

The Waiapu Church Gazette.

Vol. II.

NAPIER, DECEMBER 1, 1911.

No. 6.

Intercessions.

For those about to be Ordained.

Almighty God, the giver of all good gifts, Who of Thy Divine Providence hast appointed divers orders in Thy Church; give Thy grace, we humbly beseech Thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of Thy doctrine, and endue them with innocency of life, that they may faithfully serve before Thee, to the glory of Thy Great Name, and the benefit of Thy Holy Church: through Jesus Christ our Lord.

For Priests.

Grant, we beseech Thee, O God, that Thy Priests being enabled by Thy grace to live worthily of Thee, may set before Thy flock the example of a right conversation, and let the everlasting salvation of Thy people be their exceeding great reward; through Jesus Christ our Lord.

For partaking of the Divine Nature.

O God, by Whom the nature of man was wondrously made of an excellent dignity, and still more wondrously was made anew: Grant, we beseech Thee, that as Thy Son Jesus Christ vouchsafed to become partaker of our Humanity, so we may be made partakers of His Divinity, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end.

A General Intercession.

Have mercy, O Lord God, upon Thy Holy Catholic and Apostolic Church, which Thou hast purchased to Thyself, and which awaits in hope the coming of Thy Kingdom: join together, we beseech Thee, all her members in love and concord, and in faith in Thee. Grant to all Bishops, Priests, and Deacons, rightly to divide the Word of Truth, and to feed in holiness Thy flock committed to them. Bless all Kings and Rulers who

DATE		CALENDAR FOR DECEMBER, 1911.
1	F	
2	S	
3	☿	FIRST SUNDAY IN ADVENT. Morn.: Isai., i; 1 Peter, v. Even.: Isai., it or iv, 2; John, xiii, 1-21.
4	M	
5	Tu	
6	W	
7	Th	
8	F	
9	S	
10	☿	SECOND SUNDAY IN ADVENT. Morn.: Isai., v; 1 John iii, 1-16. Even.: [Isai., xi, 1-11; John, xviii, 1-28.
11	M	
12	Tu	
13	W	
14	Th	
15	Fr	
16	S	
17	☿	THIRD SUNDAY IN ADVENT. Morn.: Isai., xxv; Rev., i. Even.: Isai., [xxvi. or xxviii; Rev., ii, 1-18.
18	M	
19	Tu	
20	W	Ember Day.
21	Th	<i>S. Thomas, Apostle and Martyr.</i>
22	F	Ember Day.
23	S	Ember Day.
24	☿	FOURTH SUNDAY IN ADVENT Morn.: Is., xxx, 1-27; Rev., xiv. Even.: [Isai., xxxii or xxxiii; Rev., xv.
25	M	CHRISTMAS DAY. Morn.: Isai., ix, 1-8; Luke, ii, 1-15. Even.: Isai., [vii, 10-17; Titus, iii, 4-9.
26	Tu	<i>S. Stephen, the First Martyr.</i>
27	W	<i>S. John, Apostle and Evangelist.</i>
28	Th	INNOCENTS' DAY.
29	F	
30	S	[Even.: Isai., xxxviii or xl; Rev., xxii, 6.
31	☿	SUNDAY AFTER CHRISTMAS. Morn.: Is., xxxv; Rev., xxi, 15, xxii, 6.

believe in Thy Name, with their subjects: have mercy upon all who are in any danger. Save us from war, pestilence, and famine. Remember the poor, the widow, and the orphan, the sick, the afflicted, and the dying, and reward with Thy blessing all who minister to their necessities. Give peace to our land, that we may serve Thee with all godly quietness; bless the years with Thy goodness, giving rain and dew and temperate seasons, and making them fertile with all abundance of the fruits of the earth: for Thou art merciful and compassionate, and from Thee all good things do come: wherefore to Thee we give all thanks and praise, through Jesus Christ, our Lord.

For Sufferers.

Lord Jesus Christ our Saviour, who for man didst bear the agony and the

Cross: Draw Thou near to Thy servants who suffer pain of body or trouble of mind, hallow all their crosses in this life, and crown them hereafter where all tears are wiped away: where with the Father and Holy Ghost Thou livest and reignest for ever and ever. AMEN.

Advent.

O God, Father of mercies, Who didst so love the world that Thou didst give Thine only-begotten Son to take our nature upon Him, for us men and for our salvation; grant to us who, by His first coming, have been called into Thy kingdom of grace, that we may always abide in Him, and be found watching and ready when He shall come again to call us to Thy kingdom of glory, through the same Thy Son, Jesus Christ our Lord. AMEN.

Elections.

SOON after the GAZETTE is in the hands of our readers, the members of the new House of Representatives will have been elected. It is not the function of the GAZETTE to advocate the claims of any particular party. Within the Church are people of all shades of political opinion, and it is certainly not our intention to take upon ourselves to suggest the support of a particular party, policy, or individual. But there are certain broad principles which we think need emphasising. It is the privilege of women as well as men to take their share in the election of those whose duty it is to frame laws for the government of the Dominion. With the adult population therefore rests the responsibility of determining the general policy of the country, through their representatives. That there are certain serious questions to be determined is evident. For the first time the question of National Prohibition has to be met. Would such be a help or hindrance to the community? A question not lightly to be answered; but one upon which after careful thought and knowledge of the matter, a decision has to be arrived at. The daily papers have made us familiar with the various political matters and the claims of the different candidates for the support of electors. We plead for a decision on the broad issues. It is regrettable that so much should be made in different electorates of the material gain which has resulted to this or that place owing to the election of a particular member. It is the general policy of a party which is all-important, and that alone ought to influence the votes of electors. We have to place the general interest of the community above particular material gain to any part of the Dominion: to see that we are not swayed by selfish motives; but led to our decision by conscientious conviction.

Do as well as you can to-day, and perhaps tomorrow you may do better.
—Newton.

Committee on Social Questions.

Archdeacon Williams, Archdeacon Tisdall, Rev. F. Chatterton, Rev. F. W. Martin, Rev. M. W. Butterfield, Messrs. J. Thornton and R. Gardiner.

The above Committee was appointed by the Bishop in accordance with a resolution of Synod. Signed articles by members of the Committee will be published in the GAZETTE. Each individual is alone responsible for his own article. The Committee invite suggestions as to methods of work, criticism of articles and questions on social topics. Communications should be addressed to the Rev. M. W. Butterfield, the Secretary, Waerenga-a-hika, Gisborne.

The Demands of Socialism.

But what is Socialism? A question easy enough to ask, but by no means easy to answer. In different mouths it means different things—a case of *quot homines, tot sententiae*. And yet if one is to talk about it at all it is eminently desirable that some sort of statement of it should be put forward as a basis of argument, likely to be generally accepted. Surely all conceptions of Socialism contain at least one common factor that will serve as a common ground. It may not indeed be possible to furnish an exact definition, in the strict sense of the word, but I think it is possible to state with tolerable accuracy the fundamental idea from which all forms of Socialism may be said to spring. That idea, it seems to me, may be thus formulated. It is this: *a profound conviction in the minds of a vast majority of the world's workers that our present social and industrial system is all wrong*. Out of this universal dissatisfaction with the existing state of things, there has grown up *a passionate desire for better conditions of life*. So far, surely, all Socialists stand on a common ground.

But, after all, this statement does not carry us very far. It indicates the disease and implies the possibility of a remedy. This implication is involved in the universal desire for amelioration. Men do not, as a rule, cry for the moon. They cry for something they conceive to be attainable.

The various cries of Socialists constitute the varying systems of Socialism. Each of these systems professes to have discovered the remedy for the existing social irregularity. Each one,

it is claimed, if carried into effect will result in the righting of the wrong and the establishment of a heaven upon earth.

Now, the word socialism itself seems to indicate broadly the principle which lies at the root of all proposed reforms. It is derived from a Latin word which means "an ally." It thus connotes alliance, combination, co-operation, equality of rights and privileges. It implies the brotherhood of man and the possibility of men living not for selfish ends alone, but for the good of each other. It is thus clearly hostile to individualism, monopoly of wealth and opportunity. It stands for right as opposed to might, for justice against injustice, for equality against inequality. All this is implied in the word itself, which thus furnishes us with some at least of the broad principles of Socialism.

It is no part of the object of this short article to discuss the merits of these fundamental ideas and principles of Socialism, or the possibility of their being realised. It is concerned solely with the demands of Socialism. Notice that we have here a logical sequence. First, there is the premiss that in our present social and industrial system, things are all wrong. Thence, in the second place, springs an intense desire for their betterment. Thirdly, comes the demand that they must be bettered—that the existing condition of affairs must be so changed as to secure for society generally improved conditions of life. The demands of Socialism thus begin with the measures which it is proposed to adopt in order to give effect to the ideas and principles above referred to.

What then is it that Socialists demand? Manifestly it is out of the question, within the limits of a short paper, to examine in detail the various means and methods which are considered essential to the attainment of the end in view. There are Socialists and Socialists. They are broken up into different schools. The concrete demands of these schools differ very widely. More than that, they are not seldom antagonistic and irreconcilable. It follows that, in the fundamental conception of Socialism, so in reference to its demands, we must seek for some element common to all. That is to say, we must seek to express in general terms that which all Socialists ask for, and not merely the demands of any particular Socialistic school. Necessarily, such an expression will be a fundamental statement, excluding all reference to special and defined methods as to how the demand is to

be satisfied. The demand is this—*not reform, but revolution; not amelioration, but reconstruction.* Your out-and-out Socialist will tell you that the present social structure is rotten to its very foundations. It is based on wrong and injustice. It favours the few at the expense of the many. It enables the strong to crush the weak, the rich to oppress the poor. It is a system of social inequality, extending unlimited chances to the few, withholding them from the many. Mend it, you can't. End it, then. Demolish the tumble-down old building, and let us have an entirely new structure, founded on truth and righteousness.

The demolition of our present social and industrial system is thus the fundamental demand of the Socialists. It is radically bad, says he. You point out to him what man is doing and has done for man, and what does he say? Your so-called social reforms, your philanthropy, your humiliating patronage of the poor, your gifts of money and time, your self-sacrificing efforts, even your Christianity (as interpreted and preached by you), are mere patches and plaster—well-meant, but vain efforts to prop up a doomed building. Sooner or later it must come down. Better pull it down than let it tumble down. Have a care lest some day, when you are busy stopping cracks, it come rattling down about your heads. Priests and politics, kings and capitalists, will be swallowed up in its ruins. Such things have happened. Remember the "Reign of Terror."

I offer no opinion as to the merits of this demand. But there it is, and that it is as I have stated, any careful student of to-day can verify for himself. But how is it regarded? Some see in it an omen of dire disaster fatal to the highest and best institutions, human and divine. Others are prepared to hail its fulfilment as the dawn of the Golden Age. Some there are who discern in it the beginning of the evil days spoken of by Christ and his Apostles. Others regard it as the inauguration of the millenium. But however regarded, we are faced with it—this all but universal demand for a new order of life.

A daring man in truth is he who will venture to prophecy the outcome of this demand. The world-wide and ever-increasing restlessness which faces us to-day, what is it but the first result of this fundamental demand? Trades unions, strikes, labour movements of all descriptions—in a word

the struggle between capital and labour—how will it all end? Certain it is, that in the past, capital has had its day. And a veritable tyrant it has shown itself to be. But things are changing. Labour is beginning to realise its power. In what direction will that power be used? Will it prove itself a less cruel taskmaster than capital? To-day it is essaying to lay the foundations of a new building. But are the stones used in the process those of righteousness and truth, cemented with brotherly love? Let the records of labour agitation reply.

It will be noticed that while my subject is the demands of Socialism, I have indicated but one demand. To me indeed it seems there is but one. All others are just so many means by which it is sought to give effect to this. Whatever stands in the way of its attainment must go. The State, as at present constituted, stands in the way. Let it go, and let us have a co-operative commonwealth of collective ownership. Property is a social oppressor, a robber of the poor. Down with property-owners, says the Socialist, and give the working man his fair share of the wealth that he himself has created. Even the family—sacred unit of Society—as a social institution may have to go. Sad, but possibly a necessity, says he. But why multiply these secondary demands? They are all included in the Socialist's demand for "the wonderful days a-coming, when all shall be better than well."

JOHN THORNTON.

Diocesan Paper.

