

The Waiapu Church Gazette.

VOL. I. NAPIER, DECEMBER 1, 1910. No. 6.

Intercessions.

"Prayer is not conquering God's reluctance, but taking hold of God's willingness."

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

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

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

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

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

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

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

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

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

Short Prayers for Family Worship.

EVENING.

O ALMIGHTY Father, Lord of heaven and earth, we confess that we have sinned against Thee in thought, word, and deed. Have mercy upon us, O Lord; Have mercy upon us, after Thy great goodness; according to the multitude of Thy mercies do away our offences; wash us thoroughly from

DATE

CALENDAR FOR DECEMBER, 1910.

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

SECOND SUNDAY IN ADVENT. Morn.: Isaiah, v; II. Peter, i. Even.: [Isaiah, xi to 11, or xxiv; John, xiii, 21.]

THIRD SUNDAY IN ADVENT. Morn.: Isaiah, xxv; I. John, iii, 16 to iv, [7. Even.: Isaiah, xxvi or xxviii, 5 to 19; John, xviii, 28.]

FOURTH SUNDAY IN ADVENT. Morn.: Isaiah, xxx to 27; Rev., ii, 18, [to iii, 7. Even.: Isaiah, xxxii or xxxiii, 2 to 23; Rev., iii, 7.]

S. Thomas, Apostle

CHRISTMAS DAY. Morn.: Isaiah, ix to 8; Luke, ii to 15. Even.: Isaiah, vii, 10 to 17; Titus, iii, 4 to 9.

*S. Stephen, M.
S. John, Evangelist
Innocent's Day*

CIRCUMCISION. Morn.: Gen., xvii, 9 or Isaiah, xxxv; Romans, ii, 17. Even.: Deut., x, 12 or Isaiah, xxxviii or xl; Col., ii, 8 to 18.

our wickedness and cleanse us from our sins, for Jesus Christ's sake. AMEN

OUR FATHER, Which art, &c.

ACCEPT, we beseech Thee, this our evening thanksgiving, O Thou fountain of all good, Who hast led us in safety through the length of the day; Who daily blessest us with so many temporal mercies, and hast given us the hope of resurrection to eternal life, through Jesus Christ our Lord. AMEN.

O MERCIFUL God, bless Thy holy Church throughout all the world: bless especially the portion of it in which we live; make all the members of it sound in faith and holy in life,

that they may truly and heartily serve Thee. We commend to Thy Fatherly goodness our relations, friends and neighbours, and all who desire or ought to be especially remembered in our prayers. Succour the poor, comfort all in trouble, have mercy on the sick and dying, and help us, by Thy grace to prepare ourselves daily for the life to come, through Jesus Christ our Lord. AMEN.

Look down, O Lord, we beseech Thee, on this dwelling, and drive far from it all snares of the enemy. Let Thy holy angels dwell within it to preserve us in peace, and let Thy blessing be upon us for ever, through Christ our Lord. AMEN.

Musings by the Way.

(By "Sator")

Though yet many months must elapse before the coronation of King George or Queen Mary takes place, preliminary arrangements are already being made. The coronation of a sovereign is one of the few happy occasions on which Church and State can meet together and arrange a truly imposing ceremony. The whole service is one of great beauty and of deep spiritual significance, for it is the nation's witness before God and man, that we are essentially a Christian nation, that we revere God, are faithful to the best traditions of Holy Church, respect and obey His Holy Word, and acknowledge that "except the Lord build the house, their labour is but vain that build it."

And like most ceremonies of the Church of England, the coronation is one of what I may call "restrained splendour." Our northern minds have never run riot in colour and ceremony as the southerners have done; we are more staid, more conservative, more content to follow ancient precedent, and yet we leave out nothing which is truly Catholic. And as a rule, too, our pageants and ceremonies and accessories are in excellent taste. We are beginning to see more and more clearly that it is a good thing to "worship the King in the beauty of holiness"—not in Puritanical ugliness thereof, nor yet in the (to us) too ornate ritual of Rome.

Just now we are preparing for the great Festival of the Nativity of Jesus Christ, which means so much to us and all mankind. Some of our churches will be under-decorated, and some will be made like market gardens, but in none of them (in New Zealand at least) will there be a "crib." Yet this is a very ancient practice of the Church of England—the building up in a side chapel, or in a corner of the church, a representation of the Holy Manger. Why should it not be seen oftener in our churches? Many churches in England have revived the custom, and with the happiest results, and the children (and is not Christmas essentially the children's feast?) have been delighted and edified. The crib in the church brings home to their minds, as well as to ours, the truth and the reality of the Birth of Jesus Christ, in a way that no amount of hymn-singing can do. In our schools we are beginning to see

the usefulness of less theory and more practice, or rather, of theory fittingly illustrated so that the truth is conveyed and struck home in a manner old schoolmasters knew nothing of. Let the Church do the same. A simple "crib" erected in some convenient corner, will be a good object lesson, and with a little care may be made beautiful and reverent.

It always amazes me how some people can consent to have a church more highly decorated for a wedding than for a great Festival in honour of Jesus Christ. It seems right to make God's House beautiful for so holy a thing as a wedding, but it seems quite opposed to the eternal fitness of things to let it be more full of beautiful flowers, etc., than we allow for Christmas or Easter, whilst on Ascension Day we do nothing.

In the matter of church decoration, "restrained splendour" should be shown; particularly is this warning needed at weddings and Harvest Thanksgivings. At the latter too often are our churches disfigured with cabbages, carrots, turnips, etc., till a stranger might well be excused for thinking he had got into some sort of market fair. A restrained use of flowers, especially of heavily-scented ones, and the use of permanent decorations such as a beautiful white frontal for the altar and hangings to match for pulpit, lectern, prayer-desk and faldstool, and two or three good banners and illuminated texts—this would be far better than spoiling stone or woodwork by a multitude of wreaths and floral emblems. I have seen handsome carved pulpits absolutely ruined by nail marks; and I have seen fonts so littered with flowers and greenery that a baptism would have been an impossibility. Indeed, not many years ago I saw in one of our large churches, the Lord's Table so piled up with fruit at a Harvest Festival that the priest had to clear a little space before he could celebrate.

So that perhaps we need not too overly pride ourselves on "restraint" and shake our heads at the want of restraint in another portion of Christ's Church.

In the new Liverpool Cathedral, the Lady Chapel of which was dedicated the other day, one is struck with the beauty of thought embodied in the scheme. It is indeed a "Lady" chapel—a chapel of glorified, sanctified

womanhood: It is a thrilling conception and full of a deep reverence. The reredos over the altar is in blue and gold, whilst the window behind is filled with beautiful glass portraying the Virgin-mother with her Royal Son. The two next lights portray the adoration of the magi. Then the other windows are filled with holy women of all ages—Sarah, Hannah, Ruth, Elizabeth, Anna; various Christian queens, such as Bertha, Margaret of Scotland, Helena, Werberga, and so on. Then women saints of the Prayer-book Kalendar, beginning with St. Anne, St. Mary Magdalene, St. Perpetua, Faith, Lucy, and others. Next follow windows which bring the Magnificat into our own day, and these represent to us Mary Collett Christina Rossetti, Catherine Gladstone, Susannah Wesley, Grace Darling, Ann Clough, and many others, whilst the words of the Magnificat run along and through all the windows. It is a magnificent idea, and has been worthily carried out and in exquisite taste and beauty. It is said that two of the windows—the one of the Anunciation, and one portraying Ruth—are the two most beautiful windows in England, and Liverpool may well be proud of the first instalment of what will be, when finished, the most beautiful cathedral of modern times. Those who have seen that bare, white Church of St. Matthew in Auckland, which cost £30,000, will be able to realise what *might* have been.

The Church of England Men's Society.

Watchword: "Prayer and Service."

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

Branches.

Cathedral Parish; St. Augustine's, Napier; Gisborne; Danevirke; Havlock; Waipawa; Rotorua; Taradale; Wairoa; Hastings; St. Andrew's, Napier.

Great Men's Mass Meeting.

In accordance with the wish of the Bishop, Synod opened with a mass meeting for men held in the Theatre Royal, Napier, under the auspices of the C.E.M.S., on the evening of Thursday, 27th October. In every respect the meeting was a pronounced success.

The attendance was large, establishing a record for Napier, and the meeting was unique for the great enthusiasm displayed. Much of the preparatory work was done by the members of the local branches of the C.E.M.S., and their efforts were rewarded by a meeting truly representative. The Bishop's choice of speakers proved to be a most happy and welcome one. He was fortunately able to secure the services of the C.E.M.S. General Secretary for New Zealand—the Rev. J. Delacourt Russell, Vicar of Petone—and Mr. Snell, a member of the Petone branch of the C.E.M.S.

The Bishop occupied the chair, and the Ven. Archdeacon Ruddock opened the meeting with prayer. In his opening remarks the Chairman said that there was much need for earnest co-operation of clergy and laity. He wished to speak from the layman's standpoint for a few minutes. Laymen were now realising that they were not meant to stand aloof from active Church work and merely criticise, but they were at last fully alive to their responsibilities and were anxious to take their share of Church work. This happy change had very largely been brought about by the efforts of the Church of England Men's Society. This splendid Society had been able to turn the newly awakened interest into the true and proper channels. It was realised that where the Church had failed in the past was that it had not appealed to men in the right way, nor had it appealed strongly enough. The clergy had not trusted, worked, nor organised the laity as they should have done. The Church had not properly realised that men's hearts should be appealed to as well as their minds. Laymen should not be treated as a pack of hopeless sinners, but as people who had failings and who knew them, and who were perfectly ready to respond to brotherly treatment—who were ready to be spoken strongly to and to receive a knock-down blow provided they knew it was honestly given. The Bishop urged the necessity for preaching the direct Gospel message. He had no sympathy for those who wrapped up the directness of the Gospel for fear of hurting people's feelings. Continuing, the speaker said that Church members and especially members of the C.E.M.S. should be the true witnesses for Christ in the world. The men should not leave all the church-going to the women and children nor all the work. They should do their part, and endeavour in every way possible to influence public opinion for good, and to mould it in

accordance with the tenets of the Christian faith. The Bishop concluded by urging men to join the C.E.M.S. and to come forward and do something for the Church and mankind.

