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No. 2.

Intercessions.

"Desire of Me, and I shall give thee the heathen for thine inheritance."

"Tell it out among the heathen that the Lord is King."

For those who have gone forth from this Diocese to work in foreign lands.

O Lord Jesus Christ, Whose will it is that the multitude of the Gentiles should come to the knowledge of the truth through the preaching of Thy Gospel: be present, we beseech Thee, with all those who have gone forth from among us to make known Thy name in heathen lands; and grant that those who have lived in the darkness of error, may, by their ministry, be brought to the knowledge of Thee, who art the True Light, that lighteneth every man that cometh into the world, and who livest and reignest with the Father in the unity of the Holy Spirit, God, for ever and ever. AMEN.

For all Missionary Priests.

O God, the Pastor and Ruler of Thy faithful people, remember, we pray Thee, for good, all whom Thou hast sent to minister to the heathen and others in foreign lands; give them grace to witness to the Faith; endue them with zeal and discretion, love and perseverance; make them patient under all disappointments, and meekly submissive under all persecutions: that they may turn many to righteousness, and themselves win crowns of everlasting glory; through Thy merits, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. AMEN.

For a Bishop for the Diocese of Melanesia.

O God, who rulest over Thy people with Fatherly love, raise up, we beseech Thee, devout and faithful Bishops for Thy Church, especially in

DATE		CALENDAR FOR AUGUST, 1911.
1	Tu	
2	W	
3	Th	
4	F	
5	S	
6	☩	EIGHTH SUNDAY AFTER TRINITY (Transfiguration of our Lord). Morn.: [I. Chron. xxix, 9-29; Rom. vi. Even.: II. Chron. i or I. Kings iii; [Matt. xix, 27, to xx, 17.
7	M	
8	Tu	
9	W	
10	Th	
11	F	
12	S	
13	☩	NINTH SUNDAY AFTER TRINITY. Morn.: I. Kings x, 1-25; Rom. xi, [1-25. Even.: I. Kings xi, 1-15 or xi, 26; Matt. xxiii, 13.
14	M	
15	Tu	
16	W	
17	Th	
18	F	
19	S	
20	☩	TENTH SUNDAY AFTER TRINITY. Morn.: I. Kings xii; I. Cor. i, 1-26. [Even.: I. Kings xiii or xvii; Matt. xxvi, 57.
21	M	
22	Tu	
23	W	
24	Th	ST. BARTHOLOMEW, A. AND M. Morn.: Gen. xxviii, 10-18; I. Cor. iv, 18 and v. Even.: Deut. xviii, 15; Matt. xxviii.
25	Fr	
26	S	
27	☩	ELEVENTH SUNDAY AFTER TRINITY. Morn.: I. Kings xviii; I. Cor. vii, 25. Even.: I. Kings xix or xxi; Matt. ii, 1-23.
28	M	
29	Tu	
30	W	
31	Th	

the Diocese of Melanesia, and supply them with strength and endurance for Thy work. Grant this, O Lord, for the sake of the Shepherd and Bishop of our Souls, Thy Son, Jesus Christ, our Lord. AMEN.

For those engaged in work in Zenanas.

O Jesus Christ, who did condescend to be born of a woman for the salvation of the whole world: accept, we beseech Thee, the labours of those who strive to bring the glad tidings into heathen homes. Give them sympathy and patience in their work, and grant that as they spread abroad the truth of Thy Incarnate Love, so themselves may be rewarded with the joy of Thy perpetual presence, who livest and reignest with the Father and the Holy Ghost, God, for ever and ever, AMEN.

For Mechanics and Artisans employed in the Mission Field.

Grant, we beseech Thee, Most Gracious Lord, that they who by their labours are helping to build up Thy Church, may have Thy name for ever hallowed in their hearts, and may themselves be built up as lively stones in Thy Spiritual Temple; through Jesus Christ, our Mediator and Redeemer. AMEN.

For Lands still in Darkness.

O Lord Jesus Christ, cause the witness of Thy truth to be sent forth by the establishment of Missions in all places where as yet there are none, that the heathen who know Thee not may be partakers of Thy grace; who livest and reignest with the Father and the Holy Ghost, one God, world without end. AMEN.

Musings by the Way.

("By Sator")

"MY pew," or "our pew"—how often do we hear this. We also hear the expression, "our Church," but in this case the possessive adjective is not so much out of place, for the Church is "ours." But when it comes to be applied to a pre-empted seat in God's House of Prayer, denoting a seat or pew reserved exclusively for one person or for one family to the exclusion of all others, it means "my own personal property which is reserved for me—or for us—alone, and no one else has any right to sit there, because I chose what I considered a good seat for which I pay more or less regularly a little pittance every year to ensure its being reserved for my sole use."

When we say "our" Church we do not mean a Church which is reserved solely for the use of a number of families—there are no such churches—and we are glad to welcome to Church—our Church—all and sundry, and the more people who come to Church the more pleased are we. But then how can we welcome them to Church when half or more than half of the seats belong to holders who feel aggrieved if their own special pre-empted seats are occupied by strangers? And is it not the so-called strangers whom we ought to do our very utmost to welcome to Church?

There was a book written a few years ago in which the question set before its readers was, "What would Jesus Christ do under various circumstances?" But it seems to me the question really at issue is not so much what would our Blessed Lord do, but what would He have us to do? However, taking the question of the book, can one for a moment imagine Jesus Christ paying for His own exclusive seat in His Father's House? Of course not. Then is it right for us to do so? There are many things which we do, which we cannot imagine Christ doing—things which are not wrong for us, mind you; but the question of pew rents rests on a broader principle.

Looking at the pew rent system through the teachings of Our Lord, His Disciples, Apostles, and the whole history of the Church; looking at it from the standpoint of an outsider; looking at it, say, from the point of view of the young Japanese convert who, enraptured with the beautiful, all-embracing teaching of Christianity, went to England and returned to Japan a *heathen*; looking at it dispassionately from any point of view, can we persuade ourselves that a system founded upon mere selfish comfort ought to exist a moment longer? It looks so much like saying, "This is our Church, *our* Church, do you hear, and we don't want any of you other people." There are some people who hold that the "Bible and the Bible only is the religion of Protestants." Well, for myself, I don't pretend to be a mere Protestant—I hope I have a higher ideal than that of Protestantism, and the word is not to be found anywhere in the Prayer Book, or in the canons of our Church; but apart from this, is there the least warrant in the Bible, and especially in the teachings of the Divine Jesus, for this selfish, unchristian pew-rent system?

I know all the arguments put forward by the defenders of the pew-rent system, but there isn't one of them which will hold water, and besides, they have one and all been proved absolutely fallacious in thousands of cases where the congregations have seen the error of their ways and gone back to Scriptural Catholic, and primitive order of free and open churches.

There is one argument which is, perhaps, worth noticing, *en passant*, and this is that "it is so much more comfortable to have one's own pew with its cushions and hassocks, etc." So it is. But why on earth then are the seats in a church usually so uncomfortable, making it sometimes almost a sort of penance to come to church at all? Though really, when you come to think of it, unless the sermon is far too long, as it often is, there is not much sitting

required from the congregation, the usual positions being those of kneeling and standing. But many people don't kneel: they merely bend forward as if in pain, in spite of Prayer Book rubrics and ancient Church custom. Every pew in every church ought to be fairly comfortable and to have proper kneeling accommodation.

One last word to pew-holders: *The thing which you don't like doing is nearly always the very thing you ought to do—and you don't like the idea of giving up "your own" special, pre-empted, reserved and exclusive seat in God's House of Prayer for all, do you?*

Now for a short "musing" on the word "Protestant." I said above that I hoped I had a higher ideal than that of Protestantism. Our branch of the Church Catholic does, it is true, protest not only against what we know to be the errors of Rome, and particularly all the later additions to the faith, but we also protest against the errors and the shortcomings and the various distortions of the faith common to all other bodies, and we call Romans, and all others, "Dissenters." So they are. Christ came to found a Church: He did not found some four or five hundred so-called "Churches." The Church of England holds the Catholic and Apostolic faith as held by the primitive church before any Roman aggression or other heresies took place. We pray in the Prayer Book for the Catholic Church, and the word "protestant" is never mentioned, and it is worse than silly on our part to refer to and allow other people to refer to Romanists as "Catholics." as if they and they only had an exclusive right to the title—we are far more Catholic than they. That is what I mean when I say I hope I have a higher ideal than that of mere Protestantism. You find many people using the word Protestant as if there were a sort of magic charm with it, and they think the only Protestants are those who protest against the errors of Rome as if they had no errors themselves! The Catholic Church of England

may have many faults in many ways, but, at least, our faith is the pure, unadulterated Catholic and Apostolic Faith.

Socialism.

No word has been more loosely employed than Socialism. Sometimes it has been connected, more or less, with doctrines of atheism, materialism, or free-love. To the popular mind it is occasionally associated with anarchy. The word has been made to mean complete Communism, and, at the other end of the scale, it is applied to progressive taxation, and municipal monopolies.

The difficulty of coming to a clear understanding of the doctrines of Socialism is that they have never been formulated with precision by any well-known writer.

The truth of the matter probably is that it is a movement blindly feeling out for better conditions of human life, making tentative attempts at reform, but yet almost wholly inarticulate. Patient investigation will, however, bring some clear ideas out of the tangle.

1. Socialism, as a theory, is not bound up with the hostility to those things we consider sacred. It is not necessarily connected with the dissolution of the bonds of marriage, and the making the breeding and rearing of children a purely State function. As to the family, Christian Socialists argue that it would be better off all round than under the present individualistic system; for, at present, in many labouring families, the woman and children are obliged to obtain external work for maintenance, while under the collective system the head of the family would be assured of sufficient for all his household. Nor is Socialism bound up with irreligion. At a congress held recently on the Continent, the English delegates sturdily maintained that the Socialistic State could not stand without the ameliorating influence of religion, especially Christianity, and they expressly claimed to be speaking for the main body of those whom they represented.

2. In a strict sense, Socialism is, as the Bishop of Birmingham

lucidly describes it, "a certain economic theory, viz., that for the present system of private capital should be substituted collective ownership by the State, or community, of all the sources and instruments of production and distribution. At present land, factories, and capital generally belong to private owners or combinations of private owners: and the labourer of all sorts is dependent for employment and subsistence upon private owners, and their competition to enrich themselves largely determines the conditions of employment. For this system the Socialist would substitute collective ownership of all that constitutes capital, of all sources and instruments of production and distribution by the State or community, in the equal interest of all—with an equal obligation upon all for co-operative labour, and an equal claim by all upon the produce of labour, according to the value of labour, and the needs of such. In the Socialistic community there would be no distinction of employers and employed. The community would be the sole employer, and the members of the community would be its salaried servants." "Such," says the Bishop, "is the essence of the various socialistic theories, and remote as the establishment of any fully socialistic State may be at present, the ideal is so prominently before the minds of men, and there is so much aspiration in this direction that Christianity is bound to consider its relation to the Socialistic idea." It is obvious that this scheme of Socialism has no place yet, except it is in tentative, isolated experiments, in any State. Paul Leroy Beaulieu, in his standard work on Collectivism, examines cases of collective ownership of land, which have existed for centuries in some instances in Russia, Switzerland, Java, and India. There is not time in a paper like this to go into details, but one author shows that in Russia "collective ownership is convicted of inefficiency, of inability to put the land within the reach of all, and of incapacity to raise the families, whom it endows, from misery." The benefits derived in Switzerland are doubtful, and in the village communities of India and Java, the sys-

tem is stated to be responsible for the almost complete absence of personal initiative. There are several obvious objections to collectivism. One lies in the incentive of private interest. The hazards which attend all human efforts perform a useful function as a spur to exertion. This may be illustrated by a reference to invention. It is calculated that the profits made by the inventor of Bessemer steel amount to about $\frac{1}{2}$ per cent. on the total amount of money saved by his process. The rapid development of that invention suggests a contrast with what would probably have happened if it had been necessary to submit it to the consent of the bureaucracy appointed by the community to direct its industries. The social organisation of trades in the middle ages was to some extent communistic, and that epoch was sterile in inventions. Is it conceivable that the bureaucratic organisation of collectivism can effectively replace the inventive fertility of private enterprise. Schaffle, one of the most distinguished Socialist writers of today, is compelled to admit that this is a vital question, and, although decisive, it is not yet decided. If a collectivist régime would dry up the sources of invention and enterprise, the advantages it offers would be purchased at too high a price.