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

Rev. J. Hobbs £2, Bishop Williams £1, Ahipene H. Rangi 5/-, J. Hughes 2/6, Mrs. Marchant 2/6, Mrs. R. C. Cotterill 2/6, C. Bean 2/6, Miss Lumsden 5/-, Rev. C. L. Mackay £2/4/-, Mrs. J. C. Watts 2/6, A. S. C. Brooking 2/6, Miss Parkinson 2/6, Mrs. Barnes 2/6, J. Averill 3/-, Mrs. Mohi 5/-, Archdeacon Tisdall £2, J. C. Whibley £1/10/-.

"Oh! that we knew or remembered what words are! Surely they are the most terrible powers in this universe. No chemical combination that I ever heard of are like them for effects, good or mischievous, heavenly or diabolical.—F. D. Maurice.

The Church of England Men's Society.

Watchword: "Prayer and Service."

DIOCESAN COUNCIL:

Ven. Archdeacon Ruddock, Canon Tuke; Rev. J. B. Brocklehurst, Dr. Tossawill, Captain Lake, Messrs. S. E. McCarthy, J. P. Williamson, J. Dawson Smith, W. F. Brabant, W. J. Pallot. Secretary, F. Thomas.

Branches.

Cathedral Parish; S. Augustine's, Napier; S. Andrew's, Napier; Tara-dale; Wairoa; Hastings; Havelock; Waipawa; Dannevirke; Gisborne; Rotorua.

Letter from Rev. H. S. Woolcombe
MY DEAR BROTHERS,

I am very glad to be given this opportunity of writing the "Secretaries' Letter"; it gives me the chance of thanking through you the members of Branches who have sent me kind messages during my illness.

I am most grateful for this proof of the reality of our great Church Brotherhood and (may I also add?) for this sign of your affectionate regard for my unworthy self.

I am, I hope, on the way to real recovery, though I still have to go a bit slow—a thing I am not much used to.

The other day I read through my diary—it reminded me much of you all—of those delightful meetings and happy friendships—and recalled to me, too, some things of which I want to remind you.

I anxiously look out for reports from Branches abroad; I feel in so many places we are going through the testing time—a time which is going to prove whether this movement among men is to be a permanent power in the Church or not.

If it is, I feel very certain we must try and realise two things: they have often been said—I have said them to many of you, and you must say them again, and again and again, if our movement is to make way.

(1) *There is no special power or virtue in our Society as a Society. The Society can do nothing—the men who constitute it can do much.*

The Men's Society is simply a brotherhood of men who care enough about the Church to want to help her in her work, and have combined together to inspire one another to greater efforts, to advise one another how such efforts may be rightly directed, and to endeavour to win others to do the same.

I feel sure many Branches fail because they do not realise this simple idea.

Men say, "Will the *Society* succeed in our parish?" This is the wrong way of putting it. The right way is, "Are there any men in the parish who wish to help the Church in its work?" If there are then they can be combined as a C.E.M.S. Branch, sharing in all the benefits of such a great combine, contributing their quota to the common good; but, if there are no men in that parish who really wish to work for God, the formation of a *Society* will not bring them into being. We must find the men before the *Society*, and not look to the *Society* to make the men; but granted we have the men, the success of the *Society* under a hundred varying circumstances is assured.

(2) We call our *Society* a *Men's Society*—not a *Laymen's*, but a *Men's Society*. In some quarters we need to be reminded that *the clergy are men, though clergy-men*.

The Archbishop of York has spoken strongly on the point, and it needs emphasising.

The object of our movement is to ensure a real co-operation between the clergy and laity, each to inspire the other. From the nature of the Church, a *Men's Society* cannot flourish in any place without the whole-hearted support and co-operation of the clergy; it is the duty of the laity who believe in our movement to bring the clergy in, not to try and keep them out!

And now to leave the general and get to the particular.

We are holding our Annual Conference in London on October 25th and 26th. Several delegates from abroad will, I am glad to say, be present. Please remember this in your prayers.

I am to present a report on my tour and move a resolution with the aim of strengthening the connection between the *Society* at home and abroad, and doing something to help the *Society* to get a good footing in new countries. The details of this resolution I cannot yet disclose in what is, in a sense, a "public" communication.

May I, however, ask you to consider two points in conclusion?

(1) *We must improve the reports of the work abroad in the Magazine*. This, I think, can only be done if the Branches will send their reports to either the Diocesan or Provincial Secretary, and if he will then "boil down" the news, and give the Magazine readers a general survey, while

keeping the details for use in the local Supplement or Magazine.

(2) *There is the big question of Organising Secretaries*. I feel sure that our *Society* will never really thrive in any country till we have at least one organising Secretary in each country, who gives his whole time and thought to the work.

There is no room to say more, but I appeal to business men: What business ever thrives in your country without its paid representative? Why should we think that our "business" does not want such help?

It does, and it wants it *at once*: and my fear is we may delay till it is too late.

Space is gone; my letter is already too long—don't forget it too soon.

Good-bye, meaning "God be with you." The fields are white to the harvest, but where are the labourers?

Your affectionate friend,

H. S. WOOLLCOMBE.

Annual Corporate Communion for Men at Gisborne.—A Remarkable Service.

Shortly after the formation of our branch of the C.E.M.S. last year (writes a member of the Gisborne Society) we decided, at the suggestion of the Vicar of the Parish, to have an Annual Corporate Communion for men, to be followed by a Breakfast in the Schoolroom. It must be confessed that at the first Service, held in September of last year, there were difficulties to face which need not be mentioned. Suffice it to say that the Service and Breakfast were crowned with success.

This year we decided to hold the Service at the time of the visit of his Lordship Bishop Averill. Inspired with the memory of the first beautiful Service we got to work. A card, calling attention to the Service was sent to every known communicant in the parish. A small band of ladies took up the task of preparing the Breakfast. Their work was made a pleasure by the very generous response of Church people throughout the district. The morning of the Service (Sunday, October 29th) dawned a beautiful sunny spring morning.

In obedience to the wish of the Bishop the Service was plain, several Mission hymns being sung. It was a wonderful Service!

One hundred and twenty-five men came to offer the sacrifice. From all ranks and walks in life they came. From shop, and office, and farm, pro-

fessional men, tradesmen, working men. The aged and honoured grey-head, and the bright school-boy enrolled at the last Confirmation; they came to meet their Lord at His altar before the world was awake. We were glad that the Service was plain and not choral, for, coming from the very souls of Christian men, we heard the deep roll of the ageless Creed, and the grand "Glory be to God on high."

The Breakfast which followed immediately after the Service was a happy and delightful meal. It can never be said, in this Parish at least, that Churchmen are not sociable. Introduction was quite unnecessary. It mattered not who we were, or what our calling was, there we were brothers bound together by the bonds which only true churchmanship can supply. Thus it was that shy strangers found themselves chatting on a multitude of matters with men they had never perhaps seen before.

Then came Bishop Averill's address. It was brief and brotherly, stirring, and full of inspiration, it naturally was for it came from one who has no fears for the future of the Church. "I congratulate the Men's Society on the success of this effort," said his Lordship, "It is unique in the annals of the Church of this Province. No other Parish that I am aware of has even risen to an occasion such as this." His Lordship then took our thoughts far afield and dealt with the gratifying progress of the Church in the motherland. "Why does the Church show growth and increase in every department of her work? Because she is a spiritual, not a political Church. Built upon the foundation of the Apostles and Prophets, she is the true, pure branch of the Church Catholic, standing four square to all the winds that blew."

The Bishop's blessing concluded the gathering and sent us away to inspect our new Parish Church now building. Not one of us who was privileged to take part in that Service and Breakfast will soon forget the help they were.

"Let us have a religious purpose, grand, inspiring, and devout, and we shall not have to complain of a want of zeal."

To claim completeness for our opinions is to abandon the encouragement of progress; and on the other hand, difficulties frankly met reveal new paths of truth.—*Bishop Westcott*.

Bishop's Diary.

Poverty Bay District.

October—

13. Left Napier for Gisborne.
14. Arrived Gisborne. Afternoon train to Puha. Met by Mr. E. V. Palmer and driven to Whatatutu. Guest of Mr. and Mrs. Palmer.
- 15 (Sunday). Matins in the "hall" at Whatatutu. Good congregation, many of whom came from a distance. Some day, perhaps, a little Church will add to the attractions of Whatatutu. The Rev. T. A. Meyer and myself were kindly provided with lunch at the Hotel. Drove to Puha for service in the afternoon. Crowded congregation. Drove to Te Karaka for service in the evening. Very fair congregation. Stayed night at the Hotel as the guest of Mr. Williams.
16. Returned to Whatatutu. Stayed again with Mr. and Mrs. Palmer.
17. Driven by Mr. Hugh Williams to "Wairere." Stayed the night.
18. Driven by Mr. H. Williams up the Mangatu Valley. Lunched with Mr. and Mrs. Barton. Visited Mr. and Mrs. Tulloch on way back to "Wairere."
19. Returned to Whatatutu. Lunch at Mr. Palmer's. Drove to Puha, visited Mr. and Mrs. Ensor on the way. Train to Otoko in heavy rain. Stayed with Mr. Agar. Service in the Schoolroom in the evening. Owing to rain and mud only a small congregation present. The Rev. T. A. Meyer and Mr. W. Robinson (Railway Missioner) took part in the service. Met most of the congregation at Mr. Agar's after the service. Mr. Armstrong was unfortunately ill in Gisborne.
20. Took ballast train to the "big filling," and went over the works. Walked up the line to Mr. J. Hutchinson's for lunch. Ballast train again to the "railway head." Rode to Rakauoroa, Mr. Ross kindly supplying horse. Stayed at Mrs. Beaufoy's. Service in Schoolroom in evening, which was well attended.
21. Shown over the railway works by Mr. Jordan, and visited some of the camps. Mrs. Beaufoy kindly offered a site for a Church, anywhere on her property. Mr. Fleming arrived with horses to conduct us to Matawai. Stayed with Mr. and Mrs. Fleming at Matawai. Gave an address to a considerable number of "navvies" in Mrs. Bushby's dining room.
- 22 (Sunday). Catechised the Sunday School children at 10.30. Matins and Holy Communion in the Hall at 11. Excellent congregation. Mr. Rich-

mond arrived with horses for the ride to Motu. Left Matawai after lunch. Arrived at Motu, after a "soft" ride through the pretty bush. Stayed at Mrs. Hansen's. Service in the Schoolroom in the evening. Crowded congregation. It is most necessary to have a site for a Church and also for a Vicarage at Motu, as at no very distant date there may be a considerable population in this district. The Rev. T. A. Meyer kindly acted as Organist at the services, and Mr. W. Robinson assisted in the service. The Railway Mission is doing good work both for the railway people and also the settlers. I trust that the settlers will realize the privilege of assisting financially in this work as they are considerably benefited by the presence and work of the Missioner, who is able to supplement the work of the Rev. T. A. Meyer. The Te Karaka district is one of those large scattered districts which cannot possibly be worked by one man. I hope that the Church people of the Parish will make an effort to build a Vicarage as the Priest-in-charge has to live at the Hotel at Te Karaka and the Missioner lives in a tent at Rakauoroa.

23. Inspected various sections of land with a view to obtaining section for Church purposes. Met Mr. Little and Mr. Richmond and discussed financial questions. Decided to appoint Mr. Little as stipend collector for the sub-district of Motu. Arranged that district should give an annual contribution to the general stipend fund of the Karaka district, and that all additional money collected should be sent to the Home Mission Fund, so that, if possible, the stipend of the Missioner might be raised. At present he only receives £75 per annum, and in the winter has to travel over indescribable roads on foot. It would help considerably if the other sub-districts would appoint collectors and divide the sum collected between the funds of the Parish and the Home Mission Fund. Lunched with Mr. Richmond. Visited Mrs. Fisher, Mrs. Little, etc., and rode back to Matawai. Stayed again at Mr. Fleming's.

24. Rode with Mr. Fleming to Rakauoroa. Lunched at Mrs. Beaufoy's. Rode to railhead on a horse kindly lent to me by one of my old Sunday and day school children at S. Michael's, Christchurch, viz., Daisy Capon. Ballast train to Otoko. Evening train to Waipaoa. Stayed night with Mr. and Mrs. Humphreys.

25. Drove with Mr. Max Jackson to Gisborne. Stayed at the Vicarage. Visited Gisborne Show.

26. Visiting in Gisborne.

27. Visiting in Gisborne. Opened Mangapapa Hall at a social gathering which was well attended. S. John's Hall is a credit to the district and a decided asset to this important suburb of Gisborne. It is used regularly for Sunday Services and Sunday School and for other social purposes on week days. It is capable of holding 250 people, and is built with a "Sanctuary," which is screened off except when services are being held. An effort must be made to collect regular contributions to provide interest and sinking fund, so that the Hall may be freed from debt. The enthusiasm of the people is much to be commended.

