

The Waiapu Church Gazette.

Vol. II.

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No. 1.

Intercessions.

"As doctors judge of the condition of men's hearts and circulation by the pulse which beats in their arms, and not by the words which come out of their mouths, so a man's spiritual condition is not inaccurately gauged by his power of thankfulness."

Sing ye praises with understanding.

Praise ye the Lord: for it is good to sing praises unto our God: for it is pleasant, and praise is comely.

And David said, Blessed be Thou, Lord God of Israel our Father, for ever and ever.

Thine, O Lord, is the greatness, and the power, and the majesty: for all that is in the Heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as Head above all.

Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all.

Now, therefore, our God, we thank Thee, and praise Thy glorious Name.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God.

And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man: who did humble Himself even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that He might make us the children of God, and exalt us to everlasting life.

DATE

CALENDAR FOR JULY, 1911.

DATE	DAY	LESSONS
1	S	THIRD SUNDAY AFTER TRINITY. Morn.: I. Sam. ii., 1-27; Acts x., to 24. [Even.: I. Sam., iii. or iv., 1-19; I. John v.
2	☿	
3	M	
4	Tu	
5	W	
6	Th	FOURTH SUNDAY AFTER TRINITY. Morn.: I. Sam. xii.; Acts xv., 1-30. [Even.: I. Sam. xiii. or Ruth i.; Matt. iv., 1-23.
7	F	
8	S	
9	☿	
10	M	
11	Tu	FIFTH SUNDAY AFTER TRINITY. Morn.: I. Sam. xv., 1-24; Acts xix., 21. [Even.: I. Sam. xvi. or xvii.; Matt. viii., 1-18.
12	W	
13	Th	
14	F	
15	S	
16	☿	SIXTH SUNDAY AFTER TRINITY. Morn.: II. Sam. i.; Acts xxiii. 12. [Even.: II. Sam. xii., 1-24, or xviii.; Matt. xii., 1-22. S. James, Apostle and Martyr.
17	M	
18	Tu	
19	W	
20	Th	
21	F	SEVENTH SUNDAY AFTER TRINITY. Morn.: I. Chron. xxi.; Acts xxviii., 17. Even.: I. Chron. xxii. or xxviii., 1-21; Matt. xv., 21.
22	S	
23	☿	
24	M	
25	Tu	
26	W	
27	Th	
28	Fr	
29	S	
30	☿	
31	M	

And I beheld, and I heard the voice of many angels round about the Throne and the living creatures and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands:

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,

Blessing, and honour, and glory, and power, be unto Him that sitteth upon the Throne, and unto the Lamb for ever and ever.

And the four living creatures said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.

A GENERAL THANKSGIVING.

Almighty God, Father of all mercies, we Thine unworthy servants, do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men. We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives; by giving up ourselves to Thy service, and by walking before Thee in holiness and righteousness all our days; through Jesus Christ our Lord, to Whom with Thee and the Holy Ghost be all honour and glory, world without end. Amen.

From the Editor's Chair.

This month we issue the first number of the second year of the GAZETTE.

By a new arrangement with the printers we print this year eighteen pages, which gives us two extra pages of matter each month. We ask for a larger circulation this year throughout the diocese. It can be done with a little more energy and organization. Certainly we shall never accomplish anything worth accomplishing in the diocese if we are willing to accept the advice of the writer of an article in the *Spectator*. At the conclusion of a calm, condescending paper, the writer gave the following advice to all seeking to maintain the great missionary societies:—"Do not let your feelings lead you away. Go on in hopeful resignation."

A speaker at a missionary meeting commenting thereon, said: Just think if Nelson had sent this signal up at Trafalgar: "Go on in hopeful resignation!"

Suppose the last order Wellington had given to the Guards at Waterloo had been: "Go on in hopeful resignation!"

How different the advice given by another writer: "My soul, send out thy ships; be strong, daring, venturesome. Launch out into the deep."

But to follow this advice we must be men of a really hopeful spirit.

Yet the hopeful spirit is not enough. There must also be the spirit of loyal service, aye, of willing and loving sacrifice.

One cold night, after the pillage of Burgos, when Napoleon's favourite soldiers, the "Grenadiers de la Garde," had gathered an enormous quantity of valuable laces, fans, pictures, and other goods, they were seated round the fire, Napoleon came to warm himself at the fire, which at that time was dying for want of fuel. The Grenadiers did not hesitate for a moment in sacrificing all the riches they had looted. They burned them, in order to warm their Emperor, and make him comfortable for the night.

How many Christian soldiers are willing to sacrifice anything of real value to warm the heart of their great Captain? Alas! how many are for getting, and not for giving! Resentful, if they consider they are neglected in the daily ministrations, but unwilling themselves to do anything, or to give anything for the work of the Christian Church in all its varied activities.

The great need is not of camp-followers, but of soldiers; not of defaulters, but of paid-up members of the Society of the Christ. Soldiers in the fighting line, fighting shoulder to shoulder under the banner of Christ against evil in every ugly shape and form; members anxious and willing to take their full share in helping to make the Society of the Church a financial one, and a successful one, strong enough to influence public opinion.

We read again of Napoleon's soldiers that they were ready to undergo any privation, and to sacrifice their lives for the Master whom they loved.

How soft and selfish are we oftentimes in our service of a greater, nobler, and infinitely more loveable Captain than Napoleon!—the Captain who has left his soldiers and servants the greatest example of sacrifice this world has known.

We pray in the Prayer for the King in the Communion Service: "That we and all his subjects may faithfully serve, honour, and humbly obey him." Well, too, may we pray that we and all the subjects of the King of Kings may faithfully serve, honour, and humbly obey Him.

Like the man in Bunyan's Interpreter's house, as we see and hear the call of service, let us come forward, as every true man should, and say: "Put my name down."

We now call it death to leave this world, but were we once out of it, and installed into the happiness of the next, we should think it dying indeed to come into it again.—H. Sherlock.

Musings by the Way.

("By Sator")

Many people in New Zealand—many church-people that is—are greatly exercised in their minds about the proposed revision of the Prayer Book, and truly the proposals put forth by various members of the convocations of York and Canterbury may well exercise their minds. It would seem that the Church has not yet learnt her lesson, viz.: that compromise never did answer, and never will. A compromise leaves both parties dissatisfied; neither side gets what it wants, and the various compromises the Church has made in the past have neither strengthened her position, nor enabled her to keep within her fold those malcontents who were agitating for far more than the "compromise" gave them.

Is then the proposed revision in the nature of a compromise; Yes, emphatically yes. It is, in some respects, a compromise to the much-talked-about "man in the street," whose tender conscience forbids him to recite the Athanasian Creed, or to worship in a Church where the clergyman obeys the plain directions of the Ornaments Rubric in the Prayer Book, and wears the legal vestments for each celebration of the Holy Communion. It is a compromise to those who dislike the recitation of the Ten Commandments—never more needed than now—; to those who, in spite of all our vaunted education, find the language of the Prayer Book archaic; to those who, not understanding the structure of the Prayer Book, cannot understand the use of so many "Lord's Prayers," or prayers for the King, not comprehending, that to take one case only, the compilers never intended that Mattins Litany and Holy Communion should be all jumbled pell-mell into one service.

True, the Crown issued "Letters of Business," thereby giving the Church the right to revise if she so desires, and some seem to think that if we refuse, then Parliament

will "amend" our Prayer Book for us. This is not likely anyhow, and even then what if Parliament does? The Church is the Church, and can never accept, unless she is false to her great Head, a book which a Parliament composed of men of any, or of no creed, has a mind to alter. No! At all costs let us have done with compromises, let us be true to what we know is true, however outsiders cavil.

And after all is there any pressing need for this so-called revision? A revision too, which in many cases leaves the option of this and that with the priest-in-charge, a most invidious task. I believe that at heart most of us would be sorry to see the old Prayer Book altered. It may not be perfect, but it is at any rate better than the proposed "Revised" Prayer Book, with its "mays" instead of "shalls," and its careful and timorous omissions of any real revisions.

Considering what a vast number of people know scarcely anything of their Prayer Book, it seems to me that the time for revision is not yet. If we all loyally kept to it as it is, then we might begin to talk about revision perhaps. To take one instance, where is there the least hint in the Prayer Book that at a certain part of the Holy Communion nearly all the congregation shall get up and go out, turning their backs on the Lord's Table, and the bread which we break—the Body of Christ, and the cup which we bless—the Blood of Christ? There is no hint anywhere—the leaving of the major part of the congregation is absolutely opposed to the spirit of the Prayer Book, and to the 18th Canon, which expressly forbids anyone leaving the Church during the service.

And Baptisms: Why is this important service so often relegated to a week-day afternoon, or to a Sunday afternoon, when no one is there to witness the little "lamb" coming to its Saviour and receiving its Christian name. There is no difficulty in the arrangements, and in the carrying

of them out, as they at present stand in the Prayer Book. We should gain very little indeed, I think, by the proposed revision, and it would be better for us all to study the Prayer Book, and to loyally endeavour to carry out its provisions.

And do not let us be led away by specious arguments into making compromises, hoping that thereby we shall be able to keep all and sundry malcontents with us. Some, we fear, might join the Roman schism, (for the R.C. Church is a schism in a land where there is a true and loyal and apostolically-descended Catholic Church), and others we fear might join other dissenting bodies. Well, let them; they are not, and never will be any strength to us, nor to any other body either, and we dare not compromise our Faith.

Besides, if such services as Mission Services for instance are required, the Bishop of each Diocese can sanction suitable forms. But I do not know if he can, or ought to sanction such things as Doll, Pound, Pudding, or Flower Services, or Evening Communions; or even glorified Mattins at the expense of the Lord's Own Service on the Lord's Own Day.

The Church of England Men's Society.

Watchword: "Prayer and Service."

DIOCESAN COUNCIL:

Ven. Archdeacon Ruddle, Canon Tuke, Rev. A. F. Gardiner, Capt. Lake, Messrs S. E. McCarthy, J. P. Williamson, J. Dawson Smith, J. H. Sheath, J. F. Langley, G. Maddison.

Branches.

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

Nominations for the Diocesan Council are to be sent in by July 16th to the Rev. Canon Tuke. The annual meeting will be held in St. John's Schoolroom on August 9th, at 8 p.m.

Would those who send Parochial News to the Editor kindly assist him

by sending C.E.M.S., Mothers' Union, and G.F.S. notes on separate sheets of paper, to be inserted under their proper columns.

We have just received our first number of the *C.E.M.S. Quarterly Magazine*, and, after perusing it, realise what a great help it will be to our Branches to have this *Magazine* in circulation.

"The Men We Want," by the Bishop of London, is first deeply heart and life searching; and then a great inspiration. It should be carefully read and read again by all our members. We quote only the following pertinent sentences:—"What time, what leisure, what comfort, what money have we really sacrificed in answer to the appeal from the Cross? Have we allowed our Branch to be a Branch in name only, a mere aggregation of well-meaning men, who have a general belief in the usefulness of religion, not a body-guard of picked men, all marked with the Cross on their foreheads and in their hearts, who are willing 'to go anywhere, and do anything' for their Lord? Am I a strength or weakness to my Branch?"

Then Mr. Woolcombe's letter is of interest to us all, and we are very sorry that he tells us: "I have to go in for a good long slack for several months before I can get into harness again."

Amongst other articles very much of interest to Branches will be found in the two headed "C.E.M.S. in Towns" and "C.E.M.S. in Country Towns and Villages."

The former concludes with these words:—"Many Branches comment on the inspiration which the presence of men at the Holy Communion gives to the whole Parish. The Secretary of St. John's, Chatham, sums it up well: 'Personally it is the sight of the morning to see a body of men doing the Master's will and receiving his strength in a combined body.'"

