

The Waiapu Church Gazette.

VOL. I.NAPIER, NOVEMBER 1, 1910.No. 5.

Intercessions.

"Grant, O Lord, that I may desire Thee; and desiring Thee seek Thee; and seeking Thee find Thee; and finding Thee be satisfied with Thee for ever."

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

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

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

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

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

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

THURSDAY—The General Mission. (See 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.

Short Prayers for Family Worship.

MORNING.

Look down from heaven, O Lord, with the eye of pity and compassion upon us Thy humble servants, who here implore the pardon of our sins, and trust alone in Thy mercies, through Jesus Christ our Lord. AMEN.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR FATHER, Which art, &c.

DATE

CALENDAR FOR NOVEMBER, 1910.

1	Tu	All Saints' Day.
2	W	
3	Th	
4	F	
5	S	
6	多	TWENTY-FOURTH SUNDAY AFTER TRINITY. Morn.: Amos, iii; Titus, iii.
7	M	[Even.: Amos, v or ix; Luke, xxiii, 26 to 50.
8	Tu	
9	W	
10	Th	
11	F	
12	S	
13	多	TWENTY-FIFTH SUNDAY AFTER TRINITY. Morn.: Micah, iv and v, to 8;
14	M	[Hebrews, vii. Even.: Micah, vi or vii; John, iii, 22.
15	Tu	
16	W	
17	Th	
18	F	
19	S	
20	多	TWENTY-SIXTH SUNDAY AFTER TRINITY. Morn.: Eccles., xi and xii;
		Hebrews, xii. Even.: Haggai, ii, to 10, or Malachi, iii and iv;
		John, vi, 41.
21	M	
22	Tu	
23	W	
24	Th	
25	F	
26	S	
27	多	ADVENT SUNDAY. Morn.: Isaiah, i; I. Peter, i, to 22. Even.: Isaiah, ii
28	M	[or iv, 2; John, x, 22.
29	Tu	
30	W	S. Andrew's Day.

O ALMIGHTY Father, Who savest our life from destruction and crownest us with mercy and loving-kindness; blessed be Thy holy Name that Thou hast brought us safely through the night, and gathered us together again this morning in health and peace. To Thee be the glory of all the good we enjoy, for of Thine hand do we receive it. To Thee be the glory of all the good we may think or do, for Thy Spirit alone enables us. Give us grace, O God, to praise Thee this day and evermore in our lives, studying in all things to please Thee and to glorify Thy Name, through Jesus Christ our Lord, to Whom, with Thee and the Holy Ghost, be honour and glory, now and for ever. AMEN.

O LORD, to Thy merciful providence we commend the wants of all mankind. Cause the light of Thy glorious Gospel to shine throughout the world. Bless Thy whole Church, heal the divisions of it, and grant to it the blessings of truth, unity, and peace. Bless our country; defend our King and all in authority; give faith and diligence to the clergy; hear thy cry of the poor and needy; [bless the absent members of this household;] be gracious to all our relations and friends; and grant, O Lord, that we may all at length find rest and peace with Thy saints in Thine eternal kingdom; through Jesus Christ our Lord. AMEN.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. AMEN.

Musings by the Way.

(By "Sator")

I am afraid a great many otherwise most estimable people are "skippers." It is not immoral to be a "skipper," indeed sometimes—but then it is mostly one's own fault—it is quite and absolutely necessary to become a "skipper." But as a general thing "skipping" is not good for one, and it is a bad style to get into. Above all don't let children begin to "skip."

Of course, by "skipping" I mean the uncommendable practice of skipping over all descriptions of scenery, all reflections and moralizings which are often the author's best work, but which, in one's eagerness to discover how Lord Clare gets out of a tight place, and how he proposes to the fair and haughty Lady Isobel, we too often skip, and regard as unnecessary padding. So, many people can race through an ordinary novel in an hour or two, by the careful elimination of all which is not exactly the story itself. If you have chosen a book which has a superabundance of "foreign matter" in it—well that is your fault for choosing it—and the author's for writing it.

In order to arrest one's attention at the very start, sometimes a tale begins with "Blow out the light," or "Well I never!" or "The already death-blue lips murmured 'Revenge!'" And in a tale of this sort there is not as a rule much for the reader to skip. Some—myself included—would probably "skip" the whole thing.

If we were reading an article in the *Contemporary*, or the *Nineteenth Century*, let us say, then of course we should naturally read it all. But supposing we were reading one of Walter Scott's Waverley novels, or one of Whyte-Melville's, or one of Hall Caine's, or even one of Marie Corelli's, by "skipping" we lose a great deal of excellent English, and of fine thought. Besides, if we skip extraneous matter in reading, why not in other things? Big hats for instance! But seriously—don't skip—and above all don't allow your children to get into the habit of skimming through a book on the pretence of reading it, and don't let your children read too much rubbish and excitable tales. 'Tisn't good for them.

There are many people who would like to "skip" a good deal in our Church services, and have a little extra singing at the expense of leaving out some of the prayers. Indeed I know some Churches where the prayers are (or were) cut short so that the choir might perform an anthem with Miss So-and-so as soloist. Quite wrong! Just as wrong as is the custom of beginning the service with a hymn. To me it always seems quite out of place, spoils the order of worship, and there is no authority for it.

Well then, you will say, let us "skip" the sermon! Be it so. In these days of much talk and little practice, I quite think a good many sermons might be "skipped." In the ordinary service at any rate. But how refreshing it would be to have—if even only occasionally a sermon all by itself so to speak, and not dragged into Morning or Evening Prayer where there is no place for it. The only authorised place for a sermon according to the Prayer Book, is in the Holy Communion office, and if this were made, as it should be, the chief service of the day, then the sermon or homily comes in its proper place, and the service is of just a nice length, and is infinitely less monotonous than either of the other two services, besides being the One Great Service our Lord Himself gave us.

No, if you want to "skip" don't skip this great service. Mattins and Evensong are often unduly padded with hymns and anthems and sermons, whilst here is a beautifully ordered service, parts of it all ready for singing, opportunities for two or three well-chosen hymns, and the sermon comes in, in a most appropriate manner and is not tacked on the end as is the case in the other services. There is nothing to "skip" here. It is true our English office is somewhat dislocated, but it remains a very beautiful, holy, and inspiring service, without any long and sometimes not suitable lessons or psalms which we may wish to "skip."

What infinite charm there is in a garden—particularly if all or part of it is our own handiwork. I have recently seen some of Messrs. Black and Son's plates of English gardens in their series of Colour Books. We cannot all aspire to such perfection of loveliness as we find in a large and

perfectly planned English garden with the old castle or manor as a background, but we can all make our New Zealand gardens beautiful, by bestowing upon them a little more thought and a little more *planning* than we usually do.

There is no need for much expense either, but there is need to plan and contrive. Without going so far as the Japs go, in having distorted dwarfed trees, miniature Fujiyamas, miniature lakes, &c., in a garden of a few yards square, yet something of the sort might well be attempted. A small garden must be trim and neat, whilst a large one might well have a "wilderness" in a part of it. It is not a question of expense; it is a question of taste. More—it is a matter of education, most necessary for all of us, and especially for our children. Instead of "skipping" over in a desultory fashion, more or less useful or useless books, or rushing madly off to tennis tournaments or "teas" every afternoon, let them be trained to take an intelligent interest in gardening. If averse to it at first they will soon become fond of it, and the result will be most gratifying in more ways than one. *Verbum sap.*

Church of England Men's Society.

Watchword: "Prayer and Service."

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

Branches.

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

Wairoa.

During the visit of the Bishop to Wairoa in October he held a short Mission Service, and afterwards formed a Branch of the C.E.M.S. Eleven men came forward for membership, and received their badges.

Taradale.

A meeting of the C.E.M.S. was held on Tuesday, 4th October, most of the members being present. The Vicar gave a short address, after which there was a good chat about the various ways in which we might work for the Parish. Two delegates

were appointed for Synod meeting of C.E.M.S. Three new members were nominated.

Rotorua.

The C.E.M.S. is holding regular meetings. A number of its members have banded themselves together to do certain painting and repairs necessary round the Church, while others are going to make a special canvass for subscriptions towards the reduction of the debt on the Parish Hall and Vicarage. Seven or eight members have also offered their services to the Vicar as Lay Readers to carry on the services at the prison, camps, and elsewhere.

A Mission in a Country Parish.

The intense reverence, the deep spirituality, the quiet manners of the Missioner, who could help being struck by it? The stillness and hush that pervaded the House of God deepening each day as the Mission proceeded, till even those few who joined in for the first time towards its close, felt the atmosphere of the building, the building verily consecrated afresh to the worship and glory of God, by that sacred, uplifting period of prayer and praise.

Some, indeed, awakened to the fact that the House in which they had worshipped for so many years was indeed "the House of God, the gate of Heaven;" they knew in their hearts that "the Lord was in this place," aye, and that they had touched Him. God—God really present; present in the House set apart for His Presence; present, so wonderfully present in the Blessed Sacrament, the Lord's own Service, instituted by Himself, to satisfy the hunger and thirst of men's souls. How precious that early daily morning meeting together around that Holy Table, when He Himself gave Himself to those who longed for above everything else—just this—Himself!

For how can the soul of man be satisfied till it finds Him—finds Him within the soul; till it finds rest, rest of weary heart, and of weary head, in Him, on Him.

And has He not promised, "Come, and I will give you rest," "Abide in Me, and I in you?"

We entered and knelt humbly, expectantly. No great words of majestic oratory fell on our ears, rather were we children once again, kneeling

before our Father, as of old we knelt at our mother's knees, and as little children of the Spiritual Kingdom, we joined the Missioner in simple child language,

"God sees me," "God hears me," "God loves me," "O God of Love show me, show to me Thy child, Thyself!"

And God drew very near to us, as He always does when His children cry to Him. He seemed so close to us, so near, we could put out a trembling hand and touch Him.

Yes, we were learning afresh, day by day, the great and precious truths of simplicity, sincerity, and reality in prayer, and worship.

And above everything the grand truth of the reality of God's loving Presence.

Jesus was indeed becoming to us, "A living, bright reality."

And the words of the Mission hymn were sung so reverently, so meaningly:

"Sweetest note in Seraph's song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus! Jesus! Jesus!"

And now the Missioner is reading out those lists of Intercessions! Ah me! what need there is of Jesus! That sick friend; that struggling Christian needing Him so much; that careless, thoughtless lad breaking his mother's heart; that anxious, troubled Martha; that poor soul causing so much unhappiness by sins of drunkenness; the needs so many, the sins so great!

And kneeling, thus, we cannot but feel that we who intercede, need so much, so much ourselves; so faulty are we, so inconsistent, so unfaithful. Yet these very thoughts that come to us, urge us the more to join in those Intercessions with all the longing of our hearts, for these, too, for whom we plead need Him, and "His touch has still its ancient power."

Then comes one memorable evening when the Missioner first before the Vicar, and next the Vicar before the Missioner, renews the solemn promise and vow made in his Baptism—

"I renew the solemn promise and vow that was made in my name at my Baptism."

—And then, one after another, men and women, lads and girls, kneeling before the Missioner, till well nigh all the congregation save a few, have knelt and renewed their Baptismal vows. May God keep us and them faithful to our life's end!

The Mission has closed, but the Missioner had not yet left us, and the evening following its close sees some fifty men and women kneeling quietly in God's House of Prayer, the time is 5 p.m., the sinking sun still has strength to flood the Eastern window with its bright rays and the figure of the ascending Saviour, Hands held out to bless, stands out illuminated by the sunshine, as though to tell us of His Presence still abiding with us. Half-an-hour passes, one short prayer broke the silence, one or two verses of Scripture said, otherwise all was still—we were "practising the Presence of God," we were listening to His Voice.

