

The Waiapu Church Gazette.

VOL. I.

NAPIER, FEBRUARY 1, 1911.

No. 8.

Intercessions.

"Prayer and Thanksgiving are the two wings of the soul by which it rises upward to God."

Prayers Suggested for use in Private or Family Prayer.

We pray for the Holy Catholic Church of Christ, that Thou wouldest pour upon it, O Lord, all the gifts of Thy Holy Spirit. *Amen.*

For the Bishops, and all the Clergy who minister in it [especially for *him* who *ministers* in this Parish], that they may rightly handle the Word of Truth. *Amen.*

For all who aid in the ministering work of Thy Church, and those who, at Thy call, devote themselves to Thy service in works of piety and charity. *Amen.*

For the poor and needy, sick and afflicted, widows and orphans; for those especially who ask our prayers, and for those who have none to pray for them. *Amen.*

For all whom Thou hast given to be near and dear to us [those who are absent from our household, with] all who love us, and who are specially loved by us. Give them Thy blessing, O Lord, for the sake of Him Who hath taught us to love one another, even as He hath loved us, Jesus Christ our Lord. *Amen.*

Gracious Father, we humbly beseech Thee for Thy Holy Catholic Church. Fill it with all truth, and in all truth with all peace: where it is corrupt, purge it; where it is in error, direct it; where it is superstitious, reform it; where anything is amiss, rectify it; where it is right, strengthen and confirm it; where it is in want, furnish it; where it is divided and rent asunder, heal the breaches thereof, O Thou Holy One of Israel, for the sake of Jesus Christ, Thy Son, our Redeemer and our Lord. *Amen.*

DATE

CALENDAR FOR FEBRUARY, 1911.

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

Purification of Mary, the Blessed Virgin.

FIFTH SUNDAY AFTER EPIPHANY. Morn.: Proverbs i; Matt. xx, 17. [Even.: Proverbs iii or viii; Acts xxi, 17.]

SEPTUAGESIMA. Morn.: Genesis i and ii, 1 to 4; Rev. xxi, 1 to 9. [Even.: Genesis ii, 4, or Job xxxviii; Rev. xxi, 9, to xxii, 6.]

SEXAGESIMA. Morn.: Genesis iii; Matt. xxvii, 1 to 27. Even.: [Genesis vi or viii; Romans iii.]

S. Matthias, Apostle and Martyr.

QUINQUAGESIMA. Morn.: Genesis ix, 1 to 20; Mark ii, 23, to iii, 13. [Even.: Genesis xii or xiii; Romans ix, 1 to 19.]

Esaculatory Prayers, Etc.

"Then the King said unto me, For what dost thou make request? So I prayed to the God of Heaven. And I said unto the King . . ."—NEHEMIAH ii, 4.

On First Arising.—I laid me down and slept, and rose up again; for the Lord sustained me.

Glory be to Thee, O Lord, who hast given us sleep to refresh the weary frame,—order, sanctify, and govern all my energies, to Thy Glory and the salvation of my soul.

In Moments of Temptation.—By Thy Cross and Passion, Good Lord, deliver me.

When Going to Rest.—I will lay me down in peace, and take my rest, for it is Thou, Lord, only, that makest me dwell in safety.

Into Thy Hands, O Lord, I commend my spirit, for Thou hast redeemed me, O Lord, Thou God of Truth.

In any Danger.—The Lord Himself is my keeper: the Lord is my defence upon my right hand.

At any Moment.—O Father, sustain me by Thy power; O Eternal Son, enlighten me by Thy wisdom; O Holy Spirit, sanctify me by Thy indwelling.

Before Reading Holy Scripture.—Speak, Lord, for Thy servant heareth. Open Thou mine eyes, that I may see the wondrous things of Thy law.

Before Prayer.—Lord, teach me how to pray; Lord, increase my faith.

In Beginning any New Undertaking.—Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. *Amen.*

Musings by the Way.

"By (Sator")

For my musings this month, I cannot refrain from copying an article from a magazine of two years ago. If I do not put the copied parts between inverted commas, it is only because I am afraid the printer's type might not be sufficient. Besides, how trying for the public to read!

Let no one fear to enter into the great world of literature as a teacher. Wide are its landscapes, lofty are its peaks, dark and thick are its forests. But are there not made roads for the traveller? Are there not guide posts at every point? The would-be teacher needs but confidence. Let him rally round him those who are young and say, "Come, my children, we will see this pleasant land, and all will go well."

Then the teacher is to give a "model lesson" after this wise:—Tennyson's poem, "Break, break, break." Meaning, form and limitations of the lyric: we have seen how its modern development is to throw off all that may pertain to folk-songs and to confine itself to the expression of emotion which is common to all people, and to all times. (Here show pictures of lyre, harp, zither, and other musical instruments). Then after a long peroration about monomania and Byronism, we are allowed to begin the analysis of the poem. We explain that "break" (or the same sound) may mean "a lumbering vehicle designed to carry a party of people, but differing from an omnibus in construction though designed for the same purpose." The same sound may mean the "common bracken," and so call to mind by association of ideas places of picnic resort, etc. At last we reach the "break" of the poem—"The wave form moves in wave lengths of compression and rarefaction" (illustrate this on blackboard).

"On thy cold, grey stones, O sea!" We see at a glance that we are not looking at the chalk cliffs that are so marked a feature in the coast scenery of our island. . . . Nor can we make the mistake that we are in the re-

gions of crystalline rocks, against whose escarpment the waves would beat without the disintegrating effect that produces cold grey stones. . . . Those who have studied geology will be able to classify these rocks, and say whether they are Devonian carboniferous sandstone, lime or shale.

Yes, any child, to whom this unique lesson in English is to be given, could at once answer that question. There is a lot more, and I wish I had room for the reviewer's remarks. But I must give you the concluding remarks:

We note with sorrow the poet's struggle for adequate expression, which, indeed, must have added tenfold to the sorrowful thoughts of his brain. The greatness of the man makes us regret the more any deficiency in his mental culture.

Well, my readers, I have heard, and I have given a good few English lessons, but I never gave one or heard one so luminous as this "model lesson." Quite recently, too, I read a book on "How to teach young children." Everything went on so pleasantly, and the "young children" gave such correct answers and always just in the right place, and the teacher unburdened herself of about an hour's conversation without interruption, that I am fain to believe it was a class of educated angels, and not children at all. There never were, and let us hope, never will be, any children of kindergarten age (or any children of more mature age, to whom the Tennysonian "model lesson" is to be given), who behave like angelic beings for a lengthy period of time in school whilst a lot of nonsense is being talked by a teacher who evidently has not feared "to enter into the great world of literature as a teacher."

Truly, one lives and learns—in cases like this, how *not* to do it. The four questions to be answered in writing are as beautiful as the "model lesson" itself. Indeed, one can barely imagine that the whole thing is seriously meant, but the whole long article appeared as a model lesson in the Journal of Education, August, 1908.

1. Give etymology and derivation of the word "break" as used in this poem.

2. Scan the line "Break, break, break," and compare the metrical effect of "Ding, dong bell," and "Fe, fo, fum."

3. Discuss the effect of geological strata on poetry.

4. Express in good prose the thoughts that the poet would fain have uttered and indicate the reason of his disability.

Why, it reminds one of the bogus examination questions in "Verdant Green!" Yet these are meant in all seriousness. Well, well! One can only suppose there are children somewhere who are treated to this style of thing, and indeed we are sometimes getting perilously near it in all our schools now-a-days. We do not educate, nor do we lay the foundation of education: we merely "cram." We send out children with more or less—mostly less—knowledge of various ologies, and we puzzle their brains with the most ridiculous problem sums ever invented, sums, too, which will be of no manner of use to them hereafter; we teach them a good deal about the Union Jack and Empire Day, but we forget to teach them about God. We teach, or "impart" a whole lot of useless things, and this too at an age when a child really cannot assimilate it all—but we don't teach spelling. (I am only judging by results, you know).

'Tis an age of talk, and nostrums, and quackeries; an age of Royal Commissions and conferences, and reports; of mass-meetings, and of public-washing-of-dirty-clothes platforms. Let us cease to talk and begin to do, and when we "do," do let us be more thorough. The curses of the age are empiricism and a general "slip-shoddiness," and, dear readers, too much talk. Therefore, let me muse, until next month, in silence, or "in the state of mind indicated by the poet's lines, — And I would that my tongue could utter the thoughts that arise in me."

"Every to-morrow has two handles; we can take hold of it by the handle of anxiety or the handle of faith."

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

The next meeting of the Council will be held on the last Monday in February.

Cathedral Branch.

The monthly meeting of the Cathedral branch of the Church of England Men's Society was held on January 17th, the Rev. R. G. Coates presiding over a large attendance, included among whom were representatives of the St. Augustine's, Port, and Taradale branches.

Bishop Averill, delivered an address entitled "Facts which every Churchman ought to know." His Lordship commenced by speaking of how the Church was founded, and how the Saviour prepared certain men, the Apostles, who, when the Holy Ghost came upon them, founded the Christian Church, which took the place of the Jewish Church that had existed previous to the time of Christ. The growth of the Church was traced in the East across to the west, to England, and it was shown how the Church was established in England prior to the time of St. Augustine, and how that same Church, through error, creeping in, became purified at the Reformation. His Lordship also touched upon the continuity in the Church, the ministry with its Apostolical succession, the sacraments and the rite of confirmation, and concluded with an earnest appeal to the members of the society to remember that they were members of the great Catholic Church, which was the same in its fundamental essentials today as in the time of the Apostles, who founded it.

Hastings Branch.

At the monthly meeting on January 11th our new curate, the Rev. Harold Favell, gave a stirring talk on the principles of C.E.M.S. work, which was second only to the Rev. J. D. Russell's speech at the Men's Mass Meeting. Mr Favell was lay secretary to the movement in its early days in England, working with the Archbishop of York. He strongly emphasised two points—1. Quality, not quantity, and 2. That it is a religious society and is formed on a spiritual basis. He said that the promoters in England were well aware that danger would come to the society as it grew larger, and warned us not to make the C.E.M.S. a popular society, and to be assured that men were men of prayer before electing them as members, also to be sure that they were workers and not talkers. His talk was much appreciated, and to a young branch like ours, Mr Favell's assistance will be invaluable. During the evening the secretary read a paper on Sunday Observance, which was freely discussed by members present.

An induction service will be held on Wednesday, February 15, when the Bishop will admit a number of new members.

The Vicar is hoping that our branch will supply the five or six teachers which are so much needed for our Sunday School.

The Long Line.

Hoe your row. It's the only row for you,
From the flush of morn till even's dew,
For there's never another your work can do
In that one line.

Murmur not, weary not, sigh not for rest,
That is the way to be happy and blest.
He does well, brother, who does his best
On the long line.

What! would you till in the green gardens
near
Old rows fenced snugly so soft and so clear?
Nay! On and at it, thou faint pioneer,
Up the long line.

Never a stop when the work is begun,
Never the prize till the goal has been won,
Perchance God shall whisper, "Servant,
well done!"
Seeing that line.

—M.T.

New Zealand Mothers' Union.

OBJECTS:

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

DIOCESAN COUNCIL:

President—Mrs Averill, Bishopscourt.
Secretary & Treasurer—

Members of Council—

Mrs Mitford Taylor, Mrs A. W. Lascelles.

BRANCHES:

Cathedral Parish, Gisborne, Havelock N., Rotorua, Danevirke, Hastings, Waipukurau, Te Aute.

Obituary.