And then alluding to the present popularity of the C.E.M.S. the article goes on:—"We must take care when all men speak well of us; but if we take care in the right way, there is no need to fear. And that way is to put first things first; give the spiritual side its proper place; make the devotion of the Branch count for much more than mere numbers—where personal religion is not put first, then, in spite of numbers, the

"Branch's life is dwindling; where it is put first, then (again, in spite of numbers) the Branch is living, all is well and all will be well."

And the article concludes with a Prayer which we might well make use of in our C.E.M.S. Services and Intercessions:—"Thou, O Unseen Father, art the Fount of Life, the Fount of Light, the Fount of all Grace and of all Truth, Who drawest all to Thyself through the advent of Thy Beloved Son. We beseech Thee, make us willing men."

The second article begins by laying the same emphasis on the spiritual side of C.E.M.S. work:—

"Prayer and work are so intimately related that it is really impossible to separate them, since by Prayer we gain the motive force which enables us to act. It is noticeable that in the Branches which are able to state that the devotional meetings and corporate Communion were attended by all or nearly all the members, the record of work, not only attempted but actually accomplished, is great.

"Also in these Branches there is evidence that although care is taken, and rightly so, to weed out the slackers, and to require a period of probation for all new members, yet the right hand of fellowship is extended to all, and each individual member considers it part of his duty to invite personally someone to come with him to God's House, and to become with him a partaker in the blessings of prayer and worship."

HAVELOCK.

On June 2 the monthly service was held, when a new member was admitted.

At the meeting afterwards a new member and an associate were proposed.

A very animated discussion took place on a variety of subjects, and the Secretary was left with a legacy of much writing in the Minute book.

The Corporate Communion for the future will be held on the Sunday after the monthly meeting.

Our Branch has been gradually feeling its way, and we quite expect that very soon now we shall be, as it were, on our legs, and ready for any further service that may open up for our members.

GISBORNE.

On May 23rd an interesting debate was held at a meeting of Holy Trinity Branch. The subject was:—Free-will offerings *versus* bazaars, concerts,

flower shows, etc., as a means of raising money for Church purposes. Bro. A. Morris ably introduced the subject, emphatically denouncing the various popular methods in vogue for raising money by the offer of a *quid pro quo* in the shape of amusement. Bro. Toomath led the opposition. He regarded sales of work, entertainments, etc., as quite a legitimate means, and absolutely necessary to financial stability until such time as Church people had been educated to regular and systematic direct giving. Bro. Morris was rather severely handled for his use of the phrase "*compulsory freewill offerings*." Quite a number of members took part in a spirited debate and in the end it was resolved that "This meeting recommend to all Church people the duty of making adequate and systematic freewill offerings for the support of the work of the Church."

The Good Friday Procession.

A Great Gathering of Churchmen.

THE SCENE ON THE ROUTE.

The Good Friday Procession and the Service of Solemn Supplication for the Nation in S. Paul's Cathedral was a great event and a significant new departure in the history of the Church and the nation. The experiment—a bold and courageous one—was justified in every way by the result. It united Churchmen of all schools of thought and of all classes in a most remarkable way. On one of the most summer-like days in April, when the country was no small attraction to ordinary toilers, about three thousand laymen went through the fatigue, which a long procession involves, and at least a hundred thousand spectators probably there were far more—showed their sympathy with the movement by their reverent and respectful demeanour.

THE FORMATION OF THE PROCESSION.

The arrangements were admirable. The Chief Marshal was Mr. A. P. Charles, of Oxford House, to whom a great deal of credit is due for the way in which the procession was formed and started. Trafalgar Square was crowded on all sides with dense masses of spectators, who waited patiently and in silence during the long process of formation, the singing not beginning until the procession actually started. It is estimated that over two hundred robed Clergy, eight hundred Choir men and Lay Readers, and over

two thousand unrobed laymen took part in the march. No banners were carried, and as far as one could learn there was not the slightest attempt at opposition or disapproval at any point in the whole route from Trafalgar Square to S. Paul's. On the contrary, by far the larger proportion of the spectators uncovered their heads, and many joined in the hymns which were sung.

THE START.

And so, in the brilliant sunshine of this exceptionally beautiful April day, a scene unparalleled (even in the varied history of Charing Cross) was being enacted in perfect order and in great earnestness of spirit. Then the white-robed body of men at the head of the procession gradually moved further and further round the Square. The Processional Cross of All Hallows Barking, carried by the Rev. E. Rainbow, led the way, the other two crosses which headed the sections being carried by the Rev. R. W. Free, Vicar of S. Clement's, Fulham, and the Rev. H. M. Ward, Vicar of S. Mary's, Charing Cross Road. Bands of instrumentalists and Choir men were interspersed. Rather nearer the end than in the middle of the procession walked the Bishop of London, supported by the Bishop of Kensington. The procession was remarkable, not only for the admixture of classes, but for its comprehension of members of different types of Churchmanship.

PRAYER AND BENEDICTION.

Those in front of the Bishop of London passed on through Duncannon Street to the Strand, but the Bishop on arriving at the flight of steps at the south-west corner of the Church came out of the procession, and with his Chaplains and the Bishop of Kensington took up a position on the Church steps. The whole procession halted. One of the bands played a few bars which closed with the Dresden Amen, and then the Bishop said the following Prayer, which all the processionists were asked to repeat silently:—

"Almighty Father, Who didst give Thy Son to die for our sins upon the Cross, be graciously pleased to bless us as we go forth to bear our witness, in this great City, to the Love which has redeemed us; and grant us such humility and reverence that Thy Blessed Son may be known to be walking in the midst of us, and that multitudes may be drawn to confess Him as their Saviour,

to Thy honour and glory through the same Jesus Christ our Lord. Amen."

Then with uplifted hand, the Bishop gave the Benediction to the crowds in the street and all round the great Square—one of the most striking in a series of most impressive scenes. And now the serried ranks of the robed and the unrobed started on their way singing, as they passed along, the hymns "There is a Green Hill Far Away," "Jesu, Lover of my Soul," "Glory be to Jesus," and the Litany of the Passion (No. 467 *A. and M.*). On they moved through crowds of spectators, which were very numerous in places specially favourable for gaining a view of the unusual spectacle passing through the heart of the Capital.

THE ARRIVAL AT S. PAUL'S— THE HYMN FOR LONDON.

After the Litany of the Passion came the "Hymn for London." This was being sung as the procession neared S. Paul's. Outside the Cathedral was a vast concourse of people, a clear space however, being kept on the steps leading up to the great west doors. At this Service the Cathedral Choir was not in attendance, but Canons Newbolt and Alexander, together with Prebendary Ingram and Prebendary Sanders and the Minor Canons, went to the top of the steps to receive the Bishop. The unrobed processionists went into the Cathedral first and took their seats, and the robed members waited for the Bishop, who, before entering the Cathedral, gave the Benediction to the thousands assembled outside the west end of the Cathedral. The advance of the procession to S. Paul's was a magnificent spectacle. Headed by the Cross was a large, white-robed body of men slowly ascending Ludgate Hill, then a black mass of unrobed processionists, and far away into Fleet Street another surpliced body of men was seen advancing between lines of people standing many deep. It was about twenty minutes past five when the van of the procession arrived at S. Paul's, and at least twenty minutes elapsed before all were seated. The Clergy passed into the Choir.

THE SERVICE IN THE CATHEDRAL— THE BISHOP'S ADDRESS.

The Intercession Service in the Cathedral began with the hymn, "When I Survey the Wondrous Cross." The surpliced band accompanied the singing. The Bishop was

conducted to the pulpit by Canons Newbolt and Alexander, and gave the following address:—

My Brothers - We have come out to-day to bear witness to four things. First of all, to bear witness before this great city that we glory in the Cross:—

"In the Cross, in the Cross
Be my glory ever."

That is what I have understood by this procession as it has poured so reverently and quietly through London this last hour. And yet what a thing it is to glory in—the old gallows, the badge of shame, the instrument of a criminal's death. And yet we wave it in triumph at the top of S. Paul's Cathedral, and we carry it in triumph through the streets. Why is it? That is what we have come out to tell London, because we believe that the Son of God himself died on that Cross, and therefore the badge of shame has become the badge of glory. And we stand here, and we walk to-day to say that "In the Cross, in the Cross, be my glory ever." "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

And then, secondly, we have come out to give our witness that we are ashamed of our share in the Cross. We have come out on behalf of London to confess before God—as we shall do in a moment—that we in London have had our part and lot in the Cross. Does that seem unreal to any of you? Is it not true that in parts of London to-day—and not the least among the well-to-do—the stern and difficult teachings of Jesus Christ are hated, that they cross at so sharp an angle all their lusts, and their desires, and their ideals, that they hate the teachings of Jesus Christ; and if He stood there teaching them to-day they would hate Him; and if He continued standing there in the face of them, and in their way, still teaching them, they would trample Him under-foot to-day. For certain, for all those making their money out of the lust and crime and vice of London, all those whose god is the world, have in Jesus Christ and his Cross, and they know it, their worst enemy. And therefore we confess together in a moment our sins as a city, as a nation.

And as for ourselves, my brothers, who all of us have in some degree taken the Cross upon us, and become followers of the Cross, who will stand up among us and say that we have never said anything; or done anything, or thought anything that we cannot, that we find it hard to, justify

before the Cross to-day? I for one find no unreality in saying:—

"It was my pride and hardness
That brought Thee to the Tree:
Those cruel nails, my Saviour,
Were driven in by me."

And then, thirdly, we come here to witness to our belief in the power of Intercession, Jesus on the Cross believed in Intercession. "Father, forgive them, for they know not what they do"—we hear him saying it as the nails were driven in. And we come here to join in that Intercession, to show that we believe in Intercession, and we shall kneel down and we shall say, "Father, forgive them; forgive that great crowd in London that cares nothing for Good Friday. Forgive all those who mock Thee and neglect Thee and ignore Thee; forgive all those living, selfish, idle lives in London; forgive all those who injure Thy children; Father, forgive them, for they know not what they do."

And then, lastly, we come out to bear witness that the Cross is in the field. We come out to bear witness before London that whatever others may do, this body of men here will fight under the Cross. Whether the Cross will win or not in London, and in this nation depends largely upon a body of men like this. If we really fight under the Cross, if we crucify our own flesh, our own lusts, and our passions on the Cross, if we are not afraid, in office and workshop and street, to stand up for the Cross, then the Cross will win. After we have knelt down we shall rise up and go forth from this place, and in the power of the Holy Ghost redeemed, restored, forgiven, to bear witness to the Cross to the ends of the world.

CONFESSION AND INTERCESSION.

The Bishop, continuing the service, said "Let us plead the life, the sacrifice, and the triumph of our Saviour," and read a form in which some of the petitions of the first portion of the Litany were embodied. The next series of intercessions were introduced by the words, "Let us beseech the Lord to deliver us from those evils which lead to a nation's destruction." These included unbelief and wanton scepticism, impatience and contempt of sound doctrine, refusal to receive new light, failure to read the signs of the times, neglect of ordinances, turning away from the worship of the Church, and from the means of grace, inordinate love of riches and display, dangerous love of excitement and pleasure, the lust of gain and covetous.

ness, the bitterness of strife and division. The Bishop then said—“Let us beseech God to grant our nation those blessings and graces which will make it a praise in the earth, and cause His Holy Name to be glorified.” These petitions included intercessions for the King and the Royal Family, for a blessing on “the effort that is being made to help the men of our land to rise to the appeal of the Coronation,” and for forgiveness of “the sins of Thy Church, to revive her energies throughout the Empire, and give her grace to keep the lamp of true religion burning brightly according to Thy Holy Will.” There were also petitions for the pardon of the sins of Christians in all lands, for the healing of our unhappy divisions, for the casting out of the City of the unclean spirits of drunkenness, gambling, and impurity, to root out all dishonesty of trade, to strengthen the Church in this land against all attempts to tamper with the law of marriage “as Christ has laid it down,” and for a Christian spirit in dealing with the social difficulties of our days. Then after the Lesser Litany came “Our Father,” which was said, as were the responses, with great impressiveness.