28. Kindly motored by Mr. J. C. Field round the Gisborne flats and up "Gray's Hill."

29 (Sunday). Holy Communion at Holy Trinity Church at 7.30. Nearly 200 Communicants, of whom 130 were men. Annual Men's Breakfast after the service in the Schoolroom, which was happy and inspiring. Gave an address to the men after breakfast. Preached at Matins at 11, when there was a parade of Cadets. Lunched with Colonel Winter. Preached at Mangapapa Hall at Mission Service at 2.30. Gave two addresses at a crowded Mission Service at Holy Trinity in the evening.

30. Lunch with Rev. F. W. Chatterton at Te Rau College. Visited in the afternoon. Attended meeting in the Kaiti Schoolroom in the evening in connection with the Church Extension scheme in that suburb. Urged the residents to organize regular collection of weekly or monthly sums towards a Church Hall. A good number of collectors gave in their names willing to assist. This district is much indebted to Mr. Wallis for allowing an acre of land in a good central position to be used for Church purposes.

31. Lunch with Mr. and Mrs. Arlidge. Gave an address to the members of the Mothers' Union and other women in the Church. One hundred and fifty present. Twenty-eight gave in their names afterwards as willing to become members. Spoke to the mothers in the Schoolroom after the service. Attended a meeting in the Schoolroom in the evening in connection with the Central Church Building Fund. The Church is already being built and should be a

credit to the Church and the town. This is a big undertaking and needs a big effort, but Gisborne should be quite equal to the task. There can be no question about the need of a larger and worthier Church. I urged the people to fall to prayer and almsgiving. There is a danger of losing the privilege of almsgiving and substituting for it reliance upon "*quid pro quo*" schemes, which have not the virtue of either almsgiving or charity. In the building of a House of God every Churchman should put the questions to his conscience: "What ought I to give?" "What is my duty in the matter?" "What do I owe to God for the many blessings which I have received?" A considerable amount can be raised by the regular collection of small sums, and many will doubtless practise much self-sacrifice before the Church is paid for, but the present need should be regarded as the present opportunity for the wealthier members of Gisborne Church.

November—

1 (*All Saints' Day*). Conducted "Quiet Morning" for the Clergy of the district and Students at Te Rau College in the College Chapel. Lunch with the Rev. W. H. Roberts. Gave an address to the Ladies' Guild of Holy Trinity Church in the afternoon. Driven to Makaraka by Mr. Nicholls in the evening for service in the Hall. The Rev. Edgar Ward conducted the service and I preached the sermon. Excellent congregation. The time seems near at hand for a Church in this district.

2. Visiting in Gisborne. Had arranged to hold service with the natives at Murewai in the evening, but as most of them were away shearing, it was decided that they should come to Te Arai on Sunday afternoon.

3. Visited Hospital, etc. Mr. Clayton kindly motored me to Te Arai for service in the Schoolroom for the Pakehas. The Rev. H. T. Rawnsley and the Rev. Dawson Thomas took part in the service. Very good congregation.

5 (Sunday). Mr. L. Muir motored me to Waerenga-a-hika for Morning Service, where the Church was well filled. Lunch at the Vicarage. Motored by Mr. Charles Gray to Te Arai for Maori Service, where there was a good congregation, and the Revs. F. W. Chatterton, Rangī, Hakaraia, and Pine assisted in the service. Afternoon tea with the Maoris after the service. Pleased to see that the new Maori Church at

Te Arai is well on its way to completion. Motored by Mr. Gray to Patutahi, where the Rev. H. T. Rawnsley is now Vicar. Confirmation Service in the evening. Excellent congregation in spite of the rain. Mr. Muir motored out from Gisborne and brought me back.

This concluded my visitation of Gisborne and district. On the whole the weather was very fine. I desire to express my gratitude for the many acts of kindness which I received from so many kind friends. My visitation was interesting, encouraging, and strenuous, and revealed to me more clearly than ever how much work there is before the Church in Poverty Bay.

Wairoa District.

November—

Monday, 6. Left Gisborne 7 a.m. by coach for Tiniroto. Arrived 5.15 p.m. Rather monotonous journey over slippery and steep roads. Met on arrival by the Revs. W. J. Simkin and R. George Coates. Guest of Mr. Cooper at the Hotel. Preached at Evensong in Schoolroom at 7.15, congregation of over 50 in spite of the rain. Found the "Service books for use in country districts" most valuable at these Schoolroom services. Adjourned to the Hall after service and gave a lecture on "Palestine" to a large and very interested audience. Lantern, manipulated by Mr. Coates, was excellent.

7. Left with the local Clergy for Wairoa, visiting the Te Reinga Falls on the way, and calling at most of the houses *en route*. Roads still soft, but better than previous day. Stayed with the Clergy at S. Paul's Clergy House, Wairoa.

9. Garden Party at the Clergy House. Gave a lecture on "Palestine" in the evening at the Theatre. Good attendance. Proprietor of the "Pictures" kindly lent and manipulated his lantern.

10. Rev. H. Wepiha kindly drove Vicar and self to Mohaka. Met Mrs. Averill, who arrived from Napier by coach. Service in the Schoolroom in the evening for Pakehas and Maoris School full.

11. Left Mohaka Hotel at 7.30 a.m. Visited Rev. Hemi Huata. Returned to Wairoa.

12 (Sunday). Re-opening of enlarged Church on new site near to the Vicarage. Owing to the old Church being too small to accommodate the increasing congregation, the Church has been removed from the old site,

and the Church and Schoolroom joined together. The result is most satisfactory. The Church has been relined and improved in other ways, and the Church is now quite an imposing edifice and quite equal in seating accommodation for the demands upon it until the new Church is built. The work has been very satisfactorily done. The day commenced with a westerly gale. Between 30 and 40 people assembled for the 8 a.m. Celebration of the Holy Communion, in spite of the weather. At 11 a.m. there was a large congregation, including the Mayor, Borough Council, Harbour Board, Territorials, Cadets, and other officials. At the commencement of the service special prayers were offered for the blessing of Almighty God upon the work in the enlarged Church and upon the efforts made and to be made to build a new and permanent Church. Matins followed, with special Psalms, Lessons, and Hymns. I preached the sermon. The surpliced Choir of men and boys in the Chancel, supplemented by the ladies' Choir in the front seat of the nave, rendered their part accurately and reverently. Mrs. Averill played the organ. At 2.30 I held a Confirmation Service in the Maori Church at Ruataniwha. Crowded congregation. At 7 p.m. there was a Confirmation at S. Paul's, Wairoa, and a very large congregation which nearly filled the whole Church. A number of candidates were presented by the Vicar.

13. Mr. Hunter Brown kindly gave us the use of his motor car and we journeyed to Morere, saw the pretty bush on the way to the springs, and also the ugly bath house. Returned to Nuhaka. The Vicar and self stayed there. Mrs. Piescod, at the Post Office, kindly entertained me, whilst Mr. Simkin was the guest of Mrs. Jones. Held Maori Confirmation in the evening in the Maori Church. Good number of candidates presented by the Rev. W. P. Rangihuna. The absence of a bridge over the river is a serious drawback to the comfort and wellbeing of the people at Nuhaka at the present time. We were indebted to Mr. Black for kindly taking us over the river in his boat on several occasions. A new Vicarage is shortly to be erected at Nuhaka for "Wi" on an excellent site kindly given by Mrs. George Ormond of the Mahia.

14. Drove with "Wi" and the Vicar to the Mahia, and spent part of the day with Mr. and Mrs. George Ormond. Returned to Wairoa and held service for the Pakehas in the

evening. Regular services are to be held during the Summer months for the Pakehas at Nuhaka. The Maoris are kindly allowing the Pakehas to use their Church until such time as a little Church or Church Hall can be built on the site which already belongs to the Church.

15. Returned by motor car to Wairoa.

16. Visiting. Church sections leased. The revenue from these sections will be used first of all for the payment of the removal and enlarging of the Church, and will then be earmarked for the Building Fund of the new Church.

17. "Quiet Morning" for the Clergy. Services with addresses at 7.30, 10, and 11.30. Five Clergy resident in the district present. Preached at Intercession Service in the evening.

18. Driven by Mr. Christophers to Frasertown. Kindly entertained by Mr. and Mrs. A'Beckett. Lecture in the evening. Good attendance.

19 (Sunday). Holy Communion at Frasertown at 8. Twenty Communicants. Gave short address. Confirmation Service at 11. Good number of candidates, chiefly male, presented by Rev. R. G. Coates. Church full, over 70 people being present. The result of the Mission held by the local Clergy has clearly been blessed and the Church life in Frasertown seems now to be in a more healthy state than it was. Mr. Leslie Hardie drove us to Ruataniwha for Afternoon Service with the Maoris, when I baptized four children and preached. "Henare" was assisted in the service by "Hemi" from Mohaka. Returned to Wairoa for Evening Service. Enlarged Church was well filled and quite half of the large congregation were men. The service conducted by the Vicar and Mr. Coates was hearty and congregational. The Rev. H. Wepiha read one Lesson, and Mr. Brown, of Tuhara, Lay Reader, read the other. A movement has already been started for raising a fund for the erection of the new Church, and a good number of contributions have been given or promised. The enlarged Church will make an excellent Parish Hall and Schoolroom when it is no longer needed for its present purpose. I hope the Church people of the district will respond to the privilege, now offered to them, of building in Wairoa a Church more worthy of the Service of Almighty God and of the large district in which it will be the Mother Church.

20. As the Maori candidates who should have been confirmed were all away shearing, my proposed second visit to Mohaka was abandoned, and we returned by the "Tangaroa" to Napier.

Board of Theological Studies.

Class List 1911.

GRADE IV., PART II.

Class I.—Rev. E. C. W. Powell, Christchurch.

Class II.—Rev. N. S. Barnett, Christchurch.

Class III.—None.

GRADE IV., PART I.

Class I.—None.

Class II.—Rev. E. C. W. Powell, Christchurch; Rev. G. R. Barnett, M.A., Christchurch.

Class III.—Rev. C. L. Wilson, Waiapu.

GRADE III.

Class I.—H. W. Monaghan, M.A., Wellington (S. John's College); N. F. E. Robertshawe, B.A., Waiapu (S. John's College); J. G. T. Castle, B.A., Wellington; A. Drake, Auckland.

Class II.—P. Revell, B.A., Christchurch (College House); B. D. Ashcroft, B.A., Wellington; T. Gardner, Wellington (Hadfield Hostel).

Class III.—None.

Messrs Monaghan, Robertshawe, Castle and A. Drake have been recommended for exhibitions of £20 each.

GRADE II.

Class I.—None.

Class II.—J. W. Robinson, Waiapu; T. D. Baker, Waiapu.

Class III.—J. C. Davies, Wellington; F. S. Ramson, Waiapu; J. Pigott, Waiapu (S. John's College); C. B. W. Seton, Auckland (S. John's College); A. V. Venables, Wellington; Miss M. J. Thorp, Auckland; W. E. Watson, Wellington; W. H. Walton, Wellington; C. E. Cumpstey, Wellington.

GRADE I.

Class I.—None.

Class II.—C. J. H. Dobson, Nelson; R. C. Kelham (Nelson), F. S. Ramson (Waiapu), and G. Widdup (Nelson) aeq.; A. V. Venables, Wellington; J. C. Davies, Wellington; F. D. Briscoe, Auckland (S. John's College); J. Pigott, Waiapu (S. John's College); H. S. Gabites, Dunedin (Selwyn College); H. B. W. White, Nelson (College House); T. Te Kanāpu, Waiapu (Te Rau College); W. Tureia,

Waiapu (Te Rau College); K. M. H. Cumber, Wellington; H. J. L. Goldthorpe, Dunedin (Selwyn College).

Class III.—E. C. Cook, Auckland (S. John's College); G. F. Neligan, Auckland (S. John's College); F. H. Thorpe, Christchurch; A. J. F. Berry, Wellington; P. Kokiri, Waiapu (Te Rau College); E. A. M'Cutcheon, Waiapu; P. Te Muera, Wellington (Te Rau College); H. A. Johnson, Auckland; H. H. Paraone, Waiapu (Te Rau College); W. W. Taewaewae, Waiapu (Te Rau College).

Note.—The Rev. H. Collier also satisfied the Examiners in Grade IV., Part I.

Dr. Morrison on Missions.