The Mothers' Union has lost its devoted secretary and treasurer, viz., Mrs F. W. Williams, and the union is the poorer on account of her death. Keenly interested as she always was in the society, energetic often over and above the limits of her strength, yet it was her own personality, her own life and example, her own quiet influence which did so much to commend and uphold the objects of the society. Womanhood, wifehood, motherhood were all exalted by her life, and she has left a sweet memory behind her. Her gentleness, calmness, patience, beautiful resignation, and cheerful and bright faith are not likely to be forgotten by those who were privileged to know and enjoy her friendship. She has passed from the weakness and weariness of earth to the joy and peace and rest of Paradise, but the good influence of her life and Christian character still remain with us. To her husband, son, and many relatives and friends we offer our deepest sympathy. The funeral service was conducted in the Cathedral and at the cemetery by the Bishop of Waiapu and Archdeacon Williams.

Gisborne Branch.

During this present month the Gisborne branch of the Mothers' Union will hold its first meeting for the year. The date of the meeting will be announced in Church.

It is hoped that every mother in the Parish will make a point of joining the

Union. There is a splendid field for aggressive work in the Parish. Although the greater part of the work of the Mothers' Union must be done outside the meetings, the regular gathering together of a band of earnest Christian women of all grades in society does great good.

The brief Intercession Service, with its very beautiful Litany, is the most valuable part of the meeting.

Letter from Mrs. Davidson.

The following letter has been received from Mrs Davidson, the wife of the Archbishop of Canterbury:—

Central Committee of Women's Church Work,

Lambeth Palace,
November, 1910.

My Dear Friends,—You will soon get the report of our autumn meeting, which was full of interest. But I want you also to have a few words of Christmas greeting from myself. Even when we do not know each other personally, the link which binds us together can be made a very real one. We are all workers together in Him, and the very object of our Central Committee is to draw us all into closer communion and fellowship with our Master and with each other. This is the second year of our Central Committee, and we are realising that it forms a much needed link between our workers at Home and Abroad. The Committee does not call upon any of its members to do more work, that would be impossible for most of us. But it seeks to strengthen existing organisations, to hold out the hand of sympathy and fellowship to lonely workers in distant corners of the world, and to inspire one and all with a stronger sense of love and devotion. Our half-yearly discussions, of which we always try to send you a full report, are suggestive and useful in every way, and I want you to know how much we value suggestions for these discussions from our members abroad. I think what gives us the greatest pleasure is to welcome personally those members who are able to visit the Mother Country, or their friends, who come to us with letters of introduction.

It is with these thoughts in my mind that I write to wish you a very Happy Christmas. To

many of us the blessed season brings its sad memories, as well as its glad ones. But we can all remember that it was on the very night when He was parting from those who loved Him best, that our Lord bid them have His joy, not His sorrow, fulfilled in themselves. So I say, may Christmas joy fill our hearts.—Believe me to be, yours very sincerely,

EDITH M. DAVIDSON.

Board of Theological Studies.

Class List, 1910.

GRADE IV., Part II.

First Class.—
Rev. G. V. Kendrick, Wellington 2381

Second Class.—
Rev. D. Rankin, Dunedin ... 1800

GRADE IV., Part I.

First Class.—
None.

Second Class.—
Rev. C. E. O. H. Tobin, Wellington 1909
Rev. N. S. Barnett, Christchurch 1554

Third Class.—
Rev. C. T. McLean, Auckland 1392
Rev. R. L. Connolly, Auckland 1341
Rev. W. K. P. Rangihuna, Waiapu 1036

GRADE III.

First Class.—
None.

Second Class.—
Rev. E. C. W. Powell, Christchurch 2890
Rev. G. R. Barnett, M.A. Chch 2702
W. H. Powell, Christchurch ... 2654

Third Class.—
Rev. P. Munro, Waiapu 2314
P. C. Davis, Auckland (S. John's) 2239
W. J. Piggot, Auckland 2100
G. H. Gavin, Auckland (S. John's) 1970
W. L. Ford, Dunedin 1846
W. E. Connolly, Auckland (S. John's) 1729

GRADE II.

First Class.—
N. F. E. Robertshawe, Waiapu (S. John's) 4021
R. George, Auckland (S. John's) 3775
A. Drake, Auckland 3290
T. Gardner, Wellington (Haddfield College) 3276

Second Class.—
W. H. Wills, Waiapu (S. John's) 3087
H. MacQuarrie, Auckland (S. John's) 3047
N. F. Eagar, Auckland (S. John's) 2729
F. J. R. Gledhill, Wellington 2619
G. T. Robson, Auckland (S. John's) 2559

Third Class.—
W. T. Drake, Dunedin (Selwyn) 2102
W. A. Cross, Wellington 1805
E. J. Neale, Dunedin (Selwyn) 1791
R. de Lambert, Nelson 1600

GRADE I.

First Class.—
A. C. T. Purchas, Christchurch 2966
A. J. Petrie, Dunedin (Selwyn) 2994

Second Class.—
J. A. Jermyn, Auckland (S. John's) 2538
K. J. McFarland, Auckland (S. John's) 2518
N. F. Eagar, Auckland (S. John's) 2502
H. W. Mason, Auckland 2367
W. E. Watson, Wellington 2150

Third Class.—
Miss M. J. Thorp, Auckland 1901
C. B. W. Seton, Auckland (S. John's) 1770
C. E. Campstey, Wellington 1783
N. Stedman, Christchurch ... 1695

Messrs N. F. E. Robertshawe, R. George, A. Drake, and T. Gardner are recommended for exhibitions.

Frederic Wellington
T. H. Sprott
Herbert W. Williams,
I. Richards
H. T. Purchas
Allan M. Johnson

Examiners.

Wellington, December 1st, 1910.

Waimarino Alliance Camp.

The week of prayer in connection with the Evangelical Alliance was duly kept, and during the week the subjects treated at Edinburgh were gone into, and it was resolved to recommend those responsible for continuing the work of the Conference to introduce the work into the Dominion, so that all may have the claims well brought before them.

It was also resolved that the mid-week subject for next gathering (January 9, 10, and 11, 1912) should be "The Due Observance of the Lord's Day," and efforts will be made to draw together a full and representative Conference on this important matter.

Those present were highly pleased at the situation of the camp, which was pronounced to be an ideal one, and combined with the beautiful weather, all enjoyed a pleasant and profitable time there; and when once the advantages of the place are realised, many will avail themselves of the opportunity afforded for profitable times of refreshment for both soul and body.

Hukarere School.

On Friday, January 20th, Miss Williams, of Taumata, gave a "Household Tea" in aid of Hukarere School. A large number responded to her invitation, and tables and ground were soon covered with more than a hundred useful articles, ranging from pictures and chairs to wooden spoons and carpet needles. The children had done their part valiantly; a school girl had made twenty sewing bags, and two small children with the help of a kind grannie, sent a really beautiful contribution of kettle holders; iron holders, and string bags, besides every description of household cloths.

Donations received towards Hukarere School Building Fund to January 16th, 1911:—

Amount previously acknowledged, £364 19s.

Per Mr R. Brathwaite—Messrs P. T. Williams £25, W. Shrimpton £25, H. M. Sanders £1 1s, H. L. Lowry 10s, F. J. Williams £5 5s, Archibald McLean £10, J. W. Harding £20, E. Robertson £1 1s, E. Yates £5, John Batger £2 2s, C. H. St. Hill £20, J. Ormond £5, H.M.P. £100, G.R. £8 5s 11d, N.P. Williams £5, G. R. Beamish £15, Hector Smith £8 8s, H. J. Twigg £3 3s, Foster Brook £1 1s, F. J. Heighway 10s, Hunter Brown £25, F. S. Waterhouse £5, C. L. T. Gordon £2 2s, T. Clarke £10, A. L. D. Fraser £3 3s, W. Dennistown £5, W. F. Knight £100, F. Hutchinson £5 15s, Herrick Brothers £50, W. H. Beetham £100, J. Holden £25, H. H. Beetham £25, G. Phazarvn £5, Mrs Lowry (Havelock) £2, Mrs S. Johnston £5, Dr Ross £2, A. L. D. Fraser's office £2 2s, St. Lawrence Shed (natives) £8 15s, Mangatarata Shed (natives) £2.

Per Mr J. B. Fielder—Mrs M. E. McLean (Napier) £5, Miss Haggie (Pukehou, sale of photos) £2, Rev. Mr and Mrs Piri Munro (result of concert by natives, Riverton and Bluff) £9, Hon. Wi Pere (Gisborne) £5, F. R. Harris (Gisborne) £2 2s, J. W. Nolan (Gisborne) £1 1s, W. Miller (Gisborne) £1 1s, E. Bibby (Waipawa) £10 10s, C. H. Statham (Dunedin) £1 1s, Arapera (Gisborne) £3, Te Kani (Gisborne) £3, Munto (Gisborne) £3, A. T. Fenwick (Dunedin) £1 1s, Churchwardens S. Matthew's (Bluff) £2 13s 6d, Children Ormondville Sunday School £1, Insurance on building and contents £2200.

Per the Bishop—Anon 1s, Olive Thompson 2s 6d, Pupils from Miss Sutton's School £1 11s, Mary Percy (Christchurch) £1 9s 1d, Rev. O. Kimberley £1 1s, Little Girl's Sale of Work £1 1s, Ellie £1, Mildred (aged 4) 1d, Rev. Stealey (collection) 15s 5d, Christ's College and Boys' High School (Christchurch, collection Cadet Camp) £6 6s 6d, Lower Riccarton Mission (Christchurch) £2 0s 5d, Pupils Miss Sanders' School (Christchurch) £1 3s 6d, Friends (S. Michael's, Christchurch) £10 17s, Mrs Canning £1 1s, Miss A. Ruddock 8s 6d, Mrs C. Baker 10s.

Total to date, £3288 5s 6d.

Rotorua Maori Mission.

Items of Interest.

On New Year's Day a special Service for Communicants was held in the Church at Ohinemutu, there being 93 Maori Communicants and 8 Pakeha, a total of 101. Although the Church only holds about 125, we crowded a congregation of 225 into the building, while a number had to sit outside until the Communion Service. The presence of the scholars from Hukarere and Te Aute, and from S. Stephen's and Victoria swelled our numbers on this special occasion.

A Communicants' re-union was held in Te Ao Marama Mission Hall immediately after Service on January 1st. After partaking of lunch, a Communicants' meeting was held and many interesting subjects affecting the Maori Church were discussed. Amongst the speakers was Mr. Wilson, Principal of S. Stephen's School.

On January 3rd a dinner was given to all the members of the Choir and other Church workers in Te Ao Marama Mission Hall. After partaking of a sumptuous dinner a discussion was held re Choir organisation, Choir rules, and a balance-sheet presented. The meeting was a very happy one and brought to a close a little after 10 p.m.

The Maori Mission Sewing Bee has been working very hard, putting in two days a week. Our Sale of Work is to take place earlier than was first arranged, being now fixed for February 6th and 7th. The proceeds are to go towards the erection of a new Church at Ohinemutu. The present building has weathered the storms of nearly 30 years, and is now in a dilapidated condition. As this is the centre of the tourist traffic, and our work at Rotorua is influenced for better or for worse by visitors from all over the Dominion, we feel we have a claim upon the sympathies of the public generally. May I announce to those so disposed that we shall gladly accept any assistance from friends of the Maori Mission. We shall require about £1000. We are setting out in dead earnest, and hope to raise the required amount in two years.

Although it is only a few months since we began organizing for this object, we have close on £100 in hand in cash, and hope to raise another £100 by our special effort in February. The only opportunity a number of people have of seeing anything of Maori Mission work is during their visits to Rotorua. It is therefore very necessary that everything in connection with the Mission should be decent. Our old Church is really too old to be decent. On a wet day the rain simply pours in. The Bishop had experience of it at one of his Confirmation Services.

Daily Services are held in the Mission Church at 7 a.m. and 5.30 p.m.