A few have risen and gone out quietly, others remain on as though loath to leave, and many minutes pass before the Church is empty once again of worshippers.

And the Missioner says, "I would have more of this; surely this is one of the greatest needs of this restless age, this quiet silent meeting in the presence of God."

"Here is something the good Quakers have learned to value so highly, and we must learn from them!"

And yet had not the Psalmist all those ages ago learned the value of such quiet pauses in life, when he says: "My soul waiteth upon God," or rather, "My soul is silently waiting unto God," and who can estimate the power and force of a number of waiting souls together, silently waiting upon God.

We can only say, after our experience of that quiet meeting, that if the Church is to be a great spiritual power in this Dominion, it will not be through a multitude of new organisations, and restless activities, but through prayer, meditation, and many quiet silent meetings in the presence of God. Thus, and thus only, can our whole life be lifted up to a higher plane of spirituality, of power, and of influence.

Surely, if we have learned only one great lesson more than any other through the mission, it is just this: More faith in prayer, more time spent quietly in the presence of God.

"He only is great of heart who floods the world with a great affection. He only is great of mind who stirs the world with great thoughts. He only is great of will who does something to shape the world to a great career. And he is greatest who does the most of these things, and does them best."—R. V. Hitchcock.

New Zealand Mothers' Union.

OBJECTS:

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

DIOCESAN COUNCIL:

President—Mrs Averill, Bishopscourt.

Secretary & Treasurer—

Mrs F. W. Williams, Hukarere-rd, Napier.

Members of Council—

Mrs Mitford Taylor, Mrs A. W. Lascelles.

BRANCHES:

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

WAIPUKURAU.

The inaugural meeting of the Waipukurau branch of the Mother's Union took place on Friday, October 7th, at 3 p.m., in St. Mary's Schoolroom, officers being: Branch President, Mrs Gilbertson; Hon. Treasurer, Mrs Nicholson; Hon. Sec., Mrs Elvey; Committee, Mesdames Scruby, Slatford, Logan, Reid, and Hopkirk. It was decided that meetings be held on the last Thursday in the month at 2.30 p.m. in the schoolroom. Seventeen members were enrolled, and more names were handed in. It is hoped that the Mother's Union will do a good work amongst the mothers of our Parish, as the meeting was very enthusiastic throughout. After minor discussions *re* arrangements of afternoons, the meeting terminated, to meet again on Thursday, October 27th.

ROTORUA.

Anniversary Meeting.

The first anniversary meeting of the local branch of the Mother's Union was held on the afternoon of Friday, October 14th, and was very well attended. The Vicar presided, and was supported by the Rev. F. A. Bennett, the Rev. J. D. McArthur (Methodist), and Dr. Leslie Crooke. The Rev. Thomas Scon (Presbyterian) was unavoidably absent. The secretary (Miss Griffin) read a most encouraging report of the first year's work. Miss Griffin is presently leaving for a short visit to India. During her absence Mrs J. Halkett will act as secretary.

"WAKE UP, AUSTRALIAN MOTHERS."

King George's Call to Women.

Address by Bishop of North Queensland.

At his third Accession Court, His Majesty King George V., in reply to an address from the Convocation of York, said "The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our race and nation is strong, simple and pure." The King writes his own speeches it is said. Any one who has heard him speak will believe that he is sincere. And it is common knowledge that he not only believes, but practices what he speaks about the sanctity of family life. But the following paragraph from an American magazine is worth treasuring by every loyal Australian. "Scandal has passed him by," the writer says of our King. "He gives no opening whatever. His home life is as pure, as unpretentious, as much a matter of intimate homely joys as that of any household in the land." This is true, every word of it. And it is worth preserving, because we in Australia are often sceptical about mere talking. We read so many speeches to which Hamlet's cynical definition is applicable. They are "words, words, words," and nothing else. But we are ever ready to appreciate action, and—so at least they said of our soldiers in South Africa—we can follow a leader in whose sincerity we trust. Shall we not follow King George's lead? And by greater care of our family life, preserve and strengthen the foundations of our national glory? A great leader of England's Imperial policy wrote to me the other day saying "The King is already showing that Australia is greatly in his thoughts." Can it fail to strengthen the King's hand to know that Australians are ready to follow his personal leadership in what so truly is for the welfare of the people committed to his charge?

I am not among those who are for ever bewailing the evils of their own times. In the boys and girls of Australia there is some of the best material in the world for British citizenship. The hardships of life, particularly in the Northern bush, develop in them self-reliance, fortitude, and adaptability of character. Children who in England would be in the nursery, here are mustering horses and cattle. But these same boys and girls, from the very freedom of their

lives, are laid open to more temptations than are possible in the sheltered English life. They are often more unfitted to withstand temptations, because the home counts naturally for less under cloudless Southern skies than it does where bleak wet winters drive the children indoors. And when children have seldom submitted their wills to the reason of another, they are not often as men and women capable of directing their wilful passionate lives according to the dictates of their own reason. "The parents are at fault," it will be said. Yes, the parents are often at fault. But why not spend our best endeavors in Australia on the parents of the coming generation? They are children still, merry, self-reliant, troublesome, but they will soon be men and women. And now they can be trained to become in the future good husbands or wives, good fathers or mothers. Without doubt the one person who can best train each child for future responsibility is the mother—and, above all, the mother whose children have not yet grown above her shoulder height. The souls of the children are so tender, it has been said, that they carry for ever the first shadow that falls over them—the shadow of a mother. Then, wake up! Australian mothers, to the country's need. See to it that the "family life of our race and nation is strong, simple and pure." This is a work that none can do so well as you. In many cases none can do it but you. It need not necessitate wandering from house to house. It can be done just where you are at home among your own children. But it must be done in deeds as well as in words. It must be stimulated by self-sacrifice, love, and lofty ideals for your children and for your country.—

To be continued.

First Impressions of an East Coast District.

The Vicar (Mr S. Wilson and their party), arrived at Waipiro Bay on July 6th. They were much indebted to Captain Skinner for unfailing kindness during the voyage, and not least for landing their effects with such promptness, that all their belongings, books, furniture, etc., were under cover at the Vicarage on the day of their arrival. Surely this establishes a record for promptness in landing on this coast? The landing was effected in the most perfect East Coast weather. They had not long to wait, only a very few days, for quite

another sample of East Coast weather, and for ten days or so, they felt much as Noah and his family must have felt when they were shut in the ark, and "the windows of heaven were opened," never in New Zealand had we seen such rain. Ten inches in twenty-four hours, and six inches in twelve hours, which were some of the Waipiro records, give but a faint idea of the rainfall, for it continued steadily teaming for nine or ten days. Roads, before knee deep in mud, now became, in many cases, impassable. Roads, bridges, culverts, disappeared for chains. Short cuts, through fences that had slipped away became the order of the day. On meeting a traveller the invariable question was "what is the road like to such and such a place," then followed a detailed description of how to avoid some death trap in the shape of a slip or a wash-out. One consolation—we have seen it at its worst—its very worst. However, the end of one's journey was with it all. One had heard much of the hospitality of East Coasters, but nothing could prepare one for the warmth of the welcome that awaited one everywhere. From station owners and managers, who dispense their hospitality as only English gentlemen know how, from brave ladies who, cut off from their fellows by miles and miles of mud, and impassable tracks, and who, in many a native school, stick to their task of training the Maoris in many more things than the three "R's." In the writer's opinion no braver missionary work is being done in any mission than in the native schools on this coast, from shepherds and bush hands who, in all kinds of out-of-the-way places, in all kinds of unostentatious ways, put themselves to no small inconvenience to "help the parson," or "to show the parson the track"—everywhere, and from everyone, the kindness one has received is far beyond thanks, beyond one's powers to express.

And then the services, they lack many things which are desirable adjuncts to Divine Worship, but they do not lack the one essential, the spirit of worship, and they do not lack numbers. At most of the stations and townships all hands attended the services, whether it be on a Sunday or a week night. At one township, at a week-night service, we had three or four more persons than the total adult population of the township. The three or four extras were visitors passing through the township. It would surprise some town worshippers to see

ladies in some bush townships wading to church, through wind, and rain, in gum boots, almost up to their knees in liquid mud. Happily now all this is a thing of the past, we hope for many months. As one canters over spots, a few weeks since girth deep in mud, the hardships of the winter are forgotten in the perfection of the spring.

Such then are some of one's impressions of the East Coast. The predominant feeling being one of thankfulness that one's lot is cast amongst a community where the services of our most Holy Church, oftentimes administered amidst difficulties almost insurmountable, are most eagerly welcomed, and of which almost the whole community heartily avails themselves.

News from other Dioceses.

CHRISTCHURCH.

THE GENERAL MISSION is of course the centre of interest. When we think of Wellington, Auckland, and Waiapu, we cannot help hoping very great things indeed, even the most pessimistic of us. By the time this issue of the GAZETTE is out, the Missioners will have left Christchurch, or be on the point of doing so. But though the men will have gone, their influence will be with us. God grant that that influence may long abide with us to the edifying of the Body of Christ and so to the glory of God.

C.E.M.S.—The Mission is a veritable God-send to the C.E.M.S.—just what was wanted and just at the right time, to demonstrate its object. All our branches have been hard at work distributing literature, visiting, etc., and there's more to be done: 50,000 "railway" tickets are being printed for distribution, advertising the preparatory and the dinner-hour services for men and for women.

DIOCESAN CHORAL FESTIVAL.—This year, as the outcome of a suggestion made by your Bishop in his sermon at last year's festival, a garden party was held in place of the usual high tea. It was a great improvement from every point of view, particularly the social. Sixteen choirs took part, the total number of voices being over four hundred.

"A soldier may make the General or Captain as his great model, and yet be often animated with fresh zeal and courage by the example of a comrade in the ranks."

The Mission Field.

The Waiapu Diocese will have the honour this month of sending out to India one of her clergy—the Rev. F. C. Long,—and, moreover, Mr Long will be the first of the clergy of New Zealand to go out to the front under the auspices of the Church Missionary Association.

And we rejoice to note, also, that the Diocese of Auckland, a month ago sent out to China the first missionary doctor on the staff of our C.M.A. Dr. Strange was an Auckland boy, who left years ago for England, and in course of time became M.R.C.S. and L.R.C.P. (London). Before offering for the mission field he was House Surgeon of St. George's Hospital, Hyde Park Corner, London.

On his return to Auckland this year, Dr. Strange told his friends of his wish to go out to the front, whereupon a committee was formed; three well-known doctors and the same number of clergy combined in an appeal for medical missionary work, and with others made themselves financially responsible for Dr. Strange's work. The C.M.A., with the consent of the C.M.S., has accepted Dr. Strange to be a helper to Dr. Duncan Main, in his splendid work in the hospital of Hang Chow, said to be the largest and most up-to-date Mission Hospital in the world.

Yet again, an offer has been received by the C.M.A. from another clergyman holding a cure in New Zealand. He has already been a missionary, and knows an Indian language "like a native," to use the phrase employed by one who was conversant with his Indian career.

But to send him out the committee of the C.M.A. need £100 per annum guaranteed for three or four years, besides £50 towards passage money. Who will help? If we cannot go ourselves, the next best thing is to send out our representative!

Medical Missions.

The growth of Medical Missions during the last few years has been very marked.

There are now 641 men and 341 women with full medical qualifications working in 550 hospitals and 1024 dispensaries.