Dr. G. E. Morrison, the Peking correspondent of *The Times*, and one of the most notable European influences in China, is visiting England, and he has been communicating his views on China's awakening to Mr F. A. Mackenzie, the war correspondent. A report of the interview appears in the *London Magazine*. Dr Morrison's views on missionaries are interesting. He says he has "nothing but what is favourable" to say of them. "I have," he says, "visited hundreds of missionary homes. The men themselves are of a fine type, well qualified for their difficult work. The surgical skill of medical missionaries in the interior arouses admiration. The presence of the missionaries and their families brings into China to-day an element of the greatest value for civilization: Their enthusiasm, their energy, and devotion, help not only China, but the prestige of England in the Far East. It is well for us that in a large part of the Far East the people should mainly know England by the honourable conduct of our official classes, by the good reputation of our merchants, and by the example of wholesome living and disinterested devotion presented by our missionaries. The missionary," Dr Morrison adds, "is, as a race, a tactful man, careful to study local sentiment; his example and his teaching and his medical work have accomplished untold good." Dr Morrison is himself a member of a Presbyterian family, and is a brother of Rev. G. F. Morrison, of Edinburgh, who has won distinction as a preacher and a religious writer.—*Dominion*.

The more worthy our soul is, the larger is its compassion.—*Lord Bacon*.

Editorial Notices.

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

Parochial news and all other matter for insertion in a particular issue must be received by "The Editor, WAIAPU CHURCH GAZETTE, Napier," not later than the 18th of the preceding month.

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

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

Waiapu Church Gazette.

FRIDAY, DECEMBER 1, 1911.

Christmas.

MY DEAR PEOPLE,

The near approach of the joyous Festival of Christmas moves me to write a few words in which to wish you all a very happy Christmas, and to express the hope that you will all endeavour to keep the birthday of the Lord Jesus as a day of holy joy and gladness, and remember that it is only a holiday because it is a Holy Day. First and foremost it is a day on which we should all make a real effort to join in the Great Eucharistic or Thanksgiving service, the Holy Communion. The more we realise what Christianity has done for the world, and is doing for the world, the more shall we realise that we must be in our Father's House on Christmas morning to offer up our praises and thanksgivings to the Great Father of all, Who "so loved the world that He gave His only begotten Son." Truly may we say of Christmas Day, "This

is the day which the Lord hath made, we will rejoice and be glad in it." We dare not think what the world would be, what our own lives would be without the Christmas message, without the unveiling of the Father's love, without the touch of the Divine Life, without the exaltation of human nature, without the inspiration of hope which the Incarnation has brought into the world; and yet how prone we are to forget, and to join with the thoughtless crowd who can only see in the love and suffering of God an occasion for a worldly holiday. "Is it nothing to you, all ye that pass by?" A writer of the day says: "It is a terrible thing to have outlived Christ, and to have made Bethlehem, Gethsemane and Golgotha historic names or mere spectral shadows." Should not our sense of gratitude for the blessings of Christianity stir up our hearts and wills to range ourselves on the side of those who are striving to rescue the annual commemoration of the Saviour's Nativity from secularisation and neglect?

Think over the words of the Bishop of Oxford: "There once appeared on our earth, going about doing good, bearing men's sicknesses and carrying their infirmities, One, Jesus of Nazareth, true man in all that makes up human nature, Whom those nearest to Him gradually discovered, by the authority of His works, by the miracles of His love and judgment, and by His victory over death, to be the Eternal Son of God. They—His first disciples—came to believe in His Godhead through their experience of His manhood; and coming so to believe, they handed on their faith as an inheritance to the Christian Church, an inheritance which the record of the words and deeds of Jesus of Nazareth, and the perpetual experience of His power in those who believe, has made continually more creditable. We of the Christian Church believe, then, that the Eternal Son or Word of God, Himself Very God, the Second Person of the Blessed Trinity, was made very man by taking Flesh of the Virgin Mary, and appeared on earth as Jesus

of Nazareth, to live and work and suffer and die and rise again from the dead, and ascend up to the Father's right hand, where He was before. The Incarnation is both the disclosure of God and the disclosure of our true manhood, and the fresh start for sinful humanity."

"The Incarnation," says C. H. Robinson, in his "Studies on the Character of Christ," "is the Gospel of hope, and not merely or chiefly for the individual but for the race." "We alone," said Bishop Westcott, "who believe that 'the Word became Flesh,' can keep hope fresh in the face of the sorrows of the world, for we alone know that evil is intrusive and remediable, we alone know that the victory over the world has been won, and that our part is to gather with patience the fruits of the victory."

The Incarnation has not only introduced into human life a new principle, a new motive, a new power, but it has given to mankind a permanent endowment in the Sacramental life of the Church. The Incarnate Christ ascended and glorified is present by His Spirit now and always, and the Life, the Strength, the Joy and the Hope of those who are living in union with Him. The Incarnation has for ever raised and honoured the status of woman and has cast a halo of glory upon childhood and motherhood, and rightly do we associate with the Christmas Festival the pure and innocent joys of child and family life.

If God, to Whom all things are possible, chose to manifest Himself through the instrumentality of a Virgin, in a manner transcending the known laws of nature, who are we that we should dare to limit God's power to say that the Ruler and Director of all things in Heaven and in Earth is constrained to act through and by means of His ordinary methods of action which we call the laws of nature? Of what value is private judgment in such a matter compared with the universal witness of the Church for nineteen centuries? "The natural man understandeth not the things of the Spirit of God, for they are foolishness unto him. Spiritual

things are spiritually discerned." "Conceived by the Holy Ghost, born of the Virgin Mary," is the witness of the Bible and the Universal Church.

May the Father of our Lord Jesus Christ give to you a humble and believing heart, a sanctified and reverent intellect, a pure and holy vision, and a simple faith which stumbles not at mysteries but is contented to wait until the shadows pass and fulness of Truth is manifested, and then you will enter into the holy joy of Christmas and adore the highest manifestation of the Eternal God in Jesus Christ our Lord.

May the Infant Jesus speak to you of the love and self-sacrifice of the true God and Father of all, and bring you in love and gratitude to worship Him in His own appointed Service!

May Christmas still bring its message of peace to men and women of good-will!

Believe me, your sincere Friend and Bishop,

A. W. WAIAPU.

The Right Use of the Social Instinct.

Sermon preached by the Bishop of Waiapu at St. Paul's Church, Wairoa, on the occasion of its reopening for divine service after restoration and enlargement, on Sunday, November 12th, 1911.

Ephesians v., 18, 19, 20 (R.V.), "And be not drunken with wine, wherein is riot, but be filled with the spirit; speaking one to another in Psalms and hymns, and spiritual songs, singing and making melody with your heart to the Lord; giving thanks always for all things in the name of our Lord Jesus Christ to God, even the Father."

Man is a social being, with social instincts, and God did not intend that he should develop in solitariness and loneliness, but in society and in union and touch with his fellowmen. The hand of God can be traced in the organisation of the family, the tribe, the nation, the kingdom, and the Empire.

This social God-given instinct in man is like all other instincts

and privileges, liable to be abused and perverted, unless controlled by the knowledge of the will of God, and the restraining illuminating power of religion. We see its perversion too often, alas! in what is sometimes misnamed "goodfellowship," by mere conviviality and drunkenness. "Be not drunken with wine, wherein is riot." God has certainly not given the social instinct to man to enable him to degrade his manhood, and bring disgrace upon his family, and blunt the finer instincts of his being, the social instinct is a gift, a trust for which an account will have to be rendered to God. Man's being is not made up of water-tight compartments, for man's instincts act and re-act upon one another, and he cannot pervert one without injuring the others. There is, as St. Paul says, unity in the body, and there is unity in the whole complex life of man, which makes it impossible for a man to be living several distinct lives at the same time. The pervading principle in a man's life is the spirit which regulates and controls the instincts, and man's spirit is pervaded and overshadowed by God's spirit. "But be filled with the spirit," then you realise and understand the true unity of life, and every instinct will respond to the touch of God and work for the common good.

2. Now, St. Paul tells us that man, by his very constitution, requires a certain amount of excitement, a stimulus of the right sort. Man needs fellowship and the spirit of enthusiasm if he is to make the best of himself and God has put him into the world for that very purpose. Nothing is accomplished without enthusiasm and enthusiasm is infectious, and the enthusiasm of the mass can accomplish great ends, and the man who has no enthusiasm is the enemy of progress. We require enthusiasm in our daily work, in our civic duties, in our duties to the community in which we live, and to the country and empire to which we belong, just as much as we need it in the Church. I rejoice therefore to have this opportunity of speaking to so many men and boys who are serving their country in so many different

capacities, because they will realise what I mean when I speak of the need of enthusiasm as one of the main factors of success, and the dead weight of indifference as the easiest and surest road to failure.

3. Now, Jesus Christ did not overlook the essentials of man's being when He provided His Church as the sphere for the exercise and development of the instincts of human nature. The Church is the Body of Christ, and just as a body consists of many members working in harmony and dependent upon each other for the welfare of the whole, so also is the Body of Christ. It is as members of this great Society that men are to come to maturity and full development, and in developing themselves they are helping in the development of others and being developed by the lives and examples of others. The man therefore who seeks to develop himself in solitariness, apart from the Church, is a contradiction in terms and is living an abnormal life. God has given the social instinct to the members of the Body of Christ to enable them to help and enthuse one another, and not to shrivel up into selfish, lifeless deformities.

Now, the true way to develop, sanctify and use this social instinct is to ally it closely with the religious instinct. "Speaking to one another in Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." We develop and give expression to both instincts in religious worship.

4. A man whose heart is filled with some joyful news must speak and seek relief in utterance. Think of the Apostles after the Ascension and Pentecost. "We cannot but speak the things which we saw and heard." Think of the hunted, persecuted Christians in the days of the great persecutions: — "Singing their hymns to Christ as God." Think how men filled with the missionary spirit must go to those who have never heard of the joyful news and proclaim it unto them. Think how men filled with the spirit of reform in the face of terrible social wrongs must give utterance to the truths

which they believe to be of the very essence of the teaching of Jesus Christ. Is it surprising then that men filled with the Spirit of God, filled with the spirit of gratitude, must speak, and find relief in sincere worship. Worship is not an extra in the normal man's life, it is perfectly natural, and where there is no desire to worship, there is no proper development of the social instinct, the religious instinct has become atrophied by misuse or non-use, man has lost the sense of gratitude, and is drifting into animism or a religious deformity.

5. It is a great joy to me to reopen the Church to-day, for the need of a larger Church is a very gratifying testimony to the desire on the part of a greater number of people to worship God, to speak to one another "in Psalms and hymns, and spiritual songs," and to give expression to that instinct which witnesses to the fact that man is made in the image of God, and has therefore an affinity with God. We cannot possibly over-estimate the importance of public worship in these days, for it testifies to our belief in a transcendent God who is also "our Father," to the duty of the creature to the Creator, and to man's rightful position in the world when true to his divine endowment. It is an antidote to a life of self-pleasing and absorption in worldly pleasures, to a reversion to type, and to a misuse of the Lord's Day. Alas! one of the unwholesome phases of modern society at the present day is indifference to the feelings of others, and carelessness as to the welfare of others. A great responsibility rests upon those who occupy prominent positions in the country, and who by their wealth, social position, or civic status, are forced to occupy a conspicuous place among their fellows. Their light does shine before men—for good or evil—and the shadows of their minds and examples as well as of their bodies are falling upon the lives of other men and influencing their ideals and standards. "Freely ye have received, freely give." Privilege cannot be divorced from responsibility.

6. If worship is to serve its true purpose, it must be (a) a real exercise of the spiritual instinct, no mere formality, no lip service, but the giving out of self to God; it must be (b) popular in the truest sense of the word, i.e., congregational. "Speaking to one another," a service such as will enable all the worshippers to take their proper part in it and exercise their lay priesthood; and it must be (c) a living offering, the expression of a divine enthusiasm and the outcome of a heartfelt gratitude.

The service to-day has been a joy to me because I believe that these three elements have been present, and that the people of Wairoa are really desirous of offering up their praises and thanksgivings to Almighty God for the signs of spiritual progress in this parish. Don't let your enthusiasm die down, harness it to a vision of a more stately and permanent church, and with prayer and enthusiasm mountains of difficulties will be removed.

Develop your social instinct in the worship and service of God, don't degrade it, don't pervert it, but remember that the Church is the God appointed sphere for its sanctified development. May your own lives and the lives of the people of this district be the better and the holier for this enlarged church in your midst!

Mothers' Union and Girls' Friendly Society.