Our Maori branch of the Scouts movement had a Church Parade on Sunday, January 15th. The Church was packed. The boys looked exceedingly well with their smart uniforms and red and blue handkerchiefs around their necks. Great credit is due to our indefatigable worker Miss Grant, who is loved and respected by all the Maoris of the district for her self-denying labours in their interests. The success of the movement is due mainly to the enthusiasm which she has displayed in the formation of this branch. Our thanks are also due to Mr. Hawley and to Mr. Churry Rogers.

Our January 19th we hold our Social for the purpose of gathering together all the students from our various Boarding Schools, before returning again to their respective Schools.

The Bishop of Wellington has notified to his diocese that he feels it necessary shortly to resign his See. Churchmen will much regret the departure from New Zealand of a Bishop who has so ably served the Church of this Province. The Diocese of Auckland is still without a Bishop; but it is hoped that the Synod, which meets on February 21st, will be able to proceed to an election. In view of the vacancy of these two Northern Sees, it is, we understand, doubtful, whether the Primate will be able to attend the King's Coronation, to which he has received an invitation.

Bishop's Engagements.

January 31—Wellington: New Zealand Mission Trust Board.
 February 1—Wellington: Bishops' Meeting.
 February 2—Dannevirke Confirmation.
 February 3-5—Weber District.
 February 6-7—Waipukurau Confirmation.
 February 8—Leave for Auckland.
 February 9—Auckland: Meeting of Governors of S. John's College.
 February 10-13—Confirmations in Auckland Diocese.
 February 13-14—Ormondville Confirmation.
 February 15—Hastings Confirmation.
 February 21—Leave for Gisborne.
 February 23—Leave Gisborne for coast.
 February 25, March 3—Tologa Bay district.

Diocesan Notes.

The Rev. John Hobbs, formerly Vicar of S. Matthew's parish, Hastings, has accepted the cure of Te Puke parochial district.

The Rev. H. A. Favell, formerly Vicar of Stratford and more recently chaplain to the Bishop of Auckland, has accepted the assistant curacy at Hastings, and is now working with the Rev. J. B. Brocklehurst. Mr Favell's intimate knowledge of the C.E.M.S. will be a help to the diocese.

The Rev. Lionel Mackay, B.A., has just arrived from England, and will assist the Rev. Allan Gardiner at Havelock North. Mr Mackay graduated at the New Zealand University, and after attending the Leeds Clergy School, was ordained at Home, and comes to us with good English experience. He will commence his duties at Havelock at the beginning of February.

The Rev. W. J. Simkin, who has been working in a large parish in Stafford, England, hopes to arrive in New Zealand for work in the diocese at the end of March. His sphere has not yet been decided upon.

"Commission to inquire into and report upon the boundaries of parishes and parochial districts in Hawke's Bay": The Diocesan

Synod, in its wisdom, asked the Bishop to appoint such a commission. The commission has been duly appointed and consists of the following: The Venerable Archdeacon Ruddock (chairman), Canon Tuke, Messrs Thos. Tanner, S. E. McCarthy, and J. H. Sheath. The work to be done is most important, and most necessary, and the clergy and church officers in Hawke's Bay are earnestly invited to assist the commission to the utmost of their ability. The work of such a commission must prove of the greatest value to the organisation and progress of Church work in this part of the diocese.

The Rev. G. E. Kear, who has been working in the Bush Districts, kindly supervised by the Rev. E. Robertshawe, is leaving the diocese with the intention of obtaining work and experience in an English parish. Mr Kear will have the good wishes of his old diocese in New Zealand.

The Rev. Arthur Williams, who has recently undergone two operations, is on his way to convalescence, but by the doctor's orders will require a long rest. The Bishop has given him twelve months' leave of absence.

Appointments.

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

License to Cure of Souls.—Rev. Joseph Broadhurst Brocklehurst, Priest, Hastings Parish.

License as Lay Reader.—Geo. Harry Curle, Parish of Waipukurau.

Maori Mission.

The Bishop has received a contribution of £11 5s from Mrs Harry Brittan and friends in England towards the stipend of the Maori Clergyman at Tokaanu. It is hoped that further contributions will be forthcoming for the same purpose.

Diocesan Paper.

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

Rev. I. Roberts £2, Rev. Pakewa 2s 6d, Mr Thornton 2s 6d, Rev. Fraser 2s 6d, Mrs Levien 2s 6d, Canon Mayne 2s, Rev. A. P. Clarke £1 16s 6d, Mrs L. E. Baker 2s 6d, Mrs J. Beamish 2s 6d, Mrs Townsend 2s 6d, Mrs Barcroft 2s 6d, Mrs S. R. Symes 2s 6d,

Mrs Fanning 2s 6d, Mrs Valpy 2s 6d, Mrs Brodie 2s 6d, Mrs Watts 2s 6d, Mrs Pitt 2s 6d, Miss M. Haszard 2s 6d, Mr P. Stead 2s 6d, Miss Smale 2s 6d, Mrs Hetley 2s 6d, Rev. H. F. Fraser 1s 2d, Mrs F. C. Tipping 2s 6d, Canon Tuke £4 1s 3d, Mr Davis 2s 6d, Miss Bulstrode 2s, Mrs Powdrell 2s 6d, Mrs J. McLean 2s 6d, Mrs Nairn 2s 6d, Rev. W. H. Bawden £6, Rev. J. W. Chapman £1 10s, Rev. T. A. Meyer 2s 6d, Mrs Boys 2s 6d, Mrs Barnes 2s 6d, Mr J. Averill 3s, Rev. J. H. Rogers 2s 6d, Mr E. W. Furniss 2s 6d, Mr Thomas Hobson 2s 6d, Churchwardens Gisborne £2 10s, Mrs Sydney Johnson 2s 6d, Mr G. C. Stacey 3s, Messrs Craig 4s 6d, Mrs Pinckley 2s 6d, Rev. F. Whibley £1 10s, Rev. T. A. Meyer 15s, Mr G. G. Bridges 2s 6d, Rev. T. A. Meyer 2s 6d.

News from other Dioceses.

CHRISTCHURCH.

Christchurch, and S. Michael's, in particular, were very glad to see your Bishop once again. The welcome tendered to his Lordship and Mrs Averill was in its warmth and enthusiasm, in spite of a very wet night, a witness of the esteem in which we all hold your Bishop. The unveiling of the east window in S. Michael's was performed by the Bishop on Sunday morning, December 18th. The text of the sermon was: "Ascribe unto the Lord the honour due unto His name. . . ." The dedication and unveiling of the window was an additional link between the present and the past. The people today were apt to forget the ideals of the men and women who planted the Church in New Zealand, and who gave fully of their time, their abilities, and their substance to the Church of God. Each anniversary day seemed to echo that gentle and deep note: "Lest we forget, lest we forget." The preacher then proceeded to point to the great things that had been done by men of visions and ideals. "Far better to be visionaries and impossible idealists than selfish materialists living a life of more or less civilised animalism!"

The Bishop preached again at evensong.

C.E.M.S.: Several new branches have applied for provisional registration. Federation is in the air. Next year will see all our branches federated, and also, one hopes, some united aggressive work. Open air services are being held,

Religious Examination for Schools.

The following have gained certificates in the Diocesan examination:—

SENIOR—CATECHISM.

CLASS 1—*Te Karaka*: Vida Olive Powell, Catherine Bell. *Havelock North*: James McKeeswick, George McKeeswick. *Heretaunga School*: Palaret Branson, W. G. Heale, Jack Hartree, William McLeod, H. E. Harper. *Te Aute*: Waitaia L. Corbett, Lipi Ropiha, Heta Utiku, Wiremu Te Awe Awe. *S. Augustine's, Napier*: Nellie Goldsmith, Ada Girling, Winnie Lanning, Nellie Brown, John Faulknor, Violet West. *Ormondville*: Isabella Gilmore, Alexander Gilmore, Doris Vigers. *Gisborne*: Dorothy Berry, Dora Harris, Elsie Marell, Harold Renwick, Zelma Hooper, Jack Renwick, Ella Haultain, Annie Bullard, Alice How Chow, Ruth Dunning, Winifred Gleave.

CLASS 2—*Gisborne*: Ruth Stevenson. *Heretaunga School*: T. H. R. Harper.

SENIOR—OLD TESTAMENT.

CLASS 1—*Te Aute*: Lipi Ropiha, Wiremu Te Awe Awe. *S. Augustine's, Napier*: Nellie Goldsmith, Ada Girling, Winnie Lanning, Charles Arketell, John Faulknor, Charles Chegwidan. *Ormondville*: Isabella Gilmore, Alexander Gilmore, Doris Vigers. *Gisborne*: Dorothy Berry.

CLASS 2—*Te Karaka*: Lizzie C. Price. *Heretaunga School*: Palaret Branson, T. H. R. Harper, W. G. Heale, Jack Hartree. *Te Aute*: Waitaia L. Corbett, Heta Utiku. *S. Augustine's, Napier*: Nellie Brown. *Gisborne*: Aubrey Akroyd, Cecil Ellery, Annie Bullard, Alice How Chow, Winifred Gleave.

SENIOR—NEW TESTAMENT.

CLASS 1—*Te Karaka*: Vida Olive Powell. *Te Aute*: Waitaia L. Corbett, Lipi Ropiha, Heta Utiku, Wiremu Te Awe Awe. *S. Augustine's, Napier*: Nellie Goldsmith, Winnie Lanning, John Faulknor, Charles Chegwidan. *Ormondville*: Isabella Gilmore, Alexander Gilmore. *Gisborne*: Dorothy Berry.

CLASS 2—*Te Karaka*: Lizzie C. Price, Catherine Bell. *Havelock North*: James McKeeswick. *S. Augustine's, Napier*: Ada Girling, Nellie Brown. *Ormondville*: Doris Vigers. *Gisborne*: Dora Harris, Elsie Marell.

MIDDLE GRADE—CATECHISM.

CLASS 1—*Te Karaka*: Ida Violet Weston. *Havelock North*: Hugh McKeeswick, Leslie Rich, Dorothy Goddard. *Heretaunga School*: Christopher M. McLean, E. J. Orr, J. T. Tosswill, W. L. Nelson, W. Maclaurin, H. C. Houghton. *S. Augustine's, Napier*: Mollie Stuart, Ruby Morrison, Rosie McKay, Leonard Frude, Rosie Loader. *Ormondville*: Florrie Drew, Winnie Groom, Ellen Benbow, Alan Wilson, William Gilmore. *Waipawa*: Grace Cowx. *Gisborne*: Lillian Renwick, Ruth Fyson, Nigel Oatridge, Tom Stevenson, Elsie Clayton. *Waipiro*: Alice Wilson.

CLASS 2—*Havelock North*: Cecil Henty. *Heretaunga School*: E. J. Orr, S. D. Spencer, M. D. Sinclair. *S. Augustine's, Napier*: Kathleen Cox, Emily Chegwidan. *Gisborne*: Horace Robb, Leonard Lentill, Carmen Winter, Nolan Ellery, Ada Rowan, Dorothy McKay.

MIDDLE GRADE—OLD TESTAMENT.

CLASS 1—*Te Karaka*: Ida Violet Weston. *Havelock North*: Cecil Henty. *Heretaunga School*: Christopher McLean, E. J. Orr, J. T. Tosswill. *S. Augustine's, Napier*: Mollie Stuart, Ruby Morrison. *Ormondville*: Florrie Drew, Winnie Groom, Ellen Benbow, Alan Wilson, William Gilmore. *Waipawa*: Grace Cowx. *Gisborne*: Nigel Oatridge. *Waipiro*: Alice Wilson.

CLASS 2—*Havelock North*: Hugh McKeeswick, Dorothy Goddard. *Heretaunga School*: S. D. Spencer, W. L. Nelson, W. Maclaurin, C. A. Le Grand Campbell, R. C. Smith. *S. Augustine's, Napier*: Herbert Faulknor, Rosie McKay, Dorothy Soole. *Gisborne*: Lillian Renwick, Horace Robb, Nolan Ellery, Phillip Berry, George Nicholls.

