themselves, with their own mouth and consent, openly before the Church ratify and confirm (i.e. confess) the same:" "do ye here in the presence of God and of this congregation?"

The whole idea, then, of Confirmation being simply a renewal of the vows made in our name at our baptism is untrue and imperfect and even misleading. We are putting the tradi-

tions of men before the command of God.

The public and solemn acknowledgement that the Baptismal Vows are binding upon us is an excellent preparation for our Confirmation, but must not be confused with it.

The Bishop's Journeys.

[IV.]

Bay of Plenty (continued).

April 29.—Rode from Raukokere to Te Kaha. Stayed with Rev. C. W. Robinson.

April 30.—Visited in Te Kaha. Service and address in the Church in evening, followed by a "welcome."

May 1 (Sunday).—Holy Communion and address at 11. Lunch with the natives at 1. Confirmation service at 2.30. Children's service at 3.15. Rode to Omaeo. Stayed at accommodation house. Service in school-room in evening.

May 2.—Rode to Torere and left same day for Opotiki.

May 3.—Driven by Mr. Torrens to Ahiwa. Met by Rev. J. W. Chapman. The buggy which was kindly lent to convey us to Whakatane found itself unequal to the occasion, and suddenly collapsed on the road. The buggy alone suffered. The Archdeacon indulged in a nine mile walk into Whakatane, but failed to find another buggy to come to our rescue. Again the truth of the old proverb: "Necessity is the mother of invention," was shown, for Mr. Chapman proved himself more than equal to the occasion, and revealed unexpected powers of commandeering rough and ready tackle which served to hold our conveyance together until our journey was accomplished. It almost made one wonder whether the clergy, and especially those who are to minister in country districts, should not be trained in other subjects than those at present required by the Board of Theological Studies! A three hours' meditation by the side of what appeared to be a hopelessly collapsed buggy was productive of quite a new train of thought. Probably the fact of lunch being postponed till 4 p.m. after an early breakfast helped to illuminate the mind. Arrived safely in Whakatane, whilst the buggy doubtless went into "dry dock." Kindly entertained by Mr. and Mrs. Waterston. Drove to Teneatua in evening and had service in the hall. Church badly needed here, the few faithful working hard for it. Would

that we had a Loan Fund from which to help them!

May 4.—Drove to Matata. Guest of the hotelkeeper. Service in school-room for Pakehas and Maoris. It is to be hoped that there will soon be a Church here.

May 5.—Drove with Rev. W. Goodyear to Te Puke. Stayed with the Vicar, the Rev. G. Digby Wilson. Confirmation service in the Church in the evening.

May 6.—Holy Communion at 8. Visited day school and gave address. Welcomed by the Schoolmaster, Mr. Bishoprick, and School Committee. Attended well arranged and pleasant "social" in the evening.

May 7.—Drove to Tauranga and stayed with the Rev. Canon Jordan. Heard the sad news of the death of the King. Social postponed. Service held in the Church instead. Well attended. Gave an address.

May 8 (Sunday).—Preached morning and evening to good congregations in spite of bad weather. Service with the Maoris in the afternoon.

May 9.—Drove to Rotorua. Pouring rain all the way. Confirmation service at Ohinemutu at 6.45 for natives, and Confirmation service in S. Luke's at 8. Good congregations and reverent services in both Churches.

May 10.—Left Rotorua by train for Napier.

God's Gentlemen.

Sermon preached by the Bishop of Waiapu on Sunday, September 4th, in the Cathedral, Napier.

EPHESIANS V., 14: "Awake, thou that sleepest, and Christ shall give thee light."

In a recent number of the *Hibbert Journal* appears an article which has not only created some stir in England, but has also led to action; it is called "An Open Letter to English Gentlemen." It is an appeal to the well-to-do and leisured classes, the younger members especially, to do something for their country. It is a reminder of the great privileges of birth, education, social position, environment, and wealth, and the burden of the article is: "And what are you doing in return for it all?" "What are you doing for England which has done so much for you?" "What use are you making of the talents and opportunities entrusted to you?"

The writer addresses himself "to men of gentle birth, of an inherited courtesy and courage, good sports-

men, incapable of dishonesty, lying with difficulty, unassuming, undemonstrative, plain, blunt, loyal." "It is roughly estimated," he writes, "that there are in Great Britain $1\frac{1}{2}$ millions who can be classed as rich, $3\frac{1}{2}$ millions who are comfortably off, 38 millions of poor, of whom some 12 or 13 millions are in constant need." Again he says: "The true course of English patriotism should take a line contrary to the material interests of the more fortunate of the patriots. I am sure, and it is the heart of my stumbling message to you gentlemen, that no man can at this crisis serve his country in the truest sense except in a spirit of service or of readiness to sacrifice self. Not what to get, or what to escape, but what to give—that is the spirit that shall re-create England." Once again: "Vitality important though it be, it is less important to defend England than to have an England that is worth defending. Gentlemen, if a picked hundred of your breed, if a score, if a dozen, made it the work of your lives to face this problem; if you entered upon this work, not for the sake of what you could make out of it, but of what you could put into it; not for what you could get, but for what you could give—you would take rank as builders of Empire beyond your highest dreams."

A leading article in one of our New Zealand papers, commenting on this particular article in the *Hibbert Journal*, concludes with the words: "Well would it be for the Dominion were her people to realise that not what to get, or what to escape, but what to give—that is the spirit that will re-create New Zealand."

Dear friends, the writer of the article has touched, and touched with admirable taste, upon one of the most serious features in the modern life, not only of England, but of every part of the Empire. We are well aware that there are many men and women in all parts of the world who will turn a deaf ear to every appeal made to them to realise the responsibilities of their position, and will soothe their consciences with the feeble and ill-mannered excuse, that it is only another attempt on the part of the "have-nots" to plunder the "haves."

To-day, I appeal to you, not from the standpoint of the writer of the article exactly, but from the standpoint of the same underlying principle

in its even deeper signification. What are the spiritually rich doing for the spiritually poor? What are we who have been brought up in Christian homes, and nurtured and sheltered by Christian parents, and have realised something of the meaning and blessing of religion—what are we doing to really help those who have had no such opportunities, no such environment, no such education? Religion is a trust just as wealth is a trust, and we have no more right to enjoy the luxuries of religion whilst men are starving for want of real spiritual help, than we have to revel in the material luxuries of life whilst men and women are starving for food.

We need to awake from our slumbers and allow Christ to enlighten our souls; we need to face, far more than we do, our sacred responsibilities. We occupy too much time in fighting for our rights, and too little in facing our duties. No honest man can regard the present state of religion or morals as satisfactory—in many cases it is deplorable, and will continue to be deplorable unless our present standard of religion is raised. Too much of our religion is perfunctory and Christless, and unless we are prepared and willing to come back to first principles, the real power of religion in our midst is gone.

I appeal to you as "God's gentlemen," as the aristocracy of Jesus. "A Christian," says Hare in his suggestive book, "Guesses at Truth," "is God Almighty's gentleman," and perhaps what we sorely need in these days and in our Church life is more of the manners and courtesy and sense of honour of the true gentleman. Mr. Welsh in his book entitled "God's Gentlemen" says: "Christ has set the fashion for a perfect manhood and for a perfect manner of life. What calm dignity, springing from a heart tranquil and strong! What self-restraint when baited by unmannerly opponents! What tender regard, even up to His last moments on the Cross, for womanhood and motherhood! What delicacy of feeling when unblushing men dragged before Him a frail sister and her impure life, at which He could but stoop in modest shame! What considerate regard for the lonely widow whose only son was being carried to his grave! How ready to 'lose' Himself and serve, even unto washing the Disciples' feet! How deeply was He troubled when at a dinner He saw

the guests pushing and contending for the best seats! When He went into the house of wealthy Simon the Pharisee, and His host failed to show Him the usual courtesies of Oriental life, and when the woman who was a sinner stole in, and with her tears and hair and ointment performed the omitted service upon His feet and head, how graciously He honoured her modest devotion, and how deftly He rebuked His host's lack of courtesy!"

Dear friends, how much we Christians need to remodel our lives upon the pattern of Christ, the perfect gentleman! How far many of us have drifted from real courtesy, true forbearance, the regard for the feelings of others, the realisation that what is lawful is not always right or expedient, and the claims of service! How many of us are falling short of the standard of conduct which befits the aristocracy of God!

As Christian gentlemen, we have a high standard to maintain, a noble example to exhibit, and a pure and chivalrous life to live. We have an honoured name, we profess to be followers of the Perfect Gentleman, and the world judges of the value of His religion by the lives and conduct of those who profess and call themselves Christians.

It may be that the modern idea of Christianity is not worth preserving; it may be that only a great spiritual revolution can save vital religion and separate it from the formal and nominal and mechanical, but in the meantime I appeal to you to face the question honestly: "Am I really living as God's gentleman?" Am I helping my household, my fellow-churchmen, my fellow-countrymen by my own example, by my words, by the way in which I speak of sacred things, by my own deeds? Am I manly enough, courageous enough, to stand up for the honour of my God in the face of worldly opposition? Supposing that I can persuade my conscience that there is no harm in gambling, in turning the Lord's Day into a day of pleasure, and so on, am I prepared to accept the canon of true gentlemanly conduct which compels me to consider the feelings of others, even the prejudices of others, and to forego my own rights for the sake of others? I can understand the vulgar worldling flaunting his own wishes in the face of others, but I

cannot understand how a Christian gentleman can do so.

God grant that the Mission will help to lead us back or nearer to the Master who pleased not Himself, who came with the blue blood of the Jewish aristocracy in His veins to live amongst us as one that serveth, to suffer and die for us, and to show us the true ideal of life, the true ideal of Christian conduct, the true ideal of Christian courtesy!

Dear friends, the Missioners come to us as our invited guests, the Missioners are sent to bring to us a message from God, and the very least that we can do is to welcome them by our presence when they deliver that message, and try to assimilate and act upon that message.