THE CLOSE OF THE SERVICE.

The hymn “Rock of Ages,” led by the band, was sung kneeling, and with the Blessing the Bishop brought to a close this unique service—the first undoubtedly of its kind, both in its conception, and in the number and character of those who took part in it.

Hukarere School.

Donations received towards Hukarere School Building Fund to June 20th, 1911:—

Per Mr. J. B. Fielder—Mrs. Trip 5s 6d, Aroha Ruddock 2s 6d, Mrs. M. E. McLean £12, Miss Ngawai Takarangi (ex-scholar) £1. Total £13 8s.

Per the Bishop—Mr. Numia Kereru, of Ruatoki, £16.

E. H. 10s, Mrs. Anaru 10s, Maata Haronga £1, Sunday School Children (Rotorua) £1 6s 6d, Mrs. Ashwell (Auckland) £1 1s, Miss Kinder (Auckland) £5, E. W. Ireland £3, Mrs. Halliwell £2. Total £14 7s 6d.

Diocesan Paper.

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

Mr. J. Pigott 10s, Sales 1s 10d, Rev. Collier 1s, Mrs. L. M. Geisen £1, Archdeacon Tisdall 10s, Mr. H. W. Geissler 5s, Rev. F. W. Whibley £1, Rev. A. F. Gardiner £1 10s, Canon Tukey £5 11s 9d, Canon Mayne £4, Mr. J. N. Williams £10.

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 C. Maclean, Thompson Road.

Members of Council—

Mrs Mitford Taylor, Mrs A. W. Lascelles, and all Secretaries.

BRANCHES:

Cathedral Parish, Gisborne, Havelock N; Rotorua, Dannevirke, Hastings, Wai-pukurau, Te Aute, Port Ahuriri.

The fourth meeting of the Diocesan Council of the Mothers' Union was held at Bishopscourt on Monday, June 12th.

Present: Mesdames Averill (President), Maclean, Cargill, Harding, Ruddock, Mayne, Eaton, Williams, Brocklehurst, Brodie, and Warren, and Misses Brathwaite and McLean.

The question of having Associate cards printed was discussed, and it was finally decided to leave the matter in abeyance for the present.

It was resolved that all subscriptions to the Central Fund should be paid in April, *viz.*, at the beginning of the working year.

Suggestions were made as to representing Country Parishes, but it is thought advisable to hold this over, as all are not settled.

At the close of the meeting a devotional meeting was held in the Bishop's Chapel, when the Bishop gave a very helpful address on “Prayer.”

PORT AHURIRI.

Mrs. Averill kindly volunteered to start a Branch of the above Union at the Port, and the first meeting was held in April, when four ladies were present besides Mrs. Averill, Mrs. Hansard, who kindly consented to be Presiding Associate for this Branch, and Mrs Cargill, who has undertaken the duty of Secretary. Mrs. Averill explained the objects and aims of the Society, and afternoon tea was partaken of.

At the May meeting a much larger number were present, over twenty, and Mrs. Ruddock kindly read a paper written by Mrs. Neligan on “A Woman's Standard.”

At the June meeting the Bishop very kindly came and admitted fourteen members, and gave an address to a large number present (over thirty-five) on “The Christian Ideal of Marriage and the Work of the Union in Upholding that Ideal.”

The rapid increase of attendances at this Branch shows how much the starting of the meetings has been appreciated. Our best thanks are due to Mrs. Cargill and Mrs. Hansard for their loving and unselfish work.

AUCKLAND.

The annual social of S. Matthew's Mothers' Union, held in the Parish Hall recently, the Vicar (Rev. W. E. Gillam) presiding, was attended by Lady Islington, who gave an interesting address on “The Profession of Motherhood.” Her Excellency was attended by Colonel Hugh Boscawen, Hon. Aide-de-camp to the Governor, and Miss Stapleton Cotton. On the platform were Mrs. Crossley, wife of the Bishop of Auckland, Mrs. Gillam, and several other ladies.

“As the sun gives colour to the flowers, so the mother's influence colours the character of her children,” said Lady Islington in opening her discourse. Her Excellency proceeded to dwell upon the responsibility of motherhood, which she opined was not, perhaps, always sufficiently realised. In training the child one trained oneself. Lady Islington discerned more harm in teaching the doctrines of Christianity than in not teaching them, unless one lived its precepts in one's own life, such as by never showing irritation, or impatience, and never being, by even a shadow, unjust. There were no such critics, observers, and judges as little children. They were quick to sum up character, and to see the slightest inconsistency and unfairness.

Her Excellency went on to deprecate hastiness towards children on the part of parents. She approved of Unions where mothers could meet and give each other help. The power of the example of parents was shown in their most intimate daily life, all the more so if they had a sense of religion, accompanied by a tender, wise, happy, and self-controlled life. But they must go together.

“It is no good diving,” remarked Lady Islington, “if you can't swim. Religion, as I understand it, is to

believe so much in goodness that you can see no badness, and to create such an atmosphere of gentleness and faith in the best around you that wicked, jealous, suspicious, irritable thoughts cannot live in your neighbourhood. Of course it is very difficult for a wife and manager of a household, because daily life seems to encourage irritability, as the rain makes weeds grow. I find my only hope is to take each day by itself and say 'I am going to do my best all to-day.' It seems nothing by the day. However old one grows one never stops making good resolutions—and breaking them."

Here in New Zealand, her Excellency went on, mothers had an extra task—to teach their children respect and admiration for heredity and antiquity. They also had to teach them that the truest independence was a capability for obedience, and that the greatest dignity was to be able to show loyalty, courtesy, and veneration. Another lesson to teach the children was that without ideals life was unlovely. Mothers should imperceptibly demonstrate to their offspring that the truest goodness was practical, and lived in every smallest action of our daily life. In conclusion Lady Islington bade her hearers remember that a mother was "the holiest thing alive."

HAVELOCK.

STORY OF AN EAST END SETTLEMENT.

On Wednesday, June 14th, Miss St. Hill delighted a crowded audience of old and new friends by an account of her work in Stratford, in the East End of London.

Her "settlement" there consists of fourteen permanent workers, who are helped by others who can give perhaps a day or a few hours regularly, or, in some cases, it may be only occasionally. She pointed out the advantages of such a settlement over those of a lonely worker, who would probably not feed herself sufficiently, would in a short time be overwhelmed by the vastness of the work, and retire from the field more or less of a wreck.

The interests of the "settlement" are of a varied nature. Hundreds of children are sent every year into the country for a holiday—if they are delicate. They may spend one month or several in the holiday house which belongs to the settlement, and to which children can be sent all the year round. "That's not my Tommy!" and similar expressions may be heard from the glad mothers when they welcome back their invalids, now rosy and healthy.

There is the work among the "factory hands," a very difficult class, but delightfully responsive and warm-hearted if you get on their right side. There are inquiries to be made about those who ask help, to see if it is possible that they really can be helped—a work which requires shrewdness, tact, time, and patience. Sometimes whole families, who otherwise would have sunk into the submerged tenth, are by this means set on their feet. One great difficulty is the intense love of the Londoners for London. A family may find it impossible to provide bread for themselves, remunerative work will be found for them in the country, and in a week or two they will have sold all their possessions to pay their way back to London, with no prospect but the workhouse.

Miss St. Hill has a special love and admiration for the East End "Mothers." She said they are simply splendid in their self-sacrifice, pluck, and endurance.

It is grand to think that such wise work is being done amongst the poor—work which, instead of undermining their independence, will raise them to a higher level, and, by improving their physical conditions, help them to become better men and women.

CLIVE.

On Tuesday, June 20th, a most interesting meeting was held at Clive, part of the Parish of Havelock North. Its object was to form a Branch of the Mothers' Union. A dozen people were present, and were addressed by the Bishop, who, with Mrs. Averill, had come from Napier to start the Branch. The subject of the address was the sacredness of marriage and of motherhood, and the duty and privilege of mothers of maintaining a high standard of purity, and by word and example making it a part of the very inmost nature of their children. It is an Imperial work, a work of Imperial defence; members of the Mothers' Union throughout the Empire are banded together for the same purpose, and every Branch of the Union, however small, knows that it is part of a mighty wave sweeping round the world.

It is impossible to reproduce the words of the address, but it was most inspiring, and one could not but feel that every one present was vibrating in response to the enthusiasm of the speaker, and, for the moment at least, was lifted up to a new nobility of thought and of purpose.

Five names were given in of those who wished to join the Branch, and this keen little nucleus will by degrees win member after member to join them, and the mothers of Clive will do their part bravely in widening the circle of light which in days to come will encircle the whole world.

Mrs. Sinclair was appointed Secretary to the Branch.

Three representatives from the Havelock North Branch of the Union were present.

The Society of Emmanuel.

The aims of the Society of Emmanuel, which was founded in 1905, are as follows:—

"To develop the Divine gifts of healing left to His Church by the Master, especially the gifts of healing by prayer, and the laying on of hands, with the object of using these Divine gifts, not only for the healing of the body, but as a means of drawing the souls of men nearer to God." The Society has a hospice connected with it called "The Hospice of Emmanuel," and in the March number of *The Healer*, the monthly magazine of the society, we find an article which shows very clearly the eminently sane, and wise treatment of those who spend a time of quiet within its hospitable walls.

A Fortnight at the Hospice of Emmanuel.

I admit that I was nervous. Twice in my life I had been in nursing homes, and have been made pretty miserable by rules which seemed to me fussy and vexatious. I had no wish to repeat such melancholy experiences. So when Mr Hickson suggested that I should enter The Hospice of Emmanuel for a fortnight I hung back. What if I went, and found myself once again in the grip of irksome and humiliating rules? What if I again exchanged my liberty for an irritating bondage of cast-iron regulations? And yet I welcomed the thought of a harbour of refuge from the bustle and weariness of active life. I was jaded and fatigued, and spent in body and mind. I had not been really well for some time, and had recently been through the strain and suspense of making a serious decision; and I had yet to face the unavoidable pangs which that decision involved. A fortnight of quiet and repose was imperative. A time of escape from the claims and calls of parish life; a time of real leisure for brain and

heart; a time to think and pray and meditate; all this seemed most attractive. Still I hesitated.

But not for long. Mr Hickson's quiet voice reassured me. "There'll be nothing of that sort; you'll be perfectly happy; its more like a home than an institution. I'm quite sure you will like it, and be quite happy." So I consented to go, my qualms being set at rest.

I arrived on a Monday afternoon. The weekly intercession service had begun. I slipped in and knelt by the door. The whole atmosphere was charged with the spirit of prayer: everyone was praying with might and main. Here was no listless, conventional congregation. Everybody was hard at work, praying. The reality was intense. One felt that the little chapel was a veritable centre of spiritual power, which radiated out, bearing healing and consolation to the sick and suffering.

After the service was over I was introduced to the other members of the household, and was very soon made to feel quite at home. I had prepared for myself a place of retreat in case I found myself unable to stand The Hospice; but within a very few hours all thoughts of flight had passed from my mind, and I laid myself out to make the most of the fortnight of quiet and relaxation, which I had promised myself. Mr Hickson had spoken truly. There were no irksome rules. It was quite home-like, and everybody was extraordinarily kind and friendly. I was much struck by two small things. First, nobody talked about ailments—we went on as if such things did not exist; and, secondly, everybody was extremely attentive to other people's needs and comfort. In gatherings of miscellaneous people there is always the temptation, I suppose, for each one to be selfish and individualistic; but it was not so here, there was quite a rivalry of helpfulness and good-fellowship. We began our day with prayers in the chapel, and on some days with the Holy Eucharist. After breakfast, those who wished were free to use the chapel for reading or meditation. The rolling of the traffic outside spoke of the busy life of the world; but here at least in the little chapel, free from its distractions and claims, a man could try and hold audience with his God. Sometimes, towards the end of the mornings, some of us would take a walk in Regent's Park, which was opposite, and feed the squirrels which abound there; and one morning we were dis-

sipated enough to organise a little expedition to the Zoo, which some of the party, being not very strong, accomplished in bath chairs, accompanied by much merry chaff and laughter.