Rev. J. D. Russell, Vicar of Petone, the Dominion Secretary of the C.E.M.S., said that the natural outcome of the Mission must be an earnest call to every Churchman to active service, following the example of Him Who said, "I am among you as one that serveth." Using the word "Service" as an acrostic, Mr Russell said the first essential was the *Secret* service of Prayer, which was the first obligation of members of the C.E.M.S. Without prayer no real service for God could be done. (2.) *Enthusiastic* service was the next requisite. The speaker described the enthusiasm of the annual C.E.M.S. Conference in London under the present Archbishops of Canterbury and York, which he had witnessed five years ago, and which had led him to form a branch of the Society on his return to Petone. That enthusiasm seemed to be a feature of the C.E.M.S. wherever it was established, and was by no means lacking in Napier that evening. Churchmen had every reason to show the same enthusiasm as the sailors of Trafalgar, at their Leader's daily signal, "Christ Jesus expects that every many this day will do his duty." (3.) Then men must realise what *Responsible* service they are called upon to do. The Mission has shown what exceptional power the English Church has to influence the population, and that there is in the British heart a feeling towards our Church different to others. The requests for prayer and interviews with Missioners have shown an appalling amount of unhappiness, unrest, and sin hungering for help. What a grave responsibility lies upon every Churchman to make his influence felt in active service for God and his fellow men. (4.) Then there are many *Varied* ways in which this service can be done. The C.E.M.S. publishes a list of 140 ways of helping in Colonial Church work. Each man must find out what particular kinds of work he is best fitted to do. Some can follow the example of Williams, the fitter in the Midland Railway Works at Derby, who had no gift of speech but who read his Bible quietly to his mates at lunch-time, and persevered in spite of persecution until one and another came and joined him, with the result that there are now 1000 men in those workshops who meet daily for Bible instruction. (5.) But such service must be *Inspired*

by the Holy Spirit. What an inspiration it is to the members of the C.E.M.S. to know that they are daily supported by the prayers of over 100,000 earnest brother Churchmen. What inspiration comes from such acts of moral courage as that of Canon Mayne during the Cathedral Mission. (6.) Then our service is one of *Comradeship*. We never need fight a lonely battle. The influence of the C.E.M.S. badge was daily increasing the spirit of brotherhood amongst all ranks and schools of thought, and enabling men to find a hearty brotherly welcome wherever they go. (7.) Finally, every bit of work we do for God is *Enduring* service, and will receive our Master's commendation: "Well done, good and faithful servant."

Mr Snell expressed his appreciation of the kindness which had prompted the Bishop's invitation, and spoke of the joy with which the laymen were beginning to realise that at last the Church was awaking to a sense of the divine purpose it was intended to fulfil in the world. He held that this result must be largely attributed to the influence of the C.E.M.S., which had succeeded in arousing the interest and enlisting the service of a great body of Churchmen. It had given a new meaning to what might be called the secular work of the Church by creating a spiritual atmosphere in which that work might be done, and by helping men to realise that what they were doing was just as essential to the advancement of the Kingdom of God as was the work of the preacher in the pulpit. Besides this, the Society had succeeded in breaking down the barriers between man and man, so that now one found laymen eagerly engaged in common spiritual work, which but a short time ago would never have been undertaken except under the direction and leadership of the clergy. The speaker went on to emphasise the power that the Society might become in the world if it could but realise the ideal that had been set before its members—the ideal of a truly "catholic" body, composed of men drawn from every rank and walk of life, and including within its bounds the spiritual aristocracy of the Church. The great need at the present day was that the laymen should take their part in helping to spread Christ's gospel through the world, and should not leave this duty entirely to the clergy, who were few in numbers and overburdened with work. Once let men of the Church rise to a sense of their responsibilities, and there would be

available in the C.E.M.S. a network of influence which would penetrate to the remotest parts of our complex modern social system, and through which could be transmitted the influence drawn from the great Head of the Church Himself, until the whole world was radiant with His presence.

Mr S. E. McCarthy, S.M., moved a hearty vote of thanks to the speakers, and in doing so said that the coming of the C.E.M.S. and the General Mission showed that there existed in the Church of England forces which had only to be let loose to sweep through the world like cleansing fire.

The Ven. Archdeacon Williams seconded the motion, expressing his gratitude to the speakers for what they had said, and urging the claims of the Laymen's Society.

The vote of thanks was carried with tremendous enthusiasm, after which the Bishop pronounced the Benediction.

St. Andrew's, Port Napier.

The St. Andrew's branch of the Church of England Men's Society officially began its existence on the evening of Sunday, Nov. 6th, when the Bishop, assisted by Canon Mayne, inducted twenty-two men into the Society. The material looked very promising—real, live men. The Vicar read prayers, Canon Mayne read the lessons, and the Bishop delivered a most earnest and affectionate address on the superiority of the service of love to the service of duty. The congregation was very large, reverent and attentive, whilst the singing was inspiring in its universal heartiness, "praising God by proxy" being looked upon with evident disfavour (may it long be so!), while the service was very impressive.

On the following Tuesday, the newly formed branch met in the Parish Hall, when the following persons became office-bearers:—President, the Vicar; Vice-Presidents, Captain Lake and Mr Hubert Speight; Committee: Messrs Edgeley, F. Smith, H. Prebble, Capt. Lake; Secretary, Mr R. H. Florance. The meeting was full of brightness and interest, and promises well for the future of the local branch.

Taradale.

Our branch met on Tuesday evening, November 8th, when there was a full attendance of members, except one who was away on a shearing tour inland. A very helpful evening was spent; papers were read, and matters

concerning the welfare of the parish discussed in general. Opportunity was taken to bid farewell to our dear brother, Rev. G. W. Davidson, who left next day for Tologa Bay. Although absent from our future meetings, he will have the heartfelt sympathy and prayers of the branch in his new work. Three new members (Messrs A. Burr, S. Harris, and J. H. Walker) were admitted by the Vicar at the evening service on Sunday, November 6th, and we have several more enquiries. The Branch lays stress upon the fact that if a man wishes to join he must come forward without any coaxing. Let us aim at quality, not quantity.

Rotorua.

The membership of the above is now twenty-five, Messrs F. H. Batten and T. L. Thompson being the latest to be admitted. The members are keen in various branches of Church work. A working bee, consisting of Messrs Carter, Cragg, Fannin, Halkett, Thompson, Hammond, and Bent have been busy on Saturday afternoons painting the church fence; Mr Chilton, one of our choir members, also kindly assisted. The C.E.M.S. men have also taken up the matter of the reduction of the church debt in a very systematic way. A list of the Church members and supporters has been drawn up, and circulars have been issued to them calling for their co-operation. The town has been divided into districts, and the following members of the C.E.M.S. will take up the work of collecting and interviewing, viz: Messrs Algie, Melville, Fannin, Hawkins, Carter, Wrathall, Bent, and Lyons. The men recognise the urgent necessity of reducing the Church debt so that further pressing works may be put in hand, particularly the extension of the Church building, which is being found on many occasions during the summer to be inadequate for the attendance. It is also very necessary that our Archdeacon should have the assistance of a curate. These things cannot be achieved until our debt is considerably reduced. In the meantime the C.E.M.S. men are putting their shoulders to the wheel, and nine of them have been admitted as lay readers, so that the work of the district will not suffer in the meantime. The gentlemen who offered their services as lay readers are:—Messrs Bent, Carter, Fannin, Hammond, Hawkins, Lyons, Thom, Webber, and Ransom. Mr Ransom is conducting the services at Mamaku while Mr Tisdall is away from there, and the

others are prepared to keep up the services at the Waipa and Waiotapu Prison Camps, and at Kaharoa, and in Rotorua during Mr Tisdall's absence. They are also assisting by reading the lessons on Sundays and at the week-night services. Mr Hunt, of the Gisborne branch of the C.E.M.S., has also been helping us in the services. During Mr Tisdall's absence at Synod the week-night services were conducted by the C.E.M.S. men. On the first Sunday of this month (November), Messrs Carter and Bent journeyed to the Waiotapu and Waipa Prison Camps, and conducted the services there. The prisoners appreciated the visit very much, and entered very heartily into the services, having felt the want of them since Mr Raikes had left us.

Messrs Thom and Hammond, who were our Synodsmen on the recent Synod at Napier, also represented our Branch at the C.E.M.S. Conference held in that city during Synod week.

Christmas with the Poets.

From early times poets have written about the birth-day of our Lord, and their songs invariably breathe a spirit of joy, of strength, of victory. There is something in the picture of the helpless babe in the manger cradle that tunes the faith of the Christian to concert pitch, and he believes with joy unspeakable, for faith is the substance of things hoped for, the evidence of things not seen, and he knows that this helpless babe is the Wonderful, the Counsellor, the great and mighty Lord, the Prince of Peace, Who will redeem all mankind.

So Christmas is the season when Christians forget their divisions in their joy over the birth of their common Lord, and the following verses have been chosen from sources many and various:—

Whittier has a touching little hymn sung by children on the first Christmas after they have been freed from slavery, and expressive of their gratitude:—

"The holy day that saw Thee born
Was never half so dear."

The very oaks are greener clad,
The waters brighter smile,
O never shone a day so glad
On sweet St. Helen's Isle.

The "Star of Bethlehem" describes how a lonely stranger in an Eastern land was cheered and his faith and

hope revived by the little flower, "the Star-flower of the Virgin's child." It leaned lovingly on the Persian flowers surrounding it, and the traveller no longer felt himself a stranger in an alien land, and amidst people of an alien faith, for the flower taught him that the Moslems, too, were praying to God, and seeking Him, though by a different path than the Christian.

"Each Moslem tomb, and cypress old,
Looked holy through the sunset air,
And angel-like the Muezzin told
From tower and mosque the hour
of prayer."

A "Christmas Carmen" is a song of exulting joy, with its beautiful, prophetic refrain. "All speech flow to music, all hearts beat as one."

"Sound over all waters, reach out
from all lands,
The chorus of voices, the clasping
of hands;
Sing hymns that were sung by the
stars of the morn,
Sing songs of the angels when Jesus
was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending, and dawn
has begun!
Rise, hope of the ages, arise like
the sun,
All speech flow to music, all hearts
beat as one!"

Blake has a lovely little Cradle Song, in which the following stanzas are found:—

Sleep, sleep, happy child!
All creation slept and smiled.
Sleep, sleep, happy sleep,
While o'er thee doth mother weep.

Sweet babe, in thy face
Holy image I can trace;
Sweet babe, once like thee
Thy Maker lay, and wept for me.

Wept for me, for thee, for all,
When He was an infant small.
Thou His image ever see,
Heavenly face that smiles on thee!

Smiles on thee, on me, on all,
Who became an infant small;
Infant smiles are His own smiles;
Heaven and earth to peace beguiles."

Blake sees in every child the image of the Christ child, for we are all called to be like Him, and the infant soul fresh from His hands still carries the Christ in its face.

Rosetti's mystical Sonnet on Hans Memmelinck's "Virgin and Child"

strikes the note of mystery and of strength:—

"Mytery: God, man's life, born into
man
Of woman. There abideth on her
brow
The ended pang of knowledge, the
which now
Is calm assured."

The knowledge of all that shall be accomplished does not sadden her—she is calm in the strength of her God, and will endure unto the end.

William Bell-Scott in the "Madonna di San Sisto" points out that the same beautiful thought was in the mind of Raphael:—

"Behold me here, untouched by pain,
But with foreknowledge of the day
Still far away
In darkness on the mount of death
Defiled by malefactor's breath—
When, 'It is finished!' He shall
cry,
And the immortal seem to die."

There is no death for the immortal babe she holds in her arms, and mother and child march through life and death to triumphant victory.

There is a curious "Midwinter Bucolic" by C. W. Wall, entitled "Two Babes"—the one being the New Year, the other the Christ Child.

The New Year trembles at the burden laid upon him, and he asks:

"I am sent these souls to win,
How shall I my task begin?"
Christ: "Begin with me. Oh! take
my hand,
That here beseech, who might
command.
Let us wander forth together
In this dark and wintry wea-
ther."

The New Year recognises the Christ, and gladly goes with Him, and as they pass out of the stable, he finds that the Old Year has left lying at the door a crown, and the Christ says:

"Of thorn,
Like the one that I have worn.
But come with me and do not grieve:
Men's hearts are open to receive
The Love you bring to help their
woe,
For I bring Love."