If the Mission helps us to see more clearly what God expects from His own gentlemen, it will be a Mission indeed. "Awake thou that sleepest, and Christ shall give thee light."

Diocesan News.

The Bishop's Engagements.

- Sept. 16-27.—The Mission.
 Oct. 2.—Confirmation at Wairoa, and other services in district.
 Oct. 9—(11 a.m.)—Opening of new Church at Waerenga-a-hika; (7 p.m.) Confirmation at Te Karaka.
 Oct. 12—Return to Napier.
 Oct. 16—Confirmation and other services at Woodville.
 Oct. 27—"Dismissal" of Rev. F. C. Long.
 C.E.M.S. Conference.
 Men's meeting.
 Oct. 28—(11 a.m.)—Synod Celebration of Holy Communion;
 (4 p.m.)—Opening of Synod;
 (8 p.m.)—Missionary meeting.
 Oct. 30—(11 a.m.)—Preach at Cathedral.

The Synod

We would remind our readers again of the arrangements made in connection with the annual session of the Synod.

On Thursday, October 27th, at 11 a.m., there will be a service of "dismissal" for the Rev. F. C. Long, on the eve of his departure to take up missionary work in India. On Thursday afternoon there will be a conference of C.E.M.S. delegates and workers. On Thursday evening, in the Theatre Royal, there will be a meeting for men, and the election of the C.E.M.S. Council. All men are heartily invited to this meeting.

The Celebration of the Holy Communion, in connection with the opening of Synod, will be held in the Cathedral on Friday, Oct. 28th, at 11 a.m.; to which the members of Synod are specially invited; we shall be glad to see any members of the Church present at this service. The Synod will open at 4 p.m., and in the evening there will be a missionary meeting in the Athenæum, when we hope to see a good muster of Church-people.

On Saturday morning, October 29th, there will be a "quiet morning" for the clergy, conducted by the Rev. J. H. Rogers. On Saturday afternoon, the Bishop and Mrs Averill will be "at home" at Bishopscourt.

On Sunday, Oct. 30th, there will be special Synod services at the Cathedral. The Bishop will preach in the morning, and the Rev. J. H. Rogers in the evening.

The Synod will be continued on Monday afternoon, October 31st.

The Bishop desires to meet the clergy in Conference on Tuesday morning, Nov. 1st, at 10.30 a.m., and would be glad to receive, from the clergy, notice of any subjects which they might desire to have discussed at this Conference.

The Bishop would be glad if the clergy would always use the forms obtainable at the Diocesan Office for the lists of Confirmation candidates.

All plans for new buildings must be submitted to the Bishop and Diocesan Trustees. They should be sent to the Diocesan office.

ORDINATIONS.—Letters of Orders have been issued to:—Wiremu Arameta Te Waaka, and Himepiri Munro, who were ordained Deacons by the Bishop on Sunday, 28th August, at Holy Trinity Church, Gisborne; and to Ratema Te Awetokuku, Peni Te Umairangi Hakiwai, Paraone Turei, Reweti Tuhorouta Kohere, and Wiremu Katane Paraire Rangihuna, who were ordained Priests.

LICENSES.—Permission to officiate in the Diocese has been granted to the Rev. William Robinson.

Permission to officiate has been granted to the Rev. Wiremu A. Te Waaka (for the Maori District of Taupo), Rev. Himipiri Munro (Maori District of Hawke's Bay), and Matene Keepa (Maori District of Te Whaiti and Galatza).

Licenses to the Cure of Souls have been issued to the Rev. Ratema Te Awetokuku (Whakatane and Urewera Missionary District), Rev. Peni Te U.

Hakiwai (Ruatoiki Missionary District), Rev. Paraone Turei (Whareponga and Tuparoa), Rev. Reweti T. Kohere (Te Kawa-Kawa), and Rev. Wiremu K. P. Rangihuna (Nukutaurua).

Girls' Friendly Society.

The Bishop of Waiapu presided at the eighth annual meeting of the Napier branch of the Girls' Friendly Society. Archdeacon Ruddock, the Rev. Canon Tuke, and a large gathering of associates were present.

The annual report was as follows:—The past year of the Napier Branch of this Society has been on the whole uneventful, but steady work has been going on, and the associates have taken great interest in their members, particularly those who have come out from England. The members now number 82, of whom 62 belong to the Napier branch, and 20 to the Opotiki branch, ten members having arrived from Great Britain during the year. Eight new associates have been added to the list, one having come out from England, bringing the total up to 80. The candidates' class, under the care of Mrs Hansard and Miss Thornton, is now held at the house of the latter, who kindly lends her home and grounds for the children to meet there once a fortnight. The class now has nineteen members, seven new ones having joined lately. The Society has had great pleasure in welcoming Mrs Averill, the wife of the new Bishop of Waiapu, and her suggestions have already proved very helpful. The meetings for members are now being held weekly at St. Augustine's school-room. A list of ladies has been drawn up to superintend the meetings on different Tuesdays. The year ended with the intercessional service on July 1st. Holy Communion was held in the Cathedral in the forenoon, Canon Mayne kindly officiating, and the collection went towards the fund for the sick and poor. In the evening a service was held in St. Augustine's, when the Bishop of Waiapu preached an appropriate sermon to a large number of members, associates, and others interested in the Society.

The Opotiki branch has 20 members and seven associates, and weekly meetings are being held during the winter.

The report and accompanying balance sheet were adopted.

The following officers were elected for the ensuing year:—Council: Miss Edith Williams, Mesdames Averill, Ruddock, Mayne, Tuke, Hansard, Leask, Levin, Bear; Treasurer: Miss Jardine; Secretary: Mrs Stopford; Auditor: Mr Hansard.

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.

SATURDAY, OCT. 1, 1910.

The Mission.

As we go to press, the long-expected Missioners are with us; the Mission has begun in many a centre in this Diocese, and we cannot doubt that God is with us of a truth!

The Epistle for the Sunday before the Mission raised our hopes high, when we read: "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us;" and, again, as we read the Morning Lesson on the Saturday of the beginning of the Mission, "God's enabling" was once more brought home to us! "And God is able to make all grace abound unto you, that ye, having always all sufficiency in everything, may abound unto every good work."

What God is able to do, surely the Mission will help us to understand, to grasp more fully; and we shall call on ourselves over and over again to "have faith in God"—the God, whom we have learned to realise more fully, to see more clearly.

In a recent number of the *Craftsman* there is an inspiring article, based,

practically, on the words of the Wise Man: "Where there is no open vision, the people perish"—written by an American, concerning Americans. He says:—

"As a people we have had a sort of vision—a commercial vision—our material progress has been phenomenal. But our vision has been a narrow and restricted one. It has not enriched our lives as it should have done. Something is the matter with it.

"As individuals we are prone to err in the same direction. We bind ourselves to our little treadmill, and we get nowhere. Only by giving our souls a chance can we find the richer life. Without a vision we only half live."

And could not these words be said just as truly by one of ourselves about ourselves? And the Mission has come to us, to call us "to give our souls a chance"—"to enrich our lives by taking thought of the spiritual side."

In our last number, the Bishop put the matter practically when he wrote to us, in his "Pastoral Letter":—

"It is a clearer vision of God, of spiritual realities, 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."

A fuller revelation to the hearts of men of Jesus the Christ, the Son of God; a fuller vision of His Kingdom, and all that it means, and of our part in it, this truly is our need, as it has been, and ever will be, the need of every age.

The Missioners will have come, and gone, ere these words are read—but, shall we say, "The Mission has gone?" Surely not! Not if the Missioners' Message has come home to our hearts; not if we have attained to a clearer vision of God!

But it will have gone, if our emotions have only been stirred transiently, and we have not yielded ourselves to the calls of God—the call to surrender, the call to consecration, the call to loving and faithful service.

"We are saved, to serve." Therefore our part now is to "follow up," to "follow on;" to realise, indeed, more fully the meaning and purpose of life, the life that God has given to us, the life for which we must some day render an account; and, by the grace of God, since we have beheld a fuller vision of His Kingdom, to

approve ourselves loyal subjects of the King.

"Christian soldiers! show your colours;
Stand ye to your cause like men;
Great the prize, if great the struggle,
Warfare now, but glory then."

A Daily Prayer

(For use after the Mission).

Grant, O Lord, that we may never be ashamed to confess the faith of Christ crucified. Strengthen us manfully to fight under His banner against sin, the world, and the Devil; and to continue Christ's faithful soldiers and servants unto our life's end. AMEN.

Reception of the Missioners.

A large number of people were present at the Cathedral on Friday evening, 16th September, when the Anglican Missioners were accorded a reception as an introduction to their labours in this district. The service was hearty and enthusiastic throughout. A strong choir was also present. Bishop Williams attended and occupied a seat in the Sanctuary.

After an organ voluntary by Mr. Weber, Archdeacon Ruddock presented each Missioner to his Lordship the Bishop of Waiapu, who stood at the chancel steps to receive them.

Bishop Averill then read an opening prayer, a Litany, led by the Rev. Canon Mayne, following.

After a prayer, Psalm cxxx. was sung. The Lesson was read by Bishop Williams, after which Psalm lxxviii. was sung.

After the Creed and a hymn, Bishop Averill addressed those present, his opening remarks being of a personal nature. "The unexpected death of Canon Pollock," he said, "has aroused the deepest sympathy in the hearts of New Zealand Churchmen, and has also helped, thank God, to deepen and to spiritualise our preparation for this Mission. We cannot but feel that he, who spent himself so ungrudgingly in his endeavours to help us, is still very near to us, and from the green pastures of Paradise is joining with us to-night in our intercession for blessing upon our Mission, which is now taking place in New Zealand, and which is just about to commence in our own Diocese."