The Annual Diocesan Service in connection with the above Societies was held in the Cathedral on All Saints' Day. A large number of members from many parts of Hawke's Bay were present, some three hundred probably joining in the Corporate act of Worship. The hymns were heartily sung and the Service much appreciated. Canon Mayne gave the address and the lesson was read by Canon Tuke. The Bishop of the Diocese was unavoidably absent in the Poverty Bay district. Canon Mayne announced that the Bishop sent his blessing and wished him to express his deep regret at being unable to be present. After the Service the members proceeded to the beautiful grounds of Bishops Court when afternoon tea was dispensed. The weather was all that could be desired and a most delightful time was spent in the grounds.

Bishop's Engagements.

November—

29, Train to Waiouru.

30, Coach to Tokaanu. Confirmation at Tokaanu.

December—

1, Leave for Taupo. Service at Taupo.

2, Confirmation at Taupo (Maori). Confirmation at Oruanui.

3, Laying foundation stone of new Maori Church at Oruanui. Service at Mokai.

4, Drive to Rotorua. Confirmation at Rotorua.

5, Teteko.

6, Laying foundation stone of new Maori Church at Te Pahou. Confirmation Service at Te Pahou. Evening Service at Whakatane.

7, Matata.

8, Te Puke. Confirmation.

9-11, Tauranga. Confirmation.

11, Return Rotorua.

13, Return to Napier.

15, Leave for Gisborne.

17, Ordination of two Maori Deacons and one Priest. Confirmation at Holy Trinity. Leave for Napier.

18-20, Services, etc., for Ordination. Candidates at Bishops Court.

21, Ordination at Hastings.

24, Preach at the Cathedral at 7 p.m.

25 (Xmas Day), Cathedral 8 and 11.

31, Preach at Olive, 7 p.m.

These arrangements are liable to slight alteration, but are generally correct.

Bay of Plenty Maori Mission.

The Rev. F. A. Bennett, the Mission Chaplain, commenced his second Mission on Sunday, November 12th, at Pupuaruke, Whakatane. This place is only distant about four miles from the Te Pahou Maori village where we held a Mission in August last. Unfortunately, the weather during the Mission was wet and windy and kept a goodly number away. The tone of the services from the first was good, and at the last reached a higher key than those held previously. Most of those attending had been present at the former place during the Mission; these were taught and strengthened, and several cases of distinct conversion from the Ringatus or Te Kooti-ites took place. One of these broke out in prayer later on and pathetically told us he hardly knew the right way of ending his prayer, and was much

afraid of ending up in the usual style of Te Kootism by holding up his hand and reciting, Glory to God.

Needless to say we assured him that we should not have been offended if he had done so.

The attendance ranged from forty to ninety. Several adult Baptisms and Marriages took place immediately after the Mission, these persons will in due course be presented for confirmation. The Missioner worked hard and was at his best, and we are all very grateful and thankful to our Loving Master for the blessings bestowed.

WILLIAM GOODYEAR.

Supt. Missionary of the Bay of Plenty.

News from Other Dioceses.

MELANESIAN MISSION NOTES.

THE SCHOOL AT BUNANA.

(By a Lady Missionary.)

(Continued.)

Although from different islands, and each island having very distinct characteristics, the boys agree exceedingly well the only strife being between two Mala boys who gave a little trouble at first. Mala boys are conspicuous for vigour and life, it was they who wept over defeat at "Kings," it is they who are the life and soul of the school and they carry their vigour into their quarrels. These combatants are both sturdy little urchins, and one a thorough wild bush boy named Beko. He was to have come to us last September but when the ship arrived at Nore Pou Beko was away fishing on the reef. A boy was sent after him but Beko, absorbed in fishing, said he wouldn't leave the reef, so Rosne returned alone, reaching the ship just as she was weighing anchor to leave, and, clambering up the side, he intimated that he would come in Beko's stead. We are grateful to Beko for having been the indirect means of bringing Rosne to Bunana. Beko himself arrived a few weeks later, being brought by Mr Hopkins. He has an upright, alert little figure and very bright round eyes with a wide-awake look in them as of one accustomed to be on the watch for

a possible foe,—an absolute little heathen still with all its superstitions strong in him. Twice he fled into the bush to avoid the peril of having his hair cut, but Rosne finally persuaded him by having his own hair cut at the same time. A very hardy little person, he is brought occasionally by a friend to have a badly cut toe or finger seen to, but would never come if left to himself. Once only has Beko been glad of a little mothering. It was one day when our factotum, Peter, came hurriedly, just before tea, to say that Daurane and Beko were throwing large stones at each other, and on proceeding to the scene there, sure enough, were two small figures, rigid with fury, each with a large stone ready to hurl. Mr Wilson sent both combatants off to their respective houses and after tea went to interview them but only found Daurane, Beko having once more betaken himself to the bush. Having occasion, later in the evening, to administer medicine to a boy I asked if Beko had returned. "Yes," said Garn, "he is in the kitchen." I repaired thither where a most pathetic sight met my eyes. Beko, looking very small, was sitting in the dark on a box in front of the fire, the dying embers of which he had scraped together,—a most disconsolate, lonely little figure, the tears rolling slowly down his cheeks. Who shall gauge the misery that filled that childish heart, or guess what he thought might be in store for him in the way of punishment? That evening, at any rate, he was glad of a comforting hand and a sympathetic ear into which he could sob out his own side of the story and the insulting speech, which made his blood hot and a stone the obvious retort. By this time he was quite feverish with excitement and fear and his skin was burning; so, when the talk was finished and he was reassured as to the immediate future, bed seemed the best place, to which he went, nothing loth. The next day he was his usual aloof, independent little self again, but there have been no more fights. Now Beko is softening and his eyes have lost that watchful look. He is beginning to

answer in school, and to show unmistakable signs of a soul.

Beko is only a type of many, and this gradual awakening to the perception of something higher than mere animal existence is the most marvellous spectacle in the missionary's life.

CHRISTCHURCH.

Retreat.—The Diocesan Church Mission Council is arranging an annual retreat for the Clergy. The first is to be held at College House, between the 4th and 7th of December, and is to be conducted by Archdeacon Neild, of Dunedin.

Sunday School Teachers' Association.

The annual festival was held on November 8th. The two early, and the eleven o'clock sung celebration of the Holy Communion were well attended, as also the Garden Party, the General Meeting and the Conference. At the Conference three subjects of interest were discussed: (1) The Sunday School and Missions, (2) The Sunday School and Church attendance, and (3) Sunday School Sunday. Under (2) the "Stamp System" was strongly advocated by some.

The Missions Council, set up by last Synod, promises to be a useful body. One result of its appointment will be the existence very soon of a number of Study Circles in various parishes, with probably a united meeting for intercession now and then. Each of the various circles will, one supposes, have a different mission or aspect of missions as its special study.

The Bishop of Christchurch intends to go to England after Easter, and remain there till the end of the year. The Dean is to act as Commissary.

Bible Teaching in State Schools.

(By the Ven. Archdeacon Willis.)

ARTICLE III.

THE USELESSNESS OF THE PRESENT "FACILITIES."

In the second article of this series I dealt with the necessity for the school function. It may now be said if the school function is so necessary why then do not the Clergy and the Churches use the "facilities" offered by the Education Law for voluntary Bible-teaching in the schools?

But let us see what the facilities are. They are at best most miserable and entirely of a negative kind. By the use of the word secular, and the interpretation given to it by most administrators the Education Law prevents any Bible or religious teaching being given by teachers, or anyone else, during school hours.

THE LAW ONLY ADMITS THE BARE POSSIBILITY

of religious or Bible-teaching being given out of school hours by saying nothing to forbid it. But if a clergyman or other teacher should wish to teach in any school he can claim nothing as a right even out of school hours. The matter is practically in the hands of the various school committees, to grant or refuse, and though refusal is not the rule, it is common enough to make it quite uncertain what answer may be given to any application. Yet miserable as is this negative provision, honest efforts have been made to turn it to account, and efforts are still being made. The fact remains, however, that not a tithe of the work has ever been touched; and the verdict of the Clergy as a whole, has been from the beginning that success is impossible.

A CLERGYMAN'S EXPERIENCE.

I myself was amongst those of the clergy of the Anglican Church who gave the matter a fair trial. For a large portion of three years spent by me in a former cure I taught regularly in three schools once a week. I taught before school, and after school, and in the dinner-hour. I must not write of all the difficulties connected with my efforts—suffice it to say that I only had the attendance of a small proportion of the children, and only that of those who least require teaching. But from the beginning I deeply sympathised with, and pitied, those children who had to stay and be taught the Bible while the most of their fellows were in the play ground. Moreover, I resolved at the termination of my work in that cure that I would never again use facilities which could only foster dislike of religion. Anyone must see that those of

the children who think at all can only think badly of religion, the Bible and the parson, if they all alike are considered unworthy of any proper place in the economy of the school.

CANNOT BE EVERYWHERE.

But even if the case were entirely different and the clergy were allowed to enter the schools during school hours; and even if the clergy did all they could do, in all the schools they could reach, only a very partial success would be attained. There must still remain a very large number of schools which could not be visited; and an immense number of children who could not be given any Bible-teaching whatever. This fact alone should be sufficient to condemn the system. Nothing can be satisfactory that will not reach all who are willing to be taught, and by no possibility can the Clergy attend all the schools in their parishes or districts, even on one day each in the week, which would be the barest starvation allowance.

THE FIELD TO BE COVERED.

I am privileged to live in one of the most easily worked country parts of the diocese of Auckland. But in my parish there are already 12 schools. To pay a visit to each of these schools even once a week, would keep the two Anglican Clergy in this parish continually on the road. One or other of us would have to visit four schools on one day of the week, and two schools on each of the other school days. The distance to and from each school, including the school nearest our doors, averages 16 miles per school. Thus, to get through the work, one or other of us would have to travel daily 32 miles, and on one day of each week 64 miles. We should in fact have to give the most of our time to the work.

LAY HELP UNOBTAINABLE.

We sometimes hear it said that the Clergy should get the laity to help them. The answer to this is simple. We cannot get anything like the lay help we want for our Sunday schools. This being so on Sundays when lay people may be expected to be most

free of engagements, there is no prospect whatever of getting the needful help on week days, when for the most part the laity are occupied with their businesses. I ought not to close without some mention of

BISHOP NELIGAN'S GALLANT EFFORT.

The Bishop, with his splendid optimism, thought he would try to do something, notwithstanding the fact that so many had failed already. I will let the Bishop speak for himself: "At the General Synod this year" (1904) "I stated that personally I should not wait for legislation before trying to do something for the children in our schools. . . . Immediately after General Synod I went on an extended Northern tour. In most country districts it was quite evident that, if any religious instructions were to be given, the only person possible for the purpose was the teacher. Accordingly, whenever I could I saw the teacher, told him that, for my immediate purpose, I was indifferent to his religious persuasion, the only things I wanted to know were: (a) Was the teacher a professing Christian; (b) if permission were given by the Committee, would the teacher give a Bible-lesson for half-an-hour, daily, if possible, prior to Government time. . . . The result has been what any one who knows the teachers would expect—glad and ready acquiescence. . . . Request was made by some teachers for organisation into a society, and for being supplied with a syllabus for Bible-instruction. The outcome was the formation of the

BIBLE INSTRUCTION IN SCHOOLS LEAGUE.

Bibles were provided; School Committees and school teachers in town and country all up and down the Dominion furthered the scheme; school teachers themselves, in many instances, undertook to give the lessons; the clergy, or devoted men and women, of different Christian bodies, undertook the work in many other instances—a simple syllabus was generally adopted—every possible advantage was availed of." Three years later (1907) the Bishop made a full statement as to what

had been done by the League; and the judgment which he was obliged to deliver after his own practical experience.

"THE RESULT IS SIMPLY THIS,

Under the existing conditions, of religion being an "extra," the "facilities" are, to any general extent, of no benefit to the children of to-day—the men and women of to-morrow. The "facilities" are futile; they have been tried and found wanting."

I think I have now shown conclusively the uselessness of the "facilities" at present afforded. In my next article I shall deal with the need for a change in the law; and shall give a reasonable answer to all objections.

Girls' Friendly Society.

OBJECTS :

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

DIOCESAN COUNCIL :

PRESIDENT—

Miss Edith Williams.

VICE-PRESIDENTS—

Mesdames Averill and Ruddock.

MEMBERS—

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

SECRETARY—Mrs. Stopford.

TREASURER—Miss Jardine.