The in-patients admitted to these hospitals during last year numbered 164,245; "dispensary treatments" during the same period amounted to 4,231,635; visits paid to outside patients were 144,701, the total individual patients numbering 4,272,468,

and the total "treatments" 7,501,013. Surgical operations were 157,655. Apart from hospitals and dispensaries, there were 88 leper asylums with 6759 inmates.

Commenting on these figures, *The Lancet*, June 25, says:—"Such is the advance estimated up to the present moment in the organisation, philanthropic and medical, which now constitutes an active contingent of the great missionary army, and the contribution it makes to the successful conduct of the campaign not only justifies its introduction, but calls loudly for further additions to its personnel and further extension of its equipment."

The hospital at Hang Chow, to which Dr. Strange has been appointed, will on his arrival have a staff of four doctors. It has 250 beds; last year it received 1443 in-patients, while out-patients numbered 20,987.

At Fuh-Chow, where the C.M.S. has a smaller hospital with 63 beds, a medical college for the training of Chinese medical students will shortly be opened. A fine building, containing lecture-rooms, student's quarters, and rooms for a single foreign missionary, has been finished, and to the superintendence of this medical college, Dr. B. Van Johnson Taylor (who has had thirty-two years' experience as a medical missionary in China) has been appointed, assisted by Dr. MacKenzie.

What this Medical School may mean in the future to the multitude of suffering folk in China, who can estimate? At present they are dependent on the methods adopted by native doctors or sanctioned by long-standing custom, methods in many cases cruel and barbarous in the extreme.

Diocesan News.

Appointments.

The following appointments have been made by the Bishop of Waiapu:—

Commissary—The Venerable Archdeacon Williams, M.A.

Archdeacon of Tauranga—The Venerable Archdeacon Tisdall, M.A.

Examining Chaplains—The Ven. Archdeacon Williams, M.A., and the Ven. Archdeacon Ruddock, B.A.

Chaplains to the Bishop—The Ven. Archdeacon Williams, M.A., the Rev. Canon Mayne, M.A., the Rev. Canon Tuke.

Mission Chaplains—The Ven. Archdeacon Ruddock, M.A., the Rev. F. A. Bennett.

Bishop's Commissaries in England—The Rev. Canon Hassard, M.A., Sub-dean of Truro Cathedral, the Rev. Prebendary H. V. Stuart, M.A., Stoke-on-Trent, Staffordshire.

Church Advocate—Mr Hubert Burnett, Barrister-at-Law.

Editor of "The Waiapu Church Gazette"—The Rev. Allen Gardiner, Havelock North.

The Bishop has received the resignation of the Rev. A. H. Coles, Vicar of Patutahi, who has decided to return to his old parish in the Diocese of Bombay. Mr and Mrs Coles will be much missed from the parish, and the whole Diocese will regret the departure of the Vicar of Patutahi and congratulate the Diocese of Bombay on his response to the "call of the East." Mr Coles has found the conditions of Colonial life and especially of clerical life somewhat trying after a long residence in India. Mr and Mrs Coles will be leaving New Zealand towards the end of November. We wish them *bon voyage* and every happiness in their work in India.

The departure of the Rev. C. Gordon Biddle from Hastings, and the Rev. H. H. Robjohns from Havelock North, has further reduced our already too small staff of clergy. Mr and Mrs Gordon Biddle have left for England, and Mr Robjohns is hoping to find that the Auckland climate will suit him better than Havelock and Clive. Mr Gordon Biddle came to the Diocese to act as assistant-priest under the Rev. J. Hobbs, and when the resignation of Mr Hobbs took place, Mr Biddle was offered a living in the Diocese by the Bishop, which, however, he did not see his way to accept, as he had decided to return to the Old Country. Both Mr and Mrs Biddle had made many friends at Hastings who were genuinely sorry to part with them. The cause of Mr Robjohns' departure is one which all will deeply regret, viz., the unsatisfactory state of his health. As assistant curate at Havelock he has done very loyal and faithful work, and Clive especially will miss him very much. We can only hope that his anticipations of the Auckland climate will be realised.

Consecration of New Brick Church, Waerenga-a-hika.

The new Parish Church at Waerenga-a-hika was built to replace that destroyed by fire in February last.

Though not large it is very well and substantially built of brick, the walls being closely buttressed in such a way as to give the building an appearance of solidity. The nave measures 35ft. by 22½ft., and the chancel 13ft. x 9ft. At the entrance there is a porch, and a small temporary wooden vestry, to be replaced in due course by a tower, completes the edifice. The interior is of beautiful design and construction. The arches and lining of the roof are of beautifully figured oiled rimu, and the walls are finished in pure white plaster. The windows, of which there are eleven, are of coloured cathedral glass in lead, the designing and execution being admirable. The altar, prayer-desk, and lectern are handsome specimens of workmanship, and are well in keeping with the building itself. Seating accommodation is provided for about 150, though the building is capable of seating more. The organ is a "Bell Cathedral," and is well suited to the size of the church. "A beautiful church," said the Bishop in his sermon at the dedication. "An ornament not only to the district, but to the Diocese, and I congratulate the Vicar, church officers, and people of this district for raising to the honour and glory of God such a house as this. The fact that it is built of permanent material is a witness of your permanence in the Christian faith."

The dedication service took place on Sunday, October 9th. The Bishop was attended by the Ven. Archdeacon Williams as chaplain, and the following clergy also took part in the service;—The Vicar (Rev. E. Ward), and the Revs. M. W. Butterfield, F. W. Chatterton, and W. H. Roberts. After the dedication service, morning prayer was read by the Rev. M. W. Butterfield. The Bishop's sermon was from Psalm 137, 4th verse: "How shall we sing the Lord's song in a strange land?" and was of such power as to inspire the hope that many of those who listened will never forget the exalted thoughts and fervid exhortation that fell from the lips of the preacher. Dealing first with the neglect of God that brought about the captivity of Israel, he went on to show how adversity is God's means to bring His erring ones back to Him. In prosperity men are apt to forget God. When the hour of adversity comes there is often that same awakening that came to Israel in Babylon. Referring to the loss by fire of the previous church, the Bishop said: "It may be that some of you never realised until you lost your church what that church really meant, and a church

in our midst really means to Christian people. When that church goes we feel our necessity of a place to meet together for united worship and prayer. Do not blame God. Let us try to learn the lesson taught us by the loss of your church, that God wanted us to feel our need, and also that he required of us something better than we had given him in the past." Some valuable thoughts were next given expression to as to the need of getting a right atmosphere in our Church: that religious atmosphere that can only be got in a house set apart for the worship of God. Let people pray at home or anywhere else they chose, but let them, following the example of our Lord, be regular in their attendance in their worship in God's house. The Bishop's concluding words were: "I am sure you can say this morning, 'I was glad when they said unto me, let us go up into the house of the Lord.' May many souls be trained in this house for a life of greater service and greater love in the home of heaven. May you sing the Lord's song in this homeland and not in a strange land, and may your hearts be always in tune with the words you sing. We do thank God to-day for His blessing in allowing us to offer Him this house, which is to be used for the honour, glory, praise, and worship of God."

There was a crowded congregation, every corner of space being utilised for seating purposes. The congregation was not less when the Bishop administered the rite of Confirmation at 2.30 p.m. to twenty candidates. The Bishop's address was on i. Cor., 3rd chapter 16th verse, and was such as to exactly meet the needs of young people just attaining to full membership in the Church of God. "Ye are the temple of God," were the words commended to them by their chief pastor as a motto, and he told them that as long as they kept that thought in their minds they would be preserved from doing anything that would defile them.

The Rev. F. W. Chatterton was the preacher at the evening service, when there was again a good congregation, and a memorable day was brought to a fitting close. Mr Ellis presided at the organ at all the services, and the singing was heartily rendered.

Consecration Service.

Church of S. Michael and All Angels, Puketapu.

Friday, October 21st, was a Red Letter Day in the Church life of Puketapu, when the Church of S.

Michael and All Angels was consecrated by the Bishop of the Diocese. The Church was full, many Taradale parishioners as well as Church members from Napier being present in addition to most of the people of Puketapu. The Bishop and his chaplain, the Ven. Archdeacon Ruddock, were met at the west door by the Vicar, Rev. A. P. Clarke; the Curate, Rev. G. W. Davidson; Messrs. O. McCutcheon, Church warden; and Joseph Bicknell. The petition for consecration having been handed to the Bishop and read by the Archdeacon, the former declared his consent to the consecration. Psalm 24 was then read as the Procession advanced towards the east end of the Church, where the Bishop read the Consecration Prayers, and having been assured that the Deed of Conveyance was ready, declared the Church duly consecrated for all purposes pertaining to Public Worship.

Shortened evening service was then proceeded with, the Rev. G. W. Davidson reading the Prayers, and the Vicar the Lessons.

The Bishop preached a most striking sermon on Genesis XXVIII, 11. He urged the necessity of seeking after higher ideals and a higher sense of duty, higher ideals being arrived at by higher ideas of God. Devotion to duty has helped to make the British Nation, the decay of duty would mean the decay of the Nation. To live true lives we must look above us, this the new Church would help us to do. The vision of the Angels passing up and down the ladder pictured a life in touch with God for holy service. The Angels veiled their faces, let that teach reverence in the house of God. The Bishop exhorted to regular and earnest worship, and to always keeping the Church perfectly clean, remembering that it was God's house. He trusted that the Church would indeed serve its true purpose, namely, that of helping to prepare many lives for service on Earth, and afterwards for the higher service of Heaven.

The Bishop congratulated the architect and the builder on their most satisfactory work, also the Vicar, Curate, and people upon the success that had crowned their efforts, expressing special pleasure that the Church was being opened free of debt, and that so many private gifts of furniture had been presented.

Mr Levin of Napier kindly motored the Bishop out from Napier.

A complete list of furniture, window &c., will be forwarded for the next issue of the GAZETTE.

Correspondence.

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

Re College of S. Columba.

To the Editor, WAIAPU CHURCH GAZETTE.

SIR,—For the benefit of the Rev. C. W. Robinson, and possibly others, I beg to furnish the following information taken from *Truth* Cautionary List for 1910:—

"College of S. Columba, 48 Old Elect, Durham.—A joint stock enterprise formed under the name of S. Columba's College and Universities' Publication Society, Ltd., in March, 1909. The leading spirit is a Rev. John Highwood, of The Laurels, Staplehurst, Kent, with whom are associated a number of other clerics, amongst them the Rev. James Sowter, the Secretary of the Company. It commenced operations by offering the titles of A.Ph., or F.Ph., on a payment of 63s, with the privilege of sporting a hood of scarlet cloth, lined with green cloth, to the graduates."

Here is one of the touting circulars issued on behalf of S. Columba's College:—"Holme Vicarage, Peterborough, January 11, 1910. —Dear sir—Dr. Highwood wrote you some time ago re Foundation Fellowship in Philosophy, England. The school has now been instituted in London, and the privilege of the above Fellowship is open to you for a limited period as follows:—(1) By writing the current essay from a 3/6 text book which we supply. (2) By paying the £4 4s fee. (3) By promising to read the annual book on philosophy—the current book is 4/4 post free. Your early answer will oblige yours faithfully, J. SOWTER, p.p. E.R., Secretary, etc."

From the printed heading of this document it seems that Mr Sowter has himself gained the "coveted mark of distinction," "F.Ph." This may show that he himself values the decoration which he is retailing for general consumption—always supposing that he paid the full fees himself and bought the necessary 3/6 volumes;—but his method of advertising the qualifications and terms is not exactly calculated to add lustre to so "coveted a mark of distinction."

I may say that the details of the College of S. Columba are culled from a list of people in England who are showing special activity on the part of concerns which make it their business to supply bogus honours and distinctions. Further comment is needless!