Under a Socialist régime the direction of industries would have to be placed in the hands of a group of officials. As the sole directors of cultivation, or of the division of land, and as the employers of labour, they would be able, by arbitrary use of this authority to impose upon the citizens; and no one is so ingenuous as to believe that popular suffrage will always place the most capable, honest, or impartial men in office.

3. A third objection is based upon the defects of human nature. No doubt it is true that some modern methods of accumulation of wealth are as blameworthy as the violence of the middle ages, and a number of fortunes are thus obtained. But it is also true that these are exceptions among the multitude of fortunes laboriously and honestly gained. These very exceptions are due to causes

which civilisation, as it advances, will diminish. The causes are due to defective legislation, which can be remedied as the public conscience develops. But they are also due to lack of education, to the carelessness, and the credulity which is often allied to cupidity, of the public. For this education is the remedy.

There is another cause which will be as potent under a collectivist régime as any other: this is the fact that humanity will always produce men inclined to and expert at rascality, and others always ready to be duped and spoiled. We have at present no guarantee that collectivism, if completely substituted for the present system, would produce any permanent or decided advance.

But the main thing we should consider is, as Bishop Gore well puts it, that "Christianity is bound to consider its relation to the Socialistic idea." My first observation is that the socialistic idea has the same objective as Christianity—the gradual realisation, as far as the environment will permit, of the ideal of the Kingdom of God among men on earth.

Frederick Denison Maurice laid down the dictum that "we must either Christianise socialism, or socialise Christianity." The economic change which Socialism seeks as the method of attainment is open to many objections, is doubtful, and will probably be varied, and modified, as its evolution develops. But as Bishop Westcott says, "Individualism regards humanity as made up of disconnected and warring atoms. . . . Socialism regards it as an organic whole. . . . The aim of individualism is the attainment of some personal advantage—riches, place, or fame. The aim of Socialism is the fulfilment of service. Socialism seeks such an organism as shall secure for every one the completest development of his powers; while Individualism seeks primarily the satisfaction of the particular wants of each one, in the hope that the pursuit of private interests will, in the end, secure public welfare."

If, then, Socialists demand collective ownership of the means of living—of those things fundamen-

tally necessary to life—it is because they believe that by this means alone can be secured that justice, equality of opportunity, and that freedom for and among men, which social morality requires.

Is not this the fundamental aim of Christianity? In asking this question, of course, I rule out the conception according to which the purpose of Christianity is to prepare separate souls for a hereafter. It does that incidentally, but our Lord pointed out the path which Christian psychology must follow. Man has a soul, a personality, and yet it is not his indefectibly, it may be lost; nay, in a sense, it is not his yet at all, but has to be acquired with patience. (S. Luke xxi, 19.) In other words, personality is an ideal; not a given fact. We are to gain, to acquire, our personality; and the way to gain it is to lose it. How does a man lose his soul to gain it? To lose his soul must mean that a man must forget himself entirely, cease to revolve round his selfish interests, and pass out freely into the great life of the world, constructing our universe on a Christocentric or cosmocentric basis, not a self-centred one. This maxim ("lose his soul to find it"), has been emphasised rightly by many writers (see Inge, "Personal Idealism.")

The Gospel which Christ proclaimed was not a scheme of individual salvation, but the good news of the Kingdom of God as at hand. A kingdom begun in this world, and having as its mission to get God's will done on earth, as in heaven, in the secular as in the spiritual realm; to get the Spirit of God into all human life, into politics, art, business, literature.

The end—personal salvation—is a result rather than a purpose.

The Kingdom of God, which is to be progressively realised, is an ideal social state. It does not contemplate any good which can not be shared with others. It assumes two fundamental facts that man is a religious being and needs God, and that he is a social being, and can only realise himself in fellowship.

What, then; is the position which the Church ought to take

in its attitude towards Socialism? She ought not to tie herself to any one political party, nor ally herself as a partisan of any particular class, nor bind herself to any particular theory. Nor can she take the place of an arbiter with regard to any socialistic programme. The Church as such has no capacity to decide the ethical and scientific questions raised by Socialism, so far as these relate to the production and distribution of wealth.

As it is her mission to teach her children that they must in their individual relations practice justice, so ought she also to rebuke social injustice where it exists. As she exhorts to resist temptation, and rise by Divine grace, superior to circumstances, she must also be ready to recognise that for many people, and especially for children, a bad environment is too strong for the due assertion of the personality, and use her influence to modify or change the environment.

We mourn the loss which is plainly shown in our age of the sense of sin. The sense is probably not so dead as we imagine. The Mission of Help has taught us something of methods of appeal to that sense.

But in our preaching we ought to bear in mind a fact which is patent to many observers, viz., that the sense of sin has somewhat changed its emphasis.

It is put, perhaps, less on personal demerit, but there is a growing sense of social wrong and injustice. The social consciousness has developed much in our own times, and any appeal to that meets with a ready response.

It is due that I should say that in preparing this paper I have made a liberal use of the papers prepared for the Pan-Anglican Congress, notably those of the Bishop of Birmingham and Dr Wilmer.

May I suggest that valuable work would be done if the clergy were to preach a résumé of some of those papers. They are very valuable, yet the world has never heard of them: they are buried in the reports.

F. W. MARTIN.

“Waifs and Strays.”

Perhaps there is no more successful or Christlike work being done in the Old Country by the old Mother Church than that of looking after the “Waifs and Strays” of Society. Whilst not in any way detracting from the excellent work of the late Dr. Barnardo and the Homes carried on under his name, it does seem strange that church-people should know so little about and apparently take so little interest in the great work which our own Church is doing, and has been doing for years past for the children of the “Submerged Tenth.” Scores of homes exist in all parts of England, in which rescued children are admitted, and trained for useful lives of service at home or abroad. People sometimes wonder how the boys and girls, who have been trained in Charitable institutions, turn out when they get to Canada. The Ottawa Journal answers the question, “A smaller proportion of the children sent to Canada from England by charitable organisations are failures, or become law-breakers, than the native-born Canadian children.”

One cannot overlook the fact that the care for the waifs and strays is not only a Christian duty, but a solemn duty to the Empire, for many, alas! of the rescued children, unless removed from their environment, would inevitably go to swell the already too large class of undesirables, paupers and criminals. “The child,” says Bishop Dupanloup, “is really the man, with all his possible future of virtue and happiness; he is, if I may so speak, humanity in its flower. The whole life is in the child as the fruit is in the flower. Childhood is the one hope of the great human family; in a word children are the men of the future. . . . The Saviour left Heaven to come to save men; and if the salvation of humanity, if the whole mystery of the Kingdom of Heaven seems to be summed up in the Salvation of childhood, it is because in fact everything is evidently lost if childhood is lost; nothing is saved, nothing is regenerated if childhood is not.”

The Church of England Waifs and Strays Society held its annual

meeting in London in May last, when the secretary of the Society (the Rev. S. de M. Rudolf), announced that the total income for the past year amounted to £113,000, the largest sum received in any one year. Practical proof of England's faith in the work of the Society. The Society contemplates opening three or four new Homes, one of them to commemorate the Coronation, and is also setting on foot a scheme for training ladies as probationer matrons.

It is very desirable that children living under favoured conditions in New Zealand should take a practical and loving interest in the welfare of their less fortunate brothers and sisters in the Old Land, and what better society could they help than their own Church's great child-rescue society? “While we have time, let us do good unto all men; and specially unto them that are of the household of faith.” The cost of maintaining a child in one of the Society's Homes is £15 a year. The cost of a child in the S. Nicholas' Home for crippled children is approximately £34 per annum. The secretary's (the Rev. E. de M. Rudolf) address is “Old Town Hall, Kennington road, London, S.E., England.” This great society is not so well known outside England as it ought to be, for the simple reason that it is modest in the matter of advertising itself. People sometimes imagine that all the rescue work is done by the Salvation Army and Societies outside the control of the Church of England, but such is not the case, and those who have intimate knowledge of the work of the Church Army, the Church of England Waifs and Strays Society, etc., feel that church-people are not always as helpful to the great work which their own church is carrying on as they ought to be. Maybe there are some of the schools in the Diocese who would like to do something for this noble work for Christ and humanity. The following address was delivered by the Bishop of London at the Annual meeting of the Society.

“There is something about Ascensiontide,” he said, “which carries us all right up into heaven.” Did they not re-

member what happened at the foot of the mount of Transfiguration? It was there, he recalled, that they found the poor distressed lunatic boy. They were face to face with a waif and stray, and there they saw the Master hold out His helping hand. “We,” the Bishop went on, “are face to face with the awful distress of the childhood of the world.” In his Lenten Mission there was one question which he was asked, which he hated being asked and which he hated answering, and that was, How could he reconcile the God of love Whom he had been preaching down the Thames Valley, with the gross ill-treatment and moral ill-usage of a poor little child? He had thought deeply over that question, as he always tried to give a perfectly frank answer. Where was God when that child was misused like that? “And,” said the Bishop, “I have absolutely no answer in the sight of truth to give you, unless I say that God is there through His Church. If I had to sit in the chair, as I did the other day, and hear a well-known and experienced worker describe three or four hundred children brought into the Rescue Homes of London under ten years of age, misused by the wickedness of man, how could I sit there if the Church is doing nothing? It is because of the Waifs and Strays Society, because the Church does not sit up on a mount, but plunges into the thick of the evil, and looks to the child as her Master looked to the child of old, that I can face that question in any Mission. God is there through His people and through His Church, but if you fail me I cannot give that answer. The more we love our prayers, the more help our Communion is to us, the more dauntless and absolutely unceasing must we be in our efforts for the waifs and strays, otherwise there is some hypocrisy about our religion.” But he disclaimed any feeling of despondency. It was “perfectly splendid” to have received such an income, and he ventured to say that there was hardly another charity in England that had done so well in a difficult year. “I would like to publicly congratulate Mr. Rudolf,” the Bishop added.

The Society's Emigration Work.

His lordship passed on to refer to the several new schemes to be inaugurated, and also spoke of the Society's emigration work. "Since I was last here," he said, "I have crossed the little duck-pond again, and have been in Nova Scotia and New Brunswick, and all I can say is this—I should not wish for a more glorious home for our children." Canada would probably in the future be the nation that would control the fate of the world—a nation looking through the Rocky Mountains to Japan, and through Japan back to the old country. "We have the making of that country in our hands, and what could we do better than sending over Christian boys and girls that we have brought up in the Waifs and Strays Homes?" In Canada they did not want people who would "grouse" against everything Canadian; and in this connection the Bishop told of a man who was "always grouching at everything Canadian" in Toronto. "But," said somebody, "the people of Toronto kept you for the whole of last winter when you had no work." "What if they did," replied the "grouser," "We owns 'em." "What we want," the Bishop concluded, "is to send an army of self-reliant, God-fearing patriotic, and sensible young men and women across there to build up the new nation. I do not know any Society with which I am connected which with a more absolutely clear conscience I can commend to you as for the country, creditable to the Church, and most pleasing to Jesus Christ. We are all thinking of a Coronation gift for our King at his Coronation this summer. Let us make a glorious gift of an increasing number—more than those four thousand children already—as the Coronation gift to the King of kings."