The afternoons were mostly devoted to quiet reading in the drawing-room, and some of us slumbered unabashed till tea-time arrived. After tea, at the request of the household, I said even-song in the chapel, and we sang the office hymn, and generally another hymn or two. These even-songs were truly delightful; there was no hurry, and we said the psalms with unhurried deliberation; and all sorts of glorious meanings and applications suggested themselves. With the same deliberate precision we passed through Isaiah, office hymn, Magnificat, Gospel; and surely never did the well-known prayers sound more full of reality and depth of meaning, as we, the *pauperes Christi*, each bearing some bodily burden or limitation, prayed that we might "pass our time in rest and quietness," and that for the love of His only Son, our darkness might be lightened, and we defended from all perils and dangers.

Presently came dinner, and after that sometimes we adjourned to the chapel again to sing hymns, but more often sat in the drawing-room reading or writing, or playing quiet games, till 9.30 p.m., took us once again to chapel for night prayers, and after that a few minutes chat over the drawing-room fire with hot milk and biscuits, and then bed.

Once while I was at The Hospice a lady came and played to us on the piano. It was marvellous. All that we asked for we got. Beethoven, Chopin, Schuman, Mendelssohn—it was all the same to her—and all were played most brilliantly and splendidly. It was magnificent.

I have said nothing about "treatment." It is perhaps the most difficult thing to write about. It was received on most days, and consisted of prayer, accompanied by the laying on of hands. This took place in the chapel itself. I am not here concerned to speak of results; but I do not believe that anyone who believes in the Incarnation, and who accepts a sacramental theory of Christianity, can have doubted that he was brought nearer to the Living Saviour and Redeemer of men's bodies, as well as their souls, by means of this laying on of hands with prayer, and to touch Christ is to draw out rich stores of health for body and soul if it be the touch of faith and love.

I have said nothing of the matron and her cat; but I have not forgotten them. Mr Patrick is a very important personage in the household;—I, man like, thought too important; but the ladies lavished unceasing compliments upon his beauty and sagacity. Of the matron I must be permitted to say that her kindness and courtesy was unbounded; she had no thought but of the comfort and welfare of her guests.

I fear I have given a very imperfect idea of what a stay in The Hospice means, but if any person should read these poor words of mine, who needs a "rest-cure" in the truest sense of the words, rest of body, mind, and spirit, let them try a visit to The Hospice; they will not be disappointed, they will keep their wearied souls in fragrant and balmy peacefulness, and it will be surprising, if in the quietness and calm of the place they do not gain blessings of heart and mind, as well as of brain and body. The Hospice is truly a delightful place, and to have discovered it is to have added to the riches of one's life.

By A CLERGYMAN.

Hawke's Bay Clerical Meeting.

A meeting of as many of the Clergy of Hawke's Bay as were able to attend was held at Hastings on Monday, June 19. After the Service of Holy Communion, at which the Archdeacon was the celebrant, the Clergy met in conference. Papers on "Socialism," by the Rev. F. W. Martin and Archdeacon Ruddock, were read and discussed. A Service of Intercession was held before lunch, and in the afternoon various subjects were discussed: The formation of a Clerical Book Club, organisation of work among boys, the Church of England Temperance Society, the Bishopric Endowment Fund, and the formation of a League of Intercession. After tea, kindly provided by Mrs. Brocklehurst, Evensong was read in the Church by the Vicar of Hastings. It is hoped that such meetings may be held quarterly.

"As there comes a warm sun-beam into every cottage window, so comes a love-beam of God's care and pity for every separate need."—N. Hawthorn.

Editorial Notices.

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

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

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

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

Waiapu Church Gazette.

SATURDAY, JULY 1, 1911.

Waiapu Diocesan Gazette.

MY DEAR PEOPLE,

The present number of our GAZETTE marks the beginning of its second year's existence, and the beginning, we hope, of an increased circulation and extended usefulness.

The Diocesan paper has certainly fulfilled the object with which it was started, viz., to be a connecting link between the scattered portions of the Diocese, and a record of Diocesan news.

We are very grateful to all who have subscribed to the paper and to the Vicars of Parishes who have localised it and adopted it as their Parish Magazine.

I desired to commend the paper to your continued sympathy and support, and to express the hope that all our Church people will become subscribers to it.

Believe me,

Yours sincerely,

A. W. WAIAPU.

The Trinity.

Sermon preached by the Bishop of Waiapu, at Havelock, on Trinity Sunday, 1911.

ST. JOHN XIV, 6—"I am the Truth
No man cometh unto the Father but
by Me."

We may sometimes wonder whether the Anglican Church is the loser or the gainer for having adopted the name of Trinity Sunday for this Festival, which is really the octave of Whitsunday. Living as we do under the "Dispensation of the Spirit," depending as we do upon the Holy Spirit for the inspiration of the Church and the Bible, we can easily realise how great would be the help to our fuller realisation of the work of the Holy Spirit if all the Sundays after Whitsunday had been called Sundays after Pentecost instead of Sundays after Trinity. But if there is apparent loss in the adoption of the name, Trinity Sunday, there is also a very obvious gain. From Advent to Whitsunday we commemorate the great facts of the Gospel, the unveiling of the nature and love and purposes of the Eternal God in his Incarnate Christ, and realise how man is restored to union with God through the obedient Life, the Death, the Resurrection and Ascension of the Lord Jesus, and how the glorified meritorious life of the Ascended God-man is communicated to men and women by the Holy Spirit through God's own appointed Sacramental channels. Then Trinity Sunday comes and says to us: "What is your attitude to God? What are you doing for God, Who has done so much for you? Does your gratitude find expression in thanksgiving and worship?"

1. *Why do we worship the Trinity?* It matters not one iota that the actual word, "Trinity," is not found in the Bible or the Creed. The word itself matters little: the truth which the word conveys is of supreme importance. Theological language, alas! often confuses and divides because men have not the patience to seek for the underlying truth, for the thing signified.

We believe in God as the Trinity simply and solely on the authority

of Jesus, the Truth. We may be right or wrong in seeing anticipations of the great truth of the Trinity as revealed by Jesus Christ, in the fact that the Hebrews used a plural word for God, viz., Elohim; that God is spoken of as "us," in such passages as "Let us make man in Our image, after Our likeness;" "Let us go down and confound their language," etc. Or, again, we may be right or wrong in seeing in the ascription of praise and worship to the thrice holy "Holy, Holy, Holy," a foreshadowing of the worship of God the Father, God the Son, and God the Holy Ghost; but still it is not to the Old Testament that we look for our authority for the worship of God as a Trinity. Neither can we expect philosophy to help us, for philosophy is the endeavour to think out the Universe, to make the principles of human thought serve for the complete explanation of all things, and to measure God by a human standard. Philosophy has failed to give us a complete definition of the nature of God because God is too great for our thoughts to comprehend Him. If we are to know God at all, it can only be by revelation, and our knowledge and worship of God as a Trinity depends entirely upon the teaching of Christ the Truth and the Apostles who received the Spirit of Truth. "I will pray the Father, and He will give you another Comforter," "Go and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all." The name of God when written in full, says the Bishop of Birmingham, is God the Father, God the Son and God the Holy Ghost. Christ, the Truth, is our authority for believing in and worshipping God as a Trinity.

2. But, says the unthinking man, would it not be sufficient just to believe in the Fatherhood of God and salvation through Jesus? "Believe on the Lord Jesus Christ and thou shalt be saved." Such statements sound very plausible, but will not bear

investigation. We cannot possibly believe that "God is Love," unless we believe that from all eternity God has been able to express, to manifest that love. The idea of God as a solitary unit is an impossibility, for Love is not self-centred but is constantly being given out. "Love can only live by loving." How could God be eternally Love unless He had an eternal object on which to bestow Love? "A solitary Person, enthroned above the Universe, a lonely Sovereign in the skies, is now an impossible conception." We can only believe that "God is Love" by believing in an Eternal Trinity.

Again, *Why do we believe in the Fatherhood of God?* There is little to be learnt about the Fatherhood of God from the Old Testament. Reason does not help us much, and Nature helps us still less. The belief in the Fatherhood of God depends entirely upon the revelation of Jesus, the Truth. "No man cometh unto the Father but by Me." "I and the Father are one." "He that hath seen Me hath seen the Father." It is through a careful and sympathetic study of the words and actions of Jesus that we come to believe in and to know the Fatherliness of God. Against the suggestions of reason and nature we place the revelation of Jesus the Truth. Against all that seems contradictory we pin our faith to the revelation of Jesus. But why can I trust Jesus so absolutely? Who is He that I should listen to His voice above the voice of human reason? Jesus is God. Jesus came from God and went to God. Jesus is "the brightness of His glory and the express image of His Person." It is because of His essential relationship to the Father that He and He alone can fully and absolutely reveal Him as far as human nature can bear the revelation. But by what authority do you make such tremendous claims for Jesus Christ? The authority of the Church and the Bible. And why can you trust the Church and the Bible? Because Christ the Truth promised to send the Spirit of Truth upon the Apostles "to guide them into all the truth." We believe in the promise of Jesus and the fulfil-

ment of that promise, and so we believe in the guiding hand of the Holy Spirit in the Church and in the Bible. Then, in order to believe in the simple doctrine of the Fatherhood of God, I must also believe in Jesus the Divine Revealer and in the Holy Spirit the Divine Guide. Yes, and only by believing in the Trinity can we believe in God's Fatherhood!

Well! what about the Philippian gaoler? Did not S. Paul say to him: "Believe on the Lord Jesus Christ, and thou shalt be saved," in answer to his query: "What must I do to be saved?" Yes, and what did he do? He was immediately taught and prepared for baptism by S. Paul. And when he was baptised, he was baptised "into the name of the Father and of the Son and of the Holy Ghost." He could not believe in Jesus unless he knew who Jesus was, and in what relation He stood to the Eternal Father. Jesus could not save him if He was only a man, and so salvation by Jesus implies a belief in and knowledge of the Eternal Father, Who "so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." And again, what is Baptism? Is it not incorporation into Christ, union with the life of the Second Adam, grafting into the True Vine? In Baptism we receive the glorified, meritorious life of the ascended Jesus. And who imparts to us that life? The Holy Spirit, the Lord and Giver of Life. Therefore, in order to believe in the simple statement, "Believe in the Lord Jesus Christ and thou shalt be saved," it is absolutely necessary to believe in God the Father, God the Son and God the Holy Ghost. Without the doctrine of the Trinity, a simple faith would be impossible.

3. *The great lesson of Trinity Sunday is, of course, the duty of worship, the worship of God as revealed in Jesus Christ.* We cannot worship until we know whom we worship and that the object of our worship is worthy of our devotion. We cannot worship an abstract idea, or a creature, or an influence. The doctrine of the Trinity again comes to our help, and says

"The Father is God, the Son is God, and the Holy Ghost is God." We can therefore offer to God as revealed in Jesus Christ our heartfelt worship without danger of folly or idolatry. We are apt sometimes to say hard and foolish things about the Creed of S. Athanasius (so called), because we do not realize the fact that it exists for the sake of helping us to worship God aright. "And the Catholic Faith is this, that we worship one God in Trinity, and Trinity in Unity." The Creeds are not fetters upon the intellect, as we are sometimes told, but hedges and protections around the sacred deposit of the faith. Just as the great common lands of England had to be fenced round in order to protect them for the public use, and prevent encroachment upon them, so "the faith once for all delivered to the Saints," needed to be protected and guarded by the hedge of the Creeds. The Creeds are merely the expression of the consciousness of the Church upon the great truths of the gospel, and the witness of the church in explicit statement as to what had been most surely believed from the time of Christ the Truth.