And the New Year replies:

"Ah! let us go."

It is a quaint little poem, teaching that each year Christ plays once more His passion play—goes forth to suffer and to redeem mankind.

George Herbert's "Christmas" has his own peculiar style—and charm—his own original ideas, expressed as only he can express them. It is impossible not to quote the first part entire:—

"All after pleasures as I rid one day,
My horse and I, both tired, body
and mind.
With full cry of affections, quite
astray;
I took up in the next inn I could
find.

There when I came, whom found I
but my dear,
My dearest Lord, expecting till
the grief
Of pleasures brought me to Him'
ready there
To be all passengers' most sweet
relief.

O Thou, whose glorious yet con-
tracted light,
Wrapt in Night's mantle, stole
into a manger;
Since my dark soul and brutish, is
Thy right,
To man, of all beasts, be not
Thou a stranger.

Furnish and deck my soul, that
Thou mayst have
A better lodging than a rack or
grave."

How characteristic of him is the expression, "The grief of pleasures."

Then he says he will seek a sun willing to shine as long as he is willing to sing:—

"His beams will cheer my breast, and
both so twine,
Till even his beams sing, and my
music shine."

All lovers of Tennyson know his thrice-repeated description of Christmas in "In Memoriam." Tennyson was English through and through, and it is the holly, the Christmas pastimes, the Yule log, the wassail bowl, the Church below the hill, that touch him to sadness as he remembers the past.

"This year I slept and woke with
pain,
I almost wished no more to wake,
And that my hold on life would
break
Before I heard those bells again.

But they my troubled spirit rule,
For they controlled me when a
boy;

They bring me sorrow touched
with joy,
The merry, merry bells of Yule."

He passes through a mood of sorrow to a more joyful and more Christian temper:—

"Rise, happy morn, rise, holy morn,
Draw forth the cheerful day from night;
O Father, touch the East, and light
The light that shone when Hope was born.

(To be continued.)

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 N., Rotorua, Dannevirke, Hastings, Wai-pukurau, Te Aute.

"WAKE UP, AUSTRALIAN MOTHERS!"

King George's Call to Women.

Address by Bishop of North Queensland.

(Continued.)

The Mother's Union exists to give effect to the ideals of home life, so dear to our King—so necessary to our nation. It aims at banding together those into whose hearts the Lord God has breathed this knowledge of what constitutes a nation's strength. Listen to its threefold objective.

First it seeks "To uphold the sanctity of marriage." A prominent American spoke lately of the shameful and sorrowful pre-eminence gained by his country as "the divorce-habit." Divorce is a national habit easily gained but very difficult to conquer. It is a habit that may grow in Aus-

tralia to the undoing of the nation. And it can best be combatted by good women. "It is impossible to note," wrote the Bishops at Lambeth, "with other than the greatest pain and the gravest condemnation the ease with which in these modern times divorces are obtained, and the frequency of the cases in which the husband and the wife are in collusion in the appeal to the Courts of Law." This is true everywhere in the Empire, not excepting Australia. So here, as elsewhere, the humiliating spectacle can be seen of men and women, who are notoriously loose livers, and are far more dangerous to the community than lepers, moving to and fro in respectable society among young girls and boys, secure because they have not crossed the conventional border line beyond which even the most lax condemns. "For the formation of a clean public opinion, and for its practical outcome in the refusal to be in social relations with adulterers and adulteresses," the Bishops at Lambeth would "most earnestly appeal to clean-living women in all the many ranks and grades of life. Pure women are the great human power for good in this cause, and not in this cause only. They can apply a punishment which will soon prove remedial in its effect; they can refuse to have social relations with adulterers or adulteresses." If they will be brave in this vital matter the flood of evil can be stemmed and turned.

The second object of the Mother's Union is "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 Empire." The Earl of Meath never wearies in warning us that "lack of discipline in youth tends to self-indulgence in later years," while "no nation can be permanently strong which is founded on the quicksands of indiscipline." Good habits are learned best in earliest childhood. Before they can walk children can most successfully be taught obedience, as they can be taught to lift their hands in prayer before their baby lips can frame their mother's words. And, once attained, such habits are never altogether lost in future years. The Japanese have realised this fact to perfection. They have framed a people with a magnificent spirit of devotion to the public weal. But the real work of training is completed at home before the child enters the lowest class in the Public School. The child has learnt to obey. The Japanese have a saying that "good

parents are strict parents." But there is a danger, even here in Australia, of overstrictness. Mr. Kipling has a pathetic story of a little black sheep of a boy who was made by hardness and suspicion into a habitual liar, and then forced into a wilderness of childish misery. Mothers and fathers do not be hard with your children, but for their sakes, and for the nation's need, do not allow them to grow up weak, self-indulgent men and women, because you have not the strength of purpose to say "nay" to their childish desires. Let the children have a strong faith in father's justice and patience, and in mother's tenderness and truth! This knowledge will be a bright beacon to guide them from one end of life to the other.

The third object of the Mother's Union is "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." It is one of the most pitiful experiences of life that so much religious effort is barren of results. Baffled and discouraged by the strength of evil, men and women are tempted to give up their puny struggles for the good. May not this be because they have largely given up the conviction that prayer is a force? Prayer is a real force, as we can test by experience if we will try to find out what God's will is, instead of vainly hoping to force Him to bend His will to our wishes. Climb up more often into the heights, and behold God's Glory and His Presence. When with angels and archangels and all the company of Heaven you have looked upon the whole earth as it really is, full of the Glory of God, you will have found the sure antidote both for discouragement and weakness. By climbing you will show your children how to climb, and your faith will be an anchor for them in the days when they are tossed to and fro on every wind of doctrine.

A young artist, whom I knew when he was passing through the dreary swamps of doubt, wrote years after to tell me that he had won his way to sure grounds of faith. He said:—"It was my mother's life did it. I felt all along that her life must have been built upon truth."

Happy he
With such a mother! faith in woman-kind
Beats with his blood, and trust in all things
high
Comes easy to him, and though he trip and
fall
He shall not bind his soul with clay.

The Mother's Union is free to all. It is Anglican so far that its office holders must be full members of the

Church of England. But it welcomes as members and associates women of every phase of Christian thought. It does not ask for many meetings. Its subscription is the veriest trifle. All it demands is that those who would join, must honestly promise to carry out the objects of the Union, and must seek, at least in their own homes, to make the family life of our race and nation strong, simple, and pure.

I have named this address "King George's Call to Women." For he has called to England to "Wake up!" and he has spoken of the foundations of national glory to an English Convocation. But I believe that women, and particularly Australian mothers who have part and lot in our British heritage, can do inestimable service to the Empire if they will follow the King's lead, and support the ideal of life so dear to him and to our gracious Queen Mary.

Yet the highest inspiration for all mothers comes from Him, Who for our salvation came down from Heaven and was made man. This inspiration will not supplant, but transmute and glorify our inherent sense of patriotism so that it also becomes a duty that we owe to the Most High. The highest happiness of all mothers will then become not unlike hers who said, "my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For behold, from henceforth all generations shall call me blessed."

A recent writer in the *Church Quarterly Review* has wisely insisted that it is a blameworthy mistake to speak "as if the whole well-being and religious life of a family depended on the women." If this ever happens to be the case, then so much the worse for that family. Fathers do count. They ought to be made to feel that they count. But allowing that they count, Mr. Roosevelt's dictum still holds good: "The mother is the most important person in the community. She is more important than the statesman." And men who realise most clearly their own duty, are the readiest to use Whittier's prayer for her:—

Make her hands like the hands of Jesus,
Blessing the little one.
Make her lips like the lips of Mary,
Kissing her blessed Son.

HAVELOCK NORTH.

The last monthly meeting for this year of the Mother's Union was held in the Village Schoolroom on the afternoon of Wednesday, November 2nd.

As the Synod was in session, the Vicar was necessarily at his post there, so no service was held in the Church. But Mrs. Gardiner read the appointed prayers, and a hymn, rendered dear to every one by its use during the Mission, was sung by all with great heartiness.

The meeting was a very full one, there being twenty-seven members and associates present out of the total thirty. The Provisional Council and Treasurer were re-elected, and another added to their number.

The meeting then settled down comfortably to enjoy a "talk" on the Palestine Exhibition in London, by Miss Gardiner, one of the associates. The talk was a most pleasant one, and brought vividly before the audience the scenes which Miss Gardiner had been fortunate enough to see in London—the model of the villages of Nazareth and of Bethlehem, the oxen ploughing in the fields, &c.

When it was over, everyone left their seats—some to chat with their friends, some to examine the various objects of interest which were displayed to illustrate the "Exhibition."

There was a strong atmosphere of neighbourliness and kindly feeling which these meetings do so much to foster, and after tea, when good-byes were being said, there was a feeling of regret in many hearts that it was the final one of the season.

WAIPUKURAU.

The Mother's Union met on 24th November, Mrs. Elevey reading a paper on "Florence Nightingale."

News from other Dioceses.

CHRISTCHURCH.

The Missioners have now all gone. It is early yet to judge of results; but I suppose there is not one of us but feels quite sure that the Mission has made a deep and lasting impression. Quite a number of adults are handing in their names for Confirmation. This alone is evidence of the power of the Mission. Another telling circumstance is the fact that the Clergy and Laity of almost (if not quite) all the parishes that had a Mission are quite sure that they had "just the right man."

"Be still and know that I am God." This was the atmosphere of all the Missions. Many of us felt the pervading Presence of God the Holy Spirit as we had never before felt it; and this effect was largely produced by the utter self-effacement of the Missioners. The Missioner in almost

every case was a "voice," even the voice of God. The great question now is, of course: What are we to do to ensure the fullest possible benefits of the Mission? All are agreed that there must be greater facilities for Bible study, and that there must be some kind of Prayer Meeting. In some cases too a Mission Service will take the place of Evensong, or rather will be held at the usual Evensong hour now and then. More reality, more life—this is what we feel we must aim at. God grant us all more wisdom and greater zeal.

C.E.M.S.—All our branches have received a strong impetus and an increase in their numbers. The Mission came just at the right time. C.E.M.S. has now learned to walk and intends with God's help to step forward not with rash haste but with a stride that will cover the ground and yet be circumspect.

Christmas Hymn.

Bring lilies fair, of white and gold,
And tell again the story old,
The Angel to the shepherds told;
Of Bethlehem.

Jesu! Sweet Babe, that liest there
Cradled in gentle Mary's care,
Adore we, in that casket rare,
Thy Holy Light!

Star of our Race! whose deathless ray,
Sent forth from realms of endless Day,
Doth guide Thy brethren's toilsome way
To our own Land.

We worship, Lord, Thy Spirit's might
Piercing the darkness of the night,
And glory in each wrong made right
Through the Lord Christ.

Dear Lord, at this high festival,
When Thou incarnate wast for all,
Help us to see Thy coronal
Above Thy Cross.

To throne the Christ in every thought,
To shed from every action wrought,
Reflexion of the radiance brought
By Thy pure life.

So shall that mighty Spirit grow
Within the hearts of all below,
Make darkness light and joy bestow
Upon us all.

Father of Spirits! God Most High!
Whom Jesus brought to us so nigh
Glory and praise eternally
For Christ Thy Son. Amen.

—E.T.H.