Order is, as Christians know, a characteristic of all God's actions; but He, the Almighty, is so little enslaved by the rules that He freely observes that, moment by moment, He wills the very order that seems to bind His liberty.—H. P. Liddon, "Some Elements of Religion."

Melanesian Mission Notes.**The Choice of a New Bishop.**

The appointment of a successor to Bishop Wilson is likely to be delayed by a few months. As previously announced, it was resolved at a meeting of the staff at Norfolk Island to delegate the choice to the Archbishop of Canterbury, the Bishop of S. Albans, and Canon Still. It was supposed at the time that the consent of the whole staff at headquarters sufficed to make the delegation authoritative, as soon as it should have been reported to the Bishops of the New Zealand Church, to which Province the Diocese of Melanesia belongs. Soon afterwards, however, a somewhat enigmatical cable message was received from Bishop Julius, of Christchurch, Acting Primate of the New Zealand Church, consisting of the words: "Delegation irregular." This has since been explained to mean that the Bishops of New Zealand cannot accept the delegation of the appointment to England by the staff at Norfolk Island as valid until all the Missionaries in the Islands have had an opportunity of expressing their opinion. Consequently, Bishop Wilson will have to collect signatures to the delegation in the Islands, and when this process is complete, to send them to the Bishop of Christchurch, who will then cable to England the necessary authority for the delegates to proceed with the choice of a Bishop. There is no reason to think that the opinions from the Islands will in any way differ from that of the Norfolk Island staff, and it is probable that the signatures will be sent in by July. One can see that the New Zealand Bishops are entirely right in principle. When the appointment of a successor to Bishop John Selwyn was delegated to England, virtually the whole staff was assembled at Norfolk Island for the summer season, and the absence of one or two might be regarded as accidental. Now, however, times have changed; several of the Staff are rarely, if ever, seen at Norfolk Island, so that an expression of opinion coming only from Norfolk Island cannot properly claim to be *ipso facto* that of the whole body.

—The English Log.

From a recent issue of *The Log* we learn that an important meeting of the Clergy has been held at Tulagi, in the Solomon Islands, to consider the course of action to be taken, in consequence of the resignation of

Bishop Wilson, with regard to the appointment of his successor. It has been agreed by the staff in the Islands, and those also at Norfolk Island, to delegate the election of the Bishop to the Archbishop of Canterbury, the Bishop of S. Albans, and to Canon Still, a former member of the Mission now in the Home Country. We pray they may be guided to a right choice.

Bishop Wilson conducted a Quiet Day for the Clergy, and for three days the Conference and its several Committees were in session.

Archdeacon Cullwick has been appointed to administer the Diocese during the vacancy of the See.

An address of farewell to Bishop Wilson was moved by the Rev. E. Paley Wilson

Coronation Day at Norfolk Island.

[BY A LAY WORKER.]

The morning proved beautifully fine; we had service as usual at 7 a.m.; the Litany was read and the Communion Service followed. We sang "God Save the King," the last two verses of which had been translated for the occasion. Archdeacon Comins gave a short address, explaining the significance of the Coronation Service to the boys and girls. Later on in the morning there were heavy showers, and so it was too damp for the boys and girls to have their feast of pork and kumaras in the cricket field.

The only public demonstration was the lighting of eight bonfires made on prominent places round the coast and one on the mountain, at 7.30 p.m. The Mission was responsible for one fire, and for several days boys and girls were busy gathering up branches that lay about under the trees. Some pine trees that were cut down some months ago furnished fine big logs for the foundation of the fire. Shortly after 7 o'clock we all went out; the fire burnt splendidly; there was a strong wind blowing that fanned the flames, and they leapt up to a height of 30 feet.

We could see the bonfire at the Cable Station, and the one on the top of Mount Pitt. The boys had practised some of their native dances—a Raga, San Cristoval, and Bugotu dance—and these they danced in the light of the fire, oftentimes in a shower of sparks. The effect was very pretty.

A Quiet Day and Conference for Native Lay Readers.

Readers of the GAZETTE will perhaps remember that last year the Bishop of the Diocese, at the request of the Superintending Missionary, conducted a Quiet Day and Conference at Te Aute for the Native Lay Readers of the Hawke's Bay Maori Mission.

That effort to help them in their spiritual life, and work, was so much appreciated by the Lay Readers that they asked that the meeting should be made an annual fixture.

This naturally required some little consideration and arranging, as regards housing and feeding as many as 40 men.

However, the members of the late Archdeacon's family offered to help the Superintendent of the Mission in making the necessary provision for feeding the guests; and Mr. Thornton, Principal of Te Aute College, very kindly consented to let us use some of the College rooms, and the Chapel, during the winter vacation.

Accordingly, the second meeting was fixed by the Bishop for June 28 and 29, and invitations were sent out earlier in the month; but, owing to the state of the weather, or to other causes, there was not such a good attendance as last year.

The guests arrived by the afternoon trains on the 28th, in time for tea.

Evensong was said in the Chapel at 7.30; and, being the eve of S. Peter's Day, the Bishop gave us an address on S. Peter, bringing out the weak as well as the strong points in his character. It was a simple, but heart-searching address in its application. The Rev. Himepiri Munro read the Prayers and acted as interpreter for the Bishop at all the services and meetings.

After Prayers a formal welcome, according to Maori custom, was extended to all the guests, and regret was expressed that so many had not come.

We were, however, very glad to see some from distant places who were not present last year.

On Thursday, the 29th, the "Quiet Day" began with a celebration of the Holy Communion at 8 a.m. in the College Chapel, the Bishop being celebrant, assisted by the Venerable Archdeacon Ruddock.

A number of Te Aute residents and College boys also joined us in this service; and the Bishop gave an address.

The second service was held from 10.30 to 12 noon, during which the Bishop gave two addresses.

Last year his Lordship took the first three petitions of the Lord's Prayer for his addresses; and this year the addresses were based upon the remaining petitions, taking the last two as one.

The simplicity, and clearness, of the outlines (such as Maoris love), and the searching and practical application of these addresses, made a deep impression upon all, as was shown by the farewell speeches of the visitors in the evening.

The Bishop showed our absolute dependence upon Jesus for Life, for forgiveness, and for deliverance; and yet, at the same time, the need for watchfulness and action on our part if we are to expect answers to our prayers.

Breakfast and dinner were served in the College dining room for both Natives and Europeans, and we were glad to have Mrs. Averill and Mrs. H. Munro also with us as guests.

At 2.30 p.m. the Conference was held in one of the class rooms, to enable the Clergy and Lay Readers to confer together upon difficulties in their work, and to consult the Bishop.

The Bishop opened the meeting, explaining the object of the Quiet Day and Conference.

Replying to a question as to the meaning of the Licenses, which had been issued to some of them, the Bishop explained that no one may take it upon himself to act as a Lay Reader, because all officers of the Church must act upon the authority of the Bishop, and be duly licensed by him; also that it was his wish to honour those who had been acting as Lay Readers in the past, in recognition of the good work they had done.

A great many questions were brought forward, and discussed at length, the meeting lasting till 5 p.m.; but, owing to unavoidable absence at another meeting while the Conference was proceeding I am unable to give a full account of it.

1 A long discussion took place as to what action the Maoris of Hawke's Bay shall take, in view of the fact that the Maoris of any district can now vote as to whether intoxicating liquor shall, or shall not, be supplied to them.

It was decided to thoroughly canvass the district, to find out the views of those living in every village, before asking the Maori Council to take any action in the matter. It is believed a large majority will vote "No Liquor"

for the Maoris when the vote is taken.

2. The need of a forward movement being made just now, especially at Porangahau, with a view to winning the Ringatu to the Church, was emphasized by several speakers; and the Bishop kindly consented to conduct a Mission there some time this year, when due preparation has been made.

3. The question of a united gathering, and Quiet Day, for all the Native Communicants in Hawke's Bay was also brought forward, but nothing definite was settled.

The Bishop, however, promised to see what can be arranged for them in connection with the Native Church Board meetings.

4. A debate arose as to whether the date of the Lay Readers Quiet Day shall be altered from the winter to the summer vacation. The voting was equally divided, and it was decided to ascertain the wishes of those Lay Readers who were absent.

All were agreed that the meeting must be held at Te Aute.

5. Shall their wives attend this Quiet Day as well as the Lay Readers? was another question raised, and all the speakers expressed a wish that they might be asked.

It was pointed out that there is the difficulty of sleeping accommodation; also that the Principal of the College must be consulted before anything could be decided; but that, if he gave his consent, and the hosts and hostesses were agreeable, it would be so arranged for next year.

At 7 p.m. a shortened Evensong was read by the Rev. H. Munro; and the Venerable Archdeacon Ruddock gave an instructive address upon "The Bible as the Word of God," and combated the false claims put forth for the Book of Mormon. The singing of the hymns (in Maori) was very hearty and harmonious.

After service all adjourned to the classroom to say farewell, according to Maori custom, in appropriate little speeches, to the Bishop, the Archdeacon, the hosts and hostesses, and to one another.

And so ended another very helpful and enjoyable Quiet Day for our Lay Readers.

It is hoped that similar meetings will be arranged for the Clergy and Lay Readers in other Mission Districts.

ARTHUR F. WILLIAMS.

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, Napier," not later than the 15th of the preceding month.

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

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

Waiapu Church Gazette.

TUESDAY, AUGUST 1, 1911.

Church Reform.

IT will be in the minds of many of our readers that some five or six years ago a Royal Commission was appointed in England to consider the chaotic state into which the Church of England seemed to have drifted owing to the obsolete nature of many of the rubrics in the Prayer Book, the difficulty of interpreting the same, and the consequent disunion and distress which naturally resulted from variety of interpretation. The members of that Commission decided by a unanimous vote to recommend the Government to issue Letters of Business to the Church rather than bring the whole business before Parliament, which alas can no longer be regarded as the Lay-Synod of the Church. The Government agreed to the suggestion, and Letters of Business were duly issued. All thoughtful Churchmen naturally rejoiced at this action of the Government, which was apparently a step in the right direction to-

wards the greater autonomy of the Church, and it is only just to the Government to believe that if the Church had acted wisely and quickly, the Government would have accepted the Church's attempt to deal with the difficulty without criticism or discussion. The questions dealt with in the report of the Commission were duly submitted to the Houses of Convocation, the Houses of Laymen, the Representative Church Council, etc., and instead of dealing with the real questions at issue, viz., the interpretation of the Ornaments' Rubric, the various Church bodies rightly or wrongly proceeded to discuss the whole question of the Revision of the Prayer Book. For nearly five years discussions have been taking place, committees have been formed and have reported, and the solution of the difficulty seems as far off as ever. The Letters of Business have not been answered and the step towards the self-government of the Church seems likely to be lost. Apart altogether from the question at issue, we cannot but regret deeply that the Church has not been able to seize the opportunity granted by the State, and make some real use of the permission extended to her. We cannot agree with the oft-expressed platitude, that the time is "inopportune" for reform or revision. The time is never opportune in the minds of many people, and the time never will be opportune unless we are prepared to trust the guidance of the Holy Spirit to-day. What becomes of the Apostolic injunction, "Redeeming the time, because the days are evil," *i.e.*, "buying up the opportunity"? Then comes the objection that the Church must wait for the reform of Convocation before she can take any step towards real action in the way of self-government. Doubtless all Churchmen desire to see Convocation thoroughly representative, but the objection can hardly be regarded as sincere in face of the great opportunity. And again, can we not trust the Holy Spirit's guidance even when the instruments through which He works are not as perfect as they might be? Then we come to a still further difficulty, viz., that

the House of Laymen has resolved that no revision is advisable. We can sympathise with the action of the House of Laymen to this extent, viz., that it would be far better for the Church to admit her inability to make any use of the Letters of Business than to continue an interminable discussion without any prospect of action. But on the general principle of revision we cannot agree with them, because such a resolution is tantamount to an acknowledgment of failure, and a set-back to the desire of so many earnest Churchpeople to restore the living voice of the living Church.