4. *Trinity Sunday then does not call upon us to understand mysteries, but to accept facts.* It warns us against trusting to our finite reasoning in matters of faith, and puts before us Jesus the Truth as the ultimate authority, and calls us to bow the knee before God the Father as revealed in Jesus. It teaches us the need of simple faith and real humility if we are to believe in, and worship God aright. It is a protest against human presumption, against accepting any lower ideal of God than that set before us by Jesus. The God of the human intellect may be only a first and originating cause, a stream of tendencies, an inscrutable power, eternal energy, the soul of the universe, an immanent God, but the God of Christian revelation is a God of love, a personal God, a God who is above all, as well as in all, a God who can be known and loved and worshipped, a God who has been humanized in Christ Jesus, and a God who is ever present with us by His Spirit. We know whom we worship.

Diocesan News.

Mr. Fielder, Diocesan Secretary, has received a further supply of the Inter-Diocesan Lesson Books, second year's course. Vicars requiring further supply should make early application. Price, 1/6 per copy.

Acts of the Bishop.

License Assistant Curato. — Robert George Coates, Deacon to Rev. Wm. John Simkin, Vicar of District, Wairoa.

Illness of Miss Sybil Lee.

The epidemic of typhoid on the East Coast has claimed one of our lady workers as a victim. Miss Lee, who has been working at Tokomaru Bay among the natives for some time, has unfortunately contracted the disease through nursing some of the typhoid patients. She is at present in the Hospital at Waipiro, and the latest reports are favourable, but it will be some time before she will be able to resume her duties. In the meantime we commend her to the prayers of the Diocese. Miss Davis is carrying on the work of the Mission as far as the work can be carried on under the difficult conditions existing at the present time. We hope that the new Mission House will soon be completed.

Archdeacon Tisdall.

Archdeacon Tisdall, of Rotorua, has been suffering from a severe attack of influenza and has been ordered complete change for at least six weeks. He has started on the Islands trip, and will, we hope, return with renewed health. Archdeacon Ruddock is taking his duty.

The Bishop's Movements.

The Bishop preached at Woodville twice on Whit Sunday, and opened the new Schoolroom in the afternoon at a special Children's Service. Took part in the Consecration of the Rev. H. T. Sprott as Bishop of Wellington on June 6th. Attended a Bishops' meeting on June 7th and preached at S. Mark's, Wellington, the same evening. Was present at the opening social of the new Schoolroom at Woodville on Thursday, June 8th. Conducted the services at Havelock on Trinity Sunday, also the Devotional Meeting of the Mothers' Union Council at Bishopscourt on the 12th. Attended a meeting of the C.E.M.S. at Hastings on the 14th, and gave a lecture at the Port on the 15th. Services at Cathedral, Eskdale, and

Westshore on the 18th, addressed the mothers at Olive on the 20th. Intercession Service for King and Empire at the Cathedral on the 21st. Holy Communion and special Coronation Service at the Cathedral on the 22nd. Preached in the Cathedral on the evening of the 25th. Addressed Mothers' Union at Te Aute on 28th, also conducted "Quiet Days" for Maori Lay Readers on the 28th and 29th.

July 2nd, conducts services at Wai-pukurau and Onga Onga.

July 5th, addresses Cathedral Branch Mothers' Union.

July 9th to 13th, conducts Mission at Frasertown.

July 14th, "Quiet Day" for Clergy at Wairoa.

July 16th, takes services at Wairoa.

July 23rd, opening of Matamau Church.

July 26th, Confirmation at Taradale, and spends the rest of the week in the Taradale district.

News from Other Dioceses.

CHRISTCHURCH.

CLERICAL SOCIETY.—The last bi-monthly meeting was held at Papanui, and proved very interesting. The morning was devoted to the study of I. Timothy, II., 8 to end. I can recommend this passage to similar Societies. After lunch the Rev. J. A. Julius read a paper on "The Priest and the Prayer Book," in which he gave instances of the difficulty of one's being loyal. A very interesting discussion took place, which showed clearly how difficult it is to know precisely where we of the Church of New Zealand are so far as rubrics and canon law are concerned.

THE wet weather interfered greatly with our congregations on Trinity Sunday, and is going to spoil the meetings in connection with S. Barnabas Association on Thursday, 15th. There are to be two celebrations of Holy Communion in the Cathedral, a "fellowship breakfast" at 8, and the general meeting at S. Michael's in the evening. The Rev. H. S. Leach and Sister Kate are the speakers.

DOMINION BOY SCOUTS.—At a meeting of clergymen and officers concerned, it was unanimously decided that the Church troops of the Diocese should be amalgamated into one brigade. It was decided that the Bishop should be approached with regard to making the brigade the official Scout organisation of the Diocese. The result is that there is now a Church organisa-

tion extending throughout Christchurch, and that perhaps soon it will embrace the whole Diocese.

THE G.F.S. is going ahead. A lodge has been purchased for £1600, which will doubtless prove a great boon to many a lonely girl. Miss Whitaker has been doing much to forward the movement.

AUCKLAND.

The Campbell Creche.

During the past five years the Sisters of the Order of the Good Shepherd have cared for five hundred little children whose mothers have been compelled by the practical necessities of their circumstances to earn a livelihood for themselves and their babies. The work has been carried on under the handicap of insufficient and, in some measure, unsatisfactory accommodation, but although its results may not have been forcefully impressed upon the community as a whole, its reward has been the gratitude of some scores of mothers, who, having been relieved from the responsibility of providing for the well-being of their little ones during working hours, have been enabled to make a braver struggle for existence.

The nursery was opened on March 23rd, 1906, the ceremony being performed by Mrs T. C. Williams. An old cottage at the rear of the Mission House was then utilised for the accommodation of the children, who were entrusted to the maternal care of the Sisters. The nursery rapidly grew into an important branch of the Sisters' philanthropic usefulness, and in thirty months over two hundred children had been taken care of. A review of the work of the nursery was given in the annual report of the Order for 1908-9, which stated that any number of children from a dozen to thirty might be found in the nursery on any day.

SIR JOHN LOGAN CAMPBELL'S GIFT.

The anxiety for finances was much relieved by the splendid response made to appeals for assistance, and during the past eighteen months the friends of the children have grown numerically stronger, and their generosity has been lavish. The problem of accommodation became insistent, but before a scheme for a new building had grown into a definite form, Sir John Logan Campbell solved the difficulty by offering to provide

A NEW CRECHE.

The new home for the little children has been completed at a cost of about £2000. It is a neat structure of brick, finished with concrete, rough-cast, and it stands upon freehold property, di-

rectly adjoining the Mission House. The ground floor will be used by the children entrusted to the Sisters in the day-time only, and the upper floor will be devoted to the purposes of a hostel in which children whose mothers are in either the general hospital or a maternity hospital will be given all the loving care and the cosy comforts of a good home until their mothers can resume their responsibility. The Sisters have not previously attempted to undertake the charge of children throughout the whole of the day and the night, and the new creche will enable them to add to the importance of their service to mothers. A moderate charge will be made for the care of the children, but the circumstances of the mother not infrequently throw the whole burden of a child's maintenance upon the funds of the home, and for that reason its success is largely dependent upon the assistance of contributors.

A SUITABLE STRUCTURE.

The interior walls of the building have been finished with white plaster, and asbestos dados, and all the wood-work has been painted green. This scheme of green and white has been preserved throughout the home. The rooms are spacious, lighted by large windows, and amply ventilated. The principal apartment on the ground floor is the playing-room, and opening off it there is a smaller room, containing a "sand-pit," where the bigger children may build castles and dig with spades, although far from the seaside. A day-sleeping-room, a bath-room, a drying-room, the kitchen, and an office, are also situated on the ground-floor, and in the basement there is a laundry. The hostel on the upper floor comprises three bedrooms for the staff, with a sitting-room for the use of the Sisters, a dormitory, and leading from it an outside playground. Throughout the building there is evidence of careful planning, that it may be conducted with the least possible labour, and no pains have been spared in the effort to make the surroundings of the children bright and attractive.

OPENING AND DEDICATION.

The creche was formally opened and dedicated on 16th May, by Bishop Crossley, warden of the Order of the Good Shepherd. There was a large attendance of representative citizens, and the proceedings were of a most impressive nature, added interest being given by the presence of the generous donor of the creche, Sir John Logan Campbell, who was accompanied by Lady Campbell.

Girls' Friendly Society.

OBJECTS :

1. To band together in one Society, women and girls as Associates and Members, for mutual help (religious and secular) for sympathy and prayer.
2. To encourage purity of life, dutifulness to parents, faithfulness to employers, temperance and thrift.
3. To provide the privileges of the Society for its Members, wherever they may be, by giving them an introduction from one Branch to another.

DIOCESAN COUNCIL :

PRESIDENT—

Miss Edith Williams.

VICE-PRESIDENTS—

Mesdames Averill and Ruddock.

MEMBERS—

Mesdames Tuke, Hansard, Leask, Mayne, and C. H. Maclean.

SECRETARY—Mrs. Stopford.

TREASURER—Miss Jardine.

BRANCHES :

BRANCH.	SECRETARY.
<i>Gisborne</i>	Miss Faubert, Childers Road
<i>Napier—</i>	
<i>S. John's</i> (Cathedral)	Mrs. Levien, Clyde Road
<i>S. Augustine's</i>	Miss White, Hastings Street
<i>Port Ahuriri</i>	Miss Hunter, Milton Road
<i>Hastings</i>	Miss Symes, St. Aubyn Street
<i>Te Aute</i>	Miss Ada Williams, Roxton
<i>Dannevirke</i>	Mrs. Potts, Victoria Avenue
<i>Ormondville</i>	Miss Alice Webb, Marmion
<i>Opotiki</i>	Miss Mabel Armstrong
<i>Paradale</i>	Miss Smart, c/o Mrs. Fletcher, Greenmeadows

Waiapu Diocese.

REPORT BY MISS WHITAKER ON THE GIRLS' FRIENDLY SOCIETY AND MOTHERS' UNION.

In continuing my report of the work which it was my pleasure to do in the Waiapu Diocese, I can only express myself full of expectation as to its future.

I spoke in the Sunday School at S. Augustine's, Napier, to girls and their teachers. Also I met the Associates, instructed them and the Secretary, and officially formed the G.F.S. Branch in that Parish. I also spoke to junior candidates, and in the evening attended the Parish Social when I was invited to say a few words and interest the whole congregation in the Girls' Friendly Society.

I again visited Hastings and spoke at two meetings, both well attended. The girls' meeting in the evening was very good and, with the Vicar's consent, it was decided to start a Branch of the G.F.S., and many girls gave in their names as candidates for membership, and others as Working and Honorary Associates. I also met and instructed the Branch Secretary.

There was a good attendance at the S. John's Cathedral Parochial meeting in spite of heavy rain. The Vicar (Canon Mayne) introduced me and spoke warmly in favour of the Branch in his Parish, and many gave in their names as Members and Associates.

I spoke at another meeting four days later (April 28th), and again in the Sunday School on Sunday afternoon.

At Taradale I addressed the mothers on the objects of the Mothers' Union, and the girls on the Girls' Friendly Society, and with the full approval and consent of the Vicar it was decided to start Branches.

I met and instructed the Branch Secretary and Associates for the Port before leaving Napier.

Full of hope for the future steady growth of the work, I shall look forward to hearing of the progress made by the various Branches.

Ringa-tu.

I.