We suffer even in our spiritual life, when we confine our thoughts to the narrow horizon of our individual welfare. . . . Nothing is more pitiful than a life spent in thinking of nothing but self, yes, even in thinking of nothing but one's own soul.—Dean Farrar.

Editorial Notices.

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

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

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

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

Waiapu Church Gazette.

THURSDAY, DEC. 1, 1910.

The Value of Pennies.

THE annual session of Synod brings to the front the many calls for financial assistance, and calls that should be met.

This year was not by any means an exception to the rule, rather we should say, it was one of exceptional calls.

The urgent necessity for the completion of the Bishopric Endowment Fund was once again emphasised by the Archdeacon of Hawke's Bay, who has for several years himself worked so hard for its completion.

He told us that the sum of £1000 was collected during the year, which being subsidised £ for £ by members of Bishop Williams' relations, added the substantial amount of £2000 to the Fund.

To complete the Fund a sum of £5000 is needed, half of which is promised by the same group of guarantors.

The lay representatives of Synod met together after the adjournment on one of the evenings of Synod week, and formed themselves into a committee to undertake the collecting of

donations in their respective districts, and we hope very much that their efforts may result in a large addition to the Endowment Fund. We cannot surely expect those who have made so generous an offer to the Diocese of £ for £ subsidy, to keep that offer open to us very much longer. Here, then, is one call to the Church people of this Diocese.

Another call and surely also a most urgent one is the provision for an Ordination Candidates' Fund. Clergy are needed for vacant posts, the Diocese is sadly under-staffed, new parochial districts must be formed before long, the situation is nothing less than serious.

Yet men are offering for the ministry, men who after four or five years of study and training would prove a strength to the Church, but the difficulty is that some of them need financial assistance during their years of preparation.

The Standing Committee has been asked to consider the best means of establishing a fund for this purpose.

A third call for assistance will be found in the columns of the GAZETTE, a call which we hope will be one that will receive a sympathetic response throughout the whole Dominion, namely, the rebuilding of the Hukare School. This is not a purely Diocesan matter, rather is it one affecting the whole Provincial Church.

And while we are writing of a school which has been bound up so closely for many years with the work of the Church amongst our Maori brethren, we cannot but remember that our President in his address said that he had decided that for the future the Native priests should be paid a minimum stipend of £100 per annum, and the deacons £80. And he added:

"The increased stipends will need greater liberality towards our Maori Mission Fund, but I am convinced that Church people will respond accordingly."

These are a few of the many urgent calls for financial assistance, lying outside our ordinary and extra-ordinary Parochial calls.

And what will be our response?

The Bishop in his address told us that the estimated total wage earnings of the Church people of the Diocese amounts to about £839,000, and this leaves out income from investment of accumulated property which amounts to a very large sum.

There can be no question then that all the calls could easily be met if the Church people generally would set apart willingly and thankfully a sys-

tematic proportion of their income towards the building up, strengthening, and developing of the work of the Church. One fiftieth part of the wage-earnings, would represent alone a sum of about £16,000 per annum!

And this is just where we fail in all our financial organisation.

We do receive from many men of larger incomes a considerable amount of systematic and regular help, but we fail to touch the pennies of the wage-earners.

We have never yet successfully organised and carried out the collection of the smaller sums. But why should we not do so? Could we not organise a "Diocesan Penny Gift Guild"; and not only organise it, but make it a reality?

A band of collectors in every Parish and Parochial district, given each a few to collect from every quarter, according as each can afford to give, it may be only a penny a month, others one penny a week, others again one penny a day.

We feel sure of this that our finances will never be placed on a satisfactory footing until every member of the Church is at least given the opportunity of contributing systematically, and giving in small sums, and at stated intervals.

We think it was Mr Moody who said that the last thing a man consecrates to God is his purse, and Mr Moody was a very shrewd observer of human nature.

The Mission was an appeal to the heart, but if the heart has been touched, if the heart has been surrendered to God, then comes the realisation of stewardship. The stewardship of our money, as well as of our time, and of our talents. The money, the opportunities, the gifts, that God has bestowed upon us, He asks us to use as those who are responsible to Him the Giver.

Judging by the reports presented to the Synod we feel ashamed to be obliged to confess that a vast number of Church people have not yet realised the privilege and happiness of giving.

There must be something vitally wrong when it is as great pain to a professed Christian to part with half a crown, as it is for a timid patient to lose a double-tooth.

"How to reach the outer circle," is the heading of an article in a recent magazine. The writer continues: "We want their gifts. We are not too ashamed to say that we want their money."

"How shall we get it? By drawing attention to the money they spend

in luxuries? I think not. By telling them of the much that is needed? Possibly. But, I think, chiefly by reminding them with tact and love of their stewardship, and of our perfect example of self-sacrifice. One learns more and more as life goes on that unless the heart is touched with the Christ-love the pocket remains untouched. I believe in a periodical house-to-house collection. It gives an opportunity to some who are willing to give a small sum but are too modest to bring it in unasked.

"Let us put these gifts on a high level."

Diocesan News.

Appointments.

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

Permission to Officiate.—The Right Rev. Bishop William Leonard Williams; the Rev. Theodore Albert Meyer, who has been appointed in charge of Te Karaka district.

License Assistant Curate for the Parish of Gisborne.—The Rev. William Henry Roberts.

License as Curate for District of Tologa Bay.—The Rev. Gerard Walkinshaw Davidson.

License as Lay Readers for the District of Rotorua.—Arthur Frederick Bent, William Alfred Carter, John Clarence Fannin, Percy James Hammond, Thomas Cecil Hawkins, Fred Maxwell Lyons, Frederick Stanley Ransom, Percival Thorn, Joseph William Webber.

Licenses of Lay Readers for Native District of Rotorua.—Hemepiri Te Wheoro Pori, of Ohinemutu; Te Kanapu Harerehuka, of Whakarewarewa; Henare Mete Amohau, of Ohinemutu; Hapeta Te Hautehoro, of Te Ngae; Matuha Enoka, of Te Ngae; Te Wirihana Tamati, of Mourea; Hunuhunu Keepa, of Okere Falls and Taheke.

Standing Committee.

A meeting of the Standing Committee will be held at the Diocesan Office, on Tuesday, 6th December, 1910, at 2.30 p.m.

Service of Dismissal and Benediction.

A service of Dismissal and Benediction for the C.M.A. Missionary, the Rev. Frank C. Long, who was leaving that day *en route* for his future home in the Punjab, India, was conducted by the Bishop of Waiapu in Napier Cathedral on Thursday, 27th October,

at 11 a.m. There was a large congregation, among whom were many of the clergy of the Diocese, who were assembling for the opening of the Diocesan Synod. The Bishop celebrated the Holy Communion, and after the Credo, conducted the service of dismissal and preached. The candidate, standing before the Bishop at the sanctuary steps, was asked the following questions:—

Question: Are you persuaded that God has called you to labour for Him in the Mission Field?

Answer: I am.

Question: Are you prepared to obey those who are set over you in the Lord, and to do the work allotted to you with a cheerful and ready will?

Answer: I am.

Question: Are you ready to spend and be spent in the Master's service, and to labour for the conversion and spiritual edification of those who know not God in Christ Jesus and the saving power of the Gospel?

Answer: I am.

After the examination, the Dismissal followed in these words:—"I, Alfred Walter, by Divine Permission Bishop of Waiapu, being satisfied after due enquiry, of the earnestness and steadfast purpose of the Rev. Frank C. Long, and being satisfied that he is going to India in response to the call of Almighty God, do hereby solemnly 'dismiss' him to the work which he is about to undertake, and on behalf of the Church of the Province of New Zealand, do send him forth to serve the One God and Father of all in the Missionary work of the Church. The Lord be with thee, my brother, in thy going out and in thy coming in; the Lord sustain thee and strengthen thee in the hour of temptation; the Lord support and comfort thee in the hour of loneliness; the Lord guard and keep thee in the hours of danger and sickness; the Lord watch over and retain thee in the hours of success, and encourage and sustain thee hours of failure; the Lord inspire and teach thee so that though mayest teach others; the Lord use thee for the carrying out of His will and make thee a torch-bearer in the dark places of His world. The Lord give thee health and strength for the work to which thou art called."

Blessing: "Unto God's gracious mercy and protection," etc.

The Bishop based his address upon the text from Isaiah vi, 8: "I heard the Voice of the Lord saying, whom

shall I send, and who will go for us? Then said I, Here am I send me."

The Holy Communion service was continued, at which many present drew near in faith, and offered their solemn prayers on behalf of our brother before the Throne of Grace.

At the conclusion of the service the clergy present assembled in the vestry, where the Rev. Chatterton read the dismissal letter from the C.M.A., Nelson.

Missionary Meetings.

The Napier Athenæum Hall was hardly large enough for the meeting held on the Friday night of Synod week, and it was certainly in more ways than one a "warm" meeting. The Bishop was in the chair, and the speakers were the Rev. H. Rogers (who spoke on the "Home Mission work of the Church"), Miss Stirling and the Rev. F. Bennett (representing the Maori Mission), and the Rev. F. Coates (the Melanesian Mission).

The collection was given to the Melanesian Mission.

On November 9th the annual Missionary meeting was held at Te Aute. There were about 120 present. Bishop Williams presided. The speakers were the Rev. O. Kimberley, the Rev. A. F. Gardiner, and the Rev. H. Lang, Y.M.C.A. Missionary, of Napier, leaving shortly for India.

A full account of this meeting will be printed in the *Gleaner*.

Maori Mission.

HUKARERE SCHOOL.

A very important branch of the work of the Church in the Diocese of Waiapu has been seriously interrupted by the disastrous fire which destroyed the Hukarere school buildings on October 21st. This school was the continuation of work begun by Archdeacon W. Williams (afterwards the first Bishop of Waiapu) as far back as 1847, when a boarding school for Maori girls was started at Whakato, about seven miles from Gisborne. In 1854 an effort was made to develop the educational work on an industrial system so that the pupils might contribute something towards their own support. As the land needed for this was not to be had at Whakato, a new station was formed at Waerenga-a-hika, where, in addition to the girls, young men and boys were taught; the men and boys being accommodated in temporary buildings. In 1865 the

work at Waerenga-a-hika was abruptly brought to an end by the Hauhau invasion, which made it necessary for Bishop Williams and the staff to leave the place. Most of the buildings were destroyed by the Hauhaus, and the state of the country for several years was such that the Bishop had to seek another home, and came to live in Napier. In 1868 the General Synod transferred the Province of Hawke's Bay from the Diocese of Wellington to that of Waiapu, and Bishop Williams made arrangements to reside permanently in Napier. Being anxious that some educational work should be resumed as soon as possible, he contrived by the aid of friends in England, to get a building erected at Hukarere, which was opened with a small number of girls in 1875. The number of applications for admission made it necessary to enlarge the building in 1877, and, through the liberality of the late Archdeacon S. Williams, further additions were subsequently made, so as to provide accommodation for sixty pupils with the necessary rooms for the teachers.

Until the opening of the Victoria School at Auckland in 1903 this was the only secondary school for Maori girls in connection with the Church of England, and pupils were received from all parts of New Zealand, and even from Stewart Island and from Chatham Island.