I am, etc.,

F. E. TELLING SIMCOX.

Porangahau, H.B.,

October 13th, 1910.

Diocesan Paper.

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

Mr. J. Doar, 2/6; Mr. H. W. Brabant, 2/6; Mr. C. Bishoprick, 5/-; Mr. Meredith, 2/6; Mrs. F. C. Tipping, 2/6; Rev. A. P. Clarke, £2/10/-; Mrs. F. J. Kemp, 2/6; Rev. O. Dean, 12/-; Rev. F. E. T. Simcox, 12/6; Rev. A. P. Clarke, 8/4; Rev. A. P. Clarke, £1/9/-; Rev. A. P. Clarke, 4/-; Miss C. Elwin, 2/6; Mr. H. Baker, £1; Bishop Williams, £1; Canon Jordan, 5/-; Rev. F. W. Martin, 10/-; Mr. M. Downey, 2/6; Rev. E. Robertshawe, 12/6.

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 ARCH-DEACON 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.

TUESDAY, NOV. 1, 1910.

The Mission.

How much more those two words mean to many of us to-day than they did a month ago? Many had prayed earnestly for the Mission for months beforehand, and some believed that a blessing was at hand and some doubted. But what is the verdict of those who really came to the Mission for a message, for an inspiration, for spiritual help? What is the verdict of those who attended those quiet, plain Services, with a real Soul hunger? Is it not something like this?

(1) It was a revelation.

A revelation of what? A revelation of God Himself. God seemed more real than He had ever seemed before. God seemed nearer than He had ever seemed before. God seemed more appealing than He had ever seemed before. God seemed more injured than He had ever seemed before. God seemed more necessary than He had ever seemed before. God seemed

more Fatherlike than He had ever seemed before.

(2) It was a revelation of ourselves.

Why? Because we dared to see ourselves in the light of God, because we came into the Presence of God, humbly, honestly, and sincerely. Because we felt that we were standing on "holy ground" where it was useless to dissemble and "cloke" our Sins. Because we were caught up into the very atmosphere of reality and Heaven and God. Because we felt the paltriness of excusing and fencing and touching things on the surface when we were in the very midst of the Divine realities which underlie and interpenetrate the things which are temporal.

(3) It was a revelation of the vast possibilities of human nature.

It helped to show us our littleness, and the littleness of the trifles which fill up so large a part of our lives. It helped us to see that God has made us for Himself, and that nothing short of God can satisfy human nature when we really come to ourselves, and really develop our God given instincts. We saw heights above us which once were completely hidden in mist, we saw peaks of holiness and service once seemed only dim shadows. We saw the road more clearly defined between the plains and the heights, and we learnt that the true and straight road was the road of simplicity, faith, assimilation, and perseverance. We realized how vain was the complex life which we once thought was the one thing needful, and we saw more clearly than we had seen before that it is through a real and a simple faith that we touch God and rise to the appreciation of Divine realities.

(4) It was a revelation of the power of the old Gospel Story to satisfy the deepest needs of the human soul.

There was no rhetoric, no blowing of trumpets, no seducing advertisement, no mere emotionalism, no cant. It was just the simple message spoken in a simple, earnest way, but we knew. We felt that it satisfied our utmost needs. It was indeed "the power of God unto Salvation." It laid us bare and clothed us again as we had never been clothed before. We saw Jesus in His convicting, forgiving, restoring and renewing love. We saw how truly Christ is Christianity and

Christianity is Christ. We saw how truly our Church life is the Gospel in action; the application of the merits of the Atonement and the Resurrection and the Ascension to individual Souls. We saw how our Church life might be in very deed a life "in Jesus," and how in the Sacraments we are privileged to touch the very life of Jesus.

(5) It was a revelation of the meaning and power of prayer.

What meant those intercessions increasing in number day by day? It was indeed a Mission of Prayer, a besieging of the Throne of Grace. The very atmosphere was full of prayer and it was an atmosphere that could be felt. The old difficulties seemed to wither up before the manifestation of power. It showed to us what a mighty force we had by our very sides and how little we had made use of it. It showed to us very clearly that the way to understand prayer and the meaning and power of prayer was to pray and not waste time in criticizing "He that wills to do God's will, shall know of the doctrine." It showed to us how prayer was one great link binding earth and heaven together.

(6) It was a revelation of the blessings which are waiting to come down in all their invigorating power when we are ready to receive them.

"Be still and know that I am God." In that stillness we felt the hand of God, we felt something of the heart of God. Why should we not be in a chronic state of the spirit which assimilated the Mission teaching? Why should we not practice the habit of stillness, waiting, listening, expectancy? It was not man who spoke to us in the Mission, it was the Holy Spirit, "the Still Small Voice." If that Voice is to continue speaking to us, we must cultivate the spirit of detachment, we must wait upon God as well as speak to Him, we must be listeners as well as talkers, we must assimilate and "inwardly digest" as well as read.

It is far easier to feel the blessings of the Mission than to talk about them. It seems almost profane to talk about the results of the Mission. One thing is certain, viz., that the Mission can never end, and the day of the great unveiling can alone show us the results of the Mission. "Thanks be to God for His unspeakable gift."

After the Mission.

All the available Missioners met the Bishop after the Mission services were finished, and spent a morning in conference with him. On the same afternoon the clergy of the Diocese were invited to meet the Missioners at Bishopscourt, and to confer with them. The meeting commenced with a short statement by the Rev. J. C. Fitzgerald of the matters discussed at the morning conference, and then followed a wonderful and inspiring testimony from all the clergy present, as to the great things which God had done in the Mission. The conference was of the greatest value to the Missioners and local clergy, and many useful suggestions were offered as to how the work of the Mission could be continued in the future.

Suggestions for the carrying on of the Spirit and work of the Mission.

1. Pray more earnestly, more regularly, and with greater faith and thanksgiving.
2. Make more use of intercession. Pray for others, pray for your enemies as well as your friends. Pray for your Parish. Pray for your Diocese. Pray for the whole Church.
3. Learn more of the habit of mental prayer and meditation. Join Bible classes or Bible reading circles. Try and get at the inner meaning of the words of the Bible.
4. Attend instruction classes, join a confirmation class. If you are already confirmed attend the classes again for the sake of definite instruction.
5. Join a Communicant's Guild. Every Parish wants its living centre. Every Parish wants its band of men and women who will pray. Every Communicant wants to learn to prepare, earnestly to receive the good of immortality, and to give thanks afterwards. We are only yet touching the fringe of the great mystery. Be more regular in your Communion. Come to meet Jesus in His, our appointed service.
6. Do something, serve. Find out what work you can do for God, and do it, and put your heart into it. Jesus came not to be ministered unto, but to minister. The servant is not greater than the master. Ask yourself the question "Lord what wilt Thou have me to do?" Don't waste your life, don't fritter away your

talents, don't lose your opportunities. Work.

7. Don't give your "besetting sin the opportunity to assert itself again. Don't wait for the next mission to take stock of your life. Fortify when you know yourself to be weak. Don't neglect self-examination, confession, and amendment of life. Remember that the powers of evil are always active after a mission. The Baptism of Jesus was followed by His temptation." "Watch and pray."

Maori Mission.

Whakapanga Minita.

Ko te "Mission" ki nga Pariha Pakeha o te Pihopatanga o Waiapu no te 17 o nga ra o Hepetema i timata ai, no te 27 hoki i mutu ai; na reira i kore ai e taea e te Pihopa te whakapanga Minita i te 25 o Hepetema. Whitia ketia ana ki te 28 o Akuhata. No te 27 i tae ai te Pihopa ki Kihipane. Mehemea kei te ora te Wharekarakia i Manutuke kua kawea ki reira teni mahi. Na te kore o tera i waiho ai ki Te Tokotoru Tapu Wharekarakia i te taone, i Kihipane. Tokorua i whakapakia hei Rikona, ko Wiremu Arameta Te Waaka rana ko Himipiri Munro. Tokorima i whakapakia hei Piriti, ko Rev. Ratema Te Awekotuku, ko Rev. Reweti T. Kohere, ko Rev. Wiremu K. P. Rangihuna, ko Rev. Paraone Turei, ko Rev. Peni Te Uamairangi Hakiwai. Kua whakaritea e te Pihopa ko Rev. Wiremu A. Te Waaka hei Taupo mahi ai; ko Rev. Himipiri Munro hei Heretaunga; ko Rev. Matene Keepa hei Te Whaiti; ko Rev. Ratema Te Awekotuku hei Whakatane, hei Opotiki; ko Rev. Peni Hakiwai hei Ruatoki; ko Rev. Paraone Turei hei Whareponga, hei Tuparoa; ko Rev. Reweti T. Kohere hei te Kawakawa; ko Rev. Wiremu K. P. Rangihuna hei Nukutaurua.

The Church of England Men's Society.

The following is a short account of the objects and constitution of the Church of England Men's Society, with suggestions as to its possible introduction into the Maori portion of the Church.

Te Hono o nga Tane o te Hahi o Ingarani.

Tera totahi kupu a Te Karaiti. "Kia u koutou ki roto ki ahau, me ahau hoki ki roto ki a koutou; ki te motu ke hoki i ahau, e kore tetahi mea e taea e koutou." I penei ai tana ki,

he moliio nona ki te ahua o te tangata, ki te tata mai hoki o te ngenge, o te hoha, o te ngoikore, ki te kore e whakaookokia tonuitia kia u ki te take o tona ora. Ko tetahi mea tenei i kiia ai "Me whakahau tetahi e tetahi" kia ngahau ai te mahi. He whai ki tenei i puta ai te whakaaro o etahi tangata o Ingarani i te tau 1898 kia runaia nga tane e ngakau nui ana ki te mahi pai kia u tonu ki te inoi, kia ngahau ai te whakaneke ake i te mahi a te Hahi a Te Karaiti, i te mea he tokomaha kei te mahi tahi.

Ko te timatanga tenei o "Te Hono o nga Tane o te Hahi o Ingarani." (The Church of England Men's Society) e whakapototia nei te tuhi ki nga reta nei O.E.M.S. Te kaupapa o tenei Hono, heoi ano, ko enei mea e rua:—

1. Kia inoi ki te Atua i nga ra katoa.

2. Kia whakaneke ake i te mahi a te Hahi i nga ra katoa.

E whakaetia ana ena e te tangata ina whakaurua.

Kua nui haere tenei Hono ki Ingarani i nga tau ka mahue ake nei, kua kitea hoki te pai i te mea he tokomaha nga tangata hei tautoko i te mahi a te Minita o te Pariha, hei kukume mai hoki i te hunga whakaarokore ki runga ki te huarahi tika.

No Hanuere ka mahue ake nei i tae mai ai tetahi tangata, a Rev. H. S. Woolcombe, ki Niu Tireni nei ki te whakamarana i nga tikanga o taua Hono. Taea ana e ia nga taone nunui katoa, me tana wkaka tu ano, ko te mea e whaia i te tutahi, e hira i te mea ko te tokomaha kia uru mai, engari ko nga mea e uru mai hei te hunga anake e ngakau nui ana ki te mahi, ahakoa ruarua; kei tangotango noa tetahi, a muri tata iho, ka pono mai te hoha, mahue tonu iho i a ia. Kei te mau tonu hoki te mana o ta Te Karaiti ki, "Ki te pa te ringa o tetahi ki te paran, a ka titiro ki muri, e kore ia e tau mo te rangatiratanga o te Atua.