Ringa-tu is the name given by other Maoris to those of the disaffected at the present time who practise religious observances like those which were introduced by Te Kooti in 1868, it having been originally the practice of his following to hold up the hand at the conclusion of their prayers. As Te Kooti was the founder of the system, it will not be amiss to recall the circumstances under which he came to acquire the extraordinary influence which he exercised over a large portion of the Maori people.

Te Kooti was a native of Poverty Bay, who, in early days, was not considered to be a man of much importance. His literary acquirements were those of most of the young men of his age in the district, viz., reading, writing, and a little arithmetic, with a little knowledge of English, acquired through intercourse with the Pakehas resident in his neighbourhood. To some of these he had made himself obnoxious by various acts of pilfering, and his character was never considered exemplary. At the time of the disturbances in 1865 he was on the side

of the Government, but did not enjoy the confidence of those who were in authority. On one occasion he was placed under arrest on a charge of treasonable communication with the enemy, but, as nothing definite was proved against him, he was set at liberty again. His brother (Komene), was in the Hauhau ranks, and he owned to having been in communication with him, urging him to leave what was likely to be the losing side. As a sequel to the capture of the pa at Waerenga-a-hika it was decided by the Government to deport the Hauhau prisoners, which the troops had taken, to Chatham Islands, pending arrangements which might be made as to confiscation of land. Among these Te Kooti was taken, though he had never been in arms against the Government. This naturally embittered him, and it is no matter for surprise, that when the opportunity occurred of making his escape, and of avenging himself on those whom he considered to be his enemies, he should have taken advantage of it.

During his residence at Chatham Island he had a severe illness, during which he paid great attention to passages in the Old Testament, in which the writer speaks of taking vengeance on his enemies, and prays for their overthrow. In a small manuscript book, which was found at Ngatapa, there was a memorandum by him, under the date February 21, 1867, that at that time, his illness being very severe, he heard a voice telling him that he would be raised up again. This, as he saw no one near him at the time, he spoke of as supernatural. On a subsequent occasion he says that he was bidden to stretch out his hand, upon his doing which the hand appeared to be in a blaze, though he felt no sensation of burning. This he afterwards exhibited at night to his fellow-prisoners as a sign that he had been made the medium of a divine revelation. A few of them were sceptical, and suggested that he had rubbed his hand with phosphorus, obtained from lucifer matches. Most of them, however, seem to have accepted the sign as a satisfactory proof of his pretensions. This was the beginning of the great influence which he undoubtedly exercised over most of his fellow-prisoners, as well as over those who afterwards became his followers. In another manuscript, which was found in one of the places which had been occupied by him, are some prayers which were used by him and his followers, and presum-

ably were compiled by Te Kooti himself. Some of these contain expressions from the Psalms, in which the psalmist prayed for deliverance from his enemies. One of the prayers was to be used when loading their guns, being headed "He Inoi Puru Pu." In none of them is there any reference to our Lord Jesus Christ, but all are addressed to "Jehovah," and each is concluded with the words "Glory to thy Holy name. Amen."

When I visited the Bay of Plenty with Bishop Stuart in 1878 we found that the religious exercises of Te Kooti's followers in that district consisted in the recitation in common of a selection of passages from the Psalms, and other portions of the Old Testament, chiefly of a warlike tone, followed by prayers of the same character as those contained in the above-mentioned manuscript. We were asked whether any objection could be taken to them, seeing that they were couched in the very words of Holy Scripture. The obvious answer was, that as they made no reference whatever to what our Lord Jesus Christ had done and suffered on our behalf, they implied a deliberate rejection of the salvation wrought out for us by him. At Te Teko we were told by one of their leaders in so many words that they had abandoned the way of the Son, and had adopted instead the way of the Father.

To emphasize their rejection of the religion which had been taught them by the Missionaries, the observances of the first day of the week by abstaining from ordinary work has been discontinued, and the observance of the seventh day has been substituted for it. Their religious exercises are generally performed early in the morning and in the evening, and with these exceptions Saturday is generally spent in amusement, or in idleness, without any further religious observance. The twelfth day of each month is observed, in accordance with Te Kooti's directions, by their gathering together in some convenient centre in each district, and going through their religious exercises as on Saturday. For this they come from considerable distances on the eleventh of the month, and disperse again on the thirteenth. The reason of this observance is not very obvious; the reason they assign for it being simply that Te Kooti ordered it.

Notice was taken by the Ringa-tu leaders of the objection which was made to their prayers as implying a deliberate rejection of Christianity, and, after a time, an attempt was made to obviate this by the introduc-

tion into them of expressions, which so alter their character, that they cannot be said now to be anti-Christian, but though they utter a loud "Amen" to prayer for the pardon of sin, no further deference is paid to our Saviour's teaching. Jesus Christ is to them a name, and nothing more; and, as far as any teaching of theirs is concerned, their children grew up in heathen ignorance.

When visited by Christian teachers they will allow them to address them, but show little or no inclination to accept their teaching.

Another self-styled prophet of somewhat later date than Te Kooti, was Himiona, of Motiti, in the Bay of Plenty, whose teaching was followed by a number of the Arawa, of Maketu and the neighbourhood. His system, though not savouring of war, like that of Te Kooti, resembled in other respects the later developments of it, the observance of the seventh day of the week, instead of the first, being a prominent feature of it. Owing to this resemblance the followers of Himiona have all been reckoned as Ringa-tu. Many of these, however, have already returned to the definite profession of Christianity, having had no particular reason for their secession. They seem to have regarded themselves simply as one more separatist Christian body.

After the eruption of Tarawera in June, 1886, Himiona rashly ventured to predict that a similar eruption would take place in the following April. As the prediction was not fulfilled his reputation as a prophet suffered considerably, notwithstanding that the failure was attributed by some of his followers to the earnestness of their prayers that the eruption might not occur.

W.L.W.

"The hand of God weaves the tapestry of life; we see but the tangled threads and ragged ends; to us it seems but a confused mass of orderless ravellings.

We have the promises of God as thick as daisies in summer meadows, that death, which men most fear, shall be to us the most blessed of experiences, if we trust in him. Death is unclaspings; joy breaking out in the desert; the heart coming to its blossoming time. Do we call it dying when the bud bursts into flower?—H. Ward Beecher.

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.

Curate: Rev. C. L. Wilson.

The Coronation of our Beloved King will, we trust, have been duly carried out with safety to his Majesty's person by the time these lines appear in print.

The service in the Cathedral for Thursday, 25th, will be availed of by our people, and the choir, who are assisting in the Cathedral service music. We are looking forward to a bright and deeply significant service before joining in the mass meeting at the rotunda.

The ladies of the choir will, in future, be dressed in a uniform robe.

Subscribers to our Church Magazine will note that the amount due to July 1st has been placed inside the cover on the first page. The Vicar earnestly requests the payments due as he has advanced several pounds to meet current accounts of the Magazine. If all subscribers would pay in advance each July, all trouble would be saved, and the Vicar in better pocket!

The C.E.M.S. is quietly progressing. The best evidence of its value is seen in the larger number of men at our services, though they are still slack in the morning.

We had a capital talk by Canon Mayne on "Books." George Borrow's books were commended warmly, and a most interesting account of his life was given. The whole subject, which was full of information, was well handled and instructive to all members present. A very good evening was spent, and the Canon was heartily thanked for his visit.

Nominations for the Diocesan Council are to be sent in by July 16th, and the Annual Meeting has been fixed for August 9th in St. John's schoolroom at 8 p.m.

The Annual Parish Meeting will be held on July 26th, when we hope to see a representative gathering of our people. There will be a great deal to chronicle in the year's report, seeing it has been such a year of hopeful progress, and of much blessing through the Mission. There will be much to consider about future needs, therefore the greater number of our Churchmen and Churchwomen who can be present will ensure a wider interest.

The Vicar and Mr Wilson are visiting some part of the Parish each week to endeavour to reach all the parishioners. Sickness is rather prevalent, and much time is rightly spent on the ur-

gent cases which keep coming to notice.

We are glad to say Miss Elsie Kaye is out of the Hospital, and Mrs Wood also, but several elderly parishioners are seriously ill, and winter is bringing its usual crop of colds and coughs which are always manifest in the winter services. The flood water contributed largely to these, but considering the severe visitation we experienced, we are wonderfully free from any dire effects.

Miss M. McCartney is ably instructing the Juniors in physical culture each Wednesday at 4.15 p.m., and has a class full of promise, several having benefited under Miss Elsie Williamson's tuition last season.

One of the most enjoyable nights at the C.E.M.S. meetings was an "impromptu" speech night. A perfect stranger got staggered with the subject he drew, with only three minutes to consider it, "Which would be of most advantage to the town, the breakwater or the inner harbour?"—a sore point not yet settled by the oldest residents!

A male teacher is urgently needed for a good class of boys at the Sunday school. This would be formed out of one far too large at present. Volunteers from men and women for the school work would be encouraging. Who will come?

BAPTISMS.

"Suffer little children to come unto Me."

Lalage Rawhiti Bromley.
Allan Joseph McCarthy.

MARRIAGES.

"Heirs together of the Grace of Life."

Frederick Lincoln Cullen to Mabel Eleanor Norman.

BURIALS.

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

Herbert William Buttrey, aged 39 years.
Harold Cleaver, aged 3½ years.
William George Broad, aged 58 years.

S. Andrew's, Port Napier.

Vicar: Rev. O. Dean.

A confirmation service was held in S. Andrew's on the evening of May 28th (Sunday after the Ascension), when 10 persons—five of each sex—were the subjects of this ancient and solemn rite. The congregation was a very large one, one of the largest, perhaps, the church has contained for years. The Bishop delivered two powerful and impressive addresses, which were listened to with deep attention.

The local branch of the Mothers' Union met on June 1st, when several persons were admitted to membership. There was a larger attendance than usual, owing, doubtless, to the fact that the Bishop had been announced to give an address. It proved a very profitable one, and was very attentively listened to by the assembled mothers. An adjournment was then made to the

Parish Hall, where Mrs Lake, wife of the Minister's Churchwarden, dispensed afternoon tea in truly bountiful fashion.

Taradale.

Vicar: Rev. A. P. Clarke.

Lay Reader: Mr. McCutcheon.

The Gleaners' Magic Lantern has again proved useful on two occasions. Pakowhai was visited on Wednesday, 31st May, when the lecture on China was given to a small but appreciative audience, and the same lecture was repeated at Taradale on Thursday, 8th June. A good number of people, young and old, were present, and were manifestly interested. Mr Maurice Halliwell deserves great credit for his success in manipulating the lantern; and Miss Lucy Davis for the work entailed in writing the notes for the lecture. We are looking forward to the loan of a fresh lot of slides from the C.M.A., who were good enough to lend the last lot.

The annual meeting of parishioners will be held on Thursday, 13th July, at 7.30 p.m. Although only male members of twenty-one years of age and over are permitted to vote, a very hearty invitation to be present is given to all adult male and female parishioners.

A Vestry meeting was held on Wednesday, 14th June, and resolutions were passed to enlarge a very small bedroom at the Vicarage, and the Churchwarden was instructed to call tenders for a new fence behind the Vicarage from Church Lane to the Puketapu road. It was also decided to purchase a Font for St. Thomas' Church, Meanee, and to procure an estimate of the cost of a belfry for the same church.

Miss Florence Powdrell has kindly carved and presented to St. Thomas' Church a second chancel chair.

Mrs Joseph Bicknell, with her usual generosity, has given a table for the Vestry of St. Michael's Church, whilst Mr Eccles McCutcheon has been good enough to supply linoleum. Mr George Howse has lately given a very nice lamp to St. Michael's in memory of his mother, so that both Church and Vestry are now well furnished.

Parishioners are reminded of the Missionary sale to be held in September. No doubt many both in the country and nearer the centre will enjoy spending some portions of the winter evening working for this worthy object.

Moteo.

Vicar: Rev. W. F. Fraser.