Nearly all the domestic work of the establishment has been done by the girls themselves, and, in addition to the usual school curriculum, special attention has been paid to needlework, dressmaking, laundry work, and cookery. By favour of the Hawke's Bay Education Board, many of the girls have attended the dressmaking and cookery classes at the Napier Technical School, and the City of London Guild's Cookery examination has been passed with credit by some of the girls. First Aid also has not been neglected, many girls having obtained certificates from the St. John Ambulance Association.

It is hoped that the new buildings may be erected on a more roomy site in Napier, and it is in the highest degree desirable that the material used should be of a durable and fire-proof character. The cost of such buildings may be from £6000 to £7000. Unfortunately there is no adequate building fund available, and unless liberal assistance should be provided from outside, it will be impossible to restore the school to its former standard of efficiency. It will be a grievous calamity that such a useful institution

should be crippled for lack of means, and there are probably many who would gladly help to make the school at least as effective in the future as it has been in the past. Any contributions to this object will be thankfully received by the Bishop of Waiapu.

Pending the erection of new buildings, arrangements will be made, if possible, to carry on the school in temporary premises, though possibly on a somewhat reduced scale.

APPEAL FOR FUNDS

towards the Re-building of Hukarere Native Girls' School, Napier.

The total destruction by fire of the Hukarere Girls' School has removed from the Dominion one of the most useful and successful agencies for the training and uplifting of the Maori race.

It is most important that the School, which has contained over sixty Maori girls and for twenty-seven years did duty alone for the Church of England throughout the Dominion, should be rebuilt with as little delay as possible.

The Trustees contemplate rebuilding the School on a more commodious site in Napier and in more permanent material, the cost of which will probably be from £6000 to £7000. Towards this amount some £2000 will be forthcoming from the insurance of the old buildings, and I earnestly appeal to Europeans and Maoris for assistance towards the £5000 required.

Contributions will be received and acknowledged on my behalf by Mr. J. B. Fielder, Diocesan Office, Napier.

A. W. WAIAPU.

Bishopscourt, Napier,
6th November, 1910.

TE KURA I HUKARERE.

He mahi nui na te Hahi i te Pihopatanga o Waiapu kua katia i enei ra, i te mea kua pau nei i te ahi te whare o te Kura i Hukarere i te 21 o nga ra o Oketopa. No mua, ara no te tau 1847 i timataia ai tenei mahi e Te Wiremu, Atirikona (ko ia nei te Pihopa tuatahi o Waiapu), no taua tau nei hoki i maranga ai he kura kotiro Maori ki Whakato, wahi o Turanga. No te tau 1854 i timata ai he kura tane ki reira, he ahu whenua tetahi mahi hei oranga mo te kura. Na te kore whenua watea i Whakato i kawea ketia ai te kura ki Waerenga-

a-hika, ehara i te mea ko nga tamariki wahine anake, engari he tamariki tane etahi, he tane pakeke hoki etahi i whakaakona ki reira. No te tau 1865 ka mutu whakarere nga mahi o Waerenga-a-hika i te Hauhau. Koia i heke ai a Te Wiremu Pihopa me ona hoa he whenua ke. Tahuna ake nga whare e te Hauhau, kotahi rawa i toe; he maha hoki nga tau i nui ai te raru o Turanga. Kua kore nei he kainga mo te Pihopa i reira, ka noho ia ki Nepia. No te tau 1868 ka whakaurua a Heretaunga ki roto ki te Pihopatanga o Waiapu, ka punau hoki te noho o te Pihopa ki Nepia. He nui tona hiahia kia tu wawe ano he kura, he aroha hoki no etahi hoa ona i Ingarani i maranga ai he whare ki Hukarere, kua timata hoki he kura i te tau 1875, kihai ano ia i tokomaha nga tamariki. No te tau 1877 ka whakanuia te whare, he tokomaha no nga matua e hiahia ana ki te tuku tamariki mai. No muri mai ka whakanuia ano te whare e te Wiremu Hamiora i tae ai ki te ono tekau te tokomaha o nga tamariki.

Heoi ano te kura penei a te Hahi o Ingarani mo te tamariki wahine, ko Hukarere anake, a tae noa ki te whakatuwheratanga o te Kura Wiktoria i Akarana, i te tau 1903. Nga tamariki i tae mai ki Hukarere i era tau, no nga wahi katoa o Niu Tirani nei, no Rangiuira, no Rekohu rawa hoki, ara no Wharekauri.

Nga mea e akona ana e nga tamariki i tenei kura, ko nga mea ano e akona ana i te tini o te kura, he mea apiti mai hoki ko nga mahi whakapai i te whare, ko te tuitui kakahu, ko te whaihanga kaone, ko te whakapai i te kakahu kua oti te horoi, ko te maha o nga tu o te tao kai. He tokomaha hoki kua whakaakona e te takuta, a whai tiwhikete rawa mo te mohio ki nga mahi e tika ana i te tupono mai o te aitua ki te tinana o te tangata.

Te hiahia o nga Trustees ko te whare hou kia tu ano ki Nepia nei, ki tetahi wahi rahi ake i te tunga tawhito, kia kauaka hoki e hangaa ki te rakau, engari ki te mea ora roa, ki te mea hoki kahore e hohoro te kainga e te ahi. Ko te utu o tena tu whare, tera pea e tae ki te £6000, nuku atu ranei ki te £7000. Kotahi te he, ko te kore moni e takoto ana e ata oti ai; ma te kohikohi mai ano ia o waho e taea ai. Tenei ano pea he tokomaha e ngakau nui ana ki te maka mai i te kohikohi, kei riro ma te kore moni e hoki iho ai te pai o tenei taonga nui o te iwi Maori, engari kia nuku ake te pai o te mea hou i to te ahua o mua ake nei. Ki te hiahia tetahi ki te tuku

moni mai, me tuku mai ki te Pihopa o Waiapu.

I te mea e whakaputaia ana te whakaaro mo te hanga i te whare hou, tera ano e rapua he whare e tu ai ano he kura i te timatanga o te tau hou; otira e kore pea e uru katoa mai nga tamariki kua marara nei kia oti ra ano te whare hou.

HE KARANGA

I te awhina mo te whakaara i te whare hou mo te kura i Hukarere.

He taonga nui no Niu Tirani katoa kua ngaro i te mea ka pau nei i te ahi te Kura Kotiro o Hukarere; kua maha noa atu nei hoki nga tau i tohutohu ai tenei Kura i te kotiro Maori hei mea e neke ake ai te tupu o te iwi Maori.

Heoi ano te kura penei a te Hahi o Ingarani i nga tau e 27, ko Hukarere anake; no nga wahi katoa o Niu Tirani nga kotiro, nuku atu i te 60. E kore e pai kia tukua atu ki etahi wa ka whakaara ai i te whare, engari kia tata tonu.

Te whakaaro o nga Trustees, me waiho tonu ki Nepia nei te whare, ki tetahi wahi rahi ake i te tunga tawhito. Ko te utu ka tae pea ki te £6000, ki te £7000 ranei. E £2000 o tenei e riro mai i te inihua, he kupu atu hoki tenei naku kia uru mai te Pakeha me te Maori ki te kohikohi i te £5000 kia oti pai ai te whare.

Ko nga moni e kohikohia, me tuku mai ki a Mr J. B. Fielder, Tennyson street, Napier.

Na te PIHOPA O WAIAPU.

Bishopscourt, Napier,

6 Nowema, 1910.

Sermon.

(Preached by the Rev. J. H. Rogers, in the Cathedral, Napier.)

ROMANS i, 16 (literally)—“*I am not ashamed of the Gospel of Christ, for it is a POWER—of God—unto Salvation unto every one that believeth.*”

Light and shadows have fallen on the path of the Church during the last few years; the shadows come and go and are succeeded by others—the light remains, for it is of God.

The present is a time—to borrow a word from your Bishop—of *reconstruction*; there is not the slightest change in any article of the Catholic Faith, but there are changes in our points of view, we have cleared away much which had grown up around

the faith and which we perhaps thought was a part of it, and the faith thus freed stands out clearer and more distinct.

For instance as to Inspiration. We no longer think that the Bible came down as it were from Heaven in the form in which we have it; we no longer are concerned as to the exact number of men slain in a battle, or the exact words in which a miracle is described; we no longer think it matters whether the Book of Isaiah was written by one or two people, or, indeed, whether the whole contents of a book bearing the name of a certain author were written by that author, but we are perfectly certain that the compilers were absolutely guided by the Holy Spirit in their choice of materials, and even in the bits of folk lore and the stanzas of national war songs which they have quoted in their work. We are absolutely certain that God's revelation of Himself to man, *graded* according to the development of the race, is accurately set forth to us under the direct guidance of the same Holy Spirit.

The same thing applies to our view of the Incarnation. The time was when we were afraid of laying too much stress on this, lest we should throw in to the shade the Divinity of our Lord. Now we see that it is in the Incarnation—the taking of humanity into Himself—that we find our ground for present confidence in a Personal Saviour, the key to His gifts in the Sacraments and the hope of attaining to the grand possibilities which He has placed within our reach.

The Resurrection also acquires more importance in the increasing light. Not so long ago people fixed every thought on the Cross as the means of rescuing us from punishment, and the chief importance of the Resurrection was its evidence that “the debt had been paid.” Now we see that in the Resurrection and in our union with and partaking of that Risen Lord we obtain that “Life more abundantly” of which He speaks.

Moreover, a study of other religions and the teachings of the old Philosophers shows us that even in them was something of the Holy Spirit, some “feeling after” the true Light, which could only be His work.

And here it is that our text comes in—here is the great difference be-

tween all other systems of religion or philosophy and the religion of Jesus Christ. That, and that alone, is a Power, a Force of God unto Salvation.

The moral teachings of Confucius were excellent, but there was nothing in them to help the learner to attain to them; the self-denial of the Buddha was splendid, but there was nothing in it, beyond the power of example, to convert the selfish, and his only hope for the future was a condition in which personality was practically lost.

Aristotle wrote ten books to explain the greatest good: in nine of them he elaborately discusses what it is *not*, and in the tenth he has practically to admit that he cannot define it, and can only give the most hazy and elementary ideas leading in the direction of it.

Cicero is compelled to leave the grave of his daughter in a grief that he acknowledges to be hopeless.

Socrates, the nearest in his teaching to the Christian ethics, hopes for immortality and impresses a very high standard of life, but he is utterly unable to show how either the one or the other may be reached.

But now comes the Gospel—the Revelation of Jesus Christ, and it is a Power, a Force from God able to accomplish all that we need, and to deal with all the problems in the world and in our own lives.

For instance, the Incarnation is a Power which deals with materialism and the lowness of our ideals. It shows us our possibilities and puts them within our reach. He who took upon Him the form of a servant, made complete through suffering, is now “at the right hand of God exalted,” and He says this is the case “that where I am there ye may be also;” and as S. John says we *know* that when He shall appear we shall be like Him. Here then is the Power to raise our Ideals.

But between us and them lies Sin, and whether we like it or not it must be dealt with. The Power to deal with it is the Gospel of Christ—His Crucifixion. By that climax to a life of self-sacrifice, by His offering that complete sacrifice to God He discharged, we know not how, the penalties attaching to the whole human race. “He put away Sin by the sacrifice of Himself.” By that Sacrifice He removed the burden, the

barrier, and gave us Power, freed from the tyrant, to follow Him.