BRANCHES :

Secretaries—*Gisborne*, Miss Faubert, Childers Road; *S. John's (Cathedral)*, Mrs. Levien, Clyde Road, Napier; *S. Augustine's*, Miss White, Hastings Street, Napier; *Port Ahuriri*, Miss Hunter, Milton Road, Napier; *Hastings*, Miss Symes, St. Aubyn Street; *Te Aute*, Miss Ada Williams, Roxton; *Dannevirke*, Mrs. Potts, Victoria Avenue; *Ormondville*, Miss Alice Webb, Marmion; *Opoitiki*, Miss Mabel Armstrong; *Taradale*, Miss Smart; *Havelock*, Miss Rose Gardiner.

ANNUAL MEETING.

The ninth annual meeting of the Girls' Friendly Society was held on Monday, November 27th, at Bishopscourt, the Bishop being in the chair.

After prayers, the minutes of the previous annual meeting were read and confirmed. The Report and Balance Sheet were read and adopted, and the members of the Council were duly elected: President, Miss Edith Williams; Vice-Presidents, Mrs Averill and Mrs Ruddock; Secretary, Mrs Stopford; Treasurer, Miss Jardine. Mrs Hansard and Mrs C. H. Maclean were also elected members of the Diocesan Council, together with the wives of the Vicars of the Diocese. Mr Hansard was appointed Auditor.

The Bishop, in the course of his address, expressed the thanks of the Society to the members of the Council, and especially to the Secretary (Mrs Stopford) for the work in the past year. The Diocese had reason to be grateful to Miss Whitaker for the energy and enthusiasm with which she had worked. The progress as regards the increased number of branches and members had been great. It was necessary to be careful to see that the all-important matter of the character of members be kept prominently before them. After referring to the help the Society was to the girls to maintain a high standard of Christian life, he impressed upon the Associates the need of emphasising the spiritual side of the work. At the same time the social side ought not to be neglected, and as much variety as possible should be made in their meetings. He thought that lectures on nursing might be given at times, and that it might perhaps be possible to establish reading circles. The Bishop concluded by expressing his regret at not having been able to be present at the Diocesan Festival Service, he being absent from Napier visiting some of the country districts.

The following resolution was adopted:—"That this meeting desires to send its greetings to Miss Whitaker, and to express its grateful sense of the great help she has afforded to the work of the Girls' Friendly Society in this Diocese."

The meeting closed with the Benediction.

ANNUAL REPORT.

The annual report was as follows:—

The past year has been a most eventful one for the G.F.S. in this diocese that we have ever had to record. The new life has been thrown into the work, new branches have been formed, and the membership has largely increased.

The cause of all this animation was the arrival of Miss Whitaker, the English delegate, who paid the diocese two visits, with the result that ten new branches were started, and put into working order. The "Napier branch" has been broken up into three branches, viz., St. John's (Cathedral), St. Augustine's, and St. Andrew's (Port Ahuriri).

New branches have been established at Gisborne, Hastings, Havelock North, Te Aute, Ormondville, Dannevirke, and Taradale.

At Miss Whitaker's suggestion a special committee was appointed to deal with members commended from other countries, especially those arriving from time to time from England.

To conform with the practise of other dioceses it was decided to end the financial year in November, instead of July, thus adding four months to the period included in this report.

The Annual Diocesan Festival was held in conjunction with the Mother's Union at Bishopscourt on November 30th, 1910, Mrs Averill kindly lending her beautiful garden for the occasion.

The intercessional services were held in Napier, July 5th. At the Cathedral, Holy Communion was celebrated at 11 a.m., and in the evening there was divine service at St. Augustine's where the Bishop gave a very stirring sermon on "Ideal Womanhood." The much-discussed accommodation for members out of situations has been provided by the kindness of Miss Colbourne, Roslyn House, Carlyle street, who has offered to take them at reduced rates.

The commendation committee report that ten members have arrived from England, and have been well looked after by their associates.

The Society at present numbers — Associates, honorary 56, working 74; total 130; members, 242; junior candidates, 62.

**BALANCE SHEET FOR YEAR
ENDING 31ST OCTOBER, 1911.**

RECEIPTS.

Brought forward	£14	15	4
Subscriptions	14	14	7½
Donations	5	15	0
By sale of literature	2	5	6
Interest from bank		5	3
	£37	15	8½

EXPENDITURE.

Miss Whitaker's expenses	£10	15	8
G.F.S. literature	8	3	6½
Postage, advertising and stationery	4	1	6
Grant to candidates		10	0
Refunds	1	6	0
	£24	16	8½
Cr. at Savings Bank	£11	2	3
Cash in hand	£1	16	9
	£37	15	8½

REPORTS OF BRANCHES.

Te Aute.

This branch consists of five working associates, eight members, seven junior candidate, and one senior candidate, one member being commended by Mrs Blackburn, from Hunterville.

A meeting was held on August 6th, 1911, in Te Aute Sunday schoolroom, at which Miss Whitaker (organiser-secretary of the G.F.S.) spoke on the aims and objects of the Society, explaining its working. Mrs Averill spoke in favour of the formation of a branch and as several gave in their names as associates and candidates for membership, it was decided with the approval of the Vicar, Rev. H. P. Cowx, to start a branch. On April 18th, 1911, Miss Whitaker (District Organising Secretary), after speaking on the rules, and objects of the G.F.S. (admitted five as working associates and eight candidates as members of the Society. I regret that during my absence in the winter months, no more meetings have been held. Still we feel this branch is started, and we all realise the benefit this Society will be to our girls, and hope to make a good beginning next year.

ADA WILLIAMS,
Branch Secretary,
Te Aute Branch.

Hastings.

Since Miss Whitaker's visit to Hastings quite a strong branch of the G.F.S. has been formed. Although our membership at present is only 28, we have for admission as soon as cards and guide books can be procured. As yet we have made no arrangements for junior candidates, but hope to do so shortly. We hold weekly sewing meetings, at which there is generally a good attendance. There have been two social evenings during the winter, which were

very successful. Dr Wilson very kindly lectured to the girls on one occasion and Mr Williams has also promised to give a lecture on his travels.

A. M. SYMES,
Branch Secretary,
Hastings Branch.

Opotiki.

Last year the G.F.S. held weekly meetings in the Parish Hall, which were well attended by both associates and members. The work done at the meetings furnished a stall at the annual bazaar, and realised £20, which went towards the renovating of the Vicarage. Several new associates and members have been added to our list. One of our members has been in the Auckland Hospital with typhoid, and afterwards in the G.F.S. Lodge, where she was taken great care of, and £7 was forwarded to Mrs Butler, the district secretary, from the Opotiki branch, to be spent on this member. The annual intercession services were held in July, with Holy Communion at 8 p.m., and a special service at 7 a.m. The Vicar gave an interesting address on the aims of the Society. Taking for his subject the G.F.S. motto. After the service an enjoyable social was held in the Parish Hall.

MISS MABEL ARMSTRONG,
MISS MARIBEL TORRENS,
Branch Secretaries.
Opotiki.

S. Augustine's, Napier.

Year's work since the first branch council meeting of the year held on 24th April, 1911, at which Miss Whitaker, G.F.S. delegate, from England, was present, and addressed meeting. We have held 11 meetings. The associates and members are all keen on the success of St. Augustine's G.F.S., and give loyal support in time and work.

On 13th September, 1911, we held an "At Home," which was a success in every way; net result £7 2s, and this amount has been banked in Napier post office savings bank in the names of Mrs Mary Eleanor Tuke and Miss Mary Selina White. This money is for a sick fund. On October 4th, 1911, we held a small sale of work, the proceeds are to be given to St. Augustine's Sunday school enlargement fund.

At our meetings we have a light supper, and always close with a short reading and prayer. The associates and members taking turn to provide supper. I thank all the associates and members for assistance given me.

M. WHITE,
G.F.S. Secretary,
St. Augustine's Branch.

S. John's Cathedral, Napier.

The inaugural meeting of the St John's Cathedral branch of the G.F.S. was held on April 13th, 1911. Miss Whitaker was present and gave much useful and helpful advice as to the work. Since then fortnightly meetings have been held in the schoolroom, which have not been very well attended. However, we hope for a cosy smaller room in which to hold our meetings before

next year, and we are sure this will make the meetings more attractive. An admission service was held at the chapel, at which Canon Mayne addressed the girls very beautifully, and sixteen girls were admitted.

It has been a hard year, because of many difficulties, but we look forward very hopefully to doing greater things next year.

KATHLEEN LEVIEN,
Branch Secretary,
St. John's Cathedral Branch.

S. Andrew's, Port Ahuriri.

Our branch was opened on or about the 12th of May. Mrs Averill and Mrs Hansard kindly came down, and took our first meeting. We have met regularly every fortnight since. The average attendance is about 14. We find it a good plan to have supper every time, it makes things go. The girls are very happy and friendly together, and very interested in fancy work. We hope to start working for something next year. Mrs Leash gave us a Bible reading once, which was very much appreciated. We have had two social evenings, games and table games being the order of the evening.

The admission service was poorly attended. The night was so wet, only five girls turned up. We are to have another in three weeks. Nothing has been done, so far, for the junior candidates, associates being all too busy to take up that part of the work. We never omit to open the meetings with a hymn, Bible reading and prayer, which I am sure accounts for the success of our branch—if any real work is done God must do it, and if we honour Him and put Him in His right place He will honour us, and bless our efforts in this direction.

M. C. HUNTER,
Branch Secretary,
St. Andrew's Branch.

Gisborne.

At Holy Trinity schoolroom on the evening of April 14th, 1911, Miss Whitaker, organising secretary of the G.F.S., gave an address on the G.F.S. and its work. Every one present was unanimous in the opinion that such a Society would be of infinite value, and use to all young people. On the suggestion being made that a Society be formed in Gisborne, the show of hands resulted in there not being one dissentient. After Miss Whitaker's lecture a meeting was held at the residence of Mrs C. A. de Lautour. The Vicar was in attendance. Miss Whitaker explained the working of the Society. The following officers were elected: Mrs Dawson Thomas, presiding associate; Miss Faubert, hon. secretary and Miss Wilcox, assistant secretary; working associates: Mesdames de Lautour, Roberts, Akroyd, Jones, Williams, Haultain, Muir, Porter, and Miss Rees; hon. associates, Mesdames Goffe, Hughes, Chatterton, Kissling, Miss E. Williams (three since been added). Meetings were arranged every Monday night for members and every last Saturday in the month for Associates. So far the meetings have been very successful;

sewing, physical culture classes, reading papers, Bible classes have been the order. On August 9th 52 members were admitted. The service was taken by Rev. H. Roberts, curate-in-charge. Miss Whitaker advised us to close our meetings during the months of November, December, and January, so next year we trust to be able to admit a good many more members, and have a splendid report of our work.

E. L. FAUBERT,
Hon. Secretary.
G.F.S. Gisborne Branch.

Taradale.

After Miss Whitaker's visit to us in April, we decided to form a branch of the G.F.S. Our first meeting was held on May 1st, 1911, and since then we have been working as a band of senior candidates. We hope to be admitted as members at our next meeting on October 2nd. We meet together every other Monday at 7.30 p.m. So far our time has been taken up sewing for the missionary sale of work, which takes place on October 25th. The girls are working so well, that by the time of the sale we hope to have quite a number of fancy articles made. At present we have 3 working associates and 10 members, but trust as time goes on to see our numbers steadily increase. On July 31st we were honoured by a visit from Mrs Ruddock, to whom we are deeply grateful for friendly talk. A social, which proved highly successful, was held on August 9th. We are looking forward to our next gathering of the same kind, which we hope to hold shortly.

ELSIE G. SMART,
Branch Secretary, Taradale.

Havelock.

We have had three meetings for Bible study, and study of the work and rules of the G.F.S. and hope by the end of three months the senior candidates will be ready for membership.

E. R. GARDINER,
Branch Secretary, Havelock.

Dannevirke.

Dannevirke branch of the G.F.S. was formed in August, 1910, by Miss Whitaker (organising secretary). It began with 14 associates, 10 working associates, and 4 hon. associates, and 14 girls gave in their names as candidates. A weekly meeting has been held every Tuesday evening, except during three months last summer, when a short service in the church was held once a month in the afternoon, and afterwards the afternoon spent in games and outdoor amusements, the branch being entertained by one of the associates. This year we have tried to interest the girls in mission work, which led to a proposal that a sale of work should be held in September with the twofold object of helping mission work and buying a piano for the branch. The sale of work has been a great success, and the branch is now the possessor of a piano and clubs for club swinging, which the members enter into very heartily. We shall also have between

£8 and £9 for the mission. The meetings have been well attended all the winter.

A. F. POTTS,
Branch Secretary, Dannevirke.

Ormondville.