The Bishop proceeded to say that he had a simple and heartfelt message to the people; it was to look upon this Mission as a keynote to joy. It must open up a really joyful life, of which they had as yet only caught glimpses in their better moments. Let those better moments become

their ordinary moments. The object of a Mission is to inculcate joy in a personal Saviour. The Mission was not of man, but of God. It was for the purpose that they should see God more clearly and to bring them into a closer union with Christ. It was through this union that the people could realise the aim and the end of life—joy that might be fulfilled, and that man might become what God intended him to be. They should cast away the scales from their eyes and partake of the real joy in Christ. Was it not, he asked, a consciousness of sin that people of New Zealand needed? Did they think that commercialism could take the place of the joy of service and self-sacrifice? Christ was needed in New Zealand. More depth and earnestness was wanted in the people's lives. Nothing short of God could satisfy an immortal soul, and if the Mission meant anything it meant that God intended that substitutes should be put away. It was not the Missioners that they had come to hear, but the Spirit of God through them. The fruits of the Spirit were love, joy, and peace.

"God is waiting," the Bishop proceeded. "Are we ready to come to this Mission and receive. The Missioners have come 13,000 miles at sacrifices of important time to bring God's Message and to help us to see more clearly what is keeping us from this great joy of God. Whatever it may cost you, don't lose this opportunity and miss the blessing of joy that will fill your very soul."

Addressing the Missioners, the Bishop said:—"My brothers, a word to you. God has given you a glorious and a blessed task. He has admitted you to close fellowship with Himself to convey this great message of joy. We have prayed long and, I think, earnestly, as many are praying for you in the Old Land. We shall pray still. We do believe that God has sent you in answer to our prayers. We offer ourselves to God to be guided and to be taught by you. We wait to receive the message entrusted to you. Personally to-night I thank you from the bottom of my heart, and I thank God for the wonderful work He has done through you in Auckland, and may the fire that has been kindled in the north continue, and may it be the same in the Diocese of Waiapu. May Christ become so real to us that many may make the great decision. Let our Mission be begun, continued, and ended for God and in God."

The singing of the "Veni Creator," a prayer, a hymn, and the Benediction, brought the service to a close.

Death of Canon Pollock.

The news of the very serious illness of Canon Pollock, one of the Fore-runners of the General Mission, came as a great shock to his many friends in the Dominion, and prayers were offered for him in many Churches and many homes. We hoped that it might be possible that such a useful life would be spared yet a little, but it has been otherwise ordered, and we feel that the Church on earth has lost a champion and a true leader.

The late Canon Pollock came into touch with many of the Clergy and Church people during his tour of the Province, and his presence and words were always helpful and invigorating. He was a true "man of God," and yet knew how to use the world without abusing it.

His death, during the progress of the Mission which he thought out so carefully, will add to the solemnity of the Message which the Mission has brought to us. Our deepest sympathy will go out to those who have lost one so near and dear to them, and the deeper aspirations of many souls will find expression in the words, "Grant, O Father, to Whom all live, that his life may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity."

Arrangements are well advanced for the Missionary Conference at Waimarino to be held on January 3, 4, and 5. A full list of readers of papers on the Reports presented to the "World Missionary Conference" at Edinburgh has been secured, and during this month the work of getting the camp in order will be begun. Those wishing to attend should let the Rev. F. H. Spencer, Secretary, know as soon as possible so that ample accommodation may be provided.

Diocesan Paper.

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

Rev. G. W. Davidson, 10/-; Mr W. Busby, 2/6; Mr F. W. Corbin, 2/6; Mrs M. A. Brook, 2/6; Mr C. Higginson, 2/6; Mr E. Mudgway, 2/6; Mrs F. de V. Sanders, 2/6; Mr Chas. Bean, 2/6; Rev. E. Robertshawe, £1; Mrs Nairn, 2/6; M.A., 10/-; Mr J. N. Williams, 5/-; Rev. W. Goodyear, 6/-; Miss Parkinson, 2/6; Rev. F. W. Whibley, 12/-; Mr O. A. Fitzroy, 5/-; Mr H. Burnett, £1 7/-; Rev. F. Spencer, 2/6; Mrs Hunter, 2/6; Rev. F. A. Meyer, 5/-.

News from other Dioceses.

CHRISTCHURCH.

DIOCESAN SYNOD.—This year's session of the Synod was the shortest that has been held for twenty years. Everyone was anxious that it should not be a long sitting by reason of its interference with the General Mission preparations. Still, the proceedings were not so hurried as to cripple any important matter.

The most important motion proposed was one concerning the "Bible-in-Schools" question. At the instance of the Clerical Society, the Rev. J. R. Hewland brought forward the matter, asking the Synod to approve of the New South Wales system, and the Bishop to appoint a Committee to confer with other religious bodies for the purpose of securing their co-operation, and such an alteration in the Education Act as would admit of the introduction of a system of religious instruction in our State schools similar to that which has obtained in New South Wales for twenty-nine years.

As this is so vital a matter, perhaps the Editor will allow me to state precisely the words of the ballot paper used in the referendum in Queensland:—"Are you in favour of introducing the following system into State schools, viz: 'The State schoolmaster in school hours teaches selected Bible lessons from a reading book provided for the purpose, but is not allowed to give sectarian teaching. Any minister of religion is entitled in school hours to give the children of his own denomination an hour's religious instruction on such day or days as the school committee can arrange for. Any parent is entitled to withdraw his child from all religious teaching if he chooses to do so'?" This question was answered in the affirmative by a majority of 18,000 in Queensland.

Mr. Hewland stated that he regarded the right of entry as the more important part of the system, and that he felt sure, after having consulted all the Bishops of New Zealand, and representatives of other religious bodies, that if the Synod framed the resolutions he was moving, there would be a good chance of some such system being introduced. Moreover, he said, if it did so, it would be following the lead of the General Synod.

The resolutions were carried with only one "no."

Another important matter was brought forward by Canon Carrington who proposed a motion to the effect that, in view of the probability of the Prayer Book being revised some day, the cause of a reasonable revision would be best served by the drawing up of an appendix containing "permissible alterations and deviations" in the use of the Lectionary and the Psalter, such appendix being of course only tentative. Although the proposal really aimed at safeguarding the Prayer Book in dangerous times, there were found quite a large number in Synod to oppose it, on the ground of its being an alteration of the Prayer Book. Still the motion was carried by a fairly large majority.

THE GENERAL MISSION—The clergy and the devil are very busy, also the C.E.M.S. and others. There is undoubtedly a spirit of expectancy all over the diocese.

S. MICHAEL'S.—The new Vicar has arrived. By his manifest and vigorous earnestness, more than by anything else, Mr. Burton is disarming all criticism and breaking down prejudice.

Maori Mission News.

ROTORUA.

TE RIPOATA

A te Komiti o te Hahi
I OHINEMUTU

Mo te tau i huri nei i te 30 o nga ra o Hune 1910.

NGA MATE.

He nui nga taumahatanga i pa mai ki te Hahi i tenei tau ka huri nei. Ko te mate nui rawa ko te wehenga atu o te wairua o Hana Peneti i wenganui i a tatau. No te 10 o nga ra o Akuhata 1910 i uru ai ia ki tona okiokitanga. Kaore e mohiotia nga huarahi o te Kai-hanga, kei runga noake hoki ona whakaaro i o te tangata, otira kei te mohio ano tatou ehara tenei i te kainga nohanga pumautanga mo te tangata, e ki ana hoki a Paora "kei te mahi hoki nga mea katoa mo te pai ki te hunga e aroha ana ki te Atua." Kua tae a Hana ki tona okiokitanga. Engari ko ana mahi kei te aru ano i a ia. Ko wai o tatou e kaha ki te whai i te taurira pai i takoto mai nei i a ia, ara te ngakau ngawari te wairua mahaki, me te manawa kaha ki te hapai i nga tikanga e tupu ai te whakapono

HEMI KOKIRI.

Ko tetahi o nga kaumatua tuturu o te Hahi kua wehe atu i tenei tau ko Hemi Kokiri, i mate ki Ohinemutu i te 20 o Hanuere. He nui te pouri mona i te mea he morehutanga kaumatua, he tangata mau ki te whakapono, he kai-hautu no te waka o Te Arawa, he rangatira hapai nui i nga huarahi e tupu ai te tinana me te wairua o te tangata.

TAHURIORANGI.

No te 30 o nga ra o Hune ka mate a Tahuriorangi ki Mourea, Rotoiti. Ko ona tau e 67. He maha ana temariki i mahue ki te ao nei hei tangi ki a ia. He tamaiti nana a Rev. Ropere, Minita ki te takiwa ki Waikato. Ko tetahi tenei o nga kaumatua rangatira o te Arawa nui tonu. I mau tonu ia ki te whakapono mai ano o te mutunga iho o nga pakanga a taea noatia mai tenei wa.

NGA MINITA.

I te taumahatanga e peehi nei i a Peneti i te wehenga atu nei e tona hoa, ka tata te pau o te iwa marama ona e ngaro atu ana i to tatou Pariha. I tona hokinga mai i nga Moutere ka whakaritea ia e te Hinota o to tatou Pihopatanga hei whakahaere i nga tikanga e oho ai te Hahi Maori katoa o to tatou Porowini. Katahi nei ano ia ka watea i era mahi ka noho tuturu ano ki a tatou. Ko Rev. Matene Keepa kua wehe atu i tenei Pariha, a kua whakaritea mo te takiwa hou o Te Whaiti. Katahi ano tera wahi ka nohoia e te Minita. Ko te tumanako kia tau nga manaakitanga a te Hahi ki tera wahi i runga i a raua whakahaere.

WI PARAIRE.

Tera e tae mai a Wi Paraire i nga ra o Oketopa hei hoa whakahaere i nga mahi o tenei Pariha. Ki te mau tonu te ahua o tona mate tera e kimihia mai e te Pihopa he tangata ke hei tango i tana turanga i konei.

WHARE MINITA.

Ko te Whare-minita i hikitia atu nei ki te piihi whenua i tukuna mai nei e Taiporutu mo te Hahi, kua oti te whakahou. Kua rite inaianei mo te taenga mai o te Minita. E hiahiatia ana etahi taonga mo roto i te whare. Tera pea etahi o nga tangata o te Hahi e whai-whakaaro mo tenei take.