We in New Zealand are watching and waiting because owing to the "Fundamental Provisions" of the Constitution of our Church, which are declared to be unalterable, we cannot move in the direction of altering our rubrics even until the Church at Home has given us the lead. Many of us believe such a position to be *ultra vires* and intolerable, but hitherto the General Synod by a very small majority has refused to a more liberal interpretation of our position and rights as an independent national Church. The Bishop of Birmingham, speaking on the subject of apathy in the Church with regard to reform, points out, as many others have done, how impossible it is to suppose that rules and rubrics applicable to the 16th century must be made applicable for all time. "Conceive," he says, "what it means—the transition between England what it was at the time of what is pleasantly called the Reformation Settlement, and England as it is to-day. Conceive the enormous transition, intellectual, social, industrial, æsthetic—from every point of view, hardly calculable, hardly measurable to the imagination; and think what it must be that a Church should stand, in rules—practical rules of action, practical rules of administration—substantially where it stood in the 16th century. That is quite incompatible with anything except an abnormal degree of lethargy in a body, and you cannot flourish upon lethargy. The great fundamental necessity of Church reform is the giving back to the Church—to our part

of the Church—that inalienable element in the constitution and life of the Church, namely, the power of self-ordering, self-discipline, the power of managing its own affairs, the legislative authority of the Church to which our Lord attached Divine Sanction.”

Speaking on the subject of why there is so little driving power behind the movement for Church Reform, the Bishop of Birmingham says:—“I don't think that we are very willing to face the fact that there are a great number of elements in the Church, and those among the most vigorous, who really do not want the Church to become corporately active, and the real liberty of the body and the authority of the whole over its members to become actual, because we have got so much into a habit of living by doing whatever we please that we are a little bit alarmed at the prospect of the restoration of corporate action.”

Is it true that Churchpeople prefer to be an undisciplined rabble rather than a disciplined body? Is it true that Churchpeople are opposed to progress when progress is the very essence of life and growth? Is it true that the clergy desire to be a law unto themselves? Is it true that we are afraid of curtailing our own liberty if we pray and work for reform in the Church? Is it true that we are afraid of leaning upon God's Holy Spirit? Surely if the Church at Home is so handicapped and fettered that she cannot make any headway in Church Reform and cannot arrive at any solution of the problems which the State has handed over to her to take action upon, we shall doubtless find in the near future a very earnest movement towards the Disestablishment of the Church on the part of many loyal and faithful Churchpeople. It may be that the Church at Home will only be moved to action when the independent National Churches in communion with her have taken the lead through her General Synods, taken Jesus at His word, trusted the Holy Spirit to guide them into all truth, and really made an effort to reform the rubrics of the

Prayer Book where necessary, to interpret them where obscure, and to make the Church of to-day more helpful to the spiritual needs of the people of to-day. We shall never solve difficulties by ignoring them, by fearing them, or by doubting whether God's Spirit in the 20th century cannot overcome them through the instrumentality of men who believe and pray and work.

Suffering.

“How can God be a God of love and yet permit us to suffer?” Such is the question which constantly exercises the minds of men and women, and which constitutes one of the real difficulties of thoughtful, as well as thoughtless people. But to the real Christian, it is hard to see where the difficulty comes in, unless he forgets the helpful words of S. Paul, “For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known.” Forgetful of the fact that “we walk by faith and not by sight,” we are impatient of mysteries, impatient of the higher reaches of Fatherhood, impatient of the Divine purposes of a God who is eternal and working for eternity. It may be helpful for sufferers to know what has helped one who for twenty years as chaplain to a hospital, has been brought into constant touch with sufferers, and the difficulties of sufferers.

Perhaps the most suggestive passage in the New Testament is Romans viii, 18-26, “For I reckon that sufferings of the present time are not worthy to be compared with the glory which shall be revealed to uswards, etc.” The writer of those words was a sufferer, and yet suffering was evidently no difficulty to him. But S. Paul was a thinker, a deep thinker, and a Christian philosopher. He knew the meaning of suffering, both physical and mental, as probably few have known it, and his strenuous life was lived in the midst of constant sufferings. We know not for certain what he meant by his “thorn in the flesh,” but his noble words on the subject must ever be an in-

spiration to us. “And by reason of the exceeding greatness of the revelations—wherefore that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for My power is made perfect in weakness. Most gladly, therefore, will I rather glory in my weakness, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in persecution, in distresses, for Christ's sake: for when I am weak, then am I strong.” It is surely significant that the message of the risen Jesus to the converted Saul contained the prophetic words, “For I will show him how many things he must suffer for My name's sake.” The careful study of S. Paul's II. Corinthians, will afford much information with regard to his suffering life, and yet he writes “Wherefore we faint not, for though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.”

The great truth which S. Paul grasped so clearly was that suffering was not an end in itself, but a means to a glorious end. Suffering was not an accident, not the outcome of the work of some evil principle, some demi-god, but God's own purpose, God's own means of discipline for producing the highest and best results. He likens the sufferings of the world to birth-pangs, which are neither purposeless nor lasting, but the forerunners of a new and glorious life. “For we know that the whole creation groweth and travaileth in pain together until now.” And S. Paul does not hesitate to make the author of the universe responsible for its present groaning; “For the creation was subjected to vanity, not of its

own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Suffering is temporary, suffering is not apart from God, suffering is a means to an end, suffering is part of a great eternal scheme, suffering is closely allied with sonship. Suffering is closely allied with hope. He has a glorious vision (or may we call it a revelation?) in which not only man but the whole creation is to share, when we shall acknowledge that the sufferings of this present time are not worthy to be compared with the purpose and end accomplished by them. Hope is the keynote of his message.

2. It is a great comfort to know that sufferings are not purposeless, and not apart from God's will. But can we see any inconsistency between suffering and the Fatherhood of God? We believe in the Fatherhood of God on the authority of His Son Jesus Christ. Did Jesus consider that there was any want of love on His Father's part towards Himself? Was not Jesus a sufferer? He was "a man of sorrows and acquainted with grief." He knew the meaning of suffering as we can never know it, and yet after all, His suffering life culminated with His agony upon the cross, He can say confidently, "Father, into Thy hands I commend My Spirit." Suffering was no bar to His realisation of the love and Fatherhood of Him from whom He came, and why should it be with us? The servant is not greater than His Lord. If Christ had not been a sufferer, then we might have had some difficulty, but with the life of Christ before us we can never doubt God's love. It is well for us to remember the words from the Epistle to the Hebrews, "But we beheld Him, who had been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man. For it became Him, for whom are all things, and through whom are all things, in bringing many souls unto glory, to make the author of

their salvation perfect through sufferings." If Jesus could in any sense be made "perfect through sufferings," can we think that God can be wanting in love if our sufferings are the means of our perfection?

3. There is another side of suffering, which we often forget. The parent who in love for his child inflicts punishment often suffers far more than the child. Does God suffer then in our sufferings? God suffers every pang that we suffer, God suffers in us and with us. How often we misjudge God, and wrong His love and self-sacrifice. "God so loved the world that He gave His only begotten son." Is there no suffering there? "I could have given myself, but I could never have given my son," said a working man. "That was love." What is the cross but the manifestation of our suffering God? God is not seated in majesty above the sufferings of His world, cold and indifferent to them, but in the very midst of them. Behold your suffering God, and take courage.

There is still another point which is often overlooked. There is no surer witness of God's love than His willingness to be misunderstood. He is working for our eternal welfare; He knows what is best; He is not a man that He should seek to please, to gain popularity, to make plans for today. He bears with His little-minded critics just because He is God, just because He is working for eternity.

4. Can you imagine what the world would be without its sufferers? It would be absolute selfishness; it would be hell. Men too easily forget God altogether in health and strength, forget what they are and whither they are going, forget that they must give an account for the use or abuse of what has been entrusted to them. Suffering reminds man of His transitoriness, and of the blessings which he has enjoyed and for which he is often so ungrateful. Suffering reminds us, "Lest we forget, lest we forget." The world's sufferers are the world's purifiers, because they appeal to the best in men and women, and draw out the better side of their natures. How much love and

sympathy and kindness and tenderness and brotherly feeling would there be in the world were it not for the world's sufferers? God uses no class of men and women so much as He does His sufferers. It is harder to bear than to do God's will, but the bearers are the world's lesser saviours, and their examples, their intercessions, help to bring Christ into His world which might otherwise become Christless. Christ did remove sufferings sometimes in order to teach the world that sufferings were not outside the control of God; but He sanctified all suffering, and raised it to a high and divine level. We can pray for the removal of our sufferings, therefore, if it is God's will, but we should also pray for their sanctification. Jesus, "for the joy that was set before Him endured the Cross, etc.," and is there no joy for the sufferer to-day in feeling that God is using him for such high and holy purposes?

6. Trust Jesus and then nothing can separate you from the love of God; nothing can prevent you saying "The Lord is my Shepherd, I shall not want." The patient sufferers will occupy a place very near to the Man of Sorrows when they exchange their cross for their crown.

"Take it on trust a little while, soon shall ye read the mystery right in the clear sunshine of His love." A.W.W.

Diocesan Notes.

The Rev. H. A. Favell, who has been acting as Assistant-Curate at Hastings, has been appointed to the Cure of S. Thomas', Auckland, and will be leaving the Parish and Diocese shortly. We regret very much to lose the services of Mr. Favell, and wish him every blessing in the difficult work to which he has been called. Mr. Noel Robertshawe, son of the Vicar of Dannevirke, will be ordained to the Curacy of S. Matthew's, Hastings, in Advent next. Mr. N. Robertshawe has already distinguished himself educationally, and we believe that he will prove to be a useful helper to the Vicar in the arduous work of the Parish.

Resignation.

The Rev. Allan Gardiner, Vicar of Havelock North and Editor of the WAIAPU DIOCESAN GAZETTE, has been

compelled through ill-health to resign his "Cure." Mr. Gardiner has been manfully struggling to carry on his many duties when he ought to have been resting, and now under medical advice he is compelled to lay down for a time the work to which he has consecrated his life. It is well known to many, both inside and outside of his Parish, how unselfishly and unsparingly he has laboured for the spiritual and social welfare of his Parishioners and for the furtherance of the work of the Diocese generally. The erection of the Village Hall at Havelock North owed much to the sympathy and energy of the Vicar, and at the present time he was keenly interested in the proposed enlargement of the Church and the work which he has commenced in connection with Woodford House School. The Editorship of the GAZETTE, which Mr. Gardiner has safely piloted through its first year's existence, has added not a little to his work and worry, but he looks forward to resuming the Editorship when he returns to the Diocese. Sympathy is poor comfort under such circumstances, but whatever comfort sympathy can give to Mr. Gardiner and family, they may rest assured that the sympathy of the Parish and Diocese is truly and sincerely with them in the change and upheaval which have fallen across their path. Mr. Gardiner is taking a trip Home and will return to the Diocese we hope and pray in about twelve months' time to take up whatever work may be found for him within the measure of his strength. That the Vicar and Mrs. Gardiner may both profit considerably by the rest and change, have a successful and beneficial trip, and return with renewed health and vigour, is the prayer of many friends in the Parish and Diocese.