The funeral of the late Miss Aknhata at Moteo on May 25th was largely attended by the natives of the district and from other places. Naomi was a young chieftainess of Moteo, and her loss is deeply felt by her sorrowing parents. She was for some years at Hukarere School, and latterly was a member of the Sunday School and Bible Class at Moteo, and her influence was a good one. Her last words to her people were: "Leave that which is evil, and hold fast to that which is good

and righteous, and be steadfast in the Christian faith." She left a good example to be followed, and she was esteemed by many for her faithful and sincere character.

Havelock North.

Vicar: Rev. A. F. Gardiner.

Curate: Rev. L. J. Mackay, B.A.

The Bishop gave us a whole Sunday on Trinity Sunday, and we can only hope that he will be able to spare another Sunday for this Parish before very long. The morning sermon is printed in this issue of the "Gazette." It was a full day for the Bishop, Celebration of Holy Communion at 8 a.m., Morning Prayer and Celebration at 11, at both of which he was assisted by the Rev. L. Mackay. Then he addressed the children in the afternoon, and took the evening service.

We have all been delighted to have Miss St. Hill with us, and she has given most interesting accounts of her work in London both at Havelock and Clive.

The Vicar was very disappointed to be absent from the services on Trinity Sunday and from Miss St. Hill's meetings owing to a sharp attack of influenza, and he has not been the only sufferer from the same cause in Havelock.

The Dramatic Club gave an evening in the Village Hall on behalf of Miss St. Hill's Holiday Fund for children. There was a large and sympathetic audience, with the result that a sum of £36 was given to Miss Hill. They also very kindly gave an evening at Clive, and handed over to the Ladies' Committee a sum of £7; the expenses were, of course, considerable.

Will those who wish to take the "Church Gazette" for another year kindly send their subscriptions to the Vicar, and there are also a number of unpaid subscriptions for last year.

The Choir at Havelock is strong in numbers, and with so efficient an organist as Miss Fitzroy, and so energetic and capable a choirmaster as Mr Mylove, should become a really good choir, but it cannot possibly be done without regular attendance, both at the weekly practice, and at both services on Sunday. The Vicar earnestly requests the members to be whole-hearted in this important work that they have voluntarily undertaken in the Church.

Porongahau.

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

The looked for event—the visit of the Bishop of the Diocese to this far-away corner of his charge—has taken place and has left a marked and undoubtedly pleasant impression on the minds of local people, whose hearts were won by his earnestness and sincerity as well as by the deep and tender interest he displayed in all the affairs of this parish. His Lordship paid a visit to the day school where he addressed the children, and he even patronised the local football match.

Although this parish is very large, yet the influence exerted by the Bishop was felt through the length and breadth of it. This was evident from the way in which the people in the remote parts talked of it and sent their representatives to the services on the Sunday. During his visit the Bishop made his way into a good many parts of the district and wherever he went the warmth of his interest called up a corresponding glow of enthusiasm and satisfaction. One cannot help being struck by the adaptability of the words of an eminent divine to the personality and bearing of His Lordship. "I will tell you what it is," said Wilberforce, Bishop of Oxford, at a dull, dignified meeting "the Church of England is being choked with its dignity. What you want is to leave off your neckties and shake the starch out of them," and one wonders if the present Bishop of this Diocese has not taken this or a similar impression to heart.

Be this as it may local people showed their appreciation by greeting his Lordship with a congregation that taxed the seating accommodation of the church on each of the three occasions when he conducted services—at the native church in the morning, confirmation service in the afternoon and again at St. Michael's in the evening when the Bishop preached the sermon. At the afternoon service about twelve candidates presented themselves for confirmation.

The Bishop's sermon will long be remembered by his hearers and was characterised not less by the sound logic of its argument than by the power and yet the tenderness with which the great truths were forced home to the heart of every listener. "Heaven is about us, if we have but the spiritual sight to see it, God and the mighty host of heaven are very near to us." Such thoughts as these will live in the minds of all who grasped their depth and tender helpfulness.

The thanks of the vestry are due to Mrs Herbert White, of Aratuna, for her splendid effort to wipe off the parish debt. A sum of £26 was subscribed, and Mrs White, in handing over the money, writes: "I am very happy in being able to do something for our Church, although living so far away." We want more loyal churchwomen of this type.

The Vicar, choir, and congregation gave our respected choirmaster handsome wedding presents on the eve of his marriage to Miss Irvine, of Taradale. The marriage was solemnised by the Bishop in St. John's Cathedral on the 24th ult.

Weber.

Vicar: Rev. F. W. Whibley.

Five of our Confirmation candidates from Wimbledon were confirmed at Porongahau on May 7th. They received their first Communion at Wimbledon on Sunday, June 11th. Miss Fanny Doria, unfortunately, was too unwell to attend, but we are glad to hear she is progressing favourably.

Mr R. Brasall, of Wimbledon, has had a severe attack of pneumonia. He was attended to very carefully by Dr McKee, and we are able to report a great change for the better during the last few days. Mr and Mrs Brasall are only lately married. The neighbours all round have been most thoughtful, and some of them have volunteered every night to sit up with the patient. How beautiful is the bond of sympathy.

The Weber Church Wool Fund has reached to about 1300lbs of wool this year, and has realised £31 7s 11d. There is more promised. Messrs Williams and Kettle have their next oddment sale at Dannevirke on July 11th. One-third of this amount will be sent home to the Church Army in England, which is doing such a grand work among the poor and outcast there.

Lord Roberts opened a new Central Labour Home and Relief Works on April 6, 1911. It cost £20,000. Those who have helped our local fund may possibly have lifted some one of the thousands of poor in England to a better and purer life; nay, by their fleece of wool have made it possible for the Church Army people to reclaim some ex-criminal or vagrant, or loafer or drunkard. There is a strong religious influence brought to bear on these cast-aways, and a feeling of Christian sympathy and brotherhood, is thus set up, which should help them to feel how beautiful the religion of Jesus is, who himself "went about doing good."

BAPTISMS.

At Weber: Zoe Ellen Harris.

At Kaitoa, Awariki: Barbara Bisdee Stuckey.

MARRIAGES.

At Weber: John Robert Smith to Hannah Elizabeth Watts.

Ormondville.

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

During the past month we have lost two valued church helpers. Mr John Brabazon, after many years of earnest and thorough work in the Ormondville Sunday School, as its superintendent, has retired from the post. Doubtless, he feels the need of a rest with advancing years, but we could wish he had stayed for a while longer—until, for instance, we had found a successor. This it is no easy matter to do.

Mr E. V. Warmington has finally left Waikopiro after ten years' residence there. During that time he has, one might almost say, represented the church in that scattered district, being ever foremost in all work having the spiritual welfare of the community as its object. He was also associated with other local objects, and received, at a farewell social given by the residents, a hearty farewell and a handsome piece of plate, in the shape of a tea tray, while Mrs Warmington was presented with a hand bag. Mr Warmington has largely assisted in obtaining the promise of contributions towards the proposed church at Whetukura. There is now in hand the sum

of £170. For many years on every fine Sunday morning, as a rule he has driven in to Ormondville to the morning service from his home seven miles away, setting a bright example in this respect. Prior to leaving the district he sold all his property here. He leaves shortly for England, and will probably not return to New Zealand for two years. He and Mrs Warmington take with them the good wishes of a wide circle of friends.

The Ladies' Guilds at both Ormondville and Makotuku are at work again with no abatement of former energy. It is felt by the ladies at Ormondville that a bazaar, not a garden fete, should be held this year, and that it should be in December.

Mr Gannaway died suddenly on Sunday, May 21, at his home, near Garfield, at the age of 75. This gentleman, owing to ill-health, was not generally known to the community. His life's work was of a varied and interesting character. It included much missionary work in India under the auspices of the London Missionary Society. He was a man of keen intelligence, wide sympathies, and unfeigned devotion. The end came as he expected it, at a moment's notice, from heart failure. We offer our sincerest condolences to his widow, his companion of over 50 years, and to his sorrowing family.

Gisborne.

Vicar: Rev. L. Dawson Thomas.

Curate: Rev. W. H. Roberts.

The Parish Anniversary.—On June 11th, Trinity Sunday, the Parish kept its anniversary festival. Favoured with most beautiful weather, parishioners loyally responded to the call of the festival, and all services were very well attended. The clergy were specially pleased and encouraged at the large attendance at the 8 o'clock choral Eucharist, and at the Church "rally" in the evening. We were very sorry that his Lordship the Bishop was unable to be with us. He is keenly interested in the progress of the Church here, and sent his blessing on the festival. The offerings at all services were given to the Church Building Fund. As a result the Fund for Church Extension Fund will be increased by over £100, this amount in cash being presented at the time of the anniversary. Some generous donations were forwarded prior to Trinity Sunday, which were not added to the total. Considering that many of our wealthy parishioners are absent from the Parish, the thank-offerings must be considered to be satisfactory. Some of our subscribers are still holding back their donations until actual building operations have begun. We are sorry that they do so, but we hope soon to be able to claim their promise.

We hope that parishioners generally will not wait until Trinity Sunday in each year to give any donation that they may be able to afford towards the

Extension Fund. If donations are placed in a marked envelope and put in the collection plate at any service, the Churchwarden will place the sum to the credit of the Extension Fund Account.

The Suburban Services were very disappointing, both in point of attendance and in offerings. Apparently suburban residents do not yet realise that if they wish to have side churches or church halls in their midst they must of necessity bear the greater part of the burden of expense.

The Mothers' Union.—The last meeting of this society, held on June 8th, was well attended. A larger number than usual attended the brief Intercession Service in the Church. Mrs Hughes read a most interesting paper on the training of children. Mothers are asked to remember that the Union meets on the first Tuesday in each month.

Tolago Bay.

Vicar: Rev. G. W. Davidson.

The Vicar was allowed leave of absence to visit his brother in Hawera Hospital. His brother died on Ascension Day but the Vicar had an urgent call back to his parish so did not stay for the funeral. Dr Weeks and Mr Trent kindly did duty on the Sunday as also one Sunday since when the Vicar was under Doctors orders in bed for nearly a week. All is well now.

The Sunday school at Tolaga needs another teacher—who will volunteer?

By the removal of Mr and Mrs Earnshaw we lost two most regular church attenders who were always interested and helpful. Mr and Mrs Chick also have left the district and gone to Australia—still others take their place but we are always loth to lose any in these small congregations.

Mangatokerau.—This most interesting settlement of the Fitzgeralds has received a great blow by the death of Mr Maurice Fitzgerald, the head of the clan. He was able to make a very faithful and earnest confession of faith during his illness which lasted barely a fortnight. The Vicar was with the sufferer the last few hours and had a very helpful little service the next morning and at the graveside in Tolaga. There must have been over 300 friends who came to pay their last respects to one who had gone about in the highways and byeways doing all the good he could. The family have been much cheered by the loving sympathy of their many friends.—"The Lord gave, and the Lord hath taken away—Blessed be the name of the Lord." Amen!

Rotorua.

Vicar: Ven. Archdeacon Tisdall, M.A.

Curate: Rev. P. C. Davis.

Our C.E.M.S. Social gathering for men on May 8th, was a great success. There were nearly a hundred men at it, who spent a happy evening smoking, chatting and playing various

games, and listening to an excellent programme of musical items. We hope to have another gathering in August.

The Rev. P. C. Davis began his duties here as colleague to our Vicar on the second Sunday in May, taking the services at Mamaku on that day. He was warmly welcomed at the next meeting of the C.E.M.S. and duly admitted a member of the Society. The members of the Society turned up in force to their corporate communion on Ascension Day. On Ascension Day evening, after evensong, the Rev. J. B. Burgin addressed a fair gathering in the Parish Hall on his missionary experiences among the Haussa people in the Western Soudan. Mr Burgin, who appeared in the Haussa national costume, was most attentively listened to, and at the close of the meeting a collection was taken up for the work of the N.Z.C.M.A.. The Vicar has arranged for a special intercession service for missions on the second Friday evening in every month.