TURANGA O TE AO MARAMA.

E tika ana kia puta he kupu whakamahi ma tenei Pariha ki nga tangata no ratou te piihi whenua e turia nei e Te Ao Marama. Ka wha nga tau e tu noaia ana tenei o tatou whare, kaore he utu reti.

TURANGA O TE WHARE KARAKIA.

Me mihi hoki tatou kia Te Eketu Ngahuruhuru mo tana tukunga mai i te paanga o Pererika Ngahuruhuru i Waikareao ara i te Whare-karakia ki te ingoa o te Hahi. Pera ano hoki kia Te Rire mo te paanga o Whittitera i te piihi e turia nei e Te Ao Marama.

NGA TOHUNGA KARAKIA.

E tika ana kia nui te mihi a te Pariha kia Te Wheoro Poni mo tona kaha ki te hapai i nga tikanga o to tatou Hahi i nga marama i kore ai he Minita mo to tatou Pariha. Mehe mea e penei ana te kaha me te pai o nga whakahaere a nga Tohunga-karakia i era atu wahi o to tatou Pariha, tena e kaha te tipu o nga mahi a te Hahi puta noa o tatou rohe katoa. Awhea ano etahi whai ai i muri i a Te Wheoro hei whakamama haere i nga mahi? Ko te Kanapu tenei kua tinata i enei marama kua pahure nei. Ka pai. Kia u e te hoa ki te oha a nga koroua. Whakapaua hoki tou kaha ki nga huarahi o te wairua.

NGA TURANGA I ROTO I TE HAHU.

He whakatupato tenei i nga tangata e uru ana ki etahi turanga i roto i nga whakahaere a te Hahi. Kia mahara ki a koutou mahi he wahi katoa no te whakapono, a e mahi ana ki te Atua. Kia tapatahi te ngakau. Kua a koutou mahi pai ki te Atua e whakahongia e nga ahuatanga tutu. Kia tapu te tinana, kia tapu te whakaaro. Ko nga hua o a koutou mahi ki te Atua, ka hoki mai ano hei manaakitanga mana i a koutou.

Ko te tikanga hei whai mahi ma tatou ko tenei ara, kia mau mai i a tatou katoa tetahi wahi o te wairua o Anaru. Kia tahuri hoki tatou ki te whai atu i nga tangata o waho, i o tatou Kaiwhakaora, Me tahuri ia tangata ia tangata o tatou ki te ngaki pai i te wahi o te Maara a te Ariki whakaritea mai ma tatou. Kia ngakau nui ki ta tena mahi ki ta tena mahi. Mahia nga mahi hei whakahonore mo te Atua, kua ki te kanohi taugata. Ko te tumanako ko nga tangata kua whakawhiwhia ki etahi mahi i roto i te Hahi, kia auau tonu ki te Hapa a to Ariki.

TE KOAEA.

Ko te Koaea o tenei tau ka huri nei kanui te ahua mate. No te wehenga atu ano o to ratou whaea o Hana Peneti, ka ahua mate te Koaea. Ko te mate he ngakau ruarua no etahi, he mangere hoki ki te akoako. Kanui ano te whakamahi ki te hunga tokomaha e u nei ki ta ratou mahi. Mehe mea ka rite katoa te ngakau nui o nga mema o te Koaea ki ta ratou

mahi, tera ano e pera te pai me enei tau ka huri nei.

E mihi ana hoki tenei ki nga tamariki e tupu ake nei e whakauru haere mai nei ki nga mahi a te Koaea, me nga karakia nunui. Ka tupu nga mahi i runga i enei huarahi. Kia pai ta koutou pupuri i enei mahi a te Hahi.

KURA RATAPU.

Mai ano o te timatanga katahi ano ka penei rawa te pai o nga whakahaere, me te tokomaha hoki o nga tamariki o te Kura Ratapu. E 70 nga ingoa i runga i te roru inaianei. Me puta he mihi ma tatou kia Mihi Karaati (Miss Grant) mo te pai o tana whakahaere i nga tamariki, me tona kaha ki te hapai i tenei o nga mahi a te Hahi. E tino waimarie ana tatou mo te nohanga o enei wahine i waenganui i a tatou, ara i a Mihi Kirawhina (Miss Griffin) me Mihi Karaati. Tokorua raua he wahine i tino akona paitia i Ingarangi mai ra no ki a raua na mahi i raro i nga tikanga o te whakapono. Kia pai te manaaki i enei o tatou whaea. Kia nui hoki te whakamihhi ki nga kai-whakaako o ta tatou Kura Ratapu, ara, kia Heni Aporo, kia Wini Black, kia Rangi Ratete, kia Rangi Hemana, kia Iritana, kia Hipora Hall, kia Tame Petane. No naianei ka uru mai hoki a Te Ngaru ki tenei mahi. Kia mau koutou ki ta koutou mahi. E ki ana a Horomono "Maka to taro ki te mata o nga wai: kia maha hoki nga ra ka kitea ano e koe." I tenei ra he tamariki ratou, apopo kua kiia ko ratou te iwi, ko ratou te Hahi. No reira, kia pai te rui i a koutou purapura. Kia ngakau nui ki ta koutou mahi, notemea he mahi nui he mahi tapu. He whakamakuku ta koutou mahi i nga mea e tupu hou ake ana, a e ki ana ano a Horomona, "Te tangata e whakamakuku ana, ka whakamakukuria ano ia."

SCOUTS.

Kua rongo koutou ki nga tamariki kua whakaturia nei hei hoia, ara Scouts. Kua kaha te tipu o tenei mahi i roto i te iwi pakeha. Ehara i te mea he ako tenei tikanga i nga tamariki ki te patu tangata. Engari he ako ki te manaaki, ki te noho pai, ki te whakarongo ki nga kupu tohutohu a nga pakeke. Tekau-ma-waru nga tamariki tane o Ohinemutu, e ono o te Whakarewarewa kei roto i taua whakahaere.

Me puta he kupu whakamihhi ma tatou kia Mr Hawley, kia Hohepa, kia Tiawhi Ratete mo to ratou kaha ki nga mahi e tupu tika ai nga tamariki.

PAIPERA KARAIHE.

Kei te hui tonu te Paipera Karaihe i nga po Turei katoa. Kanui te pai me te mau o te kaha o tenei whakahaere. E 21 nga ingoa kei roto i teroru. Kua maha enei tau o tenei karaihe e mau tonu ana. Na nga kaumatua tonu tenei karaihe.

TE PIHOPA.

No te 17 o Aperira ka tae tuatahi mai to tatou Pihopa hou ki konei. Kaore he Minita i te Pariha nei i taua wa. No te 9 o Mei ka hoki mai ano. I tenei taenga mai 12 nga tangata i whakapangia e ia.

KURA MINITA.

Ko nga tangata o tenei Pariha kei te Kura Minita ara kei Te Rau, ko Te Waaka, ko te Manihere me tona hoa wahine, ko Mohi me tona hoa wahine, ko Te Wharekauri Munro, ko Te Patihana. Kanui te pai o te noho o enei tangata i to ratou Kareti, me te pai ano hoki o te ripoata a te Tumuaiki mo a ratou mahi. Hei a Hepetema nei ka whakapangi a Te Waaka raua ko Te Wharekauri Munro hei Rikona. Ko Te Waaka ka whakanohia ki Taupo, ko Munro ki Hahi Pei. Kia mahara te Pariha ki te inoi mo enei tangata ka whakapangia nei.

HAPA A TE ARIKI.

Takoto tonu ai te Hapa a Te Ariki ki Ohinemutu nei i nga ratapu tuatahi o tena marama o tena marama. E tae ana i etahi wa ki te 48 nga tangata tango Hapa, a i etahi e hoki ana ki te 16. Kei mangere nga tangata kua oti te whakapa e te Pihopa ki te haere mai ki nga karakia e takoto ai te Hapa a Te Ariki. He tikanga tenei e whiwhi ai tatou ki te kaha wairua. Engari kia mahara ano ki tona tikanga. Kua hei haere noa mai i runga i te ngakau whakaaro kore ki tenei mea tapu. Ko te ngakau ripeneta, ko te whakapono ora, ko te aroha ki nga tangata katoa, koianeinga huarahi tika ki te Hapa a Te Ariki.

TE OKENA.

No te matenga atu ano o Hana Peneti ka riro tera o ana mahi i waiho ake ai ki te ao nei i a Marara Yates. Kua mutu a Marara a kua whakaritea ko Miss Preen hei patu i te Okena.

WHARE KARAKIA HOU.

Kua tuturu te whakaaro o te Komiti, a kua timataia hoki nga tikanga e tu ai he Whare hou mo tatou ki Ohinemutu nei. Ka toru tekau nga tau o tenei whare e tu ana, a i nga rangi kino te ua e maku katoa ana a roto o te whare. Na te rongoa i roto i te hau ngawha i tere rawa ai te mate o tenei whare. E whakaarotia

ana e te Komiti ko te kaupapa o te whare hou me hanga ki te raima kia kore ai e tere te mate i te ngawha. Kei te kaha te whakahaere a te Komiti tane me te Komiti wahine i tenei take.

HOKOHOKO TAONGA.

E mihi ana te Komiti ki nga tane wahine i manaaki nei i te tonu o Poneke ki etahi taonga Maori. E £25 te wariu o nga taonga i tukuna mai e nga Maori o te Pariha nei hei hari ki Poneke. Ko te utu mo aua taonga tera ano e tukuna mai hei manaakitanga mo to tatou whare karakia hou e tumanakohia nei. Kua tuturu te kupu a te Komiti kia whakaturia he Bazaar ara he mahi hokohoko ki Rotorua nei a te Kirihimete. Kia kaha katoa nga Komiti ki te whakahaere i nga mahi i whakaritea ma ratou, mo te tae rawa atu ki tera wa kua paenga nga taonga i whakaarotia ai. Ko te whare e tu nei he oha na nga matua kia koutou. Waiho hoki te whare hou ka hanga nei hei whakahonoretanga ma tatou i te Atua, hei oha hoki ma tatou ki nga tamariki ki nga mokopuna i muri i a tatou.