MIDDLE GRADE—NEW TESTAMENT.

CLASS 1—*Te Karaka*: Ida Violet Weston. *Heretaunga School*: Christopher McLean. *S. Augustine's, Napier*: Mollie Stuart, Kathleen Cox, Emily Chegwidan. *Ormondville*: Florrie Drew, Winnie Groom, Ellen Benbow, Alan Wilson. *Waipiro*: Alice Wilson.

CLASS 2—*Havelock North*: Cecil Henty. *Heretaunga School*: E. J. Orr. *S. Augustine's, Napier*: Herbert Faulknor, Ruby Morrison, Rosie McKay, Dorothy Soole. *Ormondville*: William Gilmore. *Gisborne*: Lillian Renwick, Horace Robb.

JUNIOR—CATECHISM,

CLASS 1—*Te Karaka*: Ivy Louisa Powell, J. H. Stephenson, Freda Roberts, Pearl Price. *Havelock North*: Mildred Gardiner, Sydney Gardiner, Jack Rich, Nellie McKeeswick. *Heretaunga School*: R. G. Chatfield, F. A. McPhail, Quentin Williams. *Weber*: Harold B. White. *S. Augustine's, Napier*: Pretoria McKay, Stella Lanning, Dulcie Kay, Hazel Cox, Alma Hayhow, Mollie Smith, Clarice Skelton. *Ormondville*: Madge Curd. *Waipawa*: Leonard Cowx. *Gisborne*: Will Duncan, Edith Machlin, Emma Wilkes, Cassie Oatridge. *Waipiro*: Eileen Wilson.

CLASS 2—*Havelock North*: Eric Westall. *Heretaunga School*: J. N. Lowry. *S. Augustine's, Napier*: Laura Chegwidan, Leila Haste, Dorothy Wood. *Gisborne*: Leonard Nicholls, Victor Lang.

JUNIOR—OLD TESTAMENT.

CLASS 1—*Te Karaka*: J. H. Stephenson, Freda Roberts. *Havelock North*: Mildred Gardiner, Sydney Gardiner, Jack Rich. *Heretaunga School*: Quentin Williams. *Weber*: Harold B. White. *Ormondville*: Madge Curd. *Waipawa*: Leonard Cowx. *Gisborne*: Will Duncan, Archie Blackburn. *Waipiro*: Eileen Wilson.

CLASS 2—*Te Karaka*: Ivy Louisa Powell, Percy Sandlant. *Heretaunga School*: R. G. Chatfield. *S. Augustine's, Napier*: Pretoria McKay, Laura Chegwidan, Stella Lanning, Dulcie Kaye, Hazel Cox, Alma Hayhow, Dorothy Styles, Mollie Smith, Clarice Skelton. *Gisborne*: Leonard Nicholls, Fred Stevenson, Edith Machlin, Amy Tasmath.

JUNIOR—NEW TESTAMENT.

CLASS 1—*Weber*: Harold B. White. *Ormondville*: Madge Curd. *Waipawa*: Leonard Cowx. *Waipiro*: Eileen Wilson.

CLASS 2—*Te Karaka*: J. H. Stephenson, Freda Roberts, Percy Sandlant. *Havelock North*: Mildred Gardiner, Eric Westall, Sydney Gardiner, Jack Rich. *Heretaunga School*: Quentin Williams. *Gisborne*: Fred Stevenson,

The following having gained 60 per cent. of marks in each subject are entitled to a Diocesan Prize:—Lipi Ropiha, Wiremu Te Awe Awe, Nellie Goldsmith, Winnie Lanning, *John Faulknor. *Isabella Gilmore, Alexander Gilmore, Dorothy Berry, Ida Violet Weston, Christopher McLean, *Mollie Stuart, Florrie Drew, Winnie Groom, Ellen Benbow, Alan Wilson, *Harold B. White, *Alice Wilson, Madge Curd, *Leonard Cowx, *Eileen Wilson.

* Bishop's Prize.

BISHOP'S PRIZES.

SENIOR GRADE—1, John Faulknor, *S. Augustine's, Napier*; 2, Isabella Gilmore, *Ormondville*.

MIDDLE GRADE—1, Mollie Stuart, *S. Augustine's, Napier*; 2, Alice Wilson, *Waipiro*.

JUNIOR GRADE—1, Eileen Wilson, *Waipiro*; 2, Harold B. White, *Weber*, and Leonard Cowx, *Waipawa*.

The following Teachers are entitled to certificates:—Edith Webb, John Brabazon, Florrie Brabazon, *Ormondville*.

Miss Webb, having gained the highest marks, is awarded the Bishop's Prize.

The Examiners much regret that the papers of the Hukarere Girls' School were destroyed in the fire at the School.

Diocesan Examination for Schools, 1911.

1. The subjects for examination will be the same for all schools; but separate lists will be issued for Day schools and Sunday schools and certificates and Bishop's prizes will be given to each.

2. There will be two grades:—Junior, under 14, and Senior, over 14.

3. The examination for both grades will be on the lessons in the Inter-Diocesan lesson-books, issued to the schools. The subjects for the junior grade will be Old Testament, New Testament, and Catechism, and for the Senior grade Old Testament, New Testament, and Prayer Book, with special reference to the Church seasons.

4. Certificates, first class will be given to scholars who gain 60 per cent. of marks in each subject, and second class to those who gain 40 per cent. of marks.

5. The subjects for the examination of teachers will be (1) the first fifteen chapters of the Book of the Acts of the Apostles; (2) Church Catechism; (3) a model lesson.

Editorial Notices.

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

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

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

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

Waiapu Church Gazette.

WEDNESDAY, FEB. 1, 1911.

New Year's Greeting from the Bishop.

MY DEAR PEOPLE,

The early publication of last month's GAZETTE prevented me from sending to you my sincere good wishes for your spiritual and bodily welfare during the present year.

Each year as it glides by is another milestone passed in the race of life; each year brings us nearer to the time when the tale of each life will be told; each year adds something to the character which, as part of our real selves, must live for ever; and each year increases our responsibility to use well the days which remain. The progress of time should remind us all that God has given to us the present to use and not abuse, for the past is gone beyond recall, and the future we dare not count upon as ours. "Now is the acceptable time, now is the day of salvation." "Work while it is day, for the night cometh when no man can work." "Buy up the opportunity."

Progress is life. Stagnation is death. "And this is life eternal that they might know Thee (i.e., go on knowing Thee), the only true God, and Jesus Christ whom Thou hast sent." What evidence is there of this progressive saving knowledge in our own lives? Are we contented just to drift through life without any real and serious effort to lay hold of those things which are not seen, but eternal? Are we commencing this present year with any higher ideals than we had last year? Are we going to make a real effort to grapple with that sin which doth so easily beset us? Are we going to honestly face the responsibilities of our privileged position? "If," says Thomas a Kempis, "every year we would root out one vice, we should sooner become perfect men." And if we would try and cultivate one good habit, one virtue, what might our characters become if God should see fit to spare us yet a little? Can we dare to procrastinate? Can we be sure that we have plenty of time before us? Are we trusting to the coward's plea, "That everything will come right in the end"? Can we be satisfied with that miserable excuse when we think of the experience of the "rich man" in Hades? Will it be said of us, as, alas! is said of so many, that we wasted our lives? It is what men waste and lose in life which is so appalling. Will any poor Lazarus rise up and condemn us because of our wasted opportunities? Shall we hear those soul-piercing words: "Son, remember!"? Are we wasting our time, "killing" the precious time which God has given to us in trust, wasting our talents and abilities, wasting our money, wasting our opportunities of service, of making friends for eternity?

There is much to be done, and so little time in which to do it. The world wants more love and more service. Selfishness kills brotherhood and drives men away from God and religion.

"Oh! God, that men would draw a little nearer to one another,
They'd be nearer Thee,
And understood."

"The greatest of these is love." "I am among you as He that serveth." May God give to each of us in this present year the spirit of loving service! And may God increase our real joy and happiness by teaching us where true joy is alone to be found!

May God's richest blessing descend upon all those who are really striving to obey His Holy Will and Commandments!

Yours very sincerely,

A. W. WAIAPU.

HE POWHIRI

Na te Pihopa o Waiapu mo te tau hou.

E oku hoa aroha, e te Iwi, Tena koutou.

He tere rawa no te perehitanga o te Kahiti o te Hahi o Waiapu mo Hanuere i kore ai e puta i reira he powhiri maku hei whakaatu i toku hiahia nui kia whiwhi ki te pai o koutou wairua, o koutou tinana i te roanga o tenei tau.

Ko te tau kua tutuki nei he takiwa kua pahure o te wa oranga o te tangata, e whakatata haere ana hoki tenei ki te mutunga. He whakamahara tenei i a tatou kia kakama i nga ra e takoto ake nei ki te mahi i ta te Atua e pai ai. Kahore rawa he tikanga e maunauria noatia ai nga tau kua homai nei e te Atua hei wa mahingamataatou. Konga wa kua taha atu, e kore e taea te whakahoki mai. Ko nga mea e takoto mai nei, kahore e mohiotia te pewheatanga. "Ko aiane tonu te wa manakohanga mai; ko aiane tonu te ra o te whakaoranga." "Me mahi i te mea e ao ana; meake hoki ko te po, e kore ai e ahei te mahi." "Hokona te taima."

Te hihiko, he tohu ora; te keukeuke, ko te mate tonu. "Ko te ora tonu tenei," e ki ana a Te Karaiti, "kia matau ratou (ara ko te whai tonu kia matau) ki a koe, ko koe anake te Atua pono, ki a Ihu Karaiti ano hoki i tonoa mai nei e koe."

He aha ra te tohu o ta tatou whai tonu ki tenei matauranga? He rite ranei tatou ki te mea e tere noa ana i te au; te puta te uaua ki te hopu i nga mea kahore nei e kitea, i nga mea e mau tonu ana? He kaha ake ranei inaiane i to tera tau ta tatou whawhai ki te hara e whakaeke tata nei i a tatou? Kua pumau ranei te whakaaro kia kaua e mahue tetahi o nga mea e tika ana kia mahia? Mehemea e taea ana e tatou te whakakore i te hara kotahi i ia tau, i ia tau, kua nui te kake haere o to tatou

pai. Mehemea e akona ana ahakoa kotahi tonu te mea pai hei mahi pumau, i ia tau, i ia tau, kua pai haere te tu o te tangata i te mea e tohungia ana te Atua.

Me whakarere atu te ki nei, "Taihoa," kahore nei hoki tatou e mohio ki te roa, ki te poto o te wa oranga e takoto mai nei. Kua hoki tetahi e ki, "Auaatu; tera pea e pai te mutunga," kei pera me te tangata taonga i rokohanga ra e te mamea ki te Reinga. Engari kia tupato kei whakahengia tatou mo te maumau o to tatou wa oranga; kei whakatika mai a mua tetahi pera me Raharuhi, e maharatia ai nga mea kihai i mahia i te wa e taea ai; e puta ai hoki ki a tatou te ki pera me ta Aperahama, "E tama, Kia mahara." Tenei ano pea kei te maumauria nga mea kua whakawhiwhia mai e te Atua hei mea e whakakororia ai tatou i a ia, ara te taima, te kaha e taea ai te mahi, te moni, nga wa tika mo te mahi pai, mo te mea i etahi hoa aroha mo tatou mo ake tonu atu.

He nui noa atu nga mea hei mahinga, ko te wa e taea ai te mahi, he poto rawa. Ko te aroha kia whakaputaia, ko o tatou hoa tangata kia whakawhiwhia ki te pai. Heoi ano te mea e whakakore nei i te aroha, e arai nei i te tangata kei tata ki te Atua, ko te whai a tenei, a tenei i nga mea hei ahua eka mona ake.