Tenei ano kua tupu etahi peka o tenei rakau ki etahi o nga Pariha Pakeha o tenei Pihopatanga; tera hoki pea e pai kia whakatokia etahi peka ki nga Pariha o te taha Maori o te Hahi. Otira e kore e tika kia kaihorotia, engari me ata mahi marire kia kaha ai te tupu. Kia kitea he tangata e hiahia ana ki tenei mahi, me whakamatau i te tuatahi, a taka noa pea nga marama e ono, kia ata kitea ai te kaha, kia ngahoro ai hoki te taitea, kia tu ai ko te taikaka anake. Tera pea e whakamaramatia e te Pihopa te huarahi mo te mahi ina tae mai nga Minita ki te Hinota.

Disastrous Fire.

A sad disaster occurred at Napier in the destruction by fire of the Maori Girls' School building at Hukarere on the morning of October 21st. The alarm was first given a few minutes before 6 a.m., but the fire had already taken a great hold on the cloak room, which was situated on the ground floor, in the middle of the south end of the building. The girls were immediately got out, and the prompt and orderly way in which this was accomplished was a remarkable testimony to the influence exercised by the Misses Bulstrode, and their assistants, over those who were under their charge. Those who occupied the dormitory, immediately over the seat of the fire, escaped quietly by a drawbridge from the window to the high bank of the excavation behind, and the rest, without the least confusion, down the stairs at the other end of the building. The progress of the fire was so rapid that very little in the way of clothing was saved, except some of the blankets and sheets, which were hurriedly snatched off the beds, the majority having nothing but what they had been sleeping in.

The members of the Fire Brigade were promptly on the scene, and did their utmost with the means at their disposal, but it was quite impossible to save any portion of the School building. Their efforts were however successful in preventing the spread of the fire to other houses, those of Messrs McCarthy and F. W. Williams having been in imminent danger.

The disaster is not easily accounted for. No fire had been kept up in the building after breakfast on the previous morning. The cloak room, in which the fire originated, had been locked the night before by one of the senior girls, who went to it for this purpose without a light, and observed nothing unusual in it.

Through the kindness of many sympathising friends the girls were soon provided with clothing, and arrangements were at once made for sending them to their respective homes.

We have great reason to thank God that no life was lost, and that, of the 70 occupants of the building no one sustained the slightest bodily injury.

He Aitua.

He nui te aitua i pono ki Nepia i te 21 o nga ra o Oketopa, ko te whare o te Kura Kotiro Maori i Hukarere i wera i te ahi. No te 6 o nga haora i te ata ka kitea e tetahi o nga kotiro te

ahi e ka ana i tetahi puma iringa kakahu, kahore nei he tangata i roto; kua kaha ano te ka o te ahi. Hohoro tonu te whakaputa i nga tamariki ki waho, he mea ata tohutohu marire e nga kai-whakaako, kahore rawa hoki he raruraru; otira kihai i taea te mau kakahu, he tere rawa no te ka o te ahi. Heoi ano o te nuinga, ko nga kakahu moenga anake. I tere ano te tae ake o te Ropu Tinei Ahi (Fire Brigade), me te whakaputa i te nuaa ki ta ratou mahi; otira kihai rawa i taea te tinei i te ahi, a pau noa te whare: ko etahi ano ia o nga whare e tata ana i whakaorangia; wahi iti ano kua wera i te ahi.

Kahore rawa i kitea te putake o tenei ahi. Kahore he ahi e ka ana i nga tumere mai o te mutunga o te parakuhi i te 20 o nga ra. Ko te ruma, i timata nei ki reira te ka o te ahi, kei te mau te tatau i te raka, he mea ki e tetahi o nga kotiro ahua pakeke i te ahiahi; kahore he rama i mauria e ia, kahore hoki he tohu ahi i kitea.

He tokomaha nga wahine pakeha o te taone i hohoro te whakaputa i te aroha ki nga kotiro, i whakawhiwhi i a ratou ki te kakahu. Ko nga kotiro kua takihokihoki ki nga kainga o ratou matua.

Kia nui te whakawhetai ki te Atua mo te oranga mai o te whitu tekau i roto i tenei aitua; kahore hoki he mate i pa ki te tinana o tetahi o ratou.

Why am I a Christian?

(Sermon preached by the Bishop of Waiapu, at St. Augustine's, Napier.)

"God was in Christ, reconciling the World unto Himself."—II. COR., v., 19.

It is sometimes wise to look to your foundations, especially in an age where everything is cast indiscriminately into the crucible of criticism.

Thank God, we are not afraid of criticism, not afraid of digging beneath the surface, not afraid of Time's decaying hand, not afraid of twentieth century knowledge or scientific discovery. We welcome light from every quarter which can cast its bright beams upon the foundations on which the great superstructure of the Church is built up.

1. *What think ye of Christ? Whose Son is He?* Is it possible that the great building of the Christian Church could after all rest on an insecure foundation? Is it possible that the power of Christ, which has been

the most potent force in the world for so many centuries is after all only the result of the highest human manifestation of Godlikeness which men have hitherto seen or known?

Is it possible that Christ could have done what He has done, inspired men as He has done, helped and consoled men as He has done, if He Himself had been but man?

Is it possible that the world is waiting for a still higher manifestation of the Eternal God? that God may speak to the world as a Being who will supersede the Christ, and lead men still nearer to Himself?

Is it possible that Jesus of Nazareth is only one out of many reflections of the Infinite, and that Christianity's little day may pass and a more highly developed religion take its place?

Is it possible that God was only in Christ as He may be said to be in His Saints and Prophets? Did Christ reveal the mind and purpose and attitude of the Eternal Father? and did God speak to the world through Him as He has never spoken before or since?

Was Christ only the chief of the Saints, or was he unique, differing in being and essence from men? Was He Divine?

Is man an undeveloped Christ and capable of being what Christ was? However much we may exalt man, can we ever picture him sitting on Christ's throne?

How did Christ come to know so much of the Eternal God? If the forces of heredity and environment and education are impossible to account for it, is there any other possible cause?

2. *Are we afraid of facing* these and similar questions which are constantly brought before us? Are we afraid of searching the very foundations on which our faith and hope are built? No—a thousand times—no. One thing alone is sufficient to answer all our questions, and that is: *His sinlessness*—one challenge alone stamps Him as unique, and that is: "Which of you convicteth me of sin." Study the lives of all the Saints in or out of the Calendar and you will find that the greater the degree of saintliness the greater the consciousness of sin. The nearer a man gets to God and holiness, the more he realizes his unworthiness, the more he is inclined to cry out: "God be merciful to me a sinner," "Depart from me for I am a sinful man, O God." Was there

any such consciousness of sin in Christ, any consciousness of defilement, and of the need of cleansing? No cry for pardon ever escaped His lips. Have we sufficiently grasped this thought and realized its true importance? Did Buddha or Mahomet or any other religious teacher or founder ever dare to make such a challenge? On the contrary each and all have been filled with the sense of their own unworthiness. Christ alone was unique in this respect and how can we account for it? Only that He stood in a different relation to God the Father than any other being.

3. *Again*, has any other religious teacher dared to sum up the revelation of the Eternal God in His own Person? The most that can be said of any other teacher is that God used him as an instrument through which to declare His will, that God's Spirit inspired him to teach and reveal some aspects of Divine truth, but Christ stands on an absolutely different footing. *Christ Himself is the revelation, the message, the unveiling, the portrayal.* Christianity is not a code of moral rules and precepts, not a scheme apart from Christ. Christianity is Christ, and Christ is Christianity. "Come unto me all ye that labour, &c." "I and the Father are one." "He that hath seen Me hath seen the Father." "Come unto me," and you come to the rest which abideth for the people of God.

Believe Me and you believe the Eternal Father.

See Me and you see the Eternal God as far as mortal eyes can see.

It is all so simple—and yet so authoritative:—

It is union with Christ, which is union with God; it is oneness with Christ, which is the guarantee and assurance of oneness with the Eternal for ever.

It is Christ who will say at the last great day, "Come, ye blessed of My Father," or, "Depart from Me." Christ who will be the perfect Judge, Christ who will weigh the motives of every heart and the result of every life. Again it is all so simple, so authoritative. Can you possibly conceive of the most mature Saint making such a claim? Absolutely impossible!

Those three little words, "Come unto Me," are alone sufficient to stamp Christ and Christianity as absolutely unique, as absolutely different from every teacher and every

religion which the world has ever known.

4. *Again*, no one but God Himself could have dared to teach the great truth which has done more for the world than all its philosophers and conquerors and heroes, viz., "God's littleness." God's greatness men have always felt, and that greatness seemed to be the great gulf between God and man. The great truth which has touched the heart of mankind, and which has supplied an answer to the cry of the human soul is God's littleness. The Moslem may teach "God is great," the Buddhist may teach that God is the great infinite soul unto which finite souls will be absorbed. Human systems may speak of God as the First Cause, the Absolute, the Necessary Being, the Unconditioned, the Summum Bonum, the Eternal Energy, and what not, but man instinctively craves for a personal being, a personal God, a God who is not too great to be human nature's daily food, a God who has a heart as well as a mind, a God who can receive and bestow the great gift of love, a God who is not the slave of His own laws, and Who is not imprisoned in His own universe.

It is Christ and Christ alone who has satisfied the craving of the human heart for a God of Love. It is the Christ aspect of the Eternal which has given to me a God whom I can fear because I can love. It is God in Christ who meets my utmost need, who not only brings me to my knees in penitence and sorrow; but who bids me to rise as a forgiven and redeemed child. It is God in Christ who comes so near to me in times of suffering and sorrow. It is God in Christ who supports and sustains me as I stand by the open grave. It is God in Christ who allows me to soar to regions beyond this mortal life, and to gaze, not into the mysteries of Nirvana, nor into a Heaven in which human personality is absorbed in Deity, nor into a sensual Paradise, but into a Kingdom in which each has realised the summit of his being and each has found his appointed work.

5. *Men talk about Miracles*—and what difficulty can I find to miracles when I know who Christ is, when I know that Christ has revealed the great truth of God's freedom? Christ is the Great Miracle, and the Miracles of the Virgin birth and the Resurrected pale before the Miracle of the

Crucified. God's power, greatness, and superiority to His own laws are no difficulty, but *God's condescension*, what I have called "*littleness*," is at once my difficulty and my strength. I read and re-read the old stories of Bethlehem and Nazareth and Jerusalem, and I find there a God who comes to meet the needs of human nature, I realise that none but the only live God could dare to appeal to the world through His littleness. I know that Christ could be none other than God Incarnate, for none but God Himself could ever dare to humble Himself as Christ did.

6. *Christ is absolutely unique.* Unique in the simplicity of His claims, unique in the natural fearlessness of these claims, unique in the claim to know and judge the hearts and motives of men, unique in His claim to sinlessness, unique in His claim to represent absolutely the Eternal God in His own Person, unique in daring to reveal to the world the very inmost feelings of the one God and Father of all.

He was the Divine or the great insoluble mystery. I believe that it is impossible to do justice to His claims and life except by freely and frankly falling down before Him and saying "Lord, I believe," etc.

That is why I am a Christian, that is why I say from my heart: "And in Jesus Christ His only Son our Lord, Born of the Virgin Mary." I believe that God has revealed Himself in Christ as He has never done before, or will do again, and therefore I believe that through Christ and Christ alone can men come into the true knowledge of the All Father, which is Life Eternal.

Speaking with great emphasis at St. Paul's Pro-Cathedral, the Rev. T. H. Sprott declared that one of the greatest curses of the Anglican Church at the present time was membership without sacrifice. So many people were ready to make use of those church privileges and ordinances which they happened to need, but were not prepared to make the sacrifices which the duties and responsibilities of membership involved. This spirit of nominal and irresponsible membership was a real curse to the Church.