Heoi he nui te mihi o to koutou Minita mo ta koutou manaaki nui i a ia, me te kaha hoki o ta koutou awhina i nga mahi a te Hahi. Tenei hoki ia te mihi nei ki te iwi nui tonu, mo nga tohu maha o to ratou aroha ki nga pani kua mahue ake nei ki te ao i te welenga atu o to ratou whaea i a ratou. Ma te Atua tatou katoa e manaaki, kia tika ai ta tatou whakahaere i nga taranata a te Ariki kua whakawhiwhia mai nei e ia ki tenei, ki tenei o tatou. Kia pono ta tatou mahi ki a ia.

Heoi ano. Na te Komiti o te Hahi.

Maori Ordination.

The ordination of five Maori Priests and two Maori Deacons was arranged for Sunday, August 28th, at Gisborne Parish Church, as it was impossible to hold the ordination on the appointed Prayer Book day in September on account of the Mission, and because it was easier for the ordinands to get away from their districts and parochial duties in the winter than later on in the year.

The Bishop of the Diocese had a quiet afternoon for the men in the College Chapel at Te Rau, and gave three addresses in preparation for the great gift which was so soon

to be conferred upon them. All the candidates had been in residence at Te Rau some time before the ordination, and had received instruction and help from the Ven. Archdeacon Williams and the Rev. F. W. Chatterton.

The morning of the ordination was beautifully fine and a large congregation filled the Church and remained to the end of the service. The candidates were presented by the Archdeacon, who also preached a very appropriate and helpful sermon in which he emphasized the great need of the Laity praying more than they generally do for the Clergy.

The Bishop of the Diocese was attended by the Rev. F. W. Chatterton as Chaplain, and was assisted in the Laying on of Hands by the Revs. L. Dawson Thomas (Vicar), H. T. Rawnsley, M. W. Butterfield, W. H. Roberts, and Ahipene Rangi in addition to the Clergy previously mentioned. The Rev. Pine Tamahori was also present. The service had been carefully arranged and was very reverent throughout. The Gospel was read by the Rev. Himepiri Munro, who is to minister in the Hawke's Bay district. The Rev. W. A. Te Waaka, who was also ordained to the Diaconate, will work Taupo, Tokaanu, etc. The following Deacons were ordained to the Priesthood:—Rev. Peni Te U. Hakiwai (Ruatoiki), Ratema Te Awekotuku (Whakatane and district), Wiremu K. Paraire Rangihuna (Nuhaka and Mahia Peninsula), Paraone Turei (Waipiro Bay), and Reweti T. Kohere (Kawa-Kawa).

The strengthening of the main line of attack in our Maori Mission work should do much for the edification of the native race in the Diocese. Let us remember to pray for them.

Parochial News.

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

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

THE MISSION.—May we be able to write in the next number of the GAZETTE of our joy and thanksgiving for the opportunity embraced! May there be a deep conviction of sin and a true desire for a closer walk with God as a result of the services!

The C.E.M.S. men are working heartily and devotedly. The value of such a band will be a great strength to the Mission. The Vicar feels thankful to see them bent on doing their best to help the work.

Our Missioner, Prebendary H. V. Stuart, has had a very happy time at Pukekohe and Huntley, where the people responded wholeheartedly.

CONFIRMATION.—The Vicar has announced Confirmation Classes immediately after the Mission. Many names will, we trust, be given in and a prayerful preparation made for the Confirmation—the first under our present Bishop—in mid-December.

THE GIRLS' CLUB under the able instruction of Miss Elsie Williamson, gave a capital display of exercises a short time ago. The work was excellently done by seniors and juniors alike.

THE TENNIS AND CROQUET GROUNDS should soon look to advantage if the grass seed comes strongly away in this beautiful weather, as we expect it will. A few warm showers of rain would help it along just now. Those interested in it are making efforts to give a good entertainment in aid of the funds soon.

CHOIR COMPETITIONS.—Since writing the choir competitions have been held, and our hearty congratulations have been given to Mr. H. L. Harston, our Organist and Choir-master, for his success in his Mixed Choir, who won the coveted honour from the Hastings Choir, who beat them last year. The Church Choir, in spite of some absent members, did very well, and hope to do better next year if all the members will be loyal to our Conductor, who works so hard. The Judges' remarks on the choir's singing were encouraging and should stimulate all members to keep up the high standard now attained. It was a musical treat to listen to the sacred and secular items they gave. The Hastings Choirs did excellently well under their Conductors, Messrs. Tombs and Hudson.

BULB SHOW.—The Bulb Show was favoured with glorious weather. It gave great pleasure to the large number of flower lovers who patronised it. The Women's Guild came to the fore as usual and were kept busy in the tent, where the tea was evidently appreciated. We all missed our genial helper, Mr. W. C. Yates, whose thoughts were much with us in our difficult task of grouping and staging. Mr. Dawson-Smith gave his valuable help and time, as did other members of the C.E.M.S., in erecting the tent, etc. Mr. H. L. Harston kindly provided the pianola, which, under Master E. Harston, gave us many good selections. Miss Cordingley sang very nicely during the first afternoon to an appreciative audience. Few Shows can boast of two Bishops being exhibitors. Bishop Williams showed a beautiful specimen of "Rangiora" in blossom, and our Bishop and Mrs. Averil brought a beautiful lot of camelias it would be hard to equal anywhere.

About £20 will be netted as a result of the pretty exhibition. The tables and mantelpieces were much admired.

We are glad to note a change for the better in the serious illness of Lady Whitmore, and trust she may soon rally. Mr. Cross, too, is at last gaining strength. Mrs. Rolls and her family of seven children have the sympathy of everyone in the bereavement of her husband, who is mourned by so many. Mr. Stephen Hicks, an old Parishioner, has also a sad loss in

his little girl of seven, whom he brought here from Petone to bury in the family ground.

BAPTISMS.

"Suffer little children to come unto Me."

Bryan Lopdell, Neville Francis Simpson, William Richard Walters, Mavis Natarlie Bate, Jonattan Noel Bartle, James Thomas Hopewell.

MARRIAGES.

"Heirs together of the Graces of Life."

Walter Jones to Mabel Simson, Arthur Norman Forrester Angove to Sarah Olive Forrester, Frederick Lionel Robson to Emily King.

BURIALS.

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

Frank George Rolls, 37 years; Madeline Hicks (Petone), 7 years; William Lewis Finlayson, 26 years.

Taradale.

Vicar: Rev. A. P. Clarke.

The annual meeting, which was of a very sociable, and happy nature, was held in the Parish Hall, the Vicar presiding, being upheld by the Rev. G. W. Davidson, Curate; Mr. McCutcheon, Church Warden; and the Secretary, Mr. Shore. The Vicar in a somewhat full address felt bound to congratulate Parishioners on the progress made in material things, and expressed strong hopes that in spiritual things the same progress had taken place, although it was impossible to tabulate spiritual results. He thanked the Parishioners and outside friends for their generosity in supplying the necessary funds for the Puketapu Church, and for the enlargement of "All Saints," Taradale. The Vicar appointed Mr. J. F. Langley his Church Warden, whilst Mr. O. McCutcheon was re-elected People's Warden. The following were chosen as Vestrymen: Messrs. H. Shore, G. C. Fletcher, J. H. Rundle, S. R. Wood, H. P. Kay, Burr, S. Harris, W. Williams, G. Harpham, A. Harpham. Mr. H. Bull was re-elected Auditor.

Votes of thanks were passed to the Lay Readers, Messrs. A. Pallot, W. Pallot, and D. Haultain; to the Choirs and Organists of the Parish; to the Sunday School teachers; to the Foster Trustees for their liberal assistance; to Mrs. J. Young, Misses Powdrell, Atkins, and Roberts, also to Mr. A. Wilson, all for gifts to S. Thomas' Church, Meanee.

At a Vestry meeting held subsequently Messrs. H. Shore, J. F. Langley, and G. Harpham were elected Parochial Nominators.

It was announced at this meeting that a lady had offered £20 towards a belfry for Puketapu Church.

GIFT AFTERNOON.—On Wednesday, 24th August, a most successful function was the "gift afternoon," when a goodly number attended, each one bringing his or her present; among the gifts were many beautifully worked garments, ornaments of different sorts and conditions, gifts of money, and even of animals from the farmers. Half of the gifts are for the Taradale annual Missionary Sale to be held on 28th of September, the other half for the Puketapu Japanese Fair in aid of the Puketapu New Church Fund, to be held on October 26 and 27. The ladies provided

afternoon tea, which ended a most enjoyable and social afternoon.

The ping pong tournament at Puketapu resulted financially very well and socially also, but the trophies did not stay in Puketapu, the prizes in every case being taken by those living in Taradale—who kindly came up to help make a success of our effort; only the children's prize was won by a local girl—Ivy LeQuésne. The other winners were—Rev. A. P. Clarke, best gentleman ping pongist; Miss Connie Clarke, the best lady; and Mrs. Shore, the quoits tournament. A programme was well received, those contributing being Miss Clarke, Miss Alexander, Rev. A. P. Clarke, Mr. C. P. Clarke, Mr. Wood, and Mr. Shore. Games of various sorts were indulged in, and after a bountiful supper a happy evening was brought to a close by all singing "Auld Lang Syne."

Very great sympathy is felt for Mr. and Mrs. Robinson and family, of Greenmeadows, in the loss of their daughter. Miss Robinson bore her prolonged indisposition with great patience and fortitude.

Mr. John Boylan passed away at the Hospital after a painful illness. He was a familiar figure in the Parish for several years, for some time a member of the choir, and he always took an interest in the welfare of the Parish; he will be remembered with affection by many friends.

Waipawa.