E kiia ana, "Ko te mea nui rawa, ko te aroha." He kupu ano hoki tenei na Te Karaiti, "Tenei ahau i roto i a koutou te rite nei ki te Kai-mahi."

Ma te Atua e homai ki a tatou katoa i tenei tau te wairua o te mahi aroha! Mana e mea kia hua ki a tatou te koa, te manawa tatu, i te mea e whakaaturia mai ana e ia te tino take o te koa!

Kia hira te tau mai o ta te Atua manaaki ki te hunga katoa e pono ana te tohe ki te whakarite i tana e pai ai!

Heoi tena. Na to koutou hoa aroha,

na A. W. WAIAPU.

Repose.

Sermon preached at the Cathedral by the Bishop of Waiapu, on January 1st, 1911.

S. Matthew, vi., 34, "Take no thought for the morrow."

What a splendid prescription we have in this verse from the Sermon on the Mount for many of the ills from which humanity suffers in this present restless age! It is a restless age in which the old words seem very true. "We see all sights from pole to pole, and glance and rush and bustle by, and never once possess our souls before we die."

There is on all sides the growing desire for the stimulus of excitement, and the increasing powerlessness of so many people to find satisfaction in the quiet and reposeful life, and in the simpler and more natural amusements and recreations of home and family life. We read sometimes what is wisely written about the "simple life," we realise the truth and wisdom of it all, and we put it on one side as a sensible but unattainable ideal, and go on as we were before. The artificial becomes as necessary to some natures, as the drunkard considers that drink is to his, and life stimulated by the artificial is bad physically and morally.

This craving for excitement, for an artificial stimulus is very conspicuous in our modern recreations, and social life; we need the stimulus of leagues and competitions and endless prizes, and even so we are told, the superadded stimulus of betting in order to tempt men to take any real and continued interest in sport or games. To play the game for the game's sake is losing its hold upon men and women, and we are allowing a baneful parasite to kill out the nobler principle. Instead of acting upon the principle, "How much can I put into my work and into my play?" we ask "How much can I get out of it?"

Some people even cannot be induced to support their church or give anything to a charitable object without an assured quid pro quo, in the form of the stimulus of a bazaar, or art union, or a dance. It is the spirit which

requires and demands these stimuli, and which confuses giving under the stimulus of excitement. —sometimes very unhealthy excitement—with quiet and purposeful giving to God, which is one of the unwholesome tendencies of our modern life, and which is neither improving our religion or our humanity.

Think of the number of people to-day who suffer from what we commonly call "nerves." Can we be surprised when we see this craving for excitement increasing in all directions, and the simpler, quieter, more genuine life discounted and out of date? Why has the mental healer come into vogue in these days? Because the times require him, I suppose, because so many of our ailments are due to mental causes, and require to be treated through the mind. And why should we be surprised if the tendency of the age claims its victims from time to time? Why should we be surprised if children are born into the world with a predisposition to "nerves," and unhealthy excitement? If travelling at excessive speed, if flying through the air, etc., demand their toll of victims, so assuredly will over-wrought, over-stimulated life. We have no right to blame the Almighty if we lose our children, or our health or our children's health, or if our relatives have to be taken care of in a mental hospital. We should honestly study the connection between cause and effect, and then we might sometimes be compelled to arrive at startling results. We ought to be prepared to face the consequences of our own actions, and mode of life, and not blame God because He does not see fit to be always working miracles to save us from the results of our own self-chosen life.

The same tendency is very obvious in many people's religion, and want of religion. The stirring of religious emotions is not by any means the deepening of religion. Froth and excitement, and the latest novelty for inducing people to fill an otherwise empty Church may succeed for a time, but do not bring men nearer to the Master or make them desirous of obeying His Commandments. No doubt the tendency of the age shows itself often in opposition to

"God's Fatherhood does not depend on our knowledge of it, or acceptance of it. It's a fact—a truth." E. Lyall.

"The law imprinted on the hearts of all men is to love the members of society as themselves. The eternal unchangeable law of all beings is to seek the good of one among, like children of the same Father."—Cicero.

the true and the real in religion, desires only the outward and conventional, steers clear of main issues, and seeks to minimise the spiritual and unseen, but the gospel of the Lord Jesus Christ does not stand or fall by the tendencies of the age, and the Church has no authority and no right to water it down to suit an age for which we are sometimes told, and told truly from one point of view, that it is unsuitable. If the Gospel is unsuitable for the present age, why is it unsuitable? Is it the fault of the Gospel or the age?

"Take no thought for the morrow. That is part of the gospel message, and contains the remedy which a neurotic age requires. What does it mean? Take no anxious thought, don't be always worrying, keep calm, don't lose your head, don't think that you have all the responsibilities of the world or even of your own life and future upon your own shoulders. Remember that there is a God. Live your life to-day. Bear the troubles of to-day as bravely as you can, and don't add to to-day's troubles and burdens by imagining what to-morrow's are going to be. Don't get into a neurotic state by fussing over what may be or might be and probably never will be. In short, don't leave God, the responsible all Father, out of your calculations. You are nearer and dearer to Him than the birds and the flowers. They are His creatures, but you are His children, and if He is concerned with the welfare of His creatures, don't you think that your religion must be very feeble and shallow if you can't give Him credit for having a Father's interest in His children? But does the text mean that we are not to make any provision for the future? Does it mean that we ought not to try and provide for the proverbial "rainy day," or even for old age? Dear friends, we need sometimes a little sanctified commonsense. Insure your lives by all means. Make your wills by all means. Lay up something in store, if you can, by all means, and you will be less likely to worry about the future. When Jesus taught us to pray, "Give us this day our daily bread," we don't suppose that He intended us to imagine that our "daily bread"

would fall into our mouths without our making use of the brains and muscles which God has given to us in order to work for it, and why then should we suppose that He did not intend us to use the instinct of self-preservation, and the preservation of others, which He Himself has given to us? The flowers do anticipate the future, and so do the birds and make provision for those coming after them and we therefore sadly misinterpret the words of our Lord when we regard them as sanctioning a want of regard for the future.

It is of God's mercy that we don't know what the future has in store for us, or we might possibly have some excuse for worry and uneasiness and neglecting present opportunities. Christ did know what lay before Him, and His human nature suffered in consequence, but He did not shrink from drinking the cup to the very dregs. Why? Because he knew that the cup was held by His Father. "The cup which my Father hath given me shall I not drink it?" He knew that He would be sustained by His Father, because He was carrying out His will and fulfilling His purposes. And is not this the lesson which Christ intended to teach us when He said, "Take no thought for the morrow"? What many of us want to-day is the rest and repose cure. We say that our lives are too busy and full for repose. Are they really? Sometimes they are too undisciplined and unmethodical as well. Many men's lives have been prolonged, humanly speaking, by cultivating the habit of snatching a few minutes repose in the midst of a strenuous day's work, and what might our lives become if we cultivated the habit of snatching a few minutes spiritual repose each day, for even our ordinary prayers are not always times of real repose? It is "rest in the Lord that we need," rest in the assurance that the everlasting arms are beneath us, rest in the realisation of God's Fatherly Providence, rest in the assimilation of the divine love. Who shall separate us from the love of God revealed in Jesus Christ? Who shall snatch us out of God's hands? Surely a good deal of our worry and our

anxiousness is a reflection upon God's loving wisdom and care. We shall always have the craving for excitement until we have found the true repose.

And, lastly, when I hear hard-worked people say that they have no time to come to church, I always pity them because I know they are losing the very best thing both for their souls and bodies. If God had not given to us one day in seven for repose, man would have been compelled to institute a day of rest. We little know what we are doing when we miss the opportunities of quiet repose and spiritual edification on Sunday. We are not only starving our souls, but we are decreasing the real powers of mind and body also. Sir Oliver Lodge, the great scientist, has some very sane words on this subject in his book, "Man and the Universe."

Beloved, God has spared you to see the beginning of another year, and if you would make good and lasting use of the present year, don't neglect your opportunities of spiritual rest and repose, don't neglect the services of God's Church and, above all, don't neglect the quiet communion with God, in which we are caught up into real union with Him "in Whom we live and move and have our being." I wish you all "A happy New Year." "They that wait upon the Lord shall renew their strength."

Holy Baptism.

The Church is much indebted to Canon E. E. Holmes for publishing a course of instructions given at All Saints' Church, Margaret street, London, in Lent, 1910, under the title of "The Church, Her Books and Her Sacraments." Canon Holmes has previously given to us two beautiful books entitled "In Watchings Often" and "Immortality," and his latest book will be found most useful to clergy and laity alike. In his introduction the author says: "Many a Churchman is ignorant of the first principles of his religion, of why he is a churchman, and even of what he means by "the church," just because of the false assumption — "Every-

body knows." Everybody does not know.

We will reproduce some of the points touched upon in the chapter on baptism.

Consider what it is; what it does; how it does it.

WHAT IT IS.

The Sacrament of Baptism is the supernatural conjunction of matter and spirit — of water and the Holy Ghost. It is by the conjunction of the two that the baptised is "born anew of water and of the Holy Ghost." Two things and two only are necessary for a valid baptism, viz., "matter" and "words." In the appointed service in the Prayer Book for the public reception of a privately baptised child into the Church, certain questions are ordered to be put to those who bring the child to be publicly received into the Church in order that the validity of its baptism may be quite certain. Note the question: "By whom was this child baptised?" "Who was present when this child was baptised?"

"Because some things essential to this sacrament may happen to be omitted through fear or haste, in such times of extremity, therefore I demand further of you: — "With what matter was this child baptised?" "With what words was this child baptised?" These questions are only put by the priest when the child was privately baptised by some person other than himself. If he himself had performed the ceremony, he would at the very beginning of the service of public reception into the Church, announce, "I certify you that according to the due and prescribed order of the Church, at such time, and at such a place, before divers witnesses, I baptised this child." Needless to say that a child can only be baptised once. Re-baptism is an impossibility. Baptism is "generally necessary to salvation," and therefore the Church takes every precaution to ascertain if the child has been really and truly baptised, and also seeks to avoid the "solemn farce" of going through a ceremony of baptism for an already baptised child. Supposing the answers to the questions are unsatisfactory, and some doubt remains as to whether the child was duly baptised, what is to be done then? The

child then receives "conditional baptism," and the priest says: — "If thou art not already baptised, I baptise thee, etc." If the child had been previously baptised, no second baptism would be administered in this case, but only the public reception into the Church; but if the child had not been baptised or had been invalidly baptised (i.e., if the proper "matter" and "words" had not been used), then the child would be duly and validly baptised.

The only essentials for a valid baptism are water and the words: "In the name of the Father," etc., and in extreme cases it is sufficient just to pour water three times upon the child, naming the child, and using the appointed words. Other things are matters of ecclesiastical regulation, and may be exceedingly edifying, but are not essential or of divine appointment. A priest is not essential to a valid baptism as he is for a valid Eucharist. A priest is the normal but not the necessary instrument of baptism. "In the absence of a priest," a deacon may baptise, and if the child is *in extremis*, any one of either sex may baptise. Doctors and nurses have often baptised children, and children so baptised, if they should recover can never be baptised again. It is a perfectly valid baptism, and the child would be publicly received into the Church afterwards as a duly baptised child. It is fitting that such baptisms should only be administered by communicants of the Church, and that notice should be sent at once to the parish priest. It behoves all faithful church-people, especially those living in the backblocks, to note this charitable permission.

Again, sponsors or god-parents, are not essential to the validity of the Sacrament of baptism. They are safeguards, not essentials. They are parents-in-God to safeguard the child's Christian career. They are "sureties" of the Church, not parts of the Sacrament. They stand at the font, as fully admitted Church members to welcome new members into the brotherhood. So great and so sacred is the gift in Christian baptism that the Church refuses to baptise an infant without some guarantee that the child will

be brought up to realise its exalted and responsible position as "a member of Christ, the child of God and an inheritor of the Kingdom of heaven." It is the rule of the Church that baptised children shall have sponsors, and when children are privately baptised (of course without sponsors), the omission is remedied when they are publicly received into the Church.

