

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