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

Curate: Rev. H. Collier.

The Rev. H. Collier has returned from a well-deserved holiday in Auckland and will resume his work with fresh vigour.

Prayer meetings and Choir practices in preparation for the Mission have been held during the last two months, and it is earnestly hoped that a blessing will rest upon this special effort to arouse the Church and win souls for Christ, for a revival of religion and quickening of Church life are greatly needed.

Waipukurau.

Vicar: Rev. F. W. Martin.

The one topic of interest is the coming Mission by the Rev. Hubert Jones, Rector of Guarlford. Mr. Jones is already known here, for he visited the Parish a fortnight ago for a special service. All the arrangements are complete.

The Rev. T. A. Meyer will be leaving the Parish in October. The Vicar is in treaty with a recent comer from the Old Country, who it is hoped will be his successor.

The Ladies' Guild meets regularly and does good work.

Branches of the G.F.S. and Mother's Union have been formed, and are in the able hands, as Secretaries respectively, of Matron Carson and Mrs. Elvey. The latter has taken part in the work of the Union in the Home Church.

Takapau.

The monthly service at Blackburn was held in the Ruahine Schoolroom on Sunday, September 11th, at 11 a.m. The service was of special interest because the thirteen candidates lately confirmed made their first communion. All were present, and com-

municated, except one who could not attend. There were twenty communicants in all, and a large congregation as well; the beautiful day made it possible for people to come from far. The Rev. T. A. Meyer was celebrant.

Porangahau.

Vicar: Rev. F. E. Telling-Simcox.

The annual meeting of Parishioners was held on the 19th August. The attendance was better than on previous years. The Vicar read his report of the work done during the year in the various centres of the Parish. The balance-sheet showed a small surplus in hand, notwithstanding a series of very wet Sundays, which materially affected the collections. Mr. Geo. Hunter again accepted office as Vicar's Warden. Mr. Hunter has now been Minister's Warden for 30 years, and has been present at every meeting—a record surely for the Dominion! Mr. G. M. White was elected People's Warden (which office he has held since 1905), and Messrs. P. Hunter, C. H. St. Hill, J. D. Canning, C. H. Nairn, and H. White, Vestrymen. Messrs. G. Hunter and C. Nairn were appointed Parochial Nominators, and Mr. E. W. Andrews Lay Representative to the Diocesan Synod. A discussion took place re circulation of THE WAIAPU CHURCH GAZETTE, the Vestry voting 10/- for distribution of copies in the Sunday School. Archdeacon Ruddock visited the Parish on behalf of the fund for building a Bishop's residence, and met with a liberal response to his appeal, over £100 being subscribed. The Vestry recorded their thanks to Mr. Kemp for his valuable services in training the Choir. Mrs. Hazell accepted the appointment of Organist. The meeting concluded with a hearty vote of thanks to the Church Wardens and Vestry, for willing and faithful service during many years.

Dannevirke.

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

Curate: Rev. G. E. Kear.

The long expected visit of our Bishop has taken place, when very hearty and devout services were held. The Bishop preached a very suggestive sermon in the morning from the text "Friend, come up higher," pointing out that this was God's message to men; He addressed them as "Friends," and said "Live the higher life." In the evening the Bishop gave a very impressive sermon from the words of the prophet Elijah, "How long halt ye between two opinions?" He showed how that Christ offered Eternal life only on His own conditions, that when the rich young man, who was halting between two opinions, went away sorrowful having great possession, Christ did not follow him or lower His standard. The Bishop spoke very earnestly on the coming Mission as being a time of decision when, either men would turn to God or from God.

Mr. Bower Knight took the Bishop in his motor car about part of the Parish, and on Saturday he visited a few of the leading Churchmen of Dannevirke. When the Bishop comes again to the Parish, he hopes to meet a number more in their homes.

The G.F.S. has now 60 members, and meets every Tuesday in the Parish Hall.

The Mothers' Union also is doing good work.

On Saturday night the Bishop addressed the members of both Societies in the Parish Hall. His address will not easily be forgotten.

BAPTISMS.

Mavis Elizabeth Fairbrother.

Matamau.

On Sunday, September 11th, we were favoured with a visit from the Bishop of the Diocese. Lovely weather reigned for the occasion. Owing to our Presbyterian friends having the schoolhouse, which we usually make use of for service, we had to go into the Public Hall. About 60 people were present at worship and followed the Bishop with close attention during the whole course of his sermon on S. John xix., 25: "Now there stood by the Cross of Jesus His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene." We all felt the appropriateness of the Bishop's words as he drew out lessons from the characters of the persons standing by the Cross of Jesus, and we shall long remember the first sermon preached by him in our little village.

After service many stayed behind to make the acquaintance of our "Father in God," who expressed his approval of the effort which is being made to raise a Church to the honour of Almighty God. Plans, drawn up by Mr. Leighton, were produced and discussed, and will now be sent on for the inspection of the Diocesan Board of Trustees.

Since we last wrote, matters connected with the proposed Church have made a further advance. Messrs. Leighton and France have visited Dannevirke and received handsome donations from Mr. F. W. Knight, and Mr. F. J. Knight. Our very best thanks go out to these gentlemen for their generosity. We are hoping to make a further effort this month (October) when, by God's gracious blessing, we trust to raise sufficient funds to go on with the building immediately.

Weber.

Vicar: Rev. F. W. Whibley.

Our annual meeting was put off till we had more settled weather, and was held on September 8. This was the first annual meeting in the new Vicarage, its capacity was taxed to the utmost, and some had to sit in the passage. The balance-sheet being read disclosed a very satisfactory state of affairs, all accounts having been paid, with a debit balance of only £1 4s. 1d. The general offertories showed a decrease this year of about £6, which the Vicar explained might be fully accounted for, as there had been 12 Sundays without services: 5 because of his illness (influenza) and 7 on account of the wet weather.

Mr. F. M. Gregorie, of Havelock North, was re-elected to represent our district in Synod. Mr. Gregorie for many years resided here, and we still think of him as one of ourselves.

The following gentlemen have accepted office for the ensuing year:—Vicar's Warden, Mr. L. G. Crosse; People's Warden, Mr. W. Palmer; Vestry, Messrs. T. S. Booth, H. G. Small, and Dr. Sinclair; the outlying centres being represented on the Vestry by: Messrs. H. B. Stuckey, Mangahe; E. Averill, Mangatoro; B.

Smith, Waitahora; B. Gamby, Ti Tree; C. Hoggard, Mangatuna; E. Morgans, Wimbledon. Mr. W. H. Small was appointed Auditor.

We are sorry that we have lost the services of Mr. Lovell, our Lay Reader, who has gone to Ceylon; our Sunday School teacher at Wimbledon, Miss Brasall, has also left the district. We are not able yet to fill these vacancies.

The Vicar is doing a little to assist the children by having Sunday School once a fortnight at Weber, half an hour before service, and also at other places.

A Bible Reading has been started in the Vicarage, every Wednesday at 7.30.

We are hoping that the Bishop will be able to visit our district in January or February, and administer the rite of Confirmation to those who are being prepared.

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).

The Bishop's first official visit to the Parish took place on the last Sunday in August, when he preached at Evensong. Service was held in the Public Hall, and in spite of cold, boisterous weather, there was a good congregation. The Bishop's sermon was eloquent and impressive and will not be soon forgotten.

On the next evening the annual Parish Social was held. The elements were again unfriendly, and the gathering, though large, was nothing to what it would have been under favourable conditions. The first part of the concert programme was given by the Public School children, and consisted of drill, costume dances, Maypole dance, etc., their performance being warmly appreciated. The second part consisted of glee and part songs, delightfully rendered by the students of Te Rau College, under the Rev. F. Chatterton. The Bishop's address was of a very happy nature, and quite won his hearers.

We are looking forward with pleasant anticipations to his next visit on the second Sunday in October, when he is to open our beautiful new brick Church at 11 a.m. and hold a Confirmation at 3 p.m.

Te Karaka.

Vicar: Rev. W. H. Roberts.

The work of erecting a belfry and a porch as additions to S. John's Church, Te Karaka, has just been completed. The belfry is a graceful and well-proportioned structure, built to a design by our good friend Mr. C. E. Armstrong, and greatly improves the exterior appearance of the Church. This suitably accommodates the splendid bell kindly presented by Mr. A. M. Lewis more than a year ago, and which has hitherto been most unworthily hung in a temporary stand. The porch is a much-needed convenience, and has been made sufficiently large to enable part to be curtained off to form a Vestry, so that an encroachment for

that purpose should no longer be made on the seating accommodation of the Church. Messrs Evans, Nield and Co. have admirably carried out the work, and it is hoped that the whole cost will be defrayed by subscription.

The Bishop proposes to visit us on Sunday, October 9th, and will hold a Confirmation in the Church at Te Karaka at 7 p.m. Candidates will be presented from Rakaurua, Motu, Puha, and Te Karaka. We feel sure that a large congregation will assemble to witness the administration of this Apostolic Rite, to join in the prayers and praises of the sanctuary, and to hear the words of fatherly counsel and encouragement of our Chief Pastor. Special attention is directed to the valuable articles on Confirmation now appearing in this GAZETTE, a careful perusal of which will explain the Rite and remove many misconceptions and prejudices.

The Annual Report and Balance-sheet is now in print and may be had on application to the Vicar or Church Wardens.

The Vicar intends (D.V.) to make his farewell visit to the Motu District on Sunday, October 24th, conducting services as follows:—

11 a.m.—Rakaurua (Holy Communion)
2.30 p.m.—Matawai Public Hall
7.30 p.m.—Motu School (Holy Communion)

He hopes that as many friends as can conveniently do so will make a point of attending public worship on that day.

Te Puke.