"God sees hearts, as we see faces."
—George Herbert.

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.

We can only sound the note of thankfulness for the Mission which it has been our privilege and spiritual gain to have in our Parish. We have passed through an experience in our religious life that will never be effaced from our memory. It will live on in many a soul. The thoughts of it will bring joy and deep thankfulness and its faithful teaching and preaching of Jesus Christ as the Supreme Factor in life will often refresh the soul as it drinks from the Brook in the Way. From the very first—the solemn Reception Service on the 17th of last month—there was a wondrous response. As each day advanced the services were more largely attended until it taxed the Wardens, Vestrymen, and C.E.M.S. men, all of whom worked wholeheartedly, to find room for the people, most of whom it was noted were most constant in their attendance and who therefore reaped the benefit of that chain of connected discourses which those missed by running hither and thither with itching ears.

One of the most noteworthy features of the Mission here and elsewhere is that each Parish declared its own Missioner to be the best! Here we fall into line and, while we must all feel devoutly thankful for such a band of faithful and able men, we have no desire to have had any other Missioner sent to us than the man whom we thank God for sending. The name of "Prebendary Stuart" will never be forgotten here. His deeply spiritual character combining (as a fellow Missioner expressed it to the Vicar) the heart of a lion and the tenderness of a woman, appealed to us all while his eloquent but simple and direct teaching laid hold of our hearts. Whether it was in the Church, or at the Railway workshop, or in the street; whether it was to men, women, or children, they felt compelled to listen to the Message. Many availed themselves of personal interviews and came away strengthened and comforted by the Godly counsel received. Many prayers offered each night found an answer, but none received a greater answer than those offered up day by day and Sunday after Sunday for months previously for a blessing on the Mission.

"Known unto God" alone will be all the results, but we do indeed thank Him for much encouragement already received in our increased attendance at the celebrations of Holy Communion, and at all the services. Many are attending classes for the Confirmation in December and many have been strengthened and built up in the Faith, and are now forward to help the work of the Church.

The gain to the whole Church of New Zealand will be incalculable. May the Grace of Perseverance be abundantly poured upon us!

The Rev. W. Robinson, after two years of illness, preached an able and helpful sermon

on the Mission the Sunday following it. We all hope he is now on the road to a full recovery.

There are still some shilling music editions of the Mission hymn book for sale, and a few memorial cards left for those who wish to have one. Early application for these should be made to the Vicar.

The Choir assembled in the Vestry on Sunday evening, the 16th, to bid farewell to Mr. H. J. Hill, one of our valued members, who is leaving for a six months' visit to the Old Country, where his mother is still alive. The Vicar presented him with a new edition of hymns, A. and M., and with Mr. H. L. Harston tendered their own and the Choir's best wishes for a happy visit and a safe return. Mr. Hill hopes to be back by Easter next year.

We welcome Mrs. Macfarlane and Miss E. King, who have volunteered for Sunday School work, and regret the loss of a valued teacher in Miss Ivy Hudson, who has been transferred to Auckland in the service of the Government. Miss L. Howse too will shortly be leaving for Queensland, where she will live after her marriage. She has been for years as a pupil and a teacher at the School, where she is much respected, and where her place will be hard to fill. Both these teachers were presented with Bibles by the Vicar, who spoke of his own and their fellow teachers' regret at their early departure.

The Weekly Mission Service on Friday, at 7.30 p.m., is being very well attended. Last week the Bishop gave a most helpful address on "Blind Bartimeus," and admitted seven more men to the C.E.M.S.

The Confirmation Classes are in full swing for girls, married women and men, and lads. These, together with Scripture Classes for those entering for the Sunday School Diocesan examination, occupy a good deal of the Vicar's time and will do so up to Xmas.

The Need of an Assistant to the Vicar was plainly seen by our Missioner, who spoke of it. Our Bishop has long seen the necessity of the same and kindly talked the matter over with the Vestry. It is suggested to hold a large Parish social and discuss the matter there. If all will help an adequate stipend could be raised. The sooner the better for the Parish, which cannot be properly looked after by the Vicar alone.

The Girls' Club, under Miss E. Williamson, gave a capital display of clubs, dumbbells, running mazes, and wands, interspersed with songs, at the distribution of prizes to those who had won the various competitions which were kindly judged by Mr. Ringland.

Since our last issue the Parish has lost a most kind friend in the late Mrs. Henry Russell, who, ever since she was a Parishioner at Waipukurau, has loyally supported the Vicar's work and given to Diocesan funds. She was deeply interested in all Church work up to the last in her 91st year.

Mrs. Cross and her family have the sympathy of many friends in their loss of Mr. G. T. Cross, a very old and well-known resident of our town.

Mrs. Skipage, one of our earliest workers, passed to her rest at an advanced age last month.

BAPTISMS.

"Suffer little children to come unto Me."

James Alfred Clark, Evelyn Annie Crabbe, Edna Lydia Cohen, Ernest Jacob Stuart Cox, Nancy Zealandia Walter, William Richard Walter, George Douglas McPhee, Ronald Charles Cole, John Stuart Muir, Samuel Laurence Gill, Truby George Vicent Fisher, Irene Miriam Barnes, Nora Tanner Limbrick, Ola Matilda Limbrick.

MARRIAGES.

"Heirs together of the Grave of Life."

Henry Edward Cason Whiffin to Ellen Grace Lynam, Alfred Augustus Hunt to Alma Maud Downer.

BURIALS.

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

Maria Skipage, 73 years; Susan Cobham Russell, 90 years; George Thomas Cross, 65 years; Margaret Hague, 66 years.

Gisborne.

Vicar: Rev. I. Dawson Thomas.

THE MISSION.—Our Missioner has come, and gone. Our prayers have most surely been heard. God hath visited His people. It is difficult to write about this truly wonderful time, a great deal of that which happened cannot, indeed, be told in words. It is known only to God.

The points that seem to stand out prominently are these:—

It was a Mission of Instruction. Each evening, before the sermon, a simple address on some point of doctrine, or Church teaching was given. Conversion, auricular Confession, Absolution, the Sacraments, each in turn was faithfully and clearly dealt with.

It was also a Praying Mission. The whole effort was saturated with Prayer. Requests for Prayer poured in each day. At the early celebrations (the "Church's Daily Prayer Meeting," so called by the Missioner) the average attendance was over seventy. One day, during the Mission, was set apart as a day of continuous Intercession, and from daylight till long after dark the Church had people praying. The effect of this was most striking. People not belonging to the Church, and who had not attended the Mission, confessed to feeling a strange influence in the district.

There was real grief at the departure of Rev. T. Rees. We are, however, not quite without hope that we shall, some day, have him back in New Zealand.

CHURCH LITERATURE.—During the course of the Mission there were large sales of the cheap Church Manuals. The whole supply was practically sold out, and requests for more were incessant.

Our branch of the C.E.M.S. has arisen to the occasion, and is erecting a permanent book rack in Trinity Church. This will be kept stocked with the best of the cheap books. A large order is being sent out from England. We are laying in an extensive stock of the Mirfield "Manuals for the Million." We do not intend to mix the teaching given in these booklets.

CONFIRMATION.—Classes in preparation for the rite of Confirmation have begun. There are a good number of candidates and the work promises to be most interesting.

The Bishop will visit the Parish for the Confirmation early in February.

LECTURE ON PALESTINE.—During a recent visit our Bishop most kindly gave a lecture on his tour through the Holy Land. The entertainment was organised by the C.E.M.S., and over £36 was taken. This will be used by the Society for Parochial purposes.

Dannevirke.

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

Curate: Rev. G. E. Kear.

During this month, in common with the rest of the Diocese, our Parish enjoyed the benefits of the General Mission. Nothing shewed more the painstaking industry and judgment of the late Canon Pollock than the way in which everything was prepared for the Missioners, and the choice of the Missioner for each Parish; and the Parochial needs and conditions being so thoroughly well considered. In Canon Ivens we had an ideal Missioner. He charmed young and old, men and women alike. A prominent hotelkeeper said of him that more men like him ought to be made. The Mission began with a Service of Reception of the Missioner, when the Parish was given into his charge. After this a service was held in the street, when the Missioner addressed a crowd of a thousand people, being, he said, the largest crowd he had had at any open-air service, even in the Old Country.

The subjects of the Mission Services were: "The Foundation," "Myself," "My Sins," "My Saviour," "My Salvation," "My Church," "My Helps," "My Future." The services for men and women were very well attended, and the children were addressed both at the Public Schools and on Sunday in the Sunday School.

On Monday evening a final Thanksgiving Service was held, at the close of which the "Te Deum" was sung by a crowded congregation. During this service most of the congregation stood and renewed their Baptismal vows. After the service was concluded, most of the congregation crowded into the Sunday School to receive memorial cards of the Mission and to say "Good-bye" to Canon Irens. At this meeting some friends presented Canon Irens with some greenstone ornaments as a memorial of Dannevirke.

On the next day a number of men and women of the Church gathered on the railway platform to see the last of the Missioner, and the Vicar offered prayer for his safety and success in the work. As the train left the Station, hearty cheers were given by those assembled. And so ended the Mission, but we trust that the good work begun will go on, and become more perfect from day to day.

As one of the consequences of the Mission an adult Bible Class has been started on Wednesday evenings to study the Epistle of the Philippians under the Vicar, and another one is being started on Sundays. Confirmation Classes also have been begun, and we trust that many older people will come forward for the "Laying on of Hands."

The G.F.S. and the M.U. are both flourishing exceedingly. The C.E.M.S. is also steadily working, and we trust that much good will result from the work of these Societies.

The Vicar asked the congregation to consider the question of the beginning of the permanent building. He said that he did not wish them to undertake anything yet, but only to pray over it. If they only would pray, he said, then he had no doubt that God would hear and grant.

BAPTISMS.

William Erle Rathbone, Ngaire Armstrong Wright.

Taradale.

Vicar: Rev. A. P. Clarke.

The Mission which had been looked forward to with so much hope, and which had been carefully and prayerfully prepared for, has been held. And what shall be said of its results? The complete fruits will not be known yet, but already it may be seen that a deep impression has been made upon many. Church workers, especially, have been much strengthened and refreshed, and are shewing a greater anxiety to win others for the Redeemer's Kingdom. The meetings were well attended throughout, always by a reverent and keenly attentive congregation, and if fresh proof were necessary that the old Gospel Truths always attract and impress, such was given during the few days the Missioner spent amongst us. The Rev. C. T. Horan always delivered the Message in an earnest, winning, and manly manner, never sparing nor excusing sin, but laying special stress upon the boundless love of God, and the promised power to overcome sin, and to lead a godly and Christian life.

Whilst we are deeply grateful for the Mission, it must be mentioned that the universal opinion is that a Mission of such very short duration—from Saturday to the following Thursday night—cannot possibly be as effective as one lasting a longer period.

Tauranga.

Vicar: Canon Jordan, M.A.

Our annual Parish Meeting was held on Tuesday the 30th of August, when the following gentlemen were appointed Church Wardens and Vestrymen for ensuing year, viz., Mr. C. J. Butcher, Vicar's Warden; Mr. A. W. Carmichael, Peoples' Warden; and Messrs. E. Hamilton, H. H. Olemson, H. Southey, H. Kirk, F. Alley, J. Toomath, Phillpotts, Watson and Bowden.

The Vestry are pleased to say that the Sunday offertories have been kept up very well, sufficient to meet the monthly payments of £10 guaranteed to the locum tenens—the Rev. H. S. Davies—by Mr. H. H. Olemson, on behalf of the Vicar, who, on account of ill health had for months to cease taking any Parish duties. The Vicar expresses his thanks to Rev. H. S. Davies for the efficient manner in which the Parish work was performed during his (the Vicar's) long absence.