The Bishop's Movements.

The Bishop's visit to Wairoa has unfortunately fallen through, and consequently the proposed Mission at Frazertown has not come off. For nine days the Bishop waited for the "Tangaroa" to convey him across the Bay, and is waiting still. It is not much comfort even to know that former occupants of the Episcopal office have been treated with scant respect by the notorious "bar."

The wet weather has also hindered the completion of Matamau Church and further disorganized the Bishop's movements.

The Bishop hopes to carry out the following engagements during August:—

August 6th and 7th, Ormondville and district.

August 9th, Annual Meeting C.E.M.S.

August 12th, 13th, and 14th, Takapau and district.

August 17th and 18th, Auckland (Pension Board Meeting).

August 20th, opening Church at Mamaku (Rotorua District).

August 27th, opening Church at Matamau.

Synod.

The opening of Synod has been fixed for September 22nd. We are hoping to have a Men's Meeting on the 21st and a Missionary Meeting on the evening of the 22nd.

The Rev. Canon Curzon-Siggers, of S. Matthew's, Dunedin, will speak at both meetings, and conduct a "Quiet Morning" for the Clergy on the 23rd, in addition to other work which he is willing to undertake during the session of Synod.

Confirmation Prayers.

Copies of the Prayer authorized by the Bishop for use of Confirmation candidates may be obtained at the Diocesan office. The Bishop desires that each candidate should have a copy of the Prayer for daily use during the time of preparation.

The New Hukarere.

The new School for Maori Girls is going ahead speedily, and the progress payments are rapidly emptying the exchequer; and though much assistance has been given to the Building Fund, yet we must remind our friends who have not yet given that we are anxiously waiting for further subscriptions. The building, when completed, will cost close upon £8000, and the subscriptions up to date have not yet reached £2000. The Maoris themselves have contributed about £600 in addition to the above amount, and all Maori contributions are being generously subsidised by pound (£1) for pound (£1). The Bishop is asking the Maoris to have collections for the fund at the Native Board Meetings at the beginning of next year and hopes that they will bring their whole contribution up to no less than £1000. He appeals especially to the Maoris of Hawke's Bay for liberal assistance towards this work which is of such vital importance to their race.

His Excellency the Governor has been invited to formally lay the foundation stone of the School, for which provision has been made, and we are hoping that he will be able to

do so during the next session of Synod. It was thought advisable to postpone the ceremony until the winter was over, but we are looking forward to an interesting function in the near future.

Editorship of "Gazette."

THE Bishop has asked Archdeacon Ruddock to undertake the Editorship of the GAZETTE during the absence of Mr. Gardiner.

The Clergy are invited to bear in mind the fact that all contributions to the paper and local notes are to be sent to Archdeacon Ruddock, Napier.

Correspondence.

To the Editor, WAIAPU CHURCH GAZETTE.

SIR,—I feel that some of the remarks of "Sator" in your last issue ought not to pass without a few quiet words of protest. His notes, generally speaking, are vigorous, kindly, and useful, but his comments on Vestments, Evening Communion, Prayer Book Revision, and Non-Communicating Attendance have caused pain to some faithful Churchmen, and may, perhaps, leave a wrong impression unless it is pointed out that "Sator's" views on these matters do not represent the mind of the Church of England, but only the opinions of a particular party—the party whose views are voiced by the *English Church Union* and the *Church Times*. And while every man is entitled to hold his own views on matters non-essential, yet certainly he ought not to style those who hold other views "malcontents," or wish them to "leave the Church." I cannot think he means this, yet thus he has been misunderstood. I should be extremely sorry to see one of your leading columns used for party purposes, and it seems a pity that his words should have given rise to this impression.—Yours, &c.,

X.

[We quite agree that the pages of the GAZETTE should not be used for party purposes, but we believe that many Churchmen hold the same views as "Sator" on the subject of "Prayer Book Revision." It is, of course, quite understood that the views expressed by "Sator" are those of a correspondent.—EDITOR.]

Bishopric Endowment Fund.

The meeting of Synod is drawing near, and not much time remains to the Lay Committee to fulfil their resolution to complete the Endowment Fund before it assembles. About five hundred pounds has been collected this year; so that there still remains some two thousand pounds short of the total required from the Diocese, apart from the subsidy. Some who have already contributed have increased their subscriptions. Mr T. Tanner's total contribution is now £270, besides the amount he gave to the previous fund. Mr C. Gray has increased his contribution by £20, making £60 in all. Mr G. P. Donnelly has forwarded a cheque for £50, bringing his total to £75. Mr G. H. Beamish has also sent an additional £50; and besides the above, £25 has been received from Messrs Bloomfield Bros. Mr R. E. Barton has forwarded £2 2s; Mr J. B. Fielder, £5; Mr W. P. Finch, a further £15. Parochial subscriptions also have been collected by Mr W. T. Williams £13 10s, and Mr T. C. Warren £3. Mr Robinson, of Makotuku, has collected a further sum of £26 5s; Wairoa has forwarded an additional collection of £4 15s. We understand that both Havelock and Hastings are making further collections this month. Mr E. V. Warrington has sent £2 2s, and Mr Lindo Levien a like sum. We make an earnest appeal to Churchmen to complete the Fund. Contributions may be sent to Archdeacon Ruddock, Napier (the Secretary), or to Mr F. W. Williams (the Treasurer).

News from Other Dioceses.

CHRISTCHURCH.

G. F. S. LODGE.—The G. F. S. has this month furnished us with fresh and undoubted evidence of its usefulness. A large house, not far from the centre of the city, has been bought for £1600 to serve as a lodge for members of the Society that leave their homes and come to Christchurch to work. It is also to be open as a meeting place to any of the members that may like to use it. It should prove very useful to such members as must have lunch in town. The Bishop opened the building with a service a few days ago.

C.E.M.S.—Steps are being taken to secure a depôt in the centre of the city to be used as an office for the Diocesan Secretary and a rendezvous for members. In connection with

Good Friday sports, C.E.M.S. has advanced another step. The Caledonian Sports Committee, as well as the Christchurch Cycling and Motor Club has refused to hold any meeting on Good Friday in future. A visiting committee is to be appointed by the Federation Council, the object being to enlighten and encourage into greater activity all of our branches.

CHANGES.—The Ven. Archdeacon Jacob has accepted the parish of Timaru, and the Rev. E. D. Rice, Vicar of Ross has gone to England for a while. Rev. W. W. Sedgwick and Archdeacon Ensor are still in England. Rev. E. Burgess has come as Vicar of the Bays.

Diocesan Paper.

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

F. R. Wykes 2/6, Mrs E. White £1, Rev. T. A. Meyer 5/-, Rev. F. A. Bennett £1/4/-, G. G. Bridges 2/6, Rev. A. F. Gardiner 11/6, Mrs S. B. Penny 2/6, C. W. Pierson 2/6, F. W. Gardner 2/6, F. F. Foster 2/6, N. E. Beamish 2/6, M. Wakling 2/6, Mrs Kitto 2/6, M. C. Orbell 2/6, W. Lucas 5/-, Rev. T. A. Meyer 10/-, G. E. Little 2/6, J. W. Robinson 2/6, Mrs Hooper 2/6, Miss Shaw 2/6, W. G. Cotterill 5/-, A Friend 7/6, Mrs Doar 5/-, Miss Paulsmon 2/6, Mrs L. E. Baker 2/6, Rev. H. P. Cowx £1/6/-, Mrs Goring 2/6.

The Church of England Men's Society.

Watchword: "Prayer and Service."

DIOCESAN COUNCIL:

Ven. Archdeacon Ruddock, 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; S. Augustine's, Napier; S. Andrew's, Napier; Tara-dale; Wairoa; Hastings; Havelock; Waipawa; Dannevirke; Gisborne; Rotorua.

CATHEDRAL BRANCH.

The annual meeting of this Branch was held on Wednesday, July 12th, and was fairly well attended.

Mr S. E. McCarthy, S.M., and Mr Seamon, were elected President and Hon. Secretary respectively.

It was unanimously decided to place on record the regret of the members at Mr H. V. Ward's (late Hon. Secretary) removal to Christchurch, and their appreciation of his services, a copy of the same on parchment to be forwarded to him.

GISBORNE.

Our branch of the C.E.M.S. has been quietly at work in the Parish. Each Sunday members take duty at the Church giving out books and leaflets. The members also watch for any strangers, find their address, and report to the clergy. Members also help in the Sunday School, and two of them are licensed Lay readers.

At a recent meeting of the Committee, it was decided to have a Communion and Breakfast for men in the Spring, probably on the Sunday in September when our Bishop will be with us. Our men Communicants will remember the successful and happy gathering that was held last year. Due notice will be given later on about the Breakfast.

The Society is also having an evening for working men, and a social gathering for the young men Communicants.

Our Society does not in the least believe in parade or in public praise. It does, however, believe in quiet work.

WAIPAWA.

The Church of England Men's Society has just held its annual meeting and elected new officers.

In future the meetings are to be held on the second Thursday in each month, and various gentlemen have been invited to give lectures.

We are in hopes of gaining new members and doing some useful work during the coming year

DANNEVIRKE.

This branch of the C.E.M.S., which was formed about twelve months ago, is steadily progressing, and now has a membership of sixteen. Meetings have been held every month, at which very instructive and helpful addresses have been given.

Members are taking more interest in Church work, and the Society has been the means of binding Churchmen together in a manner which has proved of very great value.

Every month a street service is held on a Saturday night under the auspices of some of the members, and the Vicar has addressed the people on some aspect of our Holy Religion.

Quarterly corporate Communion have been celebrated, and attended by most of the members, and the motto of "Prayer and Service" faithfully upheld.

The members invited all the young Churchmen of the Parish to a social evening, and also attended a social promoted by the members of the Girls' Friendly Society and Mothers' Union.

All our members have been initiated during the Sunday evening service, in the presence of the congregation.

Mr A. Best is the Secretary of this Society, and the Vicar is the Warden.

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.
Gisborne	Miss Faubert, Childers Road
Napier— S. John's (Cathedral)	Mrs. Levien, Clyde Road
S. Augustine's	Miss White, Hastings Street
Port Aluriri	Miss Hunter, Milton Road
Hastings	Miss Symes, St. Aubyn Street
Te Aute	Miss Ada Williams, Roxton
Danmevirke	Mrs. Potts, Victoria Avenue
Ormondville	Miss Alice Webb, Marmion
Opotiki	Miss Mabel Armstrong
Taradale	Miss Smart, c/o Mrs. Fletcher, Greenmeadows
Havelock	Miss Rose Gardiner

Annual Services.

THE Services held in connection with the Girls' Friendly Society this year were marked by a healthy revival of interest in the City Branches. Considering the severe winter and the cold day and evening, the attendance was very encouraging and full of hope for the future of this valuable handmaid to the Church. For the mental, moral, and spiritual welfare of our Church women and girls there is no

Society within the Church doing better work. There is not the same evidence of this, perhaps, in our younger country and smaller population, but in the Old Land it would be difficult to find a more vigorous and wholesome institution for our girl life. Its merits are widely recognised from one end of the land to the other, while Non-conformists look on it with admiration.