Vicar:

The tenth annual general meeting of members of S. John's Church took place on Aug. 25 in McDowell's Hall. Mr. J. A. McGhie (Vicar's Warden) presided. The balance-sheet, showing an excess of £4 11s. 2d. of assets over liabilities, was read and adopted. Mr. J. A. McGhie was reappointed Vicar's Warden by the Bishop. Mr. Chas. Bishoprick was re-elected Parishioners' Warden for the tenth time. The following were elected on the Vestry: Messrs. F. Bostock, John Fenton, H. Godwin, L. Harris, J. Malyon, E. W. P. Matthews, T. E. Palmer, C. Purser, T. Tanner, jnr., R. Williams. Mr. F. Burton was reappointed Auditor. Regret was expressed at the retirement of Messrs. T. Tanner, sen., and Jas. H. Fenton from the Vestry. Mr. G. F. B. Smallbone, Napier, was elected representative on the Diocesan Synod. The usual votes of thanks were accorded all who had co-operated in the work of the Church. A special vote of thanks was accorded the Matthews family for the gift of an organ for use at Paengaroa.

After the conclusion of the business part of the meeting the evening was spent in a social manner. Musical selections were contributed by the Te Puke Glee Club, Mrs. T. Lemon, Misses Snodgrass, Burkitt, Way, Messrs. Wrigley and Bishoprick.

Rotorua.

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

The first and most important thing with us this month has been the opening of the long-expected Mission.

The Missioners, the Rev. A. H. Colville and the Rev. E. H. Strong, arrived by the express from Auckland on Saturday, September 17th, and were duly received and

commended to their work by the Vicar the same evening before a good congregation.

Sunday unfortunately opened wet, yet despite the rain some sixty communicants attended the early celebration at 8 a.m. The 11 a.m. service found an almost full Church. In the evening at 7 o'clock the Church was packed. The other services were a Children's Service and a Men's Service in the afternoon. Both were splendidly attended. The Children's Service was conducted by Mr. Strong, and at all the other services Mr. Colville preached. His words, simple and plain, but spoken with earnest conviction, must have gone home to many hearts. Altogether we have to thank God greatly for the encouraging opening of the Mission.

C.E.M.S.—On the Sunday evening before the Mission, five new members were solemnly admitted by the Vicar into the local branch of the C.E.M.S. Our branch now numbers 23 members, and has done excellent work in preparing for the Mission.

We owe a debt of gratitude to the Rev. J. E. Fitzgerald for preaching to us on the Sunday fortnight before the Mission came.

Our fifth annual Daffodil "At Home" was held on the 14th September, and was a great success. Despite some extra expenses this year, a sum of nearly £17 was cleared for the Debt Extinction Fund.

Correspondence.

(The Editor does not hold himself responsible for the opinions expressed by his correspondents).

To the Editor, WAIAPU CHURCH GAZETTE.

SIR,—I am interested in, being a member of, the newly-formed College of S. Columba and Board of Philosophical Studies, Durham, England, which is seeking to obtain four hundred members as Foundation Fellows with the degree of "Fellow of Philosophy" (F.Ph.). The Bursar is the Rev. J. Highwood, D.C.L., M.A., and associated with him are other learned and influential men on the Board of Philosophical Study. The Society (S. Columba's College and Universities' Publication Society, Ltd.) was founded through an earlier Reading Circle in 1909 and incorporated under the Companies' Acts. There are at present several students in the College; seven books have already been published, three are ready for the Press, and there are three in preparation, whilst many more have been planned.

Dr. Highwood (in a private letter) says he is aware "of the havoc Modern Philosophy is making in our Faith, hence there never was a time more opportune than now for our scheme. We want more Fellows, more shareholders, that we may make a bold forward movement."

Now this College is neither High, Low, nor Broad, and is worthy of support. When once the "Foundation" Fellowships are filled up, a stiff examination is required from all future applicants. At present the degree is only obtainable by virtue of an Essay or Thesis, and the payment of a fee of four guineas, and a written promise to read at least one prescribed book every year (for this year Davidson's "Stoic

Creed"). The College also provides a special hood.

A College which provides a Course of Reading every year at very small expense, papers on Logic (10/6 for the course), and has a special Publication Department, is a somewhat new departure, and is already receiving support. If there are any clergy, tutors, masters in this Diocese willing to assist, or wishful to obtain a degree which will in course of time become a coveted mark of distinction, I shall be glad to hear from them; or such persons might write to the Rev. Dr. Highwood, S. Columba's College, Durham, or to the Secretary, the Rev. James Sowter, F.Ph., The Vicarage, Holme, Peterboro, England.

I am, &c.,

C. W. ROBINSON,
Te Kaha, Bay of Plenty.

September 7, 1910.

Papers on Church History.

No. 1.

In these short papers, it will be our endeavour to set forth plainly a few simple facts and some interesting information about our Church. It is the fashion nowadays to try and belittle our noble heritage: we exalt the Empire, and sing "Uphold our noble heritage—oh, never let it fall," but we so often forget that the Church of Jesus Christ comes before all earthly empires and will outlast them, and many of us are ignorant of the great debt England owes to her Church.

Well, in the first place, it was the Church which gave us our Bible—not the Bible, the Church—and it cannot be too strongly represented that, in all things, the Church of Jesus Christ (which, to us English people, is that portion of it commonly called "The Church of England") must be, or ought to be, first and foremost in our hearts and in our prayers. Whenever I hear anyone speaking lightly of the Church and of Christian work generally, I always wish I had that magic square of carpet and could transport such an one to a land where Missionary enterprise is as yet in its infancy; where cannibalism reigns; where life is held cheaply; where unnameable tortures and cruelties are practised; where the most obscene and revolting cults obtain; where rapine and lust and stealing and murder and *all* vices are unchecked.

The Church has, alas! by no means a spotless history, but we can truthfully say that her good, and her influence for good far outweigh, whatever her sins or weaknesses may

be. And after all, you know, though her origin be Divine, she is officered by and composed of frail and erring mortals. Her Head is Jesus Christ—God and Man. He came from Heaven to found this Divine Society, and having trained His first lieutenants, and having sent them, as promised, the Holy Ghost to lead them into all truth, He entrusted the management into human hands:—First, the Apostles (note how rapidly the Church grew under their self-sacrificing leadership): then, as Apostles passed away, their successors, the Bishops, took their place and the Church flourished and spread as before. Gradually the Divine order of Bishop, Priest, and Deacon was brought out in its entirety, and there was no question of any other order for sixteen centuries. Abuses and misuses there were, we know, but the old Apostolic and Catholic order—the Threefold Cord—the three Orders of sacred Ministers remained the one recognised government of the Church.

The very persecutions of the Church under the various Roman Emperors not only did not destroy or weaken her faith, her orders, her rites, her ceremonies, but established the Divine Society more firmly than ever and was one means, moreover, of spreading the Faith, for, wherever the persecuted fled, their faithful and consistent lives were the means of winning more and more souls to the religion of Jesus Christ. "The Blood of the Martyrs is the Seed of the Church." Instead of being stamped out, the Church grew and spread, and finally conquered that proud heathen nation and empire which had tried its utmost to destroy her by edicts, by tortures, by bribes, by all conceivable human agencies and devices.

There is a glorious roll of Saints and Martyrs of the Early Church which we do well to keep in remembrance: you will find it in the Calendar at the beginning of the Prayer Book. Who has not heard of Perpetua and her companions—of Polycarp—of Ignatius—of Sixtus and of Laurence? Who has not read or heard of the thousands of Christians thrown to the wild beasts for the amusement of the heathen populace; used as torches to light the Emperor Nero's gardens; slain in caves, in the catacombs, in their houses, in the streets; despised, rejected, tormented, evilly entreated

and yet—firm and staunch to their Faith and to their Lord and Saviour? and at last the Church conquered—the same Church of which you and I are members to-day.

Exactly when and how the faith came to Britain is a matter of uncertainty. Some think that the Apostle Paul himself visited British shores; others hold that Joseph of Arimathea with some companions brought the Faith to our Motherland; it is at least certain that Christian soldiers in the Roman armies who occupied England for so long, were instrumental in spreading the gospel—the "good news" of Jesus Christ—among the Britons, who were then in a state of darkness and given to human sacrifices under the false religion of the Druids. And Britain too had her martyrs (duly commemorated in the Prayer Book), such as S. Alban, and S. Julius; and her true and faithful missionaries such as Ninian, Patrick, Chad, Bridget, Columba, and hosts of others. Columba fell asleep on Whitsunday, 597, and by this time a great part of Britain had been Christianized and many churches, more or less humble of course, for these were not days of architecture, had been raised to the glory of God.

So the Church of Christ—its order and its faith intact—spread all over the then-known world, everywhere bringing blessings like dew or rain on a thirsty land; everywhere converts were made, and false religions with their cruel human sacrifices and abominable orgies gave way to the pure and noble and glorious teachings of the followers of Jesus Christ—the Bishops, Priests, and Deacons—the holy men and holy women—the soldiers, the sailors, the mechanics, the nobles, the matrons, the virgins and the youths who confessed Christ and gloried in being members of His Church.

A Happy Week in a Cathedral Town.

(By One who was there.)

Fifty girls met one lovely summer evening in St. Augustine's College, Canterbury. What had brought them there? They belonged to a society called "The Girls' Diocesan Association." It originated in the Diocese of London, but is now gradually spreading to all parts of England. Its aim is to bind together girls who are ready to work, and those who, unable to do

active work, are yet willing to study subjects bearing on that work. All these girls had come together with one aim, and during our week in St. Augustine's, we realised more fully than before the vast importance of "unity of purpose." We felt more deeply how effectual by united prayer united effort may become, how great may be the influence that one human being exerts over another, and how we are strengthened by our union with others.

Once a year, in July, a "summer week" with a programme of lectures and expeditions, is organised by the heads of the Society, for any of those who wish to join. This year, St. Augustine's College, Canterbury, was taken for the week. I shall attempt to describe it, for we owed much to its charm and peacefulness during that time when we—to quote the words of a most helpful lecture given us on the first Sunday evening—came there to learn to think, to pray, and to study the Bible.