Still the position of a debtor, freed indeed from debt but penniless and homeless, is a miserable one; he is almost certain to return to his old bondage. And how can he hope, even though forgiven and set free, to struggle on through this life? *This problem is met by the Power of His Resurrection.* Here is Life from Him for all who will have it; here is victory in Him for all who will claim it; here is patience of hope from Him for all who will use it. A Power—of God.

Then there are the problems of sorrow, pain, oppression, wrong, failures, difficulties; problems that sometimes dishearten, sometimes divert us from our course; and the Power to deal with these is in our Ascended Lord.

Here comes in the whole question of Prayer—"the ascents of the soul to God" on which our Lord spoke so fully to His Disciples on the night before His Crucifixion. As there is no limit to the power of the Ascended Lord so there is no limit to the power of prayer on the part of those who offer it in His Name, accepting Him as their representative, in touch with Him. Let those who doubt try it, fairly, and without questioning, without selfishness, and they too will realize the Power.

The Power of the Gospel is markedly proved in the Sacraments, in which we have as it were the "force" of the Gospel concentrated on the individual. Our Lord has Himself attached a certain grace to these Gifts of His, and that grace is effectual in every case where it is not blocked by unbelief or lack of receptivity. Thus, in Holy Baptism the promise of life in Christ is sealed on the individual, the germ of life is bestowed; it may be stunted, it may be stifled, it may be developed, but in any case the Power is there.

In the other Sacrament, too—the Holy Communion—there is a Power of God, a Power to sustain life. "He that eateth Me, even he shall live by Me." The Power is latent, it may not be called out at once, it may never be called out, but to deny its existence is to deny the word of the Lord Jesus.

Yet again the Gift of the Holy Spirit is a Power of God to vitalize every ordinance, every means of

grace. Holy Scripture read as an ordinary book strikes the reader as a wonderful literary production, containing passages of marvellous beauty, but when read in the Power of the Holy Ghost it is "able to make" us "wise unto Salvation," able to soothe, able to guide, able to testify of Christ.

Public Worship also, which too many people treat as they would a Lecture or a Concert, is something absolutely different under the influence of the Holy Spirit. The worshipper is joining in the Communion of Saints, he is sharing the intercession of the Great High Priest, he is really confessing sin, and really receiving the personal assurance of forgiveness, he is really taking a part, by intercession, in Christ's great work in the world, he is really bringing down blessings on those whom he bears in his heart. The listener is hearing in Lessons, Epistle, Gospel, Sermon, not the words of man but a message of God to himself, the message he wants—that any day.

The Power of the Holy Spirit makes the Sacraments what Christ intended them to be. His working in us makes them to us all that they contain

But S. Paul adds a condition: "The Gospel of Christ . . . is a Power of God unto Salvation to every one that believeth." What does this believing mean? Some persons seem to have such wonderful experiences, such glorious feelings, others have nothing of the kind; do not they believe? How can I be sure that I believe?

Belief is first a laying firm hold of the facts which God has revealed to us about Himself and His Son. These facts are absolutely clear, absolutely simple, absolutely and abundantly proved; and they must be, on the the evidence given by God Himself, absolutely accepted and firmly held.

From facts belief goes on to the Person, and unites itself with Him who has united Himself with us. It is entrusting one's soul in entire moral surrender to Him, giving over to Him our life's purpose, will, character to be dealt with as He sees fit. It is identifying oneself with Him in His attitude towards God, His attitude towards self, His attitude towards sin, and His attitude towards mankind. Thus identified we do

realize that the Gospel is a Power of God unto Salvation.

My Brethren of the Clergy, suffer, I pray you, a loving word from one whose work is almost done, and who has passed through almost every stage of religious difficulty.

Let nothing, *NOTHING* tempt you to be ashamed of the Gospel of Christ. Without it all effort, organization, administration, influence is ineffectual; with it, in it, all you say and do is a Power, and that of God, unto Salvation.

My Brethren of the Laity you, too, are offered many substitutes for the Gospel of Christ, many excuses for being ashamed of it. That Materialism, which exaggerates the importance of things seen and felt and treats the Spiritual things as unreal, what has it to give you now and hereafter. That Intellectualism, which belittles the Gospel of Christ, can it give you any Power in difficulty, sorrow, death, judgment? But the Gospel of Christ can. No human need, no human suffering, no sense of sin, no fear of death, no expectation of judgment is beyond its Power. And that Power, that Force, is yours, and to-night it says to you, "Lift up your hearts." Let us reverently and humbly answer, "We lift them up unto the Lord."

The Synod.

Some Impressions of Napier Synod and Services.

[BY "ONLOOKER."]

The first impression that the Synod conveyed was that it was a sequel to something that had gone before, and that something, a very powerful and important something. In other words the Mission made itself felt all through the Synod and its Services, dominating everything, uniting hearts, raising tone, modifying differences and developing purposes.

The Synod was characterised by *Life*, there was no dullness or dreariness; people came together to do things and things were done. The great Missionary Meeting with its unmistakable enthusiasm, the large Sunday congregations at the Services, the number at the Morning Celebrations, and the large meeting of the Laity on one special evening all testified to this.

The personality of the Chairman did much. At the Missionary Meeting he seemed to be able to gather up

and bring out the latent enthusiasm of everyone. The Synodical address was simple, forcible and spiritual, it combined strong Churchmanship with the true Evangelical Spirit, a combination which is one of the marked features of the present time and was particularly noticeable in the recent Mission. During the Synod the Bishop was essentially a Chairman: he knew his own mind and stuck to it, so that everybody felt that there would be no shifting and shuffling. "I don't know about the Canons, but I have ruled," settled one knotty point and probably prevented a good many others being raised.

Another impression given was the earnest desire of the Clergy for Spiritual help. The devout and reverent attendance at the "Quiet Morning" on the Saturday was very impressive, and the fact that several of the younger Clergy made a request that an address might be given them on every morning while Synod lasted, testifies to the hungering spirit which no doubt was aroused during the Mission, or during the preparation for it. The way that they attended the addresses which were given in response to their appeal sufficiently shewed the genuineness of the request.

Another impression given was the responsiveness of the Laity as a body. There was not a single matter among the many which were suggested in the Bishop's address, that did not come up in Synod and almost all were laymen's questions. In every case there was a manifest wish to carry out the Bishop's suggestions and it seemed as if on the one hand faith dictated the acceptance of the principle, while on the other prudence took time and undertook trouble to carry it out in the best possible way. That forty-two laymen should form themselves into a General Committee to raise the Bishopric Endowment Fund, speaks volumes.

Some of the debates contained a good deal of interest, those on the New South Wales System and the opium question gave very valuable information, and the debate on the Hukarere School brought out oratory of no mean order especially on the part of the Maori speakers.

An amusing and practical episode was the account given by Mr Whibley of the way in which he "fleeced his flock." Getting all his farmers to give him the value of one fleece (at least) or the fleece itself, he was able to send home £34 as a thank-offering for the Church Army; hence he suggested the wisdom of receiving gifts

"in kind" for Church purposes—a suggestion which was cordially received.

The strongest impression left is the immense value of a real spiritual introduction to a Synod, which is likely to lead to a real spiritual tone being manifested throughout it.

Synod Settings.

The Archdeacon of Waiapu always appears happy and fit, but to see him at his very best is at the moment when he is introducing a new Bill to the Synod!

This year the Archdeacon's new Bill was one to make clearer what is required before an application can be made for the formation of a Parish, and the Bill was passed practically without amendment.

We give the main features of the Bill:—

2. The applicants shall furnish with the application the following documents:—

- (a) A plan showing the boundaries of the proposed Parish;
- (b) A list of not less than fifty registered Church members, of whom at least twenty must be Communicants, resident within the boundaries of the proposed Parish;
- (c) Sketch plans of a suitable Church and Vicarage already erected, with a memorandum from the Trustees showing the buildings to be in good repair;
- (d) A statement that the proposed Parish is in a position to raise locally not less than £250 per annum to support the Vicar, and undertakes to do so.

6. It shall be the duty of the Sessional Committee on Returns and Accounts in each year to report the case of any Parish failing to comply with the Regulations set forth in Clause 2 hereof.

7. If the Committee should report that any Parish has failed to comply with the Regulations as aforesaid, the Synod shall take such action as shall to it seem fit under Title B, Canon V., 8 of the General Synod.

Boundaries of Parishes and Parochial Districts.—A resolution was passed asking the President to appoint a Commission to inquire into the boundaries of the various Parishes and Parochial Districts in Hawke's Bay.

A number of Parishes and Parochial Districts are far too large, and because of the cutting-up of large runs there has been a great influx of population, making it all the more difficult for the Clergy to keep in touch with their Parishioners. With the object of studying the conditions of the several districts, and of suggesting changes in their boundaries for the more effective work of the Church, the Bishop was asked to appoint a Commission, and it is hoped that the result of its inquiries may be communicated to the Bishop before the next meeting of Synod.

Expenses of Clergy Transferred from one Parish or Parochial District to Another.—The Standing Committee was asked to take this matter into consideration; it was pointed out that the expenses of moving are considerable, one speaker stated that in his case they amounted to £70, in another case to £50.

And in view of the large expenditure entailed in moving, let us say, from Hawke's Bay to the Bay of Plenty, or *vice versa*, a Vicar might be compelled to refuse what might be in every way a wise change of work. It would then be a great help to the Clergy on moving if, at least, part of their expenses could be paid by the Diocese.

A donation of £10 was promised by one of the Clergy towards a fund for this purpose.

Hukarere School.—Archdeacon Tisdall moved—

"That this Synod desires to place on record its deep regret at the total destruction by fire of the Hukarere School, and to extend to the Misses Williams, and the Principal, teachers, and scholars its sincere sympathy with them in the severe blow that has come upon them; it notes with thankfulness that owing to the splendid discipline that was observed by everyone there was no loss of life or accident of any kind; it further trusts that no effort will be spared and no time lost in the rebuilding of the school that has done so much for the uplifting of the Maori race."

A number of speeches were made both by Pakeha and Maori representatives showing the utmost sympathy with the resolution, and warm appreciation of the great work of the school, which was founded in 1875; and also the general desire that the new school should be built, as soon as possible, on a more extensive site, and with accommodation for a larger number of girls.

The Mission.—It certainly would not have been fitting if the Synod had not passed a resolution of gratitude for the Mission.

The resolution was moved by the Archdeacon of Waiapu, and was carried unanimously, only two or three short speeches being made, for if all the members of Synod had spoken out what they felt, the Synod would not have concluded its work on the Thursday night! Silence was on this occasion the most eloquent testimony to the heartfelt concurrence of the whole Synod with the resolution, which we append:—

Archdeacon Williams moved—

"That (a) this Synod desires to place on record its thankfulness to Almighty God for the blessings received by the Diocese during the Mission, and its appreciation of the self-sacrificing efforts of the Missioners in His service; and prays that those efforts may by God's grace be productive of lasting good to the Church, and that His blessing may rest continually upon the Missioners and their work. (b) That the Right Rev. the President be respectfully requested to forward a copy of this resolution to Canon Stuart and the Committee in England as an indication of gratitude for the excellence of the arrangements made by them for the conduct of the Mission."

Church Book Depôt.—The Mission has shown clearly the need of such a depôt, and the question was brought before the Synod by the Rev. Dawson Thomas, speaking for the Gisborne Clerical Society.