The sacrament of baptism may be validly administered by immersion, aspersion or affusion. The mode of administration is not of the essence of the sacrament.

Immersion (in-mergere, to dip into) is the original and primitive form of administration and explains most vividly the teaching of the apostles, "buried with Christ," in baptism. Are all church-people aware that the mode of administration according to the teaching of the Church of England is immersion? "Then shall he dip it in the water discreetly and warily." But the Church of England realises that the validity of the sacrament does not depend upon the quantity or amount of water used, and so does not require immersion in all cases, e.g., "If they (i.e., the god-parents) certify that the child is weak it shall suffice to pour water upon it." Again, in the case of the private baptism of sick children in houses, the rubric directs that "the minister shall pour water upon it." The general use of the Church of England is therefore "affusion," or pouring water upon the child. In one sense all baptised infants may be considered as weak, but it is not by any means to be supposed that baptism by immersion is not practised in the Church of England, and probably will be practised more in the future. Provision for immersion has been made by a font-grave in Lambeth Parish Church, erected in memory of Archbishop Benson, and constantly made use of. There is a similar font-grave in St. George's Collegiate Church in Jerusalem, also in S. Matthew's Church, Auckland, and in many other Anglican churches. The one mode of baptising which the Church of England does not teach is "aspersion," or "sprinkling." The child or adult is always either to be dipped into the water or to have water poured upon it.

Various ceremonies have from time to time been associated with baptism, but are all non-essential, however symbolical and beautiful. In the first English Prayer Book of 1549, a white vesture called the "Chrism," was put upon the candidate with the accompanying words: "Take this white vesture for a token of innocency which, by God's grace, in the Holy Sacrament of Baptism, is given unto thee." The Church of England has retained the custom of "con-signation," or the signing with the sign of the cross, which dates from a very early period. S. Jerome writing in the second century, says of the baptised, that he "bore on his forehead the banner of the cross." It marks the child as belonging to the Good Shepherd, even as a lamb is marked with its owner's mark or sign. It also emphasises the fact that the new life imparted by baptism is the outcome of the meritorious Cross and Passion of the Lord Jesus. It is necessary to bear in mind that baptism can never be repeated. "One Lord, one Faith, one baptism." The gift in baptism is God's gift, and who shall dare to limit the power of God to bestow upon an unconscious infant the fulness of His grace? To speak of the baptism of infants in a disparaging way, to speak slightly of "sprinkling" as if it was something different in essence from adult baptism, is to overlook altogether the meaning of Christ as the "Second Adam," and the work of the Holy Ghost, "the Lord and giver of life." A child baptised in infancy with the proper "matter" and "words" is baptised once and for ever, and under no consideration can it ever be baptised again. Re-baptism (so-called), is an empty and meaningless form, and contrary to the spirit and teaching of the New Testament.

(To be continued.)

"They that know no evil will suspect none."—Ben Johnson.

"The word 'edify,' a favourite word of St. Paul's, points to the church as a house, 'the habitation of God in the Spirit,' each part contributing to the welfare of every other and furthering the life and strength of a whole."—C. S. Findlay,

Diocese of Waiapu.

BISHOPRIC ENDOWMENT FUND.

The following was sent to the lay members of Synod and all church wardens shortly after the last Session of Synod:—

Sum required to be raised in the diocese, £2500; to be met with a subsidy of £2500.

Executive Committee: Archdeacon D. Ruddock, Canon F. Mayne, Canon C. L. Tuke, Mr C. H. Edwards, Mr T. Tanner, Mr F. W. Williams.

General Committee: Messrs S. E. Macarthy, W. Bull, Charles Edkins, J. P. Williamson, Richard Thorp, Percy J. Hammond, Percival Thorn, C. A. de Lautour, Wetini Anaru, F. G. Gregorie, J. Thornton, Thos. Tanner, J. H. Sheath, H. Burnett, F. W. Williams, E. W. Andrews, H. T. Handley, G. C. Fletcher, W. Robinson, J. A. McLean, Edward V. Warmington, A. H. Wallis, Frank G. Magnusson, Robert Wellwood, George Ebbett, J. B. Fielder, Col. Winter, Dr E. A. W. Henley, Dr J. C. Fosswill; treasurer, Mr F. W. Williams; secretary, Archdeacon D. Ruddock.

The lay members of Synod, at its recent session held in Napier, have formed themselves into a committee pledged to use their efforts to complete the See Endowment before the 30th June, 1911.

It is proposed that with the Wardens and Vestry, the Synodsmen form local committees in each parish or district, and arrange for a systematic canvass of church people in order to raise the necessary capital.

The Executive Committee urgently beg that immediate action may be taken, and a progress report furnished at the end of each month. The diocese may lose the balance of the subsidy if not claimed before the end of June next.

Parochial News.

[N.B.—To ensure insertion in the next month's issue of the GAZETTE, matter must be received by "The Editor, WAIAPU CHURCH GAZETTE, Havelock North, Hawke's Bay," not later than the 15th of the month. Notes should be brief, and to the point, and legibly written on one side of the paper.]

S. John's Cathedral, Napier.

Vicar: Rev. Canon Mayne.

Curate: Rev. W. G. Coates.

There will be no issue of the local parish paper for January, as the vicar of the parish is absent enjoying a well deserved holiday at Taupo. The vicar is accompanied by his wife and family, and latest reports state that all are enjoying the change and specially the vicar, who is much improved in health.

The Christmas services were hearty and very well attended. There were celebrations of the Holy Communion at 6 a.m., 7 a.m., 8 a.m., and after the Mattins. During the day the vicar was very considerably assisted by the Bishop, who celebrated at 7 a.m. and after Mattins. It is pleasing to note that the number of communicants was

larger than on previous years. The preachers for the day were the Bishop at Mattins and the vicar at Evensong, while the curate conducted a short children's service in the church at 3 p.m. Very little was attempted this year in the way of decoration, owing to the great scarcity of white flowers, and what little was done soon perished with the heat. The arrangement of the altar vases was most effective, and the flowers fresh and beautiful as the result of a little attention and watering. It would seem best in future to refrain from using flowers and greenery that cannot be placed in water, as dead flowers do not honour the King of Kings.

The Bishop kindly celebrated on the three successive holy days—St. Stephen M, St. John Evangelist; Festival of Holy Innocents, as also upon the festival of the Circumcision and the Feast of the Epiphany. To mark the importance of the latter festival Evensong was said at 7.30 p.m., a congregation of fifty-seven assembling. The Bishop preached a beautiful and very helpful sermon upon the message of the Epiphany.

During the absence of the vicar from the parish the Bishop has himself taken charge. During the period the Bishop is preaching a course of sermons on "The Formation of Christian Character," taking one by one the subjects suggested by the text 2 St. Peter 1, 5, 6, and 7.

We regret to record the death at the early age of 26 of Mr Sam Williams, a prominent member of the Cathedral Club and a former member of the choir. His illness was a long and a very painful one, borne with much fortitude. He was pleased to receive the Blessed Sacrament from the hands of the Bishop, who also conducted the funeral at the public cemetery. We can only pray that the Peace of God which passeth all human knowledge will be with his relatives abroad and with his brother Fred in their hour of need.

BAPTISMS.

3rd January, 1911, George Edward Refordt Rennison; 9th January, 1911, Dorothy Violette Hardley.

OFFERTORIES.

Christmas Day, £20 11s 7d; Feast of Circumcision, £17 4s 1d; First Sunday after Epiphany, £11 16s 3d.

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

Definite action has been taken by the vestry upon the good results of the canvass of the parish for a stipend to support a curate. At its last meeting it guaranteed £150 per annum for this object. The vicar has reported this to the Bishop, who is interesting himself in procuring a suitable man. Two or three have written to the vicar, who hopes soon to be able to report an appointment.

The services on Christmas Day were well attended and very hearty with their bright music. The old familiar hymns never grow old and are always taken up heartily by the congregation. The attendance of communicants was

very large. Eighty at the 7 a.m., 50 at 8 a.m., and 49 after the morning service. Roughly 180 in all. Considering that many are absent from the parish at this Festival it was gratifying to see so many present. The Carols after Evensong were a very pretty selection, mostly Jude's compositions, and the choir under Mr Harston at the organ did full justice to them. The solo "Nazareth" was also well rendered by Mr H. Martin. The music for the day was a credit to organist and choir, and much appreciated by the large congregations. At the celebrations the vicar was assisted by the Rev. W. T. Fraser, who kindly volunteered his helpful services.

We have already asked, and ask again for bass and soprano voices in the choir. We have some members who give most consistent support to our choir work by their reverend behaviour and regular attendance. They deserve to be well supported by their fellow members and by others of the congregation who have useful voices. We regret the loss of Mr Bishop's services, who is retiring from all choir work. He has been a generous supporter during his stay with us.

The Sunday School annual outing to Farndon Park will be held on Wednesday, the 1st February (not the 15th as announced by printer's error last issue). Our parishioners should support this field day for the children of the church who attend so well throughout the year. Parents have been requested by an invitation card to send their subscription by their children to the teacher of their class or direct to the vicar or to Mr J. Pallot, the secretary. We hope to have all the parents and friends who can come with us.

It is with much thankfulness that we are able to record that the Sunday School is again for the fourth year in succession at the head of the Diocesan Scripture examination. Jack Faulkner has the honor of being the first boy to gain this distinction in the senior grade, and Mollie Stuart that in the middle grade, while Nellie Goldsmith and Winnie Lanning also take a diocesan prize for obtaining over 60 per cent. of marks in each paper. Several others have got passes, and our hearty congratulations are given to all who have qualified in the subjects.

It is imperative that volunteers for our teaching staff should offer at once. The classes want subdividing, and before the holidays are over the vicar earnestly hopes to receive offers for this splendid field of work. Some could, some ought, some can, give up an hour each Sunday for the children's sake.

The vicar would feel it a kindness if any parishioner would tell him of any new parishioners and of any visitors to our church that he may call upon them.

We are thankful to say that Mrs Carrick and Mrs E. Thomas, who have been long sufferers, are decidedly better, but we have to chronicle the death of Mrs Peterson, who suffered

from heart trouble, and also that of William Charles Kaye, who at such an early age has been called away after intense suffering, leaving his widow with six very young children to provide for. We extend our heartfelt sympathy to both families.

The Bishop gave one of his earnest addresses at our Friday Mission Service last week, and will give another this week. This weekly service has been well attended ever since the Mission, and many who have not been coming will, we hope, do so, and come regularly.

The promoters of the Industrial Exhibition are working hard to make it a success. This is something all of us can help in, young and old, and the object of it, viz., to enlarge the school-room, is worthy of our hearty support. It is to be held on February 8th and 9th.

BAPTISMS.

"Suffer little children to come unto Me."
Mabel Edna Mace, Charles William Richard Jake, Cecil George Marriott, Marie Monica Key, Mavis Edna Mary Rolls, Roy Albert Edgar Elmes, Inez May Harris, Walter George Stephens.

MARRIAGES.

"Heirs together of the Grace of Life."
Arthur Andrews McDougall to Catherine Mary Sullivan, William Henry Russell to Isabella Marsden, Ernest Clive Holder to Clara Simmonds.

BURIALS.

"Blessed are the dead which die in the Lord."
William Chissell, aged 80 years; Herbert Watts, 7 months; Johanna Peterson, 59 years; William Charles Kay, 33 years.

Taradale.

Vicar: Rev. A. P. Clarke.

Lay Reader: Mr. McCutcheon.

The Parish has lost the help which was so freely given by Mr D. Haultain, who for some time assisted in the services held in the different parts of the Parish. Mr Haultain also had a class for the Chinese in Taradale.