The G.F.S., Ormondville branch, began September, 1911; had eight members admitted in January, 1911, and eight more in July 4th, 1911. One member was transferred to St. Augustine's branch, Napier. We have two associates, myself and Mrs T. S. Hosking, now removed to Otorohanga, but still a subscriber to our branch. We have held 12 meetings in all, two of them being the admission services in the church, and ten ordinary meetings, at one of which the matron of the Hospital, Waipukurau, gave an address on "Home Nursing." At that meeting we had a social tea, after the meeting was over. All my members live at home, save one, who has gone to Palmerston to learn dressmaking. She lives with the woman who is teaching her.

ALICE F. WEBB,
Secretary Ormondville Branch.

The Value of the Old Testament.

After all the educational discussions for a century past how best to teach morality to the young, the Old Testament has not been displaced; rather we have learnt much as to its use for this purpose. It remains far the best manual for such teaching the world has yet seen. It is entirely informal. It taught the childhood of the race, and is adapted to childhood. It teaches by history, by examples and by stories, and thus alone can children learn. It teaches that the nation is a unit in the sight of God. It does not dogmatise or philosophise about the nature of God; instead of that it is instinct, alive with the Divine Presence. It surrounds the child with a Divine atmosphere. That is the atmosphere in which morality has grown up. That is the only atmosphere, as far as we know, in which morality, both of the individual and of the nation can grow up. Every teacher and preacher knows that abstract morality, moral lectures and advice, are ineffective; they carry no conviction; they do not touch the emotions or inspire the will. They carry no sanction. They bring no atmosphere. They do not inspire the imagination. They do not lift the soul. Scores of manuals of

direct moral teaching have been written for the schools of other nations, and are even now being written for our own. They are well meant, sensible; but, as every one knows, or soon will know, they are utterly powerless and hopelessly dull. The recognised authority of the Old Testament, moreover, its long history in our country and in the world, as well as its method, is an incomparable and permanent asset. It speaks with an authority, and commands a reverence, absolutely out of the reach of any other book.

I do not say that it is easy to use the Old Testament well as a text-book of morals; I have used it too much to think it otherwise than difficult. To use it well requires not only selection according to the age and circumstances of the scholar; it requires some grasp of the very gradual development of the higher morality shown in it. But I believe the worst use of it in our schools will have a better result than the best use of the modern text books of moral teaching, because it represents morality as duty to God, as well as to man; because it brings the child naturally into the presence of God—a word and a thought which these text books in general carefully avoid. Duty to man has no authority, no sanction, except where it is blended with duty to God. No nation has adopted a purely secular education long enough and generally enough to show what will be the final effects of such an education on the morality of the nation and on crime. But the initial effects, where it has been tried for two or three generations, are decisively bad.

REV. JAMES M. WILSON, D.D.

Inspiration.

"We ought not to think of inspiration," it has been well said, "as though it were some strange abnormal process taking a man out of himself, and making him as it were a mere passive instrument for the Spirit to play on; we ought rather to regard it as the normal and natural way by which God will give ordinary people like ourselves the power to use, de-

velop and beautify our mental gifts, and to believe that the more God shines upon us and guides us, the more there will be in us for Him to illuminate and teach." They were men of like passions with ourselves who wrote and compiled, who edited and transmitted, the Bible literature. The vehicle of Scriptural inspiration was just human nature—human nature with its limitations conditioned by time, place, race, and temperament; human nature, liable to all sorts of irrelevant errors and mistakes of science, as of history and chronology; but a human nature swift and unerring in its delivery of the essentials of God's message, because it was purely devoted to His service, and never deliberately faltered in its response to His call.—*Rev. Lonsdale Ragg.*

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, Napier," not later than the 18th of the month. Notes should be brief, and to the point, and legibly written on one side of the paper.]

S. John's Cathedral, Napier.

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

It is with regret that we have to record the resignation of Mr. Corbett, our esteemed Verger, after nearly 35 years' service. In recognition of his good work, the Vestry at their last meeting unanimously voted him a pension of £26 a year, and in addition a committee of ladies is engaged in collecting subscriptions from Parishioners in order to present him and his wife with a gift of a more personal character. We have been fortunate in acquiring the services of a worthy successor in the person of Mr. Gempton, who commenced duty on November 1st.

On November 1st the annual Diocesan Service in connection with the Mothers' Union and Girls' Friendly Society was held at the Cathedral, a very large number being present. The Vicar, in the unavoidable absence of the Bishop, preached the sermon. After the service the members adjourned to the beautiful grounds of Bishopscourt, kindly lent by the Bishop and Mrs. Averill, where a very enjoyable afternoon was spent.

On Monday afternoon, November 13th, the Vicar on behalf of the members of the Sewing Branch of the Sanctuary Guild, presented Miss Iolanthe Margoliouth, who is leaving shortly to be married, with a set of "liberty" boxes for the dressing table. Miss Margoliouth has also for many years been a valued member of the Altar Flower Branch of the Sanctuary Guild, and carries with her the kindest wishes of all her fellow Church workers for her future happiness.

C.E.M.S.—The Parochial meetings in connection with this Society have been well attended, and the discussions held

under the presidency of Mr. S. E. McCarthy of much profit and interest to all present.

It has been decided to hold a Garden Fête in the Vicarage grounds on Wednesday, December 6th, in aid of the Girls' Friendly Society, the Choir Boys' Association, and the Cathedral Club. The fête will take the form of a Garden Party, with various stalls, in the afternoon, and in the evening the grounds will be illuminated and an open-air play, entitled "Congratulations," will be rendered by the High School Old Girls' Dramatic Club.

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

Curate: Rev. C. L. Wilson.

The patience of our subscribers has been taxed of late owing to our desire to obtain the *Dawn of Day* before giving out the CHURCH MAGAZINE. The unfortunate delay has been caused through the shipping strike in England, which has affected so many parcels for New Zealand.

The Confirmation will have, we trust, been held before these lines are issued. The prayers of our congregation have been asked and will be offered by many for the Confirmees. The classes will be continued for a week or two for instruction in the Holy Communion.

The extension of the Sunday Schoolroom is very near completed as we write. The addition consists of eighteen feet being added in length, and a new classroom which is connected with the old one by means of folding doors. The cupboards placed in this room will be very convenient as will be the space beneath the stage for storage. The stage itself is a good deal higher and broader. The contract has been well carried out by Mr. E. L. Smith, who has put in some excellent timber and made a satisfactory job of it. Mr. Finch was the architect, and we may congratulate both contractor and builder, as well as ourselves in now having one of the best halls in the town.

The Sunday School has been carried on in the Church under some disadvantages. Teachers and children will be glad to get back into the school again.

The Religious Knowledge examination was faced by over thirty of our children. The Senior paper on the Prayer Book and Catechism was a little too stiff in one or two questions, otherwise the papers were satisfactory. We can hardly expect such good results this year, seeing the subjects were of a wider range, still we hope that many of our scholars will be encouraged by making a fair pass in most papers.

The Tennis and Croquet Club was favoured by a beautiful day for the opening on the 8th, when the courts were formally declared open by the President, the Vicar, the Patron, Mr. W. Nelson, of Tonoana, being unable to be present. The courts looked and played remarkably well considering the dry season. Many good games were played, and afternoon tea, most kindly provided by Miss Heays, was much appreciated. The pavilion, though small, will be very useful, and was erected by Messrs. Player Bros. The President, in his opening speech paid a tribute to the young men who had put a deal of time and labour into the courts,

much of which was rendered fruitless last year by the drought. The valuable section is Church property, and rented by the Club. We commend our people to join in the healthful recreation provided by becoming members at once.

The Club has engaged the Parish Hall for the 29th and 30th, when they will endeavour to raise some funds for the Club by some novel and attractive displays and side shows.

The "Talk to Men" by Dr. Bernau on "Social Purity" was dealt with in a straight but tactful manner. It aroused a keen discussion and appealed to the large body of men present to stand solid against a great social evil, which is degrading the manhood and womanhood of so many. The local Branch of the C.E.M.S. did well in procuring a well-known and respected medical man to deal with this question. The meeting was well advertised and worked up, thanks to our President (Mr. A. H. Stock) and Secretary (Mr. Stuart Erskine). The Schoolroom, with its good extension, could not have been used for the first time to a better purpose.

BAPTISMS.

"Suffer little Children to come unto Me."

Leslie Raymond Hawke, Leo Francis Hall, Alfred Charles Hall, Harriett Lilian Lee, Massie Gwendoline Wright, Joyce Winifred Grainger, Allan William Tombs, Dorothy May Hildred, Arthur Cyril Watt, Margaret Evelyn Hanna.

MARRIAGES.

"Heirs together of the Grace of Life."

William Hammond Kidson to Myrtle Alice Murphy, Hector Robert Bull to Violet Mabel Chapman, Thomas Alexander Heath to Margaret Agnes Pirie, George Spencer Tankard to Pauline Mary Parker, Hubert Harold Timms to Coral Blanche Agnes Case, Frederick William Nevill to Annie Durrant, Sidney Hamilton Hollis to Eva Caro Herries.

BURIALS.

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

Harry Nelson, 55 years; Edward Tinkler, 75 years.

Taradale.

Vicar: Rev. A. P. Clarke.

Lay Reader: Mr. McCutcheon.

The Missionary Sale, so long looked forward to and so carefully prepared for, was held in the Parish Hall on Wednesday, 25th October, and proved a most pronounced success. It was opened by the Vicar, in the unavoidable absence of Canon Tuke, who had been asked to act.

The stalls were prettily arranged, and were ably presided over by the following:—Mrs. Langley and Miss A. Brown, assisted by Mrs. Glenny, *Fancy Stall*; Mesdames Howard and Horsefield, *Plain Sewing*; Misses Smart and E. Davies, *Sweet Stall*; Mrs. C. Brown, *Flower Stall*; Miss Lucy Harris, *Book Stall*; Misses Langley and C. Clarke, *Xmas Trees*; Mrs. Fletcher and Mr. Hiram Harris, *Produce Stall*; Mrs. G. Harpham, Misses Clarke, F. Golding, Thomas, and E. Richardson, *Refreshments*.

Various competitions proved attractive and amusing. Over £40 was the net result.

The G.F.S. Social, held on Tuesday, 4th November, was most enjoyable. This social was a wind-up to the meetings of the G.F.S. for the present.

On Wednesday, 15th November, Rev. O. J. Kimberly, Organising Secretary to C.M.A., gave a very bright and pleasant chat on the work of the C.M.S. in various parts of the world impressing those present with the magnitude of the work done by this great Society. He dwelt with special emphasis upon the sad fact that candidates had to be kept back, at any rate temporarily, through lack of funds. He briefly sketched the work being done by the Church Missionary Association of New Zealand, asking for urgent prayer and assistance through various methods.

Mr. Kimberley also preached at All Saints' on 19th November.

Parishioners will be glad to know that Mr. Eccles McCutcheon has just received news of having passed the First Grade Theological Examination.

Waipukurau.

Vicar: Rev. F. W. Martin.

Curate: Rev. H. Collier.

The usual monthly social in connection with S. Mary's Church was held on October 16th, when a first-class programme was submitted. Unfortunately, the attendance was small, owing no doubt to the wet weather. This is to be regretted, as several leading Waipawa musicians came over and contributed to the programme.

Another meeting in connection with S. Mary's Annual Garden Fête was held on Thursday evening last, the Vicar presiding. There was a good attendance and the various stall-holders were appointed. Various matters in connection with the fête were discussed, and it was decided to have a further meeting on Tuesday next on the ground to go into details of the arrangement of the different stalls. It was decided to hold the fête on January 24th, 1912.

At a meeting held on Thursday evening last, it was decided to hold the children's tea and annual prize-giving social on December 1st next. After the prize-giving there are to be a few musical items, duets, recitations, club swinging, skipping rope exhibition, and tableaux, and the children should have a real good time.

TAKAPAU.—On Saturday, November 11th, there passed to his rest after a long and painful illness, borne with Christian fortitude, John Hughes, a much respected and beloved Parishioner.

Deceased was a member of the Choir and Superintendent of the Sunday School, which owes its present efficiency to his devoted service on its behalf, the spiritual welfare of the children being uppermost in his thoughts to the end.

The funeral took place on the Sunday afternoon and was very largely attended by all sections of the community, the first part of the service being held in the Church, at which the Choir and Sunday School scholars were present and led the hymns, the Organist feelingly played the "Dead March" in "Saul" at the conclusion of the service.

We offer to the widow and relatives of deceased our sincerest sympathy in their sorrow.

"The remembrance of a good man is blessed."

Ormondville.