On entering the great oak doors in the old tower, we immediately felt this charm. The big grass quadrangle was lighted with a soft yellow glow, a group of lime trees in one corner was throwing long shadows on the grass, and the air was laden with their heavy fragrance. Grey ecclesiastical-looking buildings surrounded the square, a picturesque old well was in the centre, and in a far corner were the ruins of the first Christian abbey in England, built by St. Augustine in the time of the Saxon King, Ethelbert.

We all felt, I think, that the week was going to be unlike any other we had ever spent, and the new experiences began when we were shown to our rooms. We entered them from a long oak corridor over the cloisters. They were like little cells, and appealed to the imagination by a certain fascination. From the practical point of view, it was a problem how the wardrobe and impedimenta of the modern young lady were to be stowed away in the confined quarters of a missionary student: especially as this same student had left relics of himself in the shape of football boots, tennis racquets, etc. But here was one of the first lessons to be learnt—that it is always possible to adapt oneself to circumstances.

There were moments that evening when each one asked herself: "Why have I come? What is it going to be like?" But doubts were soon dispelled. We gained valuable experience in close intercourse with others whose points of view differed from our

own. Prejudice and criticism did not flourish in that atmosphere. Our minds became more receptive, and we found ourselves taking a genuine interest in each other.

We can never be thankful enough to the kind people who spent that week amongst us, helping us with their knowledge and advice. Especially are we indebted to Mrs Paget—the wife of the Bishop of Stepney—and to Canon Walpole, who gave us a course of addresses on the Epistle of St. James. He was also kind enough to allow himself to be besieged with questions about difficult problems at spare moments when we were all in the garden!

Every day we had circles for the study of St. James, each circle containing about seven or eight girls. And Canon Walpole was always at hand to smooth away our difficulties afterwards. Anyone who has already worked in Bible study circles will understand the variety of questions, some of them posers, that arose in our discussions. It was very hard to keep on the rails, and not branch off to other topics! Canon Walpole's advice was very helpful—that it is best to treat the subjects as broadly and simply as possible, without trying to decide finally on the questions which crop up, many of these questions being probably still undecided, though learned writers of many centuries have made them their study. He advised us to aim as much as possible at understanding the character and circumstances, both of the writer, and of those to whom he was writing; to get hold of the general lesson which the writer wished to teach; and finally, after studying a chapter in detail, to consider it as a whole.

Paraphrasing beforehand we found to be of great use, as in that way we discovered how little we had penetrated beneath the surface in our ordinary Bible reading. Then, by careful thought and by discussion with others, many new lights were thrown on verses with which we had been so familiar that we had failed to perceive their real meaning. Though there are many mistakes to be guarded against in Bible study circles, yet the teaching gained by their means is invaluable.

Throughout St. James's Epistle, prayer and unwavering faith are strongly insisted upon. We found its teaching most interesting and helpful when we were listening to Miss Ellen Frere's lectures on "Mental Harmony and Discord." It proved to us how the new school of thought goes

hand in hand with religious teaching. Miss Frere showed us, from the psychological side, the importance of keeping the mind and body in tune, and the power that the mind ought to have over the body. What psychologists call the sub-conscious mind, and which they say can be cultivated, and used as a power over one's self and one's circumstances, is surely the spiritual side of our nature? In trying to bring it into unity with God, are we not following the great teaching of Christ, that, by prayer and consecration of our wills to Him, we can do all things?

With all these subjects we found ample food for conversation, whilst we also told each other the experiences of our lives, and found that they differed widely.

But the week was by no means entirely occupied with serious things. We made many interesting expeditions, and spent hours in the garden under the delicious lime trees. There, one evening, Mrs. Paget gave us a most amusing discourse on "Method in Reading." Her quickness and wit made all that she said most delightful to listen to. It was universally discovered that we came from such "sweated homes" that, what with importunate sisters-in-law or aunts who would call in the morning, and the flowers, which really took the best part of the day to do, etc., etc., it was quite impossible to have method in reading. But we all hoped in future to act on Mrs Paget's maxim that "Where there's a will there's a way."

We spent many hours in the precincts of the beautiful cathedral, and in the cathedral itself. It is a grand, massive pile. Dean Stanley's "Memorials" is a delightful guide to its architecture and to the many interesting memories buried within it.

Our evenings at St. Augustine's were perfect. The lights twinkled in the little narrow windows, the grey buildings looked dim and mysterious, the white-clad figures of the girls flitting to and fro in the cloisters and square had the picturesque appearance of nuns, especially before evening service, when we all trooped in at the chapel doors with our heads swathed in soft scarfs.

The daily services were an immense help. They were brought simply, and without effort or strain, into our daily life, and the influence of the united prayers and fellowship was truly inspiring.

Mrs. Paget, by her great enthusiasm for foreign missions, taught us to un-

derstand and sympathise more fully with them. She brought them nearer to us by helping us to feel the power of prayer in uniting us to those working in foreign lands.

How much we owe to the companionships and interests of that week, and to those who gave up their time to help us by their experience and advice, we shall realise more and more. Through them we left Canterbury with firmer resolves to try to be of some use in the world, to have a wide sympathy and a true humility.

It struck me when looking at the tomb of the Black Prince in the Cathedral, that here was a picture to carry away in the mind. As a historical character he was the ideal of chivalry. Over his tomb is hung his suit of armour worn in battles where he conquered; his two mottoes are written, "Ich Dien," and "Hou-mout," or "Hoch Muth," meaning "I serve," and "High Spirit." Is not this a fine ambition for life: "Service and Courage," with the armour of God to help us?

The Bi-Centenary of the Canadian Church.

The actual event which the Canadian Church commemorated during the first week in September at Halifax, Nova Scotia, occurred on October 10th, 1710. The General in command ordered a Day of Thanksgiving for the success of the English soldiers in reducing Port Royal (now Annapolis Royal), and the service held on that occasion by the Rev. John Harrison was the first recorded Church of England service in British North America. In 1720, the Rev. Richard Watts was sent out by the Society for the Propagation of the Gospel at a salary of £10 a year. Apparently it was augmented by a payment for officiating as assistant garrison chaplain. Nothing remains of the little chapel of St. Anne in which services were held, and little of the Fort. Settlers crossed the Atlantic and founded the town of Halifax in 1749. Among them were two clergymen, and a schoolmaster attached to the party through the instrumentality of S.P.G. On Christmas Day in that year there were thirty communicants at the celebration of the Holy Eucharist, which, for lack of a more suitable place, was in the Governor's dining-room. The Church of St. Paul was built at the cost of the Govern-

ment and the parish constituted by an Act of the first General Assembly in 1759. By a deed of endowment dated January 4th, 1760, King George II. designated the Church as "a royal foundation and of exempt jurisdiction." A Sunday school was founded in 1783, and claims to be the oldest Sunday school with a continuous history on the American continent. The first Bishop of Nova Scotia was the Rev. Charles Inglis, who was born in New York, and came to England for ordination by the Bishop of London. The necessity for the long and arduous journey probably led him to become an energetic advocate of having a Bishop in the English possessions on the other side of the Atlantic. Again, he had to return to England for consecration at Lambeth, on August 12th, 1787, and thus became the first British Colonial Bishop. Jurisdiction was assigned to him over the provinces of Upper and Lower Canada, New Brunswick, Prince Edward Island, Bermuda, and Newfoundland. He was instrumental in founding "a seminary of learning at Windsor in Nova Scotia," of which his nephew became the first principal, and his son John, afterwards third Bishop of Nova Scotia, the first scholar. From that beginning developed in course of time King's College, which will bestow honorary degrees in connexion with the bicentenary celebration. The diocese now extends over the province of Nova Scotia and Prince Edward Island, and contains one hundred clergy, but has no Cathedral. The chief event of the commemoration will be the opening of All Saints' Cathedral.

Auckland Brotherhood Gathering.

It is more than a quarter of a century since Dr. Lightfoot was called away from Cambridge to be Bishop of Durham. One of the first needs he saw was to induce a larger number of Oxford and Cambridge graduates to come North. He called for volunteers to follow and live with him—some as Chaplains, others in preparation for Holy Orders. Among the first to answer were the present Bishops of Wakefield and Rochester, the Deans of Lichfield and Westminster. As the band grew they assembled from their Parishes on S. Peter's Day at Auckland Castle

with almost unbroken regularity during the reigns of Lightfoot and Westcott. But the Brotherhood was scattering over the world—a Bishop of Adelaide, in Madagascar, of Nagpur, of the Falkland Islands, of Rockhampton; an Archdeacon of Durban, a Dean of Pretoria, a Suffragan of Hull, a Dean of Christ Church, Oxford; Persia and Delhi and Oregon, Tasmania, and the Home Counties, Seamen's Missions, and Australian townships, Navy Chaplaincies, and Japanese Bishoprics each claimed their quota. No Continent is now wanting a representative from among those who drew their greatest inspiration from the Bishops of Durham.

The Brotherhood now issues a quarterly Magazine, and has never ceased to raise enough funds to provide a Curate for the Church of S. Ignatius, Sunderland, a gift from Bishop Lightfoot to the Diocese. The Bishop of Durham invited the Brotherhood to Auckland for S. Peter's Day, 1911.

Diocesan Examination for Sunday Schools.

The date fixed for the above examination is Sunday, October 16.

The Bible teaches religion because it tells us of men who had religion. As I read the Bible I come into contact with real men, men of flesh and blood, men who possess my nature, my needs, my thoughts, my hopes and my fears. I read the outpourings of their souls: I am admitted into the innermost chambers of their hearts. They tell me of the faith that is in them, and they show me how that faith has brought them out of darkness into light, how the God in whom they trusted has helped and saved them. It is the story of the growth of man's spiritual nature, of the struggle and the storm and the stress through which he came to the light of the perfect knowledge of God; and it reflects with unveiled face, as in a mirror, the glory of God in the lives of men who have sought and found him.—*Rev. Richard Brook, M.A.*

"In honouring God and doing His work put forth all thy strength."

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