The thanks of the Vicar and Vestry are due the Lay Reader, Mr. C. J. Butcher, Minister's Warden, who has taken services at Trinity Church, St. George's (Gate Pah), and at Bethlehem. Mr. Butcher has conducted these services most cheerfully, but yet at, no doubt, considerable inconvenience to himself.

The Vestry wish to place on record their appreciation of the valuable service rendered for many years to the Church by the late Organist, Mrs. Southey. The Vestry also regret that she could not see her way to continue her position as Organist.

The Vestry tender their thanks to Mr. H. Southey, late Parishioners' Warden, for the many years that he has filled the offices of Church Warden, Treasurer and Secretary to the Parish Vestry.

The Vestry tender their best thanks to Mr. H. Crump, the Organist, for the efficient manner that he has performed his duties since his appointment. As the salary paid Mr. Crump is not adequate it had been agreed that Mr. Crump could hold two or three sacred concerts and organ recitals, the proceeds of which were to supplement his salary. When next Mr. Crump holds an organ recital it is hoped that the parishioners will bear this in mind.

The Vestry desire to thank the Choir-master, Mr. Philpotts, who has most kindly undertaken this post as a labour of love. Those members of the congregation who are blessed with good voices would greatly help Mr. Philpotts by joining the Choir and thus render a service to the Church.

The Sunday School is flourishing under the guidance and supervision of Miss Nelmes, assisted by an efficient staff of teachers. The thanks of the Vestry are tendered to Miss Nelmes and the teachers for their attention to the spiritual welfare of the children. It would be well if there is any gentleman in the Parish who takes an interest in Sunday School work that he would take a class.

The Parish Hall is not yet clear of debt. The Parishioners' attention is drawn to this fact, and the Vestry hope that this debt may be wiped off ere long.

The Parish Guild holds its meetings at present in the Parish Hall. The Vestry desire to thank the ladies of the Guild, who, during the past year, have contributed from their funds towards reducing the debt on the Parish Hall, and for supplying the funds for installing the gas in the Church building. The Vestry would specially thank Mrs. Munro (the Guild Secretary) and Mrs. Hamilton (the Treasurer).

Ormondville.

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

The Missioner has come and gone; the Mission brought with it a great uplifting wave of religious life and fervour. After its passage will the tide of spiritual life return quite to its former level, or even to a lower ebb? We both hope not and believe not. Not all—it would be too much to look for—will have received any permanent benefit. But we are convinced there are many of those who attended throughout the Mission services who will, to whom that time will ever be one of blessed memory, as a period when they received an impulse onward and upward, whose influence, by God's grace, will never pass away.

A very good start has been made with a branch of the Girls' Friendly Society, under the Secretaryship of Miss Alice Webb, who looks at the next meeting to see a good enrolment of provisional members and associates.

We hope too, before next month, to see a branch provisionally formed of the Church of England Men's Society. Men interested are cordially invited to communicate with Mr. McDougall, who has kindly consented to the invitation of the Vicar, to give this work his earnest care.

Meetings for Bible study are now held weekly in Ormondville and Makotuku, and the attendances have been encouraging. But we hope to see these meetings steadily grow in numbers.

The Vestry held their Quarterly Meeting on the 13th October. Some very important

matters were discussed. The necessity of considerable outlay in various directions was pointed out. In view of the large amount of revenue lost from the very many wet Sundays in this Parish, it was felt that a determined attempt must be made to induce a much more extended use of the envelope system, and the members of the Vestry resolved, each of them, as a beginning, to induce two persons to adopt the system. It is the best mode of supporting the Church systematically and on principle. If every adult parishioner gave 6d. or 1s. a week, independent of the weather or his attendance at Church, there would be revenue enough to accomplish all the objects waiting attention that the Vestry have in view as for instance the purchase of a paddock for the Clergyman's horse, repairs to the Vicarage, erection of Sunday School at Makotuku, painting of Church at Ormondville, lining of Sunday School there, etc.

Waipiro.

Vicar: Rev. G. W. Wilson.

SERVICES.

The arrangements for Services for the Summer months, unless otherwise notified, will be:—

First Sunday in the Month—Kaharau 11 a.m., Holy Communion; Tuparoa 7 p.m.

Second Sunday in the Month—Waipiro Bay, Holy Communion, 11 a.m.; Te Paia School House 3 p.m.; Tokomaru Bay, 7 p.m.

Third Sunday in the Month—Tikitiki, 11 a.m. and 3 p.m.; Port Awanui, 7 p.m.

Fourth Sunday in the Month—Tokomaru Bay, 11 a.m. Te Paia School House, 3 p.m.; Waipiro Bay, 3 p.m.

Fifth Sunday in the Month—Te Araroa, 11 a.m., Holy Communion; and 7 p.m.

VISITING.—The Vicar sincerely regrets that are still some stations—not very many—which must wait for their first visit until his return from Synod. The unavoidable exigencies of the Sunday Services, and the state of the roads are alone responsible. The unvisited stations will be the first consideration on his return from Synod early in November.

STATION SERVICES.—The Vicar very gladly avails himself of opportunities for Services at the stations on the occasion of his visits; he desires to thank the managers for their help in the past in this matter.

BAPTISMS.—Baptisms may be administered at or after any Service (without previously notifying the Vicar) or, by arrangement with the Vicar, on any week day. Where it is at all possible Baptisms should be administered in a Church.

CONFIRMATION CANDIDATES.—The Vicar would be glad to receive at once the names of any persons proposing to offer themselves for Confirmation. He will then make what arrangements may be possible for their instruction. The Bishop expects to visit the Parish early next year.

Wairoa.

Vicar: Rev. W. T. Rawnsley.

The Annual Meeting was held on August 17th, when the report and balance-sheet for the year were read and adopted. The accounts showed a fair credit balance in spite of a falling off in offertories owing to many wet Sundays. The names of the new Vestry are as follows: Vicar's Warden, John Davey; Peoples' Warden, J. H. Christophers;

Vestrymen: H. W. Brown, B. Burge, J. Hunter Brown, S. H. Mayson, F. Carr, A. W. Hague.

The retiring Vestry having brought up the motion, passed at the Synod of 1908, re inadequate stipends of the Clergy, it was agreed to discuss it later on. The Vicar having retired, the matter was gone into, and the new Vestry at their first meeting unanimously agreed to raise the stipend by £25 per annum.

Our Missioner, the Rev. E. D. Evans, arrived on September 18th, and the reception Service was held in St. Paul's Church the same evening. We had such very short notice of his coming that we had not made as much preparation as we desired, but in spite of this the Services were marked by increasing congregations till the Church could not hold the people. A large number of non-conformists attended, some coming to every Service of the Mission except to the celebration of the Eucharist. The Missioner has a special genius for Children's Services, and his teachings have sunk deeply into many young hearts in addition to putting strength into many older ones, that were weak in the faith "once for all delivered to the Saints." A great blessing has come to the Church here, through the Mission, and we only hope our Missioner may return and hold a similar Mission at our other centre, Christ Church, Frasertown.

On Sunday, October 2nd, the Bishop of Waiapu visited us and held Confirmation Services at Frasertown and Wairoa. An afternoon Service was held outside of the Maori Church. It was quite impossible to get the huge congregation inside, but a most inspiring Service was held in the open air. The Rev. Henare Wainohu interpreted the Bishop's Sermon.

Two of the Confirmation candidates at Frasertown were too ill to attend, and one girl, Alma Stacey, has since passed away to join the great Church Expectant. She was buried on the Sunday that was set apart for her first Communion. The other candidate is now convalescent. The one was taken and the other left. Quite a gloom settled in the little town, but we believe in the Communion of Saints and the Life Everlasting, and do not sorrow as men without hope.

Eight candidates were presented for Confirmation at the evening service at Wairoa, when the Church proved too small for the large congregation that assembled, though the aisles, vestry, and porch were filled, and two or three men squeezed into the pulpit behind the Bishop.

It is very satisfactory to notice as a result of the Mission, the increase in attendance at the 8 o'clock celebrations of Holy Communion, and the Monday evening Bible Class.

Opotiki.

Vicar: Rev. W. H. Bowden.

Our Mission was truly a time of refreshing. The time allotted to us passed away all too quickly, and we would gladly have prolonged it had it been possible.

The weather during the earlier part of the Mission was most unfavourable, but in spite of that, from start to finish the attendances were remarkable.

The Rev. G. F. C. de Carteret, M.A., Vicar of Christ Church, Greenwich, conducted our Mission, and his manly, quiet, impressive appeals, touched many hearts.

We are sure that wherever Mr. de Carteret may go, his work for the Master will be

blessed, characterised as it is by such earnest and faithful effort.

He has given us a kind and thoughtful illustration of his interest in us. Since leaving us, and in the midst of his busy work, he has found time to write us a letter brimful of kindly exhortations, which the Vicar read to us at last Sunday evening's Service.—Needless to say the remembrance was thoroughly appreciated. I cannot say whether this is a usual thing, but if the Missioners only knew how people appreciate such a remembrance, the practice would be followed up. As one member of the congregation said, "That letter was almost as good as another Mission Service."

We are delighted to hear of the beneficial effects of the Mission throughout the Diocese, and pray that the "showers of blessing" may continue.

Our work of Church restoration is still a long way off completion, but we are hoping that everything will be in order before Christmas.

The Vicar is holding Confirmation classes and there are a good many intending candidates.

Hastings.

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

The Mission, conducted by the Rev. Canon Tupper-Carey, with Mr. Joe Harris as assistant, has proved a great blessing and help to this Parish. From first to last the services were well attended, and many were greatly helped in their spiritual life by the addresses and personal advice of the Missioner.

At one of the services for men many gave in their names as willing to help in the work of the Parish, and of these thirty-three were admitted by the Bishop on Sunday evening (23rd inst.) to membership of the C.E.M.S. We hope for great things from the work of this body of loyal Churchmen. At a meeting held in the schoolroom in the previous week Mr. Hamilton was elected Secretary of the Branch, and he with Mr. Tombs were also elected as Delegates for the Conference which meets in Napier.

Since the Mission, a Service of Intercession, with Bible study, has been held on Tuesdays at 3 p.m., and a strong branch of the Mothers' Union has been formed.

The Rev. C. Gordon Biddle has left for England. The Parishioners and other friends expressed their good-will and esteem by presenting him with a purse of money and other gifts.

It is hoped that the new Vicar will be instituted to the Charge of the Parish about the middle of November.

S. Andrew's.

Vicar: Rev. O. Dean.

Our Mission closed on the evening of Sunday, September 25th, having begun on the preceding Sunday. The attendance throughout was very large, growing steadily almost every night, that of the final Sunday evening being probably the largest the Church has ever contained. One healthy and noteworthy feature was the big percentage of men at the various services—week days as well as Sundays—who gave a deep and reverent attention to all that was said. The studied absence of sensationalism on the part of the Missioner, the Rev. A. B. G. Lillingston, Vicar of Hull, was altogether admirable, but every

word was manifestly clothed with spiritual power. We may well believe, as well as pray, that the good seed from the hand of such a sower will bring forth fruit a hundredfold.

Waipukurau.

Vicar: Rev. F. W. Martin.

The Mission has been the most important event of the month. The Rev. Hubert Jones was the Missioner. Beginning on September 17th it lasted six days. The Eucharist was celebrated daily, and afternoon addresses were given to women and children throughout. The Missioner came from Auckland with the reputation of being a wonderful man with the children, and the experience here fully bore this out. The Missioner filled the Church regularly every afternoon after school. Being short, the Mission closed just when it had come to close grips with the people. The Missioner informed the Vicar that during the last service he registered a vow that never again would he consent to take part in one so short.