It was decided to leave the matter in the hands of the Gisborne Clerical Society to correspond with other Dioceses in the matter and report to next Synod.

In this connection a letter in the last number of *The Layman* is of interest:—

"What we want is a good 'Church Book Shop,' with headquarters at Christchurch or Wellington, with sub-branches in other towns. Could we not start a Company with a capital of £2000—in 2000 shares of £1 each—to sell Church publications, &c."

Committees: Diocesan Mission Board.—A Recess Committee was set up to consider the means whereby the Bishop's suggestion that a Diocesan Mission Board be given effect to.

Religious Instruction in Schools.—The Synod again affirmed the desirability of the introduction of the New South Wales system for religious instruction in schools, and a Committee was appointed to confer with the heads of other religious bodies.

Meetings and Conferences of Clergy.—A quiet morning for the Clergy was arranged for in the Cathedral on the Saturday of Synod week. There was a celebration of Holy Communion at 7.30, Mattins at 10, and a third service at 11.30. At each of these three services the Rev. H. Rogers, of the Christchurch Diocese, gave most thoughtful and helpful addresses.

On Tuesday and Thursday mornings Mr. Rogers very kindly acceded to a request to give an address after Mattins, and Conferences were then held in the Synod room, presided over by the Bishop. A number of subjects were introduced and discussed.

We can only hope that these Conferences will be held at future meetings of Synod, for they proved most helpful, and not the less so that now and again a touch of humour created a hearty burst of laughter. This was the case when one of the Clergy, in speaking of methods of attracting lads, deprecated the use of such methods as absentee cards, &c., describing them as "Oh! Willie, we have missed you" methods!

The Recreations of Synod Week.—The Bishop and Mrs. Averill very kindly gave a Garden Party on the Saturday afternoon, and a most enjoyable afternoon it proved. Fine weather, the City Band, the beautiful terraced garden, the glorious views, and last, but not least, the kindly welcome and hospitality of our Bishop and his wife, all combined to give to the many guests a most delightful and enjoyable afternoon.

On Monday the Clergy were all invited to lunch at the Bishop's house, where Mrs. Averill, assisted by a number of ladies, most assiduously waited on them, and they fared sumptuously! Needless to add the Clergy expressed their most hearty thanks to the Bishop and Mrs. Averill for their most thoughtful hospitality.

On Thursday afternoon Mr. and Mrs. Douglas McLean also invited us to a Garden Party in their beautiful garden. Unfortunately a number of the members of Synod were unable to be present, being "on duty" that afternoon, but those who were able to attend spent a very happy afternoon, and are very grateful to Mr. and Mrs. McLean for their kindness.

It would be a kind act on the part of charitably disposed housekeepers if, when making their jam, they were to set aside a pot or two to replace that which was destroyed in the Hukarere School fire. The Misses Jeffries and Brooke-Smith have kindly consented to receive any contributions at their Art Stall, the Arcade, Napier.

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.

It is to be hoped we may be able to chronicle in our next issue that a real representative Parish meeting was the result of the notice issued to our Parishioners calling them to attend on the 23rd to discuss the advisability of a Curate, and the ways and means of providing for one.

Another pressing question is the enlargement of the Sunday Schoolroom, which is now far too small for the classes.

If only some large-hearted generous friend would come to the rescue at this juncture in our Parish history it would be a relief indeed!

At the weekly Mission Service on Fridays we have had the pleasure of having sermons from the Rev. Dawson Thomas, the Rev. J. Wilson, and this week we are to have one from the Rev. H. Wilson, Vicar of Rongotea. The attendance is still encouraging, and we trust will continue so to be.

The Confirmation Classes are being regularly attended, and the Confirmees are looking forward to that day when they will, we pray, make their public profession, be strengthened with might in the inner man, and be faithful soldiers unto their lives' end. The actual day is not yet fixed, but the Bishop will, if possible, give us a Sunday for the solemn service next month.

The Mission is still much talked about and prayed for. Each Sunday the Mission Hymns at Evensong are appreciated by a large number of our people, who are helped to keep in touch with the Mission in this way, and by prayers for the same.

Many of our Sunday scholars are hoping to hear they have managed to pass the Diocesan examination in one or more papers, though as a School generally we do not expect to stand so high as in former years, owing to there being such a busy time before it during the Mission. Some of our pupils were only eight years old and deserve all praise for their courage in going up.

The windows of the aisle and nave of the Church will be made to open before this issue is printed, and the grating ventilators which have been carefully hidden by the linoleum will be uncovered. This will do a good deal to let in some fresh air upon our congregation, and will be highly appreciated on the hot summer nights.

The Choir made a presentation to Mr. and Mrs. Greenfield prior to their marriage and sang a hymn at the service. The C.E.M.S. also thoughtfully gave a present to their esteemed member. The President and Vicar spoke a few happily expressed words, and Mr. H. L. Harston also wished the happy pair all good wishes from the Choir.

We need more bass and more sopranos rather badly just now. Will some with voices, and who would like to help God's work in this way, volunteer?

Much sympathy has gone out to Mrs. Norman and her family in the terribly sad bereavement she has suffered. Her late husband was one of those quiet and conscientious men who do their work quietly and leave an impression more lasting than many who are to the fore in public life. His friends knew his value and mourn him greatly.

BAPTISMS.

"Suffer little children to come unto Me."

Vernon Butler Jarden, Beatrice Esther Nelson, Elinor Mary Shield, Charles Stanley Robson, Cecilia Maud Skews, Mavis Doreen Skews.

MARRIAGES.

"Heirs together of the Grace of Life."

Charles Cornelius McDougall to Lily May Tulley, Thomas William Timms to Mary Marguerite Bartley, Herbert Ormond Dean to Ellen Elizabeth Rose Cooper, Clarence Dale Greenfield to Ethel Irene Olive Saunders.

BURIALS.

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

Elizabeth Herbert, 90 years; George Edward Norman, 55 years; Jennie Olsen, 28 years.

Taradale.

Vicar: Rev. A. P. Clarke.

The Bishop held a Confirmation Service at S. Michael's Church, Puketapu, on Sunday, 23rd October, when 2 male and 13 female candidates were presented by the Curate, Rev. G. W. Davidson. The attendance was very large, including many relations of the candidates. The Bishop's address was most helpful and impressive, and very much appreciated by old and young alike.

A Japanese Fair and Sale of Work was held in the Puketapu Hall on Wednesday, 26th October, and was successful beyond expectation, about £50 being netted.

At the close of the service on Sunday evening, 6th November, the Vicar admitted Messrs. J. H. Walker, A. Burr, and Samuel Harris into the C.E.M.S.

A Farewell Social was given to Rev. G. W. and Mrs. Davidson in the Puketapu Hall on Monday, 7th November.

During the evening Mr. Joseph Bicknell, on behalf of the people of Puketapu and surrounding district, presented Mr. Davidson with a purse of sovereigns, and Mrs. Davidson with a pair of silver-mounted vases, and in doing so expressed the great regret of the people in losing the guests of the evening.

Mr. O. McCutcheon, People's Warden, presented Mr. Davidson with a travelling rug, and Mrs. Davidson with a handbag, both on behalf of Parishioners. Mr. McCutcheon, as well as Messrs. Ballantyne, C. Codd, and McLeod spoke eulogistically of the Curate's work, and expressed the heartiest good wishes of all that happiness and success might accompany him and his in Tologa Bay.

The Vicar spoke of the earnestness and devotion Mr. Davidson had thrown into his work, the valuable assistance he had been, and said how sorry he was to lose him.

Mr. Davidson replied feelingly to all that had been said.

A pleasant evening was brought to a close by the singing of "Auld Lang Syne."

Mr. Eccles McCutcheon, Headmaster of Pukahu School, has, with the Bishop's approval, been appointed Lay Curate of the Parish. Mr. McCutcheon is no stranger to us, having lived the greater part of his life amongst us, during which time he has endeared himself to all who have known him. We may consider ourselves fortunate in having obtained his services.

Rev. F. C. Long took both services at All Saints', Taradale, on Sunday, 23rd October, and Parishioners were pleased to hear of his future work in India. It is to be hoped the C.M.A. will be well supported in their effort to send Mr. Long and others to the foreign field.

Rev. H. P. Cowx, of Waipawa, occupied the pulpit at All Saints' on Sunday evening, 30th October, and Rev. C. Saunders, of Westport, on Sunday morning, 6th November.

List of gifts for S. Michael's Church, Puketapu:—1. Font, from Sunday School Children; 2. 2 Side Lamps, Mr. George Howse; 3. Chancel Carpet, Mrs. Baharry; 4. Communion Table, Mr. W. Shrimpton; 5. Lectern and Prayer Desk, Mr. Davidson's old Club boys, Palmerston North; 6. Back Seats, Mr. W. J. Brown; 7. Prayer Desk, Dr. Henley; 8. Kneeler, Taradale Parishioners; 9. Cocoon Matting, Mr. A. Boggs; 10. Hymn Board, Mr. Allan Norris; 11. Book Shelf, Mr. C. Brown.

Havelock North.

Vicar: Rev. A. F. Gardiner.

Curate: Rev. —

The Vicar feels sure many in Havelock will be glad of a printed copy of our Missioner's letter:—

"TO THE CHURCH PEOPLE OF HAVELOCK.

"November 8, 1910.

"MY DEAR FRIENDS,

"I hope that you will let me ask of you a great favour. I am going to preach a Mission in my own Parish of S. John's, Newcastle-on-Tyne, on my return. I am very anxious to pass on to my own dear people at Home something more than a mere description of God's wonderful work here in the N.Z. Mission. I want to carry them something of the spirit and power that has swept over us here with such marvellous results. They have prayed for you, now I ask you to pray for them in their Mission, and I know that you will. If it is not too much to ask, I should ask you to use the Prayer which I am sending daily. In this way the atmosphere of Prayer, without which no Mission can be a real blessing, will be there with us, as it has been with you.

"I shall long treasure the memory of the Havelock Mission. None that I have since taken has done anything to efface it. The intensity of our Prayer, and the realisation of the Divine Presence in the Blessed Sacrament, and in the silence of the wordless Prayer Meeting, are permanent memories. Now I send you a message of hope and encouragement. Do not lose heart at failures, your own or other people's, to maintain all that the Mission led you to resolve upon. No one who does not lose hope can ever lose his soul. In the end, he who fights on must win.

'We fall to rise,
are baffled, to fight better.'

"And with you, and within you, through the mystery of the Blessed Sacrament is the power of the All-Conquering Life of our Lord."

"God bless you and keep you.

"Yours affectionately,

"CYRIL HEPHER."

Waipawa.

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

Curate: Rev. H. Collier.

The Rev. F. C. Long paid a farewell visit to Waipawa on October 26 before proceeding to India to undertake Missionary work in connection with the Church Missionary Society. He was entertained by the Gleaners' Union at a social, where he gave two short addresses, one on the work he was about to engage in and the reason why he was going forth, the chief being the great need for more workers in India and the urgent call for reinforcements, and the other on "The Life and Character of Mahomet." Mr. Long is well-known here, for he was formerly one of the masters of Te Aute College and a Lay Reader in the Parish. His educational abilities and experience will make him a useful helper in the Edwardes College, Peshawar, where he will at once begin work by conducting daily Bible Classes in English and assisting in the teaching and control of 26 University students and 300 boys, sons of Hindu and Mahomedan gentlemen. At the conclusion of the social he was solemnly commended to God in prayer and was assured that though going far away he would often be remembered by Gleaners and friends in this Parish. The final message given to him was "Faint not, fret not, fear not," for the Lord would be with him and give him good success.