Here, we decided to hold the yearly corporate services on July 5th. The celebration of Holy Communion at 11 a.m. was held in the Cathedral, when Canon Mayne celebrated to a large number of Associates and a few members who were able to be present at that hour. In the evening a large congregation supported by a good choir met in S. Augustine's Church at 8 p.m., when a bright and hearty service—quite the best of many good ones we have had for some years—was held. The sermon was preached by the Bishop of the Diocese, and was intently listened to and appreciated. Taking the petition of the Lord's Prayer, "Lead us not into temptation," for the text, his Lordship said:

"It is much easier to understand this petition if we take both parts together. The conjunction, 'but,' in the next petition, 'but deliver us from evil,' seems to connect the two together. Have you ever thought that the last three petitions are closely connected with the first three? We pray that we may worship, and then we pray for the necessary qualifications to do it: Give us health of body, mind, and spirit; give us a true vision of God, because we cannot worship as long as sin is hiding God from us. 'Blessed are the pure in heart, for they shall see God.' Give to us a strong and consistent life and character, which is the best asset for a missionary life, to which every one is called. We desire to be strong in body and strong in mind, and both are strengthened by exercise. Strength of body increases the joy of life. God intends us to be happy and joyful. There is no inconsistency between high spirits and strong character. If we are not joyful there is generally something wrong. Now we cannot be thoroughly happy unless we are strong in character. There are such a lot of weak people in the world, a misery to themselves and everybody else. I don't mean physically weak, but weak in character. S. Peter was very weak and very miserable after his denial, but far happier when in prison for his strength than before.

Pilate, again, was one of those weak characters who could not put his foot down on the truth; he was afraid of what might be said. Demas, a companion of S. Paul, a friend and missionary, was steadfast for a time, then he deserted.

"One cannot but admire the characters of most of the women mentioned in the New Testament. Think of the Blessed Mother so lowly in heart; Mary the wife of Cleopas, who had no desire for notoriety; Mary Magdalene, she who loved much because forgiven much. There was a man whom I knew who with his wife was reduced to almost starving point. He picked up a cheque on the road. The temptation was a tremendous one to keep it and cash it; but his wife implored him not to do it—she would rather starve than have this stain of dishonour—so her strength of character won the day and saved their good name.

"How does God make us strong? By permitting us to be tempted. We become strong by resisting temptation, and we never know how strong or weak we are till we are tempted. People think what a good world it would be if there were no temptations. *Untried virtue* is not necessarily *strong virtue*. Adam and Eve were not perfect, but simply untried. The noblest characters in the world are those who have been most tried. Think of the chronic invalids. Read the stories of the martyrs. Look at that picture of Diana or Christ. We can never become strong until we use our wills properly, and to resist temptation we need a strong will power. Remember temptation is not sin. It is the high road to a great blessing; but it is surrounded by precipices. God allows us to be tempted, but He tempts no man to sin. Sin is the yielding to the temptation. Jesus was tempted. His human nature felt how desirable the suggestions made to Him were—the first two at any rate. He was led by the Spirit, *not into* but *in* the wilderness. That's the point. If we are led by the Spirit in our temptations—well—but if we are led by our own sinful nature, we fall. We cannot become strong without God's Spirit. We need to remember we are temples of the Holy Ghost. The Holy Ghost dwells in us, and we must appeal to Him in our temptations. Jesus was strong, and so the devil left Him *for a time*, not for good, and when we have overcome our temptation, we must be all the more careful. God's Spirit will only help us in those temptations

which we have to meet in the way of duty. The Devil wanted Jesus to throw Himself down in order to put God's protection to the test. It is our duty to flee from temptations if not absolutely necessary to face them. If we expose ourselves to temptation, we forfeit God's protection. If we needlessly run the risk of some infectious disease, we could not expect God to work a miracle to save us.

"Don't be afraid of temptation. Don't always be thinking that you are going to yield. The way to keep away germs of disease is to build up the health and strength of the body. And so with the spiritual life—the character. If you would build up a strong character, the germs of temptation will not find a lodging-place.

"Now remember, you are not praying for yourselves only, but for others, that they too may be strong. It is no good praying if you don't help. What are you doing to strengthen others? Your mission in life is to inoculate the weak with your strength. The strength of your character will be a great help and support to others. Remember, God has given to you Girls a tremendous power—a power of influence. It is meant to be used, to be used quietly and powerfully. It is a talent which is entrusted to you. You know what happened to the man who had only one talent. People with one talent are required to use it that it may grow to ten.

"Now behind that influence is God the Holy Ghost, and if you refuse to listen to Him, the devil is ready to take His place. What are you doing with it? You remember the story of the fig tree. Pretty, but useless! It must be cut down.

"What is your influence at home? at work, with your friends? Are you using that influence of yours? Or is it lying idle?

"This is one meaning of the G.F.S., a body of strong-charactered girls—helping and encouraging one another, showing to the world that good and happiness go together, witnessing to the truth that Jesus came to bring joy, and not sadness, into the world.

"Perhaps one would like to see the Society a little more missionary; really feeling that the Society is not only for themselves, but a medium of diffusing strength and courage to those around them.

"My dear Girls, never presume upon your strength of character. Don't despise others. Thank God for the sheltering protection of your homes and lives. 'Let him that thinketh he standeth take heed lest

he fall.' It is only when very near to Christ that we can feel and reflect His strength."

Gisborne Branch.

Since Miss Whitaker's visit to Gisborne, a very successful branch of the G.F.S. has been inaugurated. The membership numbers seventy-two. All seem to take a great interest in the meetings, which are held every Monday evening in Holy Trinity school-room.

Our Presiding Associate, Mrs Dawson Thomas, is always at her post to lend a helping hand to all the girls.

We have been successful in obtaining the services of Miss Bargh for physical culture, a teacher who is just from the Wellington College, and therefore has the subject well in hand.

A Sewing Class and Bible Class have been arranged. Mrs Herbert Williams holds a G.F.S. Bible Class at her residence on Sunday afternoons.

The Associates all take a keen interest in the Society, which promises to be a great success.

Parochial News.

I.N.B.—To ensure insertion in the next month's issue of the GAZETTE, matter must be received by "The Editor, WAIAPU CHURCH GAZETTE, Napier," 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. John's Cathedral, Napier.

Vicar: Rev. Canon F. Mayne, M.A.

Gleaners' Union.—A largely attended drawing-room meeting was held at Bishopscourt on Tuesday, July 4th, to hear Miss Alice Wilson give her address on "Mission Work in Nigeria." The speaker gave a very graphic description of the methods employed by the Missionaries to bring home the Gospel Story to the natives. The address was very interesting and instructive.

The Mothers' Union.—At the July meeting an address was given by the Bishop, in the Chapel, to a large number of members. The subject chosen by the preacher was "The Objects of the Mothers' Union."

The Bible Class connected with the C.E.M.S. is held every alternate Tuesday at the Vicarage at 8 p.m.

ARRANGEMENTS FOR AUGUST.

Dorcas Society, August 8th and 22nd, 2.30 p.m.

G.F.S., August 8th and 22nd.

C.E.M.S., August 9th, 8 p.m.

Ladies' Bible Class, August 8th and 22nd, 4.30 p.m.

Mothers' Union, August 2nd, 3 p.m.

Lecture on Epistle, Corinthians, Thursdays, 7.30 p.m., in Chapel.

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

Curate: Rev. C. L. Wilson.

The service held on Coronation Day in the Cathedral, to which our Choir and people were invited and which they attended in very large numbers, was one of the best and brightest of the many services for special occasions that have been held within its walls. It did one good to see such a response on the part of the public to join in the solemn Intercessions for our beloved King, who that day was presented to the people, accepted by them, and consecrated in the great historic Abbey. The devotional portions of the service were splendidly rendered by the combined Choirs of the Cathedral, S. Augustine's, and S. Andrew's. The Anthem, by no means an easy one, was especially well sung. The Bishop's words to us on this historic occasion found a ready response in the hearts of the loyal and united congregation which filled the sacred edifice.

Beautiful weather favoured the public demonstration at the rotunda, where thousands assembled to witness the march past of our soldiers, to join in the National Anthem, and to listen to the speeches given by the Bishop and representatives of other religious bodies, together with the Mayor.

Many thanksgivings were offered next day on learning of the safety of His Majesty, of the unexampled splendour of the ceremonies, and of the wondrous good order kept by that magnificent body of men—the London police.

The G.F.S. Festival is fully reported on another page. Suffice to say here that our Bishop's address will be read again with helpfulness by those who were privileged to be present and by many who were prevented from being so. The good attendance of our Choir members was much appreciated by the Bishop and the Vicar.

It is to be hoped that another year a corporate Communion for all members of the G.F.S. will be arranged for at an hour when most could attend. This would be best before going to their work, and as this necessitates an early hour it would be well if the Festival in New Zealand was held in the summer instead of in mid-winter as at present. The Home Society wisely has fixed mid-summer for the Festival there, and it is hoped we may follow suit here another year.

The Annual Parish Meeting arranged for the 26th will be too late to report in this issue. There will be a good deal to discuss and for that reason it has been decided by the Vestry to have no social evening at its conclusion, but to hold a good Parish Social at another date. We trust to be able to report a large attendance at it.

The C.E.M.S. Annual Meeting took place on the 19th July in the Schoolroom, when there was a good attendance of members. The retiring President, Mr. Dawson-Smith, read his report on the work of the Branch for the year. It was an encouraging survey of the various kinds of Church work attempted in the year and carried out by the Branch. The help of the Society before and during the Mission, in the canvassing for the Stipend Fund, and in its increased interest in the services and Church work generally, was duly noted. In the supply

of Sunday School teachers it had not proved so helpful as it was expected, but we hope this will be remedied and more of the men offer for this important work. Altogether Mr. Smith had good cause for congratulations upon the first and therefore more difficult year of the Branch he represented. Later in the evening a very hearty vote of thanks was tendered to the retiring President for his good efforts during his term of office.

According to the rules of the Branch the Vicar submitted two names to the members for the Presidency this year. Mr. Griffin withdrew his name and Mr. A. J. Stock was unanimously elected, and was warmly congratulated and placed in the chair.

The following were elected a Committee for the year:—Messrs. Thorp, Williamson, Stone, Griffin, and Pallot. Mr. Erskine was elected Secretary and Mr. Lydford re-elected Treasurer, and Mr. H. Hare Auditor.

Mr. Thomas was accorded a very hearty vote of thanks for his work as Secretary, and he was nominated to the Council as Secretary. Mr. Lydford also received the thanks of the members for his work as Treasurer.

It was resolved that it is desirable for every member to renew his vow each year at a service in the Church soon after the annual meeting.

It was also resolved not to countenance the giving of presentations to members, either on leaving the district or for meritorious service.

It was further resolved that the Committee, with others, go into the ways and means of raising a worthy contribution from the Society for the Sunday Schoolroom additions it was contemplated erecting in the near future.

The meeting was decidedly a good one, and full of promise for the future of the Branch.

The prevalent epidemic of measles has made a gap in our Sunday School attendance and has kept many parents away from the Church. It has been in a very light form with many, but with others just as severe, necessitating great care in this cold and wet winter. We have heard of one or two fatal cases, and this is a very sad side to this visitation. Other forms of sickness have been prevalent lately, and some of our Parishioners are seriously ill.

Some of the rooms and the hall in the Vicarage have been repapered. The work was well carried out by Mr. Harman. The Vicar and his family appreciate this necessary renovation.

BAPTISMS.

"Suffer little children to come unto Me."

Gordon Douglas John Duncan, Clement Robert Lawson, Winnifred Hammond, Robert Norman Bower, Frederick Thorp.

MARRIAGES.

"Heirs together of the Grace of Life."

Edward Charles Robinson to Emily Jane Peters, Horace Edgar Bourgeois to Mary Alexander Mitchell.

BURIALS.

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

Herbert William Battrey, 39 years; Maud Phyllis Ross, 8 months; Fanny Fletcher, 69 years.

Taradale.

Vicar: Rev. A. P. Clarke.

Lay Reader: Mr. McCutcheon.

Miss Wilson, formerly a Missionary in Nigeria, visited us on Friday, 7th July, and gave us a most interesting and helpful Magic Lantern Lecture on her work. She closed her lecture with an earnest appeal to take advantage of the many open doors in the Mission field. Mr. Maurice Halliwell manipulated the lantern.