The last winter monthly social was held on October 5th, and was largely attended. The young people provided a comedy as the first part, doing it very well. Mesdames Winter, Ellison, and Watt spared no pains in preparing them. Mr. and Mrs. Evans provided the last part with their inimitable Lancashire characterisations.

A movement is on foot to begin raising funds for a new Vicarage.

Mr. Clure, a recent arrival from England, and a student for Holy Orders, will come into the Parish as Lay Assistant in November.

Waipawa.

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

Curate: Rev. H. Collier.

THE MISSION.—The Rev. J. H. Darby, Missioner to the Diocese of Worcester, conducted an eight days' Mission in St. Peter's Church, beginning with an address to Church workers and then holding an open-air service in the main street, where he received an attentive hearing. The weather continued fine all through the Mission, and the attendances increased during the week. On both Sundays, especially the first, the Church was well filled. At the men's meeting there were about forty present, and the Missioner gave a helpful address on "Work." He also spoke to the Sunday School children. The regular Prayer Book services were omitted, and special forms of prayer used instead. The sermon was prefaced in each instance with dogmatic instruction on various doctrinal subjects and the whole Mission was conducted quietly, reverently, and without any excitement. The non-Churchgoers did not attend in any numbers except on the first Sunday, but the Communicants, Church workers, and regular attendants came frequently and derived much help. About eighteen persons came forward to receive memorial cards, and a number of others have expressed their warm appreciation of Mr. Darby's quiet thoughtful addresses.

Havelock North.

Vicar: Rev. A. F. Gardiner.

Curate: Rev. ———

The Vicar regrets very much that the Rev. H. Robjohns, feeling that he was

better suited for town, rather than country work, has accepted the offer of the Rev. Gillam, of St. Matthew's, Auckland, to help him in the work of that large and important Parish. Mr. Robjohns left Havelock on the 18th, and after a visit to Rotorua will proceed to Auckland.

One good result of his work was shown at Clive early this month, when he presented to the Bishop for Confirmation, eleven candidates, six of them being adults!

At the recent meeting of the Vestry a vote of thanks was passed to Mr. Robjohns for his services.

S. MARK'S, CLIVE.—Before the Confirmation Service the Bishop consecrated the new Font. It was made by Mr. J. Waterworth of Oamaru stone, from a design given by Mr. Rush. A set of handsome brass vases, and a new set of Altar linen are in use.

The Church is also to be re-seated throughout, and when that is done the whole appearance of the interior will be greatly improved.

The Vicar hopes to hear of a Curate to help him in the work of the Parish, which is impossible to undertake single-handed, but will probably have to wait for some time, and in the interval asks Parishioners to remember that he cannot do more than one man's work.

The Mission has left an abiding impression, so many of us have received an uplifting of heart and life, and the increased congregation at all the services, and most especially at the early Celebrations, give us fond hope that the blessings already received are a token of yet fuller and richer blessings for the whole Parish in the future. And the Mission has also called out workers. Two male teachers and one female teacher for the Sunday School; new members for the choir; while our small branch of the C.E.M.S. is growing slowly in numbers, but powerful in influence.

At the last meeting of the Vestry a resolution was carried allocating the offertories at the early celebrations to a Benevolent Fund, for helping cases of need in the Parish.

The week day celebration will be on Wednesday mornings, at 8 o'clock, unless otherwise notified. The Service of Intercession on Tuesday evenings at 7.45.

Rotorua.

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

We were able to report in our Notes of last month that our Missioners had arrived, and that the Mission had a most encouraging opening. The encouragement went on. Day by day a goodly number came to the Holy Communion at 7.30 a.m. At 4 p.m. each day the Church was well filled with a most eager and attentive lot of children, while each evening at 8 o'clock it was again filled with an overflowing congregation for the great daily Mission Service.

On the second Sunday there were a very large number of Communicants, over 200 attended the special service held in the afternoon, while in the evening the congregation filled the Church right up to the Altar steps, and was also packed into the Vestry, and numbers had to find their way elsewhere. The Mission Message came with the power of the Spirit. There was

nothing hysterical or over emotional, but the whole Mission was characterised by a strong and sober earnestness. The more immediate results are a number of adult candidates for Confirmation, and a request to the Vicar to hold a special Men's Service on one Sunday afternoon in each month, and to continue the Intercessory Service and instruction on every Friday evening. We humbly thank God for the many blessings vouchsafed to us, and are greatly encouraged to go forward.

The members of the Mamaku congregation held a most successful Gift Auction on Labour Day, whereby they netted nearly £40 for their Church Building Fund. Working bees are now busy on each Saturday afternoon preparing the site, most kindly given for the Church by Mr. A. Hemming.

Waerenga-a-hika.

Vicar: Rev. E. Ward.

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).

Waimarino Missionary Conference.

In connection with the Conference, steps are being taken to give permanence to the camp, which will now have the legal title of "Waimarino Alliance Camp," and will be duly incorporated by deed with the following as Trustees:—Representing the Church of England, Rev. F. W. Chatterton, Rev. F. H. Spencer, (and an Auckland member), E. Balcombe Brown, Esq., and A. J. Pallot, Esq.; the Presbyterian Church, Rev. I. E. Bertram, Rev. J. A. Asher, and J. B. Maobean, Esq.; the Methodist Church, L. E. Bassett, Esq.; the Baptist Church, J. Bott, Esq.; the Congregational Church (not yet settled); to whom three acres will be sold in the middle of a reserve of twenty-one acres, and probably another twenty-five acres will be added to this, so that the whole can be developed into a really suitable centre for various religious and philanthropic gatherings. Early application should be made for accommodation at the Camp, and the Camp costs will be £2 2s for the eight days and £1 1s for the Conference days. Ladies and gentlemen who are interested in the Evangelisation of the World are invited to be present and to take part in the Conference.

Inspiration.

It was no part of Inspiration to supply information which lies outside the sphere of religious truth, i.e., scientific and historical information as to the creation of the world and the origin of man upon it. Inspiration, as I take it, consists in God's putting into men's hearts thoughts and ideas as to the relationship of God to man, and the purpose which God has in view in placing man in the world and directing his actions.—
Rev. C. F. Burney.

Sketches of the Church.

No. 2.

In Sussex and Essex we come across a few relics of Saxon Churches, notably the Churches at Sompting, and Greenstead, the latter being built partly of wood (Saxon), and the chancel of stone (Norman). Also at Bradford-on-Avon there is a well preserved specimen of a Saxon Church. In these islands we have, of course, nothing very ancient in the way of buildings, and such as do bear any marks of antiquity, we are doing our best to get rid of. It is therefore a matter for congratulation that in the proposed restoration and enlargement of the Church at Opotiki, the marks of the past will be conserved, and Mr Volkner's grave will be included in the new part of the Church, thus following the example of our forefathers, as countless Churches in all parts of the world testify. These Saxon Churches at Home are most interesting to us. Could their timbers and stones but speak, what stories of the past would at once delight and shock our ears! Delight, because we should hear of the patient endurance of saints and martyrs, of the triumphs of the Faith, of the course of glory won by countless heroes and heroines in the "well-fought fight," of the keeping alight the lamp of Christianity despite all vicissitudes, of the winning an Empire for Christ. Shock, because we should also hear of many ignoble struggles and petty quarrels among the faithful, of lukewarmness, of turpitude, of outward prosperity and inward corruption, of oppression by Kings, by usurpers, by people so great that anything less than God's Church would have succumbed. But the Church of Christ is still a witness in the earth for her master, still a power for good, still, "though oppressed by many a foe," gathering in the sheep and the lambs into the true sheep-fold.

The conversion of the Emperor Constantine made Christianity the religion of the empire. The faithful, now no longer compelled to worship the one true God in caves and catacombs, emerged into the light of day, and began to build temples, more or less beautiful; and the religion of Jesus Christ spread slowly but surely over all lands, and exercised an immediate and wonderful influence on the laws. The continual contrast between believers and non-believers (especially during the reigns of Commodus, Severus, and Gallienus), must

have gradually moulded the opinions of men, so that they were, at least partially, prepared to accept Christianity as the Religion of Law and Order, a Religion "altogether lovely" in its ideals; a religion of Love and Brotherhood, yet not subversive of authority; a religion which safeguarded the rights of all people—king, noble, freeman, and peasant; a Religion which taught that the State is a Divine institution, and thus, "even in degenerate Rome, gave birth to a system of law, destined to survive the Empire itself, and nursed both Law and Liberty as twins at its own breasts."

In the conversion of England (or rather of the various Anglo-Saxon kingdoms), Christianity was in every case first embraced by the Kings and the higher classes of people, and the people generally followed their leadership, and multitudes were baptised in the rivers. It is not surprising therefore that many lapses occurred, or that old heathen superstitions retained for many many years, their hold upon a rude and ignorant people. Of the northern nations, the people of Norway clung the most fondly to their old faiths, and their old superstitions, and we read, how even in the year 1015 a great image of Thor was worshipped, and how when one Kolbein the Strong struck the image with his club and broke it in pieces, a number of mice ran out: the people seeing the helplessness of their god, became Christians, were baptised, and the heathen chief Gudbrand himself built a church in the valley.

It is of interest—it is good for us, in these days, to remember that (1) the kings and chiefs and people gave land to the missionaries for the building and endowment of the church; (2) that in every case the bishops simultaneously set up schools in connection with each church.

Sometimes, instead of a church, a large cross would be erected in some clearing, and these served as open-air stations for prayer and preaching the Word. Survivals of these may still be seen at Eyam, Ruthwell, etc., and history and tradition seem to show us that as people found these open-air stations very inconvenient during rainy weather, and for celebrations of Holy Communion, the rector usually built the chancel himself, as a covering and protection for the altar and ministrant, expecting the people to build the nave. All the Saxon kings and queens, and most of the nobles, gave lands to the Church, for the erection of churches, chapels, schools and monasteries, or houses for lodging

the priests and deacons, abbots and monks and nuns who were employed in the service of the Church, in visiting the sick, in teaching the children, and in good works generally, and the fashion of founding religious houses spread among the smaller land-holders. Some of these were conducted on very strict lines, but in many of them the life was only that of an ordinary household, thus opening the door to abuse, and bye-and-bye the life, the discipline in many of these religious houses became very lax.

At the end of the eighth century, churches and schools and monasteries were scattered from one end of the land to the other, and we are told that "the vales of Worcestershire and Gloucestershire were famous for the multitude and grandeur of their monastic institutions."

Many suffered terribly at the hands of the Danes in their various invasions and plunderings, some not being re-occupied, and a number of the smaller houses disappeared entirely, whilst many passed into the status of parish rectories, and became centres of education, as well as of worship for defined areas or "parishes." This brings us to the time of Archbishop Theodore (668—690).

(To be continued).

The Old Testament.

We are bound to regard the Old Testament as containing the voice of God speaking to man. The Old Testament writers were actuated primarily, and mainly, by a *religious* purpose. If once we lose sight of this fact, and think that we are to go to the Old Testament for exact historical information, or for accurate scientific knowledge, we are certain to go wrong, and to be disappointed. For it is in the sphere of *religious truth* that the inspiration of the Old Testament is found. The writing in which the truth is contained, whether it take the form of history or any other form, is merely the human framework, and, as such, subject to the limitations of human method.

—Rev. C. F. Burney.

"Consecration is not something done once for all, but is a maintained habit of the soul. A consecrated day is a framework ready prepared, in which God alone has to act in us, and through us."—*Adolph Monsu*.