The Rev. W. H. Bowden, formerly Curate of Waipawa, revisited the Parish on his way to Synod and preached two very earnest and helpful sermons. His many friends were delighted to see and hear him once more.

Church Improvement.—S. Peter's Church will soon be lighted with gas, the expense being borne by a number of Parishioners, who have contributed liberally and willingly towards this object. The Vicar desires to thank all the donors and to assure them that he greatly appreciates their care for the House of God.

The Ladies' Guild is busy preparing for the Sale of Work to be held in the grounds of Mr. H. M. Rathbone (kindly lent for the purpose). The proceeds are to be devoted partly to Foreign Missions and partly towards Parish expenses, so the assistance of friends in every part of the Parish is respectfully requested by the Vestry.

Ormondville.

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

There is little of Parochial News, strictly so-called, to record this month.

The Girls' Friendly Society held its monthly meeting on Thursday, October 27. There was a very promising attendance and an enrolment took place of provisional members.

We hope by next month to see a similar commencement of a branch of the Church of England Men's Society.

Gisborne.

Vicar: Rev. L. Dawson Thomas.

Assistant Priest: Rev. W. H. Roberts.

Ladies' Sewing Guild.—Our Parish is wealthy indeed in the enthusiasm of its lady workers. There are two separate work parties meeting regularly. The session of the Guild meets in the Parish Schoolroom weekly and is working hard for the Building Fund of the new Parish Church. In the suburb of Mangapapa there is another band of enthusiastic ladies who are doing yeoman work for building a Church in that suburb. A Sale of Work held recently there brought in a sum of nearly £50 gross. Both Guilds are planning large efforts for the future.

Flower Show.—Our Trinity Ladies' Guild, with the assistance of friends organised a rose and general floral exhibition last month in aid of the Parish Church Building Fund. Favoured with most beautiful weather the effort was crowned with complete success, considerably over £100 being taken on the one day of the exhibition. The display of flowers was a revelation as to the beauty and variety of locally-grown flowers and fruit. The ladies are already preparing for a dahlia and chrysanthemum show in the Autumn. Apart altogether from the proceeds flower shows should be encouraged in every Parish in the Dominion. They have an educational value that is difficult to overestimate.

Assistant to the Vicar.—After a long and tiresome wait this Parish has now a resident Assistant Priest. Rev. W. H. Roberts, for some time Vicar of the Parochial District of Te Karaka, a huge country district inland from Poverty Bay, has accepted the post and is now working here. In this, the largest Parish in the Diocese in point of population, there is plenty of work for three clergymen. It is our Bishop's wish that Gisborne may some day take for training a Deacon or a student for Holy Orders. We believe that there is a splendid opening in the Parish for a Deaconess. We should very much like to see one of the Kilburn sisters resident here.

Sunday School Vacation.—At the end of this month our Sunday Schools will close for three or four weeks for the Summer vacation. It is our firm opinion that children and teachers come back to their work after a vacation all the better fitted for the year's work that lies before them.

Te Karaka.

Vicar: —

Confirmation.—On Sunday, October 9th, the Bishop administered Confirmation in S. John's Church, Te Karaka, after Even-song. Fourteen candidates were presented by the Vicar. The Church was full and the Bishop gave a weighty and impressive address based on the words, "Lord, what wilt Thou have me to do?"

On the following night (Monday) the Bishop conducted a Mission Service. Having been arranged at short notice it was remarkable to see what a large number attended, some having come many miles to be present. The Bishop first gave an instruction on Prayer, and afterwards a Mission address. Both were greatly appreciated.

Narrow Escape of the Bishop.—On Monday the Bishop drove to Waihuka with the Vicar, Mrs. Roberts, and children, and on the return journey the party had a narrow escape from a serious accident. The horse jibbed whilst ascending a hillside and backed the buggy over the bank. The Bishop and Mr. Roberts jumped clear, but the vehicle turned completely over on Mrs. Roberts and the children. Assistance was soon to hand and the unfortunate ones beneath were extricated, fortunately uninjured, and beyond a broken shaft and some torn clothes the damage was slight.

The Bishop is getting used to the experiences and ways of the back-blocks, and the country Parson's trials.

The Rev. W. H. Roberts has left the Parish for Gisborne, and the Rev. T. A. Meyer has been appointed to the temporary charge of the district.

Farewell to the Vicar.—The Rev. W. H. Roberts was bidden farewell by the up-country people at Matawai on October 22, when a large number of people attended a social held in his honour.

Mr. J. Pigott (Matawai), Mr. Hicks and Mr. J. Clarke (Rakauroa), and Mr. G. Little (Motu), voiced the kindly feelings of the Parishioners towards Mr. Roberts and their regret at his departure from them.

Te Karaka and Neighbourhood assembled in full force on November 10th in the King's Theatre. Mr. C. A. Armstrong, Resident Engineer, presided, and at the request of Mr. Pearson, who had energetically and perfectly organised the whole function, made presentations to both the Rev. W. H. Roberts and Mrs. Roberts.

Mr. Armstrong regretted that Mr. Roberts was leaving the Parish, and made complimentary allusion to the faithful manner in which he had carried out his duties in spite of all obstacles, and testified to the esteem in which he was held from one end of the Parish to the other. He also expressed the thanks of Te Karaka residents to Mrs. Roberts for her valuable work in the Sunday School.

The following presentations were then made:—To the Rev. W. H. and Mrs. Roberts, by the Parishioners, a valuable silver tray suitably inscribed; to Mr. Roberts, a gold-mounted Swan fountain pen; to Mrs. Roberts, from the Sunday School, a framed photograph of the scholars and a set of poultry carvers.

In reply Mr. Roberts said he felt highly gratified to have won the esteem and affection of those among whom he had resided for the last three years, and in parting would urge them to remember that for which a Clergyman's residence in their midst was a standing witness, *viz.* the pre-eminence of the spiritual side of human nature. Physical development, sport, or civic spirit were admirable, but unless the spiritual faculties were also developed man would fail to rise to the highest. He wanted to see the Church of God a greater power in their lives. He thanked them heartily for their tokens of friendship and souvenirs.

Mr. J. Pigott, who has been such a great help in the Parish, particularly in the up-country districts, has for a long time been contemplating entering the Sacred Ministry. He now feels definitely sure of his vocation, and through the kind efforts of our Bishop

on his behalf arrangements have been made for him to take up his studies with a view to Holy Orders.

Mr. Pigott will probably proceed to S. John's College, Auckland, after Christmas. His many friends should follow him in his preparation with their earnest prayers.

Rotorua.

Vicar: Ven. Archdeacon Tisdall, M.A.

Our chief news this month is that we have had a visit from our Bishop—all too short a visit.

The Rev. F. A. Bennett drove him in from Taupo on Friday, November 11th. On that evening we had a most solemn Confirmation Service in S. Luke's. Thirteen candidates,—eight males and five females,—all adults except two, were presented to the Bishop for the "Laying on of Hands." There was a full congregation, who listened most attentively to the simple, yet most helpful and soul-stirring, address, which the Bishop gave to the candidates.

On the Saturday evening there was a Maori Confirmation in S. Faith's Church, Ohinemutu, at the close of which the Bishop solemnly licensed three Maori Lay Readers.

On Sunday, the Bishop was celebrant at S. Luke's at 8 a.m., and preached at the evening service. There was a large attendance at 8 a.m., when the newly-confirmed made their first Communion, seventy-six communicants coming up to receive the most comfortable Sacrament of the Body and Blood of the Lord. In the evening the Church was crowded in every part. The most noteworthy part of this service, however, was the coming forward of eight men, members of the local branch of the C.E.M.S., solemnly to receive at the Altar rails from the hands of their Bishop, his blessing and license to act as Lay Readers. There should have been a ninth, but he was unfortunately kept from being present by sickness in his household. The collections for the day, amounting to £10 6s. 4d., were for the Melanesian Mission.

On Monday the Bishop, accompanied by the Revs. W. Goodyear and F. Bennett, was driven off to Galatea and Te Whaiti by Mr. Parata in his new motor car.

During the Vicar's absence at Synod the services here were taken by the Rev. E. C. Budd, Chaplain to the Public Institutions in Auckland. Mr. Budd was able also to visit and hold services at the Waipa Prison Camp during his stay. Regular services at the Prison Camps have been begun again, and will be carried on by our new band of Lay Readers.

The Mamaku Church Committee have got the site for their Church nearly levelled, and we hope soon to have the plans of the Church ready to be sent up to the Diocesan Trustees for approval.

Fresh duties and responsibilities will be falling upon our Vicar through his being appointed Archdeacon of Tauranga, and it will be absolutely necessary for him soon to have the help of an Assistant in Orders. The members of the C.E.M.S., realising this are issuing an earnest appeal to all local Church folk and to visitors who come and worship in S. Luke's, to make a great effort to pay off as soon as possible the debt on the Parish Hall and on the Vicarage. Were we relieved from the heavy interest

we are now paying it would be possible perhaps, with some outside help, to offer a stipend sufficient for an Assistant in Holy Orders.

The enlargement of our Church is also becoming a matter that will be very pressing before long. Our local congregation is growing every year, leaving little room for visitors. During the past winter we have had none too much sitting room, and now with the Season coming on we shall probably have no room for all who may desire to come and worship. In this matter we think that we have good claims for help, not only on the Diocese but on the whole Province as well. Here in the very centre of tourist resorts we should have, and desire to have, a most roomy and beautiful House for the public worship of God, and a service entirely true to the Prayer Book's grand ideal of Common—that is Congregational—Worship. May we commend these thoughts to all readers of the GAZETTE.

Waipukurau.

Vicar: Rev. F. W. Martin.

A general meeting was held to make final arrangements for the annual Floral Garden Fête. Owing to the drought it was decided to add several classes in home industries to meet the circumstances. The date was fixed for 18th January, 1910.

The Ladies' Guild meets regularly every Thursday, and is well attended.

Mr. G. H. Curle, the Lay Assistant, has settled down in Takapanu. He preaches with much acceptance and great earnestness, and is meeting with a good response from his flock.

The Vicar has introduced into S. Mary's Sunday School the stamp album system, obtained through A. H. Reid, Dunedin. Each child is given an album, with spaces for each Sunday in the Church's year. Stamps, bearing passages of Scripture around the margin, with a pictorial illustration in the centre, are issued each Sunday to the children, and they affix them and keep the albums. Canon Curzon-Siggers, of Dunedin, highly recommended them as being instructive. The Vicar hopes to have them introduced into the other Schools in the Parish.

Classes for young and adult candidates for Confirmation are being carried on at Onga Onga and S. Mary's, and there is a considerable number of candidates.

DON'T complain about the weather,
For easier 'tis, you'll find,
To make your mind to weather,
Than weather to your mind.

DON'T complain about the sermon,
And show your lack of wit;
For, like a boot, a sermon hurts
The closer it doth fit.

DON'T complain about your neighbour,
For, in your neighbour's view,
His neighbour is not faultless,
That neighbour being YOU!

"The flowers are God's undertones of encouragement to the children of earth."

Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day.