The Annual Meeting of Parishioners was held on Thursday, 13th July, when a large number of Parishioners attended. The balance sheet revealed a good condition in the finances, although the whole of the balance has been voted for much-needed improvements. In another year or two we may hope to see the whole of the Church property in a satisfactory state. The report stated that much had been accomplished at Puketapu and Meanee Churches. Also that both the C.E.M.S. and G.F.S. had been instituted in the Parish. The Vicar expressed his warmest thanks to those in all parts of the Parish who had shewn him kindness, and to all who had been so faithful in many good works.

Mr. Samuel Harris was appointed Vicar's Warden and Mr. Oliver McCutcheon was unanimously re-elected People's Warden. The following gentlemen were elected on the Vestry:—Messrs. J. F. Langley, Joseph Bicknell, H. Harris, G. Harpham, A. Burr, S. R. Wood, H. P. Kay, and W. H. Williams. Mr. H. Bull, to whom a special vote of thanks was passed, was re-elected Auditor.

Mr. Eccles McCutcheon during the evening gave a short account of his up-country work.

We are very grieved to have to record the death of George Wise, 5 years of age, a dear little fellow, of a particularly sweet disposition, who succumbed to a complication of measles, croup, and bronchitis. The parents have our warmest sympathy.

Havelock North.

Vicar: Rev. A. F. Gardiner.

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

MY DEAR PARISHIONERS AND FRIENDS,—My wife and I leave the Havelock Parish with very real sorrow.

It is not easy to break up our home, and to sever our connection with a Parish with which we have been associated for more than eleven years.

But the time has come for a stronger man to undertake the work of a Parish which has grown so much during the last few years, and which will undoubtedly continue to grow in the future.

I am grateful, indeed, for the great kindness that has been shown to me and mine.

Thankful, also, for the loyal band of workers that has rallied round me in Church and School and Hall, and without which I could have done so little. May the loyal, whole-hearted workers grow in numbers and in influence.

My earnest intercessions will be for the Parish—that the Board of Nominators may be guided aright in their choice of my successor, and that the new Vicar may be

enabled, by the grace of God, faithfully, wisely, and lovingly to minister among you.

And if I may be allowed a parting word of exhortation, it is this: "Keep yourselves in the love of God."

Your sincere friend,

ALAN F. GARDINER.

The Vicar and Mrs. Gardiner expect to sail for England in the "Corinthic" on August 10th. They regret very much that owing to lack of time and strength they were unable to say "Good-bye" personally, as they would like to have done.

The Bishop, very thoughtfully for the Parish, came out to Havelock for Sunday, the 16th. He preached both at the Morning and Evening Services, confirmed two of our C.E.M.S. members, and also met the Vestry to discuss various questions affecting the future of the Parish.

He also kindly consented to be present at the annual meeting of Parishioners, which is to be held on July 25th.

We are sure that many sympathise very much with those who are in sorrow—Mrs. Hallett and her family; Mrs. Cresswell at Clive. Mrs. Harper, who was so often in Havelock during the last few years, has passed to her rest. She suffered much for many years, but was sustained by a simple faith and a good hope.

We hope that those who are collecting for the Bishopric Endowment Fund will be very successful. We should like to know that every Parishioner had given, according to his ability, to build up this most necessary fund. The small sums are needed just as much as the large one; will any who have not yet given, kindly send their donations to the Church Wardens or to any member of the Vestry?

Waipawa.

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

The Parish has been favoured lately by the visits of two Missionary ladies. Miss Leslie addressed a drawing-room meeting in Waipawa, and gave an interesting account of her experiences in China, and Miss Wilson, a few weeks later, spoke to a large audience in the Sunday School. Her sketch of the joys and sorrows of Missionary work among the Ibo people in West Africa touched our hearts, and made us long for more workers to go into that dark land, where cruel customs still prevail but where the people are willing, nay, eager, to be taught better things.

Miss Wilson also spoke at Otane to a small audience, and at Te Aute, but the weather was unfavourable on both occasions.

Ormondville.

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

There is very little news to record this month.

On the 4th July the Girls' Friendly Society held their monthly meeting, when 7 new members were admitted.

On the 13th, Miss Wilson, a lady Missionary from Western Africa, visited Ormondville. Miss Wilson was sent out by the Hawke's Bay District Branch of the New Zealand Church Missionary Association. After many years' work in the Ibo district, in the vicinity of the Niger, she has finally retired from the work owing to

delicate health consequent on the baleful climate on Western Africa. She gave in the Sunday School, to an unusually large audience, a very interesting account of her former work and shewed numerous native curios. So injurious are the malarial effects of the climate that no European Missionary remains for more than two years at a time without furlough.

Dannevirke.

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

Curate: Rev. C. E. Nicholas.

During the last year steady progress has been made in this Parish. The Parish is entirely out of debt, a new Church is nearly finished at Matamau, a Church site has been given at Te Rehunga, and we hope that, in a short time, a beginning of the Stone Church Fund will be made. In many ways, therefore, it has been a year for thankfulness. Unfortunately, we have lost by removal some of our best Churchmen, but we must console ourselves by saying that our loss is another's gain, for wherever they go they will be a help to the Clergyman in whose Parish they settle.

The Annual Meeting of Parishioners will have been held before this communication has gone to press, and we can only hope that the Church officers for the next year will be equal to those of the last.

The following reports of the various Parochial Societies are appended here:—

The members of the Dannevirke Girls' Friendly Society entertained their parents, friends, and the members of the Mothers' Union and Church of England Men's Society on Tuesday, June 6th, at a social evening, when music, parlour games, and dancing were indulged in. It is hoped to make this an annual gathering.

On June 13th, Miss Leslie gave an address on "Mission Work in China," which was greatly appreciated. Miss Leslie showed some very interesting specimens of Chinese art.

The Girls' Friendly Society is now working for a Sale of Work, to be held in September, with the object of buying a piano for their meetings. It is also their intention to give a percentage of the proceeds to Mission work.

On Sunday, July 9th, a corporate Communion of the Society was held at 8 a.m., when a number of the Associates and members were present.

Mothers' Union.—The eighth meeting since its inauguration was held on Wednesday, June 21st. There was a great number of members present. The Litany being read in the Church, the members afterwards adjourned to the Parish Hall, where Mrs. Eaton read a paper upon "Intercession for the Coronation." Afternoon tea was dispensed by Mesdames Benson and Grey, and a very pleasant chat being indulged in among the members.

This Branch has about 30 members, with several more to be admitted, and the meetings are held every third Wednesday in the month, this day being strictly adhered to.

Wairoa.

Vicar: Rev. W. J. Simkin.

Curate: Rev. R. G. Coates.

The Annual Parish Meeting was held on July 17th, and was well attended. The retiring Wardens were re-elected. The

Church accounts showed an increase of over £70 in offertories.

The chief business before the meeting was a scheme for providing additional Church accommodation. Of late the Church has become overcrowded on Sunday evenings, and it was imperative that something should be done immediately. The Vestry contemplate erecting a new Church in brick and are setting out to raise the necessary funds, but, as a long time must elapse before the building could be erected, something had to be done to cope with immediate needs. Another difficulty which the Vestry have to contend with is the question of the size of the proposed Church. If the harbour works are successful it is felt that the town will grow considerably and will, it is hoped, be of some importance, in which case it would be unwise to erect a Church only large enough to seat the present congregation. The Vestry considered the advisability of building an addition to the present Church, but unanimously decided that such a scheme would be a waste of money. A suggestion was made that the present Church and School might be moved on to land adjoining the Vicarage, and be joined together to form one large building which would be capable of seating 250 people, and adequate for the present. This scheme was brought before the annual meeting, received with enthusiasm, and carried unanimously. Application will be made to the Standing Committee for permission to carry the scheme into effect, and it is hoped the transformed buildings will be ready for use by the end of October.

Building Fund.—The Vestry will hold a Sale of Work in Carnival week (January next) in aid of the Building Fund of the new Church.

FRASERTOWN.—A Mission will be held in Frasertown at the end of the present month by the Revs. W. J. Simkin and R. G. Coates. Of late the congregations have considerably improved, and it is felt that a special effort is required. The Bishop of the Diocese intended to hold the Mission himself but was prevented by the bad roads and river bar from reaching Wairoa.

TINIROTO.—Early in the month the Rev. R. G. Coates visited Tiniroto for a week end and held two services, which were remarkably well attended and much appreciated.

Gisborne.

Vicar: Rev. L. Dawson Thomas.

Curate: Rev. W. H. Roberts.

THE DIOCESAN GAZETTE.—Our Parish is now taking four hundred copies of this GAZETTE. We have localised it by having a neat cover bound up with it on which is placed all Parish news and articles on Church life and work. The combined MAGAZINE is meeting with the approval of Parishioners generally. Next year we hope to largely increase the circulation. Too much thanks cannot be accorded our devoted band of distributors, who deliver the MAGAZINE each month and collect subscriptions.

The Girls' Friendly Society.—The weekly meetings of this Society attract a remarkable number of young people and their elders. During last month the Society had a sewing meeting, a physical culture evening, and a Scripture reading evening.

On one evening the girls invited the elder members (the Associates) of the Society to a Social evening. A capital programme was prepared for the entertainment of the guests. The evening closed with a supper prepared entirely by the girls.

The Society is doing a very good work in the Parish. In the large incoming population there are sure to be many girls who are friendless and lonely. The Girls' Friendly Society exists partly for the sake of this class of girl, and parishioners are asked to mention the Society (which meets every Monday evening in the Parish Hall at 7.30) to any strangers coming into the district.

Te Puke.

Vicar: Rev. J. Hobbs.

TO THE PARISHIONERS.—

My Dear Friends,—We are all so pleased to watch the gradual return to convalescence of our trusty Church servant, Mr. George Henry Fenton, who accidentally broke his leg and caused a very severe shock to his system. Mr. Fenton has spent the most part of a long life prominently in the Bay of Plenty District, where his every action has been subject to criticism. What an honour to such an one that everyone is moved by his sickness to bear willing testimony to his integrity of conduct and docility of character. Young men, take this object lesson, good conduct gives you a strong physical constitution and a stronger moral power.

Another little infant was brought to really Public Baptism at Maketu by both parents and three godparents. When will the exception be the other way?

We have also had a wedding in the Parish—the first for nearly two years. It was the quietest affair possible, taking place in the bride's residence (over seven muddy roads from a Church, my Lord!). Mr. and Mrs. Maclean have the brightest wishes of many friends.

A certain number of men and women have intimated to me the fact that for various reasons they remain unconfirmed. In deference to their wishes it is my intention to delay all younger catechumens till next year, and on the Bishop's visit to present, so far as possible, only adults. In the meantime all the sermons at Te Puke will bear upon this important subject, so that they and others who may have allowed their impressions of that occasion to wane, may have opportunity of preparation for receiving or renewing their Confirmation Grace. I shall be so thankful if any unconfirmed Parishioner will kindly send for me to discuss the subject.

On Coronation Day I thought we made the record of being simultaneously the most distant and the smallest locality with three Services of Intercession. Unfortunately there was rain in the morning and much rain in the evening, but we had the soldiers with the civilians, and sent £1 6s to the Auckland Veterans' Home.

Three members of our Vestry invited the Parish to a social in order to discuss finance matters in view of the close of the financial year. Rain and mud again effectually displayed their power, so we were contented with a nice little social without the business. However, we hope that arrangements may be forthcoming for a truer estimation of our revenue, as well as the simplifying of machinery in its collection.

Due notice will be given of the date of the Annual Meeting. The Annual Meeting here always has been a big event, and in the name of the Vestry, you my friend, with your friends, are hereby invited to the Annual Meeting.