The Vicar will be assisted for the present by Mr McCutcheon, who has resigned his work as teacher in the school at Pukahu, with the view of taking Holy Orders. Mr McCutcheon's work, both in the school and in the services which he has taken, has been greatly appreciated. Graceful expression to this was given by the Rev. John Holmes, the chairman of the meeting held at Pukahu on December 20.

S. Matthew's, Hastings.

Vicar: Rev. J. B. Brocklehurst.

Curate: Rev. H. A. Favell.

News from this parish has been omitted for some little time, but now the vicar is settled, he hopes to arrange for news being printed each month.

We are hoping before long to get the Diocesan Gazette into each home. It has been found impossible to do this up to the present through lack of distributors. This we hope to overcome as soon as the vestry can settle upon certain lines of organisation.

The vicarage has undergone certain alterations and additions, and has been painted and papered. It now presents a much improved appearance, and has been made most comfortable. The vicar wishes to express his thanks to the parish for what their representatives have done.

Several of the O.E.M.S. men have been busy with fences, etc., and have greatly improved the grounds.

The Sunday School picnic was very well attended, though many children were away, and many parents absented themselves through a misunderstanding. Mr Pharazyn kindly lent a paddock, which everyone said was ideal for a picnic. Our best thanks are due to Mr Pharazyn for his kindness. The teachers certainly worked hard just before and at the time of the picnic to make everyone happy, and by the evening it was evident they had succeeded.

The Christmas services were exceedingly bright, for which we can never thank our choir too much. The communicants came out in great numbers, cheering very much the heart of the vicar. Both morning and evening congregations were large.

The parish has now procured the services of the Rev. H. A. Favell. In this we are most fortunate, for Mr Favell has had a wide and varied experience, both in England and the Dominion. The O.E.M.S. have reason to know his worth after the address he gave the other night at their monthly meeting. Mr Favell was, before his ordination the lay secretary of the O.E.M.S. in London, later, Home Missionary in Taranaki, vicar of Inglewood, and later of Stratford, and after the Bishop of Auckland's breakdown, he acted as private chaplain to the Bishop.

Waipawa.

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

Curate: Rev. H. Collier.

The Tamumu Sunday School Picnic was held at Mrs Kittow's in December. The day was showery, but the children had games in the wool shed. During the afternoon a presentation of silver candlesticks was made to Miss Evans in appreciation of her faithful work as teacher, and another presentation of a silver-mounted biscuit barrel was made to Mrs Wheeler in recognition of her care of the church for the last eleven years. The vicar addressed the children and parents, and the afternoon passed very pleasantly.

Waipukurau.

Vicar: Rev. F. W. Martin.

By the time these notes are in print the annual floral and garden fete will have taken place at the vicarage grounds. All that is necessary to make the fete a huge success is a fine day. The Ladies' Guild have been working very energetically for the last five months, and entries for the various competitions have been coming in freely. Among other attractions there will be the Menagerie Race and the ever popular Baby Show.

On Christmas Day special services were held in St. Mary's Church, which

was very prettily decorated. The vicar conducted the services, which were all very largely attended. In the evening solos were well rendered by Messrs York and Green and Misses Green and Buckhurst.

On Monday, 19th December, Mrs Scruby gave a most delightful "Gift Tea" at her residence "Aroha Nui," in aid of St. Mary's Garden Fete, which takes place on the 18th inst. The weather was perfect, and the guests, which numbered about 60, were entertained with music, singing, and a very amusing competition. Afternoon tea was served on the lawn, and a most enjoyable afternoon was spent. The fancy stall will benefit to a very considerable extent, as the gifts were both useful and valuable.

A valuable set of altar linen was presented to St. Mary's some weeks ago by Mrs Scruby, and a further gift from the same lady of palls for the prayer-desk and pulpit in white, beautifully embroidered, was used for the first time on Christmas Day. Both gifts represent months of patient and loving labour. The Sunday scholars were given a tea and entertainment shortly before Christmas. Prizes were given to the best in each class, and awards of books to all the scholars.

Ormondville.

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

The Christmas and New Year's holidays have been marked by specially fine weather, and consequently picnics and excursions by road and rail have been very much in evidence. It is pleasant to have noticed no diminished congregations at the Sunday services.

A very important and forward step has been taken by the vestry in the purchase, for £120, of three acres of land immediately in front of the church at Ormondville. The immediate purpose this will serve is to provide for a long-felt want, namely, paddock accommodation for the clergyman's horse. The money is borrowed from the Whetakura Church Building Fund and is repayable in two years. The vestry would have much liked to have bought the other acre, unfenced, which is on the frontage facing the church. The general intention is that the four acres shall form the site, at some future day, for the vicarage. The property is very compact and its position adjoining the church is unique. Who would like their name on a subscription list to buy this other acre outright before anyone else comes in between the church and the three acre paddock?

The general parish Fete has not been this year the great financial success it was thought it would be, considering the ideal conditions of the weather on the day it was held. Still, £32 is a sum very fair considering the other occasions on which the church has asked lately for support for various objects.

The Ormondville Sunday School again probably heads the list of the Sunday Schools of the diocese in the proportion of prizes gained by its pupils at the recent examination. Out of nine pupils who entered for the examination seven obtained a pass in the 1st class in each of the three subjects, thus be-

coming entitled, in addition, to a prize. One of these, Isabella Gilmore, gained a Bishop's prize, one of the six given by the Bishop to the first and second in the diocese in each subject. Three teachers entered this year for the examination. We congratulate one of them, Miss Edith Webb, on obtaining the prize given by the Bishop, while Miss Florrie Brabazon was close behind.

Takapau.

The Christmas services were very largely attended. The superintendent of St. Mark's Sunday School, Mr J. Hughes, is introducing the system of stamp albums. The children of this school were treated to a trip and picnic into the bush on the second day in the New Year.

Dannevirke.

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

Curate: Rev. G. E. Kear.

Our annual sale of work on behalf of the three Missions was held on December 7th, in the vicarage garden. This is now the fourth of these annual meetings, and was very successful. The stalls were presided over by Mesdames F. G. Cowper, Maters, Mason, and H. Cowper, and Misses Robertshawe, Wiltshire, Knight, Irvine, and Russell, and were well patronised by the visitors. The large garden is well adapted for a garden party of this kind, and although about 100 were present could easily have accommodated a great many more. In the absence of the vicar at Miss Eccles' wedding at Woodville, the proceedings opened under the direction of the Rev. G. E. Kear. Rain, which had been threatening, fortunately held off until the evening, and, so did not, as at last sale of work, interfere materially with the proceedings. Games of croquet were indulged in, and afternoon tea and ices dispensed. The nett proceeds, after paying all expenses, amounted to £26 10s 4d, which will be divided equally between the Maori, Melanesian, and Home Missions.

Our choir held sometime ago a business meeting and elected officers and drew up rules. The effect of this is shown in vastly improved attendance and singing. Visitors remark that the Evensong service at St. John's compares favourably with that of any other church in the diocese.

The new lesson books for the Sunday School have now arrived, and are much appreciated by the teachers. The lessons are exceedingly well laid out and the notes are most clear and helpful.

Since the Mission a slight alteration has been made in the times for Holy Communion. Previously it was held on every Sunday, but alternately at 8 and 11 a.m.. Now it is celebrated on every Sunday at 8 a.m. and on the second Sunday in the month also at 12. This change has caused an improved attendance. At a meeting of the Matamau Building Committee, it was decided that a new sketch plan should be submitted to the Bishop and Board of Trustees for their adoption.

It is to be hoped that before long tenders will be called for the church.

A good deal of sickness, chiefly arising from colds, has manifested itself among the members of the congregation, but all are making satisfactory recoveries.

A meeting of the O.E.M.S. was held on Tuesday, when the usual forms of procedure were gone through, and petitions offered for the various parochial organisations.

The Wednesday night Bible class has finished their study of the Epistle to the Philippians, and at their next meeting will begin the Epistle to the Hebrews.

On November 30 a most successful gathering of the G.F.S. and M.U. was held in the church, when the vicar addressed those assembled on prayer. After the service all present became guests of Mrs Hartgill and enjoyed afternoon tea and games in her beautiful garden. Such gatherings do an immense amount of good, and we thank very heartily the ladies who superintended the proceeding. Mrs Dawson is president and Mrs Freeman Potts secretary of the G.F.S., and Mrs Giesen secretary and Mrs Eaton president of the M.U.

Whakatane.

Vicar: Rev. J. W. Chapman.

The great event of last month in this part of the diocese was the visit of the Bishop for the purpose of holding confirmations. Unfortunately the visit was a very hurried one, owing to the Bishop having to visit Auckland to confirm in a few parishes there. The Bishop arrived from Rotorua on the 16th, and in the evening held a Maori Confirmation in St. George's Church, Whakatane, at which three natives received the Apostolic Benediction of the Laying on of Hands. The next morning the Bishop, accompanied by the Revs. W. Goodyear, Ratema, and J. W. Chapman, proceeded to Ruatoki, where they were met by the Rev. Pene Hakiwai. A Confirmation Service was held in the Mission House, when ten mission girls and two or three others were confirmed. The Bishop's address to the confirmees will, we are sure, long live in their memories. The Mission House at Ruatoki, under the zealous care of the Rev. Pene and Mrs Hakiwai is doing a very real work for the natives in this particular locality. We trust that before long the scope of its usefulness will be largely increased by the erection of a very much larger and more suitable building on a site above the present house, which is being given by the natives. Returning to Whakatane in the afternoon, a pakeha confirmation was held in the evening, when twenty-three candidates were presented by the vicar. There was a very large congregation, and the Bishop's words to the candidates were listened to with rapt attention. The next day the Bishop proceeded to Matata by the beach road, and a very hearty service was held in the native school in the evening. The next morning he left for Te Pake via Paengaroa. Unfortunately the weather, which up to this time had been beautifully fine, turned out wet,

and a wet drive to Te Puke was the result.

The week after the Bishop's visit, a sale of work was held in the Wairere Hall in aid of the Vicarage Building Fund. The building of this was undertaken by the vestry just before the arrival of the vicar. With the land, the cost was about £600, the building costing about £500. The sale of work was organised by the Women's Guild of Whakatane and Paneotua, and was a great success, £84 being paid into the bank as the net result of the day's labour. The success of the undertaking is entirely due to the splendid way in which one and all worked to make the result so satisfactory. At the present time there is only a debt of about £170 on the property, a result which is very encouraging when one takes into consideration the history of the district for the last few years.

But the great pressing need of this district is a church at Paneotua, a thriving township nine miles from Whakatane. Owing to some reason or other no site for a church was applied for when the Oponicao estate was cut up thirteen years ago, and now it is impossible to obtain one, as all the land has been taken up for years, and to buy one at the present price of land in the township is almost beyond the powers of the church people in this place. However, we are going to put our shoulders to the wheel and make a big effort during the next few months to get a church building. Will not some of our wealthy church members in the diocese give a really struggling and deserving district a little help to enable their fellow churchmen to erect a church in this place?

We regret that we are losing next month one of our most helpful church families in Paneotua, Mr and Mrs T. Ernest, who are removing to Auckland. We also regret the removal of Messrs Mathews and Masters, who have been closely associated with the church during their residence in Paneotua.

Gisborne.

Vicar: Rev. L. Dawson Thomas.

Assistant Priest: Rev. W. H. Roberts.

MANGAPAPA CHURCH EXTENSION.—The residents in this thriving suburb seem determined to be first in the field in Church Extension in the Parish. At a meeting of the congregation held there after Service on Sunday, January 1st, the matter of building a Church Hall in Mangapapa was discussed. A strong Committee was elected, consisting of Mesdames W. H. Clayton, Renwick, and Buckley, and Messrs. Kennedy and Renwick.