Quite a small population is gathering round the new Butter Factory at Ngongotaha about five miles out from Rotorua, and a schoolhouse has been erected. At the request of the people there, it has been arranged to hold Anglican services in the new schoolhouse on the third Sunday morning in each month. The vicar took the first service there on June 18th. The new church at Mamaku is well on its way towards erection, but the builder has been a good deal delayed by bad weather.

Influenza has been very rife in the town lately, and the vicar has been one of its victims unfortunately. By the advice of his medical attendant, Dr Croke, he is taking a five weeks' holiday, and when these notes appear will be away on the "Tofua" among the South Sea Islands. Archdeacon Ruddock has very kindly consented to take his duties during his absence. Our choir master, Mr F. M. Lyons, has also been laid up for some time, but we are very pleased to see him in his place again.

Te Puke.

Vicar: Rev. J. Hobbs.

To the Parishioners,

My Dear Friends,—The idea commends itself to me that I should write a monthly letter upon matters parochial, and by permission of the Editor substitute it for the usual correspondent's communication. This will bring me more in touch with you; and will bring you more in touch with other parishes by inducing you to take the "Gazette," and I hope, by increasing its circulation in this district, will compensate the manager for the extra space required; unless it does this, no doubt, my letters will have to stop.

First thoughts go to sadness. Joseph Malyn is removed from us. A quiet, modest man, whose integrity was his influence, and whose influence was great. The choir, the vestry, the

congregation, as well as the community, will miss him. His family have our most sincere sympathy.

Second thoughts are brighter. Our minister's churchwarden, Mr J. McGhie, has brought home his bride. He will be more useful now to us than ever, and we all join in every good wish for their long and happy life together.

Our Sunday services at the various centres are receiving very fair support, and one may hope supply helpful thoughts to brighten life's path. In most places there is a spare supply of prayer and hymn books, and a choir practice beforehand of music of a suitable character. On two occasions we have had the benefit, almost universally denied, of witnessing the public baptism of infants. May I hope that there may be more of the custom. Another service, which gave me special pleasure, was in the Te Matai Bush, on a weekday evening, when about 20 men and women assembled in Mrs Thomas' house, joined in worship, and asked me to return in June.

Money. Everything means money. The month of June is the annual climax of financial anxiety to all churchwardens and vestrymen in this diocese. So far I have no idea how our own treasurer feels. This much, however, is practically arranged, that for the future each centre will become more personally responsible for its share of expenses. Maketu and Pongakawa have already elected separate committees, with the idea of sending a recognised quarterly contribution to the parish fund, and otherwise each making its own arrangements. We hope to have separate annual meetings and separate "purses" everywhere.

Not connected with the Parish, but allied thereto, is the "Te Puke Pastime Club," with its own rented rooms, and its own furniture, open every evening. It promises to do its work, and relieve the tedious hours of lonely bachelors. We wish it joy.

Friends, not of this parochial district, may read this letter. Some perhaps in Hastings. A year has now past since I left you. May I say to every friend, "Mizpah. The Lord watch between me and thee when we are absent one from another."—Believe me, your sincere friend,
J HOBBS.

N.B.—The subscription to the "Gazette" is half-a-crown a year; this ensures the paper being posted direct from the publisher. I am willing to act as agent here, and will acknowledge all receipts in this column.

India and the Bible.

Mr Narayan Chandavarkar, B.A., LL.B., a Judge of the High Court, Bombay, and Vice-Chancellor of the University of Bombay, has a signed article in *The Times of India* of 1st April, written as in letters of gold, on the English Bible, A.V.

During the last week His Majesty the King-Emperor did two kingly

acts, one in quick succession after the other. He signed the Proclamation of the forthcoming Coronation Durbar at Delhi; and he replied in a tone of religious and Royal earnestness to an address presented to him by deputations of Christian bodies, headed by the Archbishop of Canterbury, with reference to the Tercentenary of the publication of the Authorised Version of the English Bible. The coincidence between the two events is accidental, but it is suggestive and providential. The Coronation is yet to come. The Tercentenary has come, and is going. For England it has a deep meaning. Has it none for India—for us Indians? Let us see.

He concludes:—A grand book is this—the Authorized Version of the English Bible. It has made souls. No wonder Gladstone said of it: "Always in straits the Bible in Church supplies my needs." May it equally supply ours! At the same time let us not forget another translation of the Bible—the translation made by an English lady, mother of a pious son. Asked which of the different published translations of the Bible—Jerome's Vulgate, Luther's German Bible, the Authorized Version, and the Revised Version—this son preferred, he replied: "I prefer my mother's translation." "What is that?" The boy answered: "My mother has translated the Bible, and translated it straight, too. Her everyday life is a translation of God's Word."

The Boys' Brigade.

At the annual demonstration of the Boys' Brigade the orchestra and galleries of the Albert Hall were filled with 3,000 boys. The arena was cleared for displays of brigade work, and a large audience of supporters and friends of the movement filled the other parts of the hall. The Chairman (Bishop Taylor-Smith), Chaplain-General to the Forces, and President of the Church of England Council of the Boys' Brigade, was received with the General Salute, and the proceedings opened with the singing of the hymn "Fight the good fight." After prayer there followed displays of ambulance work, sword exercises, vaulting-horse, gymnastics, pyramid-building, physical exercises, bugle marches, figure marching, and quarter-staff exercises. But the great event

of the annual demonstration is the competition in the final round for the *Daily Telegraph* Shield, awarded for one year for excellence in drill and "all-round" efficiency in company work. After a very exciting competition of company drill the 3rd Enfield Boys were adjudged winners by 497 marks, against 494 marks awarded to the 21st London. The chairman said that the Boys' Brigade believed in developing the whole trinity of a boys' nature—the spirit, the mind, and the body. The Boys' Brigade now numbers over 70,000 boys in the United Kingdom, and 110,000 throughout the world. Earlier in the day a meeting of the Executive Council was held, when it was definitely decided not to apply for recognition as War Office Cadets.

Church History Sketches.

It is difficult for many people of the present day to comprehend how the institution of slavery existed for so many centuries in lands which were professedly, and, in fact, Christian.

At the end of the Saxon period a brisk trade in English slaves was still carried on, and though many laws were made to regulate or to suppress the traffic, yet the status of serfdom did not really die out till the sixteenth century. Bishop Wulstan put an end to it in Bristol, from which port large numbers of English slaves have been exported, and in 1102 Archbishop Anselm's Synod of Westminster passed a law which enacted that there should be no more buying and selling of men as if they were kine or oxen. But for all this the traffic still continued, owned slaves. It was, in fact, a recognised institution of the society of those times, and so far as I am aware, the lot of the slaves was not a particularly hard one, except as regarded marriage, and the ownership of the children who were held to belong to the master to dispose of as he willed. It is difficult, I confess, to understand such a custom, so entirely opposed to the loving tenets of Christianity, just as it is difficult nowadays to understand the "feverish and church dignitaries themselves nations, and the expenditure of millions and millions of pounds

annually on engines of warfare." If the modern slaughter of Christians by Christians passes one's comprehension—as it does—we need not be very hard upon a much more primitive state of Christianity which allowed slavery to exist in its midst.

When William the Norman ascended the throne in 1066, a great but gradual change took place in the English Church. The Normarming of European (Christian) more fully to foreign influence. Norman ecclesiastics (mostly Bishops), superseded the Saxon ones, and the authority of the Roman see became a much more potent factor in both political and ecclesiastical life. The new Bishops "brought with them into England the Hildebrandine theories of the relations of the Pope to the Church and to the State." William and other Kings after him sought to limit the exercise of Papal authority, and decreed man conquest opened up England or bulls into England without the consent of the Crown, so that, in spite of a great influx of foreign clergy, the Church of England held herself aloof from Rome, and outside her jurisdiction—in theory and very often also in fact. It cannot be said, however, that this influx was wholly evil: the new bishops and clergy from the Continent were men of learning, and made more provision for the spiritual wants of the people; they also introduced a noble style of art—that no Pope should send legates England, and rebuilt many churches and cathedrals in the new and imposing style of architecture. One of the best specimens of Norman architecture may be seen in the nave of Durham Cathedral; whilst such few specimens of Saxon building as still remain are mean and insignificant in comparison.

Under the Normans, the monastic system was revived, and the land became filled with noble and wealthy monasteries, many of which were built and endowed—architecture hitherto unknown in wholly or in part—by the nobles, William himself leading the way by the foundation of a great Benedictine abbey on the field of Hastings. At the end of the Saxon period, there were about 50 religious houses in England; during

the Norman period upwards of 300 new ones were founded. The Benedictines cultivated learning; the Cistercians devoted themselves to agriculture; the Augustinians were great preachers in the towns and managed several hospitals, and in every way the establishment of these centres of learning and piety wrought a great and noble work in England, for a considerable time at least. Like all other things, increasing popularity and increasing wealth ruined a system which might have been of perpetual use even to this our day, but which from want of due safeguards became in very many instances corrupt and hypocritical. Still, even so, there was little excuse for the wholesale spoliation of monastic houses under Henry VIII., and the enrichment thereby of the King and his nobles. If the church as a whole was in need of, and capable of, being reformed, so were the monasteries; if the church could be reformed—as it was—without being swept away and replaced by a brand new institution—which was not the case—so, also, might the monasteries and convents. The need of the order of "Preaching Friars" was never more apparent than it is to-day in our backblocks in New Zealand and Australia, and in our populous cities also. Brotherhoods of such men, without worldly wealth—sent out from a central home, "without purse or scrip"—dependent on the faithful for their board and lodging—would, it seems to me, exactly meet the needs of our scattered New Zealand parishes and "backblocks."

However, to return to Norman and mediæval times, the monastic system seems to have failed, mostly on account of its success, paradoxical as this seems. Had wealth and honours not been so lavishly heaped upon monks, abbots, friars, abbesses, and nuns generally; had their greater popularity not thrown the useful secular (or unclastered) ministers into the shade; had the parishes not been so largely depleted to endow and enrich monasteries, and had the two systems—the parochial and the monastic—been allowed to grow up side by side under wise laws and management—then much more and lasting good

would have resulted, and instead of sad ruins of once noble buildings, England might be still benefiting from an active, God-fearing, pious, and self-denying band of missionaries, whose homes would be these very buildings—Beaulieu, Furness, Fountains, Tintern, Melrose Abbey—now in ruins. The abuses and corruptions which gradually crept in, were such as might and would overtake any other Christian community, under mis-management and an excess of popularity.

Then, too, these monastic houses, were not under the jurisdiction of the Bishop of the Diocese, as they undoubtedly ought to have been, and thus became rivals of the Bishops. If they owed allegiance anywhere, it was to Rome and the Pope, and thus the "Romanising" of the ancient Church of England was brought about, and all for want of proper authority and due safeguards, and also, as I said before, through that most subtle, misleading and dangerous thing—popularity, the cause of many good people's downfall.

During this period, the English Church, as ever, had her men of learning, and Anselm, Archbishop in the reign of Henry I., was the author of a book, "Cur Deus Homo" ("Why was God made Man"), which is still regarded as a standard work of theology by our own Church, and by other Christian bodies, whilst in the eighth century (to go back a little), lived the Venerable Bede, "The Father of English Learning," and the great historian, who wrote no less than 45 books.

In the year 1115 the ancient British Church, called the Church of Wales, joined itself to the Church of England; the Church in Scotland, and in Ireland also, had already done this, so that now the Archbishop of Canterbury was Primate of the British Isles, and it was also in this year (1115) that the Pope of Rome complained of "the perfect independence of the Church of England."

Long may our Mother preserve her independence of Rome, and of Parliament, and continue to exercise an unfettered evangelical spiritual influence over all British lands.