We are in reality "amending our ways," A culvert has been placed over the water drain which has so long menaced our buggy springs, and now some gentlemen are organizing working bees to form a solid path to the door of the Church. If it is not finished before this appears further applicants to assist may apply to Mr. Bostock.

With the sincere hope that this letter, with the Editor's appeal and the Bishop's letter in this month's issue, will increase the circulation of the GAZETTE through this Parochial District,

Believe me,

Your sincere friend,

J. HOBBS.

Opotiki.

Vicar: Rev. W. H. Bawden.

The Young Men's Pastime Club has been reopened for the winter months and the usual interest is being shown, the attendances in Gymnasium and Club Room being invariably good. The Vicar is arranging for a weekly class for members of the Club and others, for instruction in Church history, Prayer Book, &c.

The Service on Coronation Day was attended by a large representative gathering of Church people and others. The local squadron of the Territorials did not return from their camp in the Waikato in time to attend, but a large number of the Brethren of the Masonic Order, of which the Vicar is Chaplain, marched in procession to the Church to take part in the service. The Rev. J. B. Beeche, Methodist, was good enough to read the Lesson appointed for the occasion. The service was characterised by much heartiness and loyal enthusiasm.

The Girls' Friendly Society's Day of Intercession, July 4th, was duly observed by the members and Associates. A corporate Communion was held at 8 a.m., which was well attended, and at the Intercessional Service in the evening a large number were present. The Vicar gave an address on the Society's motto, "Bear Ye One Another's Burdens," and explained the aims and objects of the Society. At the conclusion of the service the members and Associates entertained a large number of guests at the Parish Hall, when a very pleasurable time was spent. Some very nice music was rendered, and several members of the Young Men's Club gave an excellent athletic display in the Gymnasium, which greatly delighted the audience. The hostesses distributed refreshments during the course of the evening.

Local subscribers are asked to hand in their annual subscriptions at their earliest convenience.

BAPTISMS.

Alice May Hartshorn, Henry David Graham, Edward Ernest Alfred Diehl, Alan Taylor Richards.

BURIALS.

Kareka Paora, aged 24; Wm. B. Hall, aged 50.

Church of England General Mission in New Zealand.

As General Secretary for the Mission, I have been asked by the Executive Committee to write a short account of the Mission and all that led up to it, so that there may be some permanent record of a work which is of course unique in the history of the Church of New Zealand.

C. COLERIDGE HARPER, Archdeacon,
General Secretary.

Secretary's Report.

The Preliminary Stages.—When the Wellington Diocesan Synod met in July, 1906, the Rev. T. H. Sprott, Vicar of St. Paul's (now Bishop of Wellington), was asked by the Bishop (Dr. Wallis) to preach the Synod sermon. Mr Sprott preached a very powerful sermon, inspired by reading the account of the Mission of Help to South Africa, and advocating something of the same nature in this country. The matter was considered, and was unanimously agreed to by the Synod, and the resolution forwarded to the other Diocesan Synods. Each Synod in turn considered and adopted the proposal, and it was referred to the General Synod, which met in Dunedin in January, 1907. Once more it was debated by the representatives of the whole Province, and the Bishops were asked to take the matter in hand, and to associate with themselves for advice and assistance, a committee representing all the Dioceses. As an outcome of the decision of the General Synod, a meeting of clergy, representing all the New Zealand Dioceses, was held in Wellington in 1907. This meeting decided that the Church at Home be asked to send out twelve men in the latter part of the year 1909, and two men to prepare the way for the Mission in Lent of the same year; that the Mission should endeavour to touch every parish in the Province; that the funds should be collected and administered on a provincial rather than a diocesan basis; and that no steps should be taken to approach the Home authorities unless at least £2000 be guaranteed, promised, or subscribed by May, 1908. Before the Committee separated, an Executive Committee was appointed, consisting of Archdeacon Cole (chairman), Archdeacon Ruddock, the Rev. (now Archdeacon) C. C. Harper (secretary), the Rev. T. H. Sprott (now Bishop of Wellington), Mr W. F. Jacob, and Mr W. Birch (each of whom acted for

a time as treasurer). There were other names proposed, but the men did not accept office, and the work of carrying out the general arrangements for the Mission rested with this Committee and the Bishops.

The Work of Preparation.—The Executive Committee set to work at once and asked each Diocese to set up committees to assist in raising funds, which was done in all the Dioceses except Christchurch. The Executive decided that the Bishops who went to England for the Pan-Anglican Congress of 1908 should be asked to approach the authorities at Home, set up an English committee, and do all that was necessary to prepare for the Missioners coming out, provided the £2000 stipulated were promised, subscribed, or guaranteed by the required date. The Diocese of Christchurch, however, took a different attitude, and the authorities considered it would be wiser not to take any steps to raise money until after the Bishops had found whether there was any possibility of getting the required number of men. The result of this decision was that the £2000 was not secured by the date decided upon; but in spite of this, the Bishops of Wellington, Nelson, and Auckland took all necessary steps when at Home, and appointed a committee, of which Bishop Montgomery was chairman, and the Rev. Harold Anson, secretary. In the meantime all the Bishops of New Zealand had issued a joint pastoral letter to the whole Church about the proposed Mission, and a special prayer for use in Church, the executive having also issued a short Litany and a pamphlet explaining the origin, purpose, and plan of the Mission. From the time of the issue of these, prayers began to be offered, which steadily increased in volume and persistency until the Mission, and it was this which caused the Missioners to feel that the Church was quite ready for their message when they arrived.

It had been originally intended to hold the Mission in 1909, but it was found necessary to postpone it till 1910, owing to the Pan-Anglican Congress making it difficult to complete arrangements by the earlier date.

Finance.—The work of financing a movement of this magnitude seemed at first to present some difficulty, but faith and prayer were so strong that although so much money was required it was secured without much difficulty. Every penny required was subscribed by New Zealand Church people, and the greater amount, in some dioceses the whole amount, was found before

the Mission arrived. The Executive originally estimated the cost of the Mission at £3500; this was afterwards increased to £4000, owing to four more missionaries, three from England and one from New Zealand, and assistants from New Zealand, having been decided upon. In the end the cost as far as the Province was concerned was £4085. Added to this, of course, there were local expenses, diocesan and parochial, so that at least £6000 must have been raised by the Church for the Mission. In two of the dioceses all, or nearly all, the offerings at the time of the Mission went to a thankoffering fund, whilst in the other four some part or all of these was required to make up the final cost. The method of financing was changed at a meeting in May, 1909. Prior to that the attempt had been made to collect money from the Province as a whole, and pay it all to the General Treasurer. This, however, was abandoned, and each diocese was assessed at a certain amount: Auckland, Wellington, and Christchurch at £700 each, and Waiapu, Nelson, and Dunedin at £400 each, to be paid by December 31st, 1909. Finally an extra amount of £700 was guaranteed, only £350 of which was called up.

The balance sheet will show how the money was expended. The English Committee was authorised to give every Missioner the amount of a second-class return passage by a direct steamer (£66), and if the Missioners wished to travel by other routes they had to pay the extra cost themselves. In addition, they were allowed £10 for extras, and whatever was required to find men to take their work at Home. Then on arrival in New Zealand each Missioner received £10, and subsequently whatever he found he required for travelling expenses. The cost of journeys and hotel expenses for rest periods was also allowed, and in the end the total amount did not equal that estimated. Whenever Missioners asked for an assistant amongst the New Zealand clergy, which happened far more often than had been anticipated, the travelling expenses were paid from the central funds.

Literature and Hymn Books.—The question of literature presented some difficulty, and eventually the Forerunners were asked to bring out samples with them. At the General Synod in 1910, the Bishops, in consultation with the Executive, appointed the General Secretary to draw up a report on literature in conjunction with the Forerunners; This was pre-

sent to a committee consisting of the Bishops and one representative from each diocese, and the General Secretary was ordered to procure the literature specified from England. The hymn book was selected by the English Committee, and 40,000 copies of words only and 12,000 of words and music were ordered. It was decided to sell as much of the penny booklets as possible, and of the hymn books with music, the other literature being supplied free, and the hymn books with words only being used in one diocese and passed on for use in another. The free literature consisted of litanies, questions, resolution cards, prayer paper, self-examination questions, etc. Any money received from sales was considered to belong to the central funds, and was so treated in all the dioceses except Christchurch, which preferred to pay a lump sum irrespective of the amount received for sales.

The Mission.—The Mission began with the arrival in January, 1910, of Canon Pollock and the Rev. H. A. Kennedy as Forerunners. Their arrival coincided fortunately with the meeting of the General Synod in Wellington, and they were asked to address the Synod after having been formerly received by the Primate, and were accorded seats in Synod. From the moment they arrived till their departure in April, they were busily engaged travelling all over the Dominion, arranging for the Missions which were to be held. They very soon were able to convince the authorities that it was quite impossible to do what had originally been hoped for and hold Missions in every parish; in fact, it was found impossible to hold them in more than half the number. At first great disappointment was experienced, but it was bravely and faithfully met, as it was soon realised that the Forerunners were quite right. In the Wellington Diocese the response to the call for subscriptions had been so good that a special Missioner was cabled for, and so hardly any parishes were left out in that diocese. And in order to secure as many Missions in all the dioceses as possible it was agreed to ask for fifteen men from Home, instead of twelve, and to add the Rev. A. H. Colville, of Auckland, to the band.

It is impossible to speak too highly of the energy, firmness, tact, and judgment shown by the Forerunners, and the remarkable success of the Mission must be considered to be due in a very great measure to their work. In nothing did they show their fitness for the work and the guidance of the

Holy Spirit more than in their selection of individual Missioners for the different parishes, a duty which they took upon themselves from the first.

Whether his arduous labour in New Zealand had anything to do with Canon Pollock's death or not, this proved to be the last work he was to do, and the whole of the Church in New Zealand was grieved to hear how soon after leaving her shores he was called away from this sphere of work for God.

The Mission itself.—The Missioners, coming by different routes, did not all arrive together; but were in time to begin work in Auckland on Sept. 3rd, 1910. It is not possible to give here a full account of the Mission, but it is safe to say it exceeded all anticipations in the fervour and earnestness shown, and the manifest proofs of the Holy Spirit's presence. Most of the Missioners themselves stated it was a unique experience in their life and work. Throughout there was not a single instance of a breakdown in health, every man taking the work allotted to him, and in many instances extending the time in a parish. As a rule the larger parishes received visits of from eight to ten days, and the smaller four days. Most of the Missioners had left New Zealand by the third week in December, and all except a few isolated Missions had been held.

This short outline of the General Mission will help to show how a work of great magnitude and considerable difficulty was carried through without let or hindrance under the guidance and by the power of the Holy Spirit, and it will be a very long time before the Church people of New Zealand will forget the Great Mission of 1910.

Names of the Missioners:—The Rev. Canon Stewart, the Rev. Canon Tupper Carey, the Rev. Canon Ivens, the Rev. J. C. Fitzgerald, the Rev. T. Rees, the Rev. C. de Cartaret, the Rev. Cyril Hopher, the Rev. C. T. Horan, the Rev. H. F. Farrer, the Rev. Prebendary H. V. Stuart, the Rev. A. B. Lillingston, the Rev. H. Jones, the Rev. E. D. Evans, the Rev. H. C. Bell, the Rev. J. H. Darby, the Rev. A. H. Colville, and Mr J. Harris accompanied the Rev. Canon Tupper Carey. The Rev. M. Kinloch was the special Missioner for Wellington Diocese.

Our desires are not to be the rule of our prayers, unless reason and religion be the rule of our desires.—*Bishop Jer. Taylor.*