At a subsequent meeting of the Committee it was decided to make a personal canvass of every member of the Church in Mangapapa. The balance of the money for building the Hall will be raised on mortgage. A fine section of land is secured and the debt is paid off. In a few years' time, we predict, the building will also be free, and Mangapapa will be proud to hand over to the Diocesan authorities a really fine Church property. In the very near future this portion of the Parish will have a large population.

AN IMPROVEMENT IN TRINITY CHURCH.—The Vestry has placed, in a prominent place in the main porch of the Parish Church, a framed list of the services, meetings, &c., to be held each week in the Parish. The list will be placed in the frame every Saturday morning, and will give information of all fixtures during the following week. Notices will still be given out in Church, but, as the list is generally somewhat lengthy, Parishioners may easily compare dates and hours. The list in the porch will, we are confident, be found very useful.

HARVEST THANKSGIVING SERVICES.—It is intended, if all be well, to conduct Thanksgiving Services for the harvest in the Parish on Sunday, February 19. In a country such as this, where sheepfarming, dairyfarming, and agriculture are the staple industries upon which, directly or indirectly, every individual in the Parish depends for his or her living, there should be no need to appeal to our people to attend such a festival. We have, however, discovered that the people directly dependent on these industries are sometimes conspicuous by their absence from the Harvest Festival. We are given to understand that there has been an abundant harvest of wool and of meat for the Home market this year. This will mean prosperity in some measure for everybody in Poverty Bay. There will surely be an eagerness to join in Thanksgiving to the Almighty for these material blessings.

The Sacrament of the Holy Eucharist will naturally be the central Service in our Harvest Festival. This is the highest form of Thanksgiving the Church possesses. Every Communicant is earnestly urged to make a point of attending on this Thanksgiving Day. Offerings of produce of all kinds, sheaves of oats and barley, and fruit are asked for decorating the Church. Due notice will be given in the local Press.

DIOCESAN SUNDAY SCHOOLS EXAMINATION. The results of the annual examination of the Sunday Schools throughout the Diocese have come to hand. Holy Trinity Sunday School again did very well. Thirty-six pupils gained certificate awards, and one of our girls (Dorothy Berry) won a Diocesan prize. The following are the names of those who won certificates:—Winifred Gleave, Ruth Stevenson, Ruth Dunning, Alice How Chow, Annie Bullard, Ella Haultain, Cecil Ellery, Jack Renwick, Zelma Hooper, Aubrey Akroyd, Harold Renwick, Elsie Morell, Dora Harries, Dorothy Berry, Nolan Ellery, Nigel Oatridge, Carmen Winter, Ruth Fyson, Leonard Lentill, Lillian Renwick, Horace Robb, Dorothy Mackay, Elsie Clayton, Ada Rowan, Tom Stevenson, George Nicholls, Phillip Berry, Leonard Nicholls, Victor Lang, Amy Toomath, Edith Macklin, Archie Blackburn, Will Duncan, Fred Stevenson, Esma Wilkes, Cassie Oatridge. It is worthy of note that the great majority won certificates on knowledge of the Catechism. As the questions were set wholly on the sacramental teaching of the Catechism this is all the more satisfactory. It proves that in our Sunday School definite teaching, laid down by our branch of the Catholic Church, is given. The Clergy of this Parish feel strongly that it is most important that the young should have clear teaching on the Sacraments.

The certificates, which have the signature of the Bishop of Waiapu, will be presented soon after the School reopens.

Under the new Diocesan series of lessons, used at the express wish of our Bishop, the children should derive greater benefit still. Each teacher is furnished with a book of lessons and also with a most excellent monthly Magazine, which will help greatly with the lessons.

C. E. M. S.—The Society met at 8 p.m. on Tuesday, December 20th. The subject for discussion was "A man's duty to his Parish." Unfortunately, school concerts were taking place on the same evening and some of our musical members were in request elsewhere, thereby causing the attendance to be below the average. Notwithstanding, a helpful discussion took place. Mr E. D. Smith, in particular, made an interesting and practical contribution to the debate.—Committees were elected, one to make arrangements for the sale of literature, and another to circulate lists of the Church Services for the information of strangers and visitors.—It was gratifying to notice how our men rallied at the Corporate Communion on Christmas Day.

Church Extension.—During last month a strong forward movement took place in the parish in connection with church extension. In one suburb a loan has been secured for building a Church Hall. Plans have been prepared, and building will be started very soon. In another suburb a fine section of land has been secured, and a building will, we understand, be erected there shortly.

At the centre, we are glad to announce, that the difficulties which hindered our building the Parish Church have practically disappeared. Between three and four thousand pounds in cash are in hand. The vestry are now busy canvassing the parish, and very soon the full amount required will be in hand. So confident are the church authorities here that the fund will be forthcoming, that it is intended to call for tenders for the building at once. When the new Holy Trinity Church is realised we shall have one of the finest brick buildings in the North Island.

Parish Magazine: For some months past the Vicar had been considering the possibility of conjoining the Church Gazette and the Monthly Parish Magazine. The Bishop was very anxious that our large and important parish should give increased support to the Diocesan Gazette; but our own Magazine was in the field, and was too valuable a parochial agent to be lightly dropped. There seemed hardly room for two church papers; competition would have been fatal. The way out of the difficulty was unexpectedly found when the vestry offered to become responsible for the financial liability for four hundred copies per month for six months if the experiment of amalgamation were tried.

The Church Gazette is now issued, enclosed in a specially printed green cover, containing parochial notes and information, and if the January number can be taken as a criterion will be well worth the perusal of all interested

in church matters. We hope that the parishioners will give such support to the new venture that the Vestry will not have to incur any outlay. We are sure that the Parish Magazine, in its new form, has only to be known to be appreciated.

New Church.—A vigorous forward movement in this connection is about to be inaugurated, and we believe the year 1911 will see much accomplished towards the realisation of the hopes of our people to erect a building more worthy of God's glory, and more creditable to this prosperous district. Several handsome donations to the building fund have come to hand recently, and the debenture scheme has met with considerable response. A systematic canvass of the whole parish is being made by the vestry, and if a sufficient sum be secured either in the form of gifts or on loan by debenture, the building will be commenced this summer.

Sunday Schools.—The Sunday Schools have been closed during the past month for the usual summer vacation, but on the first Sunday in February we hope to resume with increased vigour after the break.

During February the annual picnic will be held.

The prize-giving, postponed from before Christmas, will also take place early this year. With these attractions in the near future, we hope the attendance will keep up during the hot summer months.

The Christmas Day Services were very well attended and much enthusiasm was shown by the parishioners. Four celebrations of the Holy Eucharist were held; that at 8 a.m. being choral. The number of communicants, and the sum total of the collections at the services (which were for the General Parochial Church Fund), constituted a record in the history of the parish.

The organ in the Parish Church was out of action for many weeks in consequence of renovation and additions being carried out by Messrs Norman and Beard. The work has now been completed and the improvement is marked. Nearly £200 was expended and the instrument underwent a much needed overhaul; the action throughout was renewed and valuable additions were made.

The organist and choir undertook to see the financial liability through, and are to be congratulated on the outcome of their efforts.

We are looking forward to an organ recital before long, so that the possibilities of the improved instrument may be heard to advantage.

Opotiki.

Vicar: Rev. W. H. Bawden.

The following letter of farewell has been received from our recent missionary and the remembrance greatly appreciated by our people.

"My dear friends,—Before leaving the shores of New Zealand, I am writ-

ing these few lines to wish you good-bye. It was the greatest privilege and joy to me to be allowed to bring God's glorious message to you in this memorable Mission of Help to the church in New Zealand.

"I shall carry back to England the happiest memories of my visit to this beautiful country, and of all the generous hospitality and hearty friendship which has been so universally extended to us during our four months sojourn and work here; and I shall often remember you all in my prayers.

"May God keep you abiding in His love and fill you with all joy and peace in believing; may He give you power to overcome all evil, and courage to witness nobly for Him; and may He use you in the extension of His Kingdom both in your own parish and in the wide field of the world

This is my earnest desire.—Yours, most sincerely,

CECIL DE CARETRET.

Te Karaka.

Priest in Charge: Rev. T. A. Meyer.

LIST OF SERVICES:—

Te Karaka: Every Sunday 7.30 p.m., 1st Sunday 11 a.m., Holy Communion, *Kaiteratiki:* 1st Sunday 3 p.m., *Whataatutu:* 3rd Sunday 11 a.m., Holy Communion and Baptisms, *Puha:* 3rd Sunday 3 p.m., Holy Communion and Baptisms, *Otoko:* 1st Sunday 7 p.m., 2nd Sunday 11 a.m., Holy Communion and Baptisms, 3rd Sunday 7 p.m., 4th Sunday 7 p.m., *Rakaurua:* 1st Sunday 11 a.m., 4th Sunday 3 p.m., Holy Communion and Baptisms, *Matawai:* 2nd Sunday 11 a.m., 4th Sunday 11 a.m., Holy Communion and Baptisms, *Motu:* 2nd Sunday 7.30 p.m., 4th Sunday 7.30 p.m.

Services on the 5th Sunday by notice.

Our Christmas services were bright and well attended. Two celebrations marked the day. A working party of young people spent much time and energy during the previous fortnight in preparing the church and grounds for the festival. On January 2nd a church picnic took place and a very enjoyable day was spent.

At the other end of the district the Railway Missioner, Mr J. W. Hicks conducted the services. He held the first service at Otoko at 11 a.m., and although a number of people leave the railway works at Christmas, the congregations were good. At Otoko the singing is always bright and hearty, assisted by a good little organ and violin. From there Mr Hicks rode on to Matawai through torrents of rain, a distance of about 14 miles for Sunday School and service. Then to Motu, another ride of 2½ hours through drenching rain and over muddy roads. Fortunately the weather cleared, and Mr Hicks was cheered by finding a good congregation to join in the Christmas evening service.

BAPTISMS.

Eliza Jane Esther Taylor, Sophia Elizabeth Gifkins (adult), Constance Elizabeth Gifkins, Ernest William Frank Lowndes, Charles Percival Lowndes, Lynette Constance Snow, Iris Ernestine May Snow, Doris Stuart Loane Snow, Darcy Cecil Francis Snow, Alice May Ruth Simpson.

Supply of Clergy.

The ordinations at St. Paul's Cathedral and elsewhere, on October 2nd, practically complete the list for the year, and enable us to make another annual survey. In the present ecclesiastical year the number of Deacons admitted in the dioceses of England and Wales has been 666, a welcome advance on the average of the preceding three years, which was 636. This statement will be received with thankfulness by a large number of Churchpeople, who, in recent years, have watched the Church's recruiting efforts with the keenest interest, and have, in some cases, helped by providing bursaries of £50 a year towards college expenses. It will be a cause of happiness to them to know that progress is being made.

Looking ahead, also, there is good ground for hope. In a speech at Ohsunt, at the end of July, the Bishop of London expressed his belief that things would still further improve. "A new enthusiasm for the Ministry," he said, "is awakening, and there are signs that young men are willing to enter the service." Many workers can echo the words of the Bishop as a result of experience in recruiting efforts. Not only are men in good numbers offering themselves, but in increasing proportion they come well prepared, both intellectually and spiritually. As a result of the recruiting effort at the A.C.S. Office (which is, of course, only one of the many efforts now being made) no fewer than 33 men, recruited during the past year, will go to College this month; twenty-eight of them will go to Oxford or Cambridge with Smalls or Little-go already passed, and fifteen of them will read for Honour Degrees. A total sum of over £5000 has been given or guaranteed to help them to meet their expenses. Five other men, equally well qualified, could be sent up next week if bursaries could be promptly provided for them. All this means progress, and many will feel the strong incentive to continued earnest prayer for God's guidance of a growing movement, and to every other kind of co-operation that may be possible.—*Church Times.*

"Incessant finding fault is only another way of showing that we are not as good as we ought to be ourselves."—Anon.