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

The bazaar for the Sunday School and Parish Room at Makotuku will have been held before this appears in print. Owing to an outbreak of measles it was postponed for four weeks, and is fixed to be held on November 25th.

The bazaar at Ormondville for general Church purposes is fixed for Election Day, December 7th. As the hotels are closed on that day it should prove quite a convenience in the matter of providing refreshments to the many electors who will come in to record their votes.

On Wednesday, November 8th, an important meeting of the Vestry was held, when the subject of the debt on the Church Glebe was dealt with. It was decided to make a collection in the Parish on behalf of the debt (which amounts to £120), and to ask all for a contribution who are in a position to afford it. The following memorandum has been drawn up for the information of such persons:—

"PAROCHIAL DISTRICT OF ORMONDVILLE.

"MEMORANDUM RESPECTING THE CHURCH GLEBE, FOR THE INFORMATION OF PARISHIONERS.

"While the present Vicarage occupies a fine position it has ever been of great practical inconvenience that no grazing paddock for the Clergyman's horse is attached to it. Every succeeding Clergyman has missed this usual adjunct to a country Vicarage. About last Xmas an offer was made to the Vestry of a paddock of 3 acres—between the Recreation Ground and the Church—at £40 per acre. The Vestry thought it inadvisable to miss an opportunity that might never recur of securing land in such a convenient position and, by the kind willingness of the Whetukura Church Committee to lend the Vestry £120 repayable in two years, have purchased the block.

"Grazing for the Clergyman's horse is thus provided. But it is still at a distance from the Clergyman's residence. So, in addition to above, it is felt that if at some future time a suitable offer were made for the present Vicarage, the Glebe would be a convenient site for a new one, the whole block forming a compact and convenient Church property adjacent to the Church itself. In the meantime shelter trees have been planted around the Glebe, and in due course it will be drained, stumped, and made presentable. A splendid growth of grass is at present on it."

The Vicar has made at Ormondville the Evening Service at which he is present a Mission Service. This will be every fourth week. The same thing will take place at Makotuku every sixth week. In both cases the arrangement is until Easter. At the same time he has introduced for use among the really earnest of the Parishioners a Weekly Cycle of Short Prayer for use with private prayers. We constantly deplore the prevailing lukewarmness and indifference to religious and Christian ideals among a large section of the community. It cannot be doubted by a believing Christian that a blessing from above must follow the united voice of prayer for an increase of faith, devotion, and service. In addition to this the fact of being joined during the week in supplication for common objects is a very

real bond of sympathy and union between members of a congregation as well as between Minister and people. Will every earnest worshipper ask for a copy of the card containing the prayers, which is gladly supplied free of cost.

The monthly meeting of the Mothers' Union was held on November 5th. The weather was very boisterous, but nine members were present. Mrs. Cockerill read "An Address to Mothers," by the Duchess of Albany, and Mrs. Webb gave a Bible address on "Encouragement to Mothers."

S. John's, Dannevirke.

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

Curate: Rev. C. E. Nicholas.

At a meeting of the Vestry, held November 13th, it was decided that the Permanent Church Fund should be established and that this should be done by offertories every Christmas Day, and that a circular should be sent round to all Churchmen in the Parish inviting them to contribute in this way, thus affirming the principle of direct giving in all Parochial undertakings. The present intention is to build the Chancel, Vestries, and Organ Chamber of the future Church in stone, brick, or concrete—probably the last—at the back of the present wooden nave and at a future date to pull down the wooden nave and build the new nave in similar material to the new Chancel. Prayer and Intercession must be made that God's people may be willing to give as the Lord has prospered them. At the present time Dannevirke Parish is without a penny of debt, and we feel that the same spirit of generosity which has been shown in the past will also be manifest in the present.

Mataman Church Building Account was closed, the amount in hand being sufficient to meet the insurance on the building with a balance of 7/-, which the Vicar has paid over to the Mataman Vestry.

The Te Rehunga Church Fund has been started with a donation of £10 by Mr. John Chambers, and we hope to have the Church ready by Easter.

On Tuesday evening the C.E.M.S. entertained the M.U. and their husbands, the G.F.S. and all young Churchmen in the Parish were invited, at a social gathering in the Parish Hall, when a most enjoyable evening was spent. About 150 were present and the Warden in the name of the C.E.M.S. welcomed the guests.

The M.U. held its usual meeting on Wednesday, November 15, when, after service in the Church, a very enjoyable evening was spent.

Wairoa.

Vicar: Rev. W. J. Simkin.

Curate: Rev. R. G. Coates.

The Bishop's Visit.—The Bishop of the Diocese arrived in the Parish from Gisborne on Monday, 6th November, when he was met at Tiniroto by the Clergy.

The same evening he preached at Evensong in the public schoolroom to a very large congregation, and afterwards gave a lecture in the Tiniroto Settlers' Hall on "A Visit to the Holy Land." The lecture, which was illustrated with beautiful lantern slides, was much appreciated. Half the proceeds was devoted to the New Church Building Fund.

Re-Opening of S. Paul's Church, Wairoa.—S. Paul's Church, which, with the schoolroom, has been removed from the old site in town to a more convenient position beside the Clergy House and enlarged by the addition of the schoolroom, was re-opened by the Bishop on Sunday, 12th November.

There was a Celebration of the Holy Communion at 8 a.m., at which the Bishop was the celebrant, assisted by the Vicar and Curate.

At 11 a.m. the Church was re-opened, by the Bishop, who was conducted to the Altar by the surpliced Choir and the Clergy. Prayers were then offered for God's blessing upon the Church and upon the congregations that would assemble there, also for an abundant blessing upon the efforts which were being made towards building a new and permanent Church. The Vicar then read Matins, the special Lessons being read by Mr. C. H. Brown Lay Reader, and the Rev. R. G. Coates. The Bishop preached an inspiring sermon on the "Joy of Religion" to a very large congregation, among whom were the Territorials under command of Captain Bax, the Wairoa and Tuhara Cadets, also the Mayor and members of local bodies. Mrs. Averill presided at the organ, and the musical portion of the service was heartily rendered.

In the evening the Bishop administered the Holy Rite of Confirmation to a number of candidates. The congregation at this service is the largest on record. Throughout the day the offertories were devoted to the New Church Building Fund.

Gisborne.

Vicar: Rev. L. Dawson Thomas.

Curate: Rev. W. H. Roberts.

The Annual Rose Show was held on November 9th in the Garrison Hall, and was a marked success.

The Committee and the ladies of the Holy Trinity Guild worked indefatigably to perfect all arrangements. Mrs. Goff, the Secretary of the Guild, was actively employed superintending the various details. Special credit is due to the Hon. Secretary, Mr. E. Selwyn Hamlin, who was evidently the right man in the right place, and to whose careful and thorough work the smooth working of the show is to be attributed. Our best thanks are also due to Mr. Alex. Thomson, who is indispensable at a function of this kind, and who threw himself wholeheartedly into the organization and practical preparations.

A very large number of exhibits were staged, and the tables had been well arranged to set off the magnificent floral display to best advantage. Indeed, the Garrison Hall presented a remarkably fine sight when the show was declared open by his Worship the Mayor (W. Pettie, Esq.). Roses in countless variety, sweet peas and various spring flowers in profusion, delighted the hearts of lovers of the beautiful. The event was acknowledged to be the most successful Flower Show ever held in Gisborne. The attendance was good, particularly in the evening when the large hall was crowded. A delightful series of tableaux, under the management of Miss Rees, was the great attraction of the evening. These depicted the story of "The Sleeping Beauty." The scenes were most artistically arranged and much appreciated.

The gross financial results were about £125. After expenses have been defrayed the proceeds will be divided between the New Church Building Fund and Missions.

Waerenga-a-hika.

Vicar: Rev. E. Ward.

The Bishop's visit, the first since he dedicated the new Parish Church a year ago, is the only recent event of importance. Despite his many engagements he spared us time for two services.

The first was in the Makaraka Hall on the evening of All Saints' Day, when there was an excellent attendance. Evening Prayer was said by the Vicar, the Rev. F. W. Chatterton presiding at the organ, kindly lent us for the occasion by the Presbyterian Church at Matawhero. The Bishop in the course of an impressive and powerful sermon strongly commended to his hearers the Church building movement recently inaugurated.

On the following Sunday he preached in the Parish Church at the Morning Service, when the Church was completely filled. Probably the Bishop has seldom been heard to better advantage than he was on this occasion. We can only hope that his words may bear fruit by strengthening the spiritual life of his hearers. There was an unusually large number of Communicants at the Celebration of Holy Communion, the Bishop being celebrant, assisted by the Vicar.

Tolago Bay.

Vicar: Rev. G. W. Davidson.

We have to record two most important events in the Parish.

The first—a sad one for us all—Mr. Dudley Trent's removal to Tokomaru Bay. Mr. Trent has been extremely self-sacrificing, and done a deal of work for Christ and His Church this last nine months, and has our warmest thanks. The Vicar, on behalf of Parishioners generally, presented him with a small parting gift in the shape of a Prayer and Hymn Book, with music, beautifully bound. We are glad to hear that already Mr. Trent has entered into the Master's service in the Tokomaru Bay Parish, where we wish him "Good luck in the Name of the Lord."

The greatest good news is the gift of a quarter-acre section for our proposed Church. Mrs. Harris, of Gisborne, is the happy giver, and we thank her most heartily. The Vicar hopes to call and see Mr. and Mrs. Harris some time in November. The section is very well situated for the Church, and the Church officers are trying to acquire the next section to it for a Sunday school in the far-off future.

During November the Vicar has been right away back and almost, if not quite "poaching" on the preserves of the Revs. Ward and Meyer, and hopes they will not mind this great expense of energy from Tolago Bay.

Our sympathy is extended to Mr. and Mrs. Parkes, who suffered so sadly in the very sad tragedy in October.

Subscribers are reminded that the Vicar has paid their subscriptions, those who have paid and those who have not, some for last and some for this year.

Te Puke.

Vicar: Rev. J. Hobbs.

TO THE PARISHIONERS—

My Dear Friends,—Sunday, October 2nd, was one of the most happy and encouraging days that have brightened my ministerial life. It was spent at Hastings. With very mixed feelings I had anticipated returning as a visitor to the associations of so many years, but with only one feeling did I come away, it was that of deepened affection sweetened

with thankful joy. The stream of 100 Communicants (more than half of whom were baptised and prepared for Confirmation by myself), the large morning and overflowing evening bands of worshippers, the greetings from so many, and, above all, the satisfactory assurance that the new Vicar, overburdened with anxieties (and of course unable to visit everyone every day) was continuing and strengthening the lines of the past, and was steadily gaining confidence, everything combined to make me return perfectly content to settle down happily in the "back-blocks."

To the back-blocks, I hope I shall some day owe a similar debt of gratitude. In the meantime, on this first anniversary of my arrival, I can quote many flattering remarks as to my improved appearance from the point of health.

The past month has been a fairly busy one for Te Puke. We have had a men's working bee which, like the newspaper stories, is "To be continued," and we have a path from the gate to the Church, which, when finished, will be both useful and ornamental. We have also an iron roof on the Church, and a tank. Before the Winter shall we have the building painted?

We have more, a real Branch of the Church of England Men's Society. Five valiant Rotorua members made a gallant attempt to come to its inauguration, but alas, oh the rain! The motor could not face the weather, so a week later Archdeacon Tisdall came alone. We start with six members, Messrs. Bishoprick, Bostock, Lees, Notley, Young, and Godwin (Secretary). Their first effort is to give an invitation to men on Sunday, December 31st; we shall hope to meet in the Mission room about 8.30, spend the time in sacred music and a supper till 11.30, and then enter the New Year through a Solemn Service in the Church. Male friends of every creed will kindly accept this invitation.

We hope that 1912 will see the Te Puke Church of England Women's Society.

An encouraging number of adults, of both sexes, have expressed a wish to receive Holy Confirmation next month, and still more encouraging has been the trouble they have been willing to take in order to secure preparation. Will some of the "townies" travel for that purpose 7 miles and back on a dark night after milking? Shall we not pray and hope that they may receive much spiritual strength and be a means of strengthening our little Parish?

What is a "pretty wedding"? If it is one whose arrangements show the sympathy so much desired on the occasion of such moment, unsoftened by the frivolity which not infrequently mars its solemnity, then the Pongkawa wedding was a pretty one. The Schoolhouse was appropriately decorated, even to the floral bell, and made to look as much like a Church as possible. The many friends seemed all to share the bridegroom's pride as the bride entered with her train carried by four dear little bridesmaids. We did sing with heartiness the two hymns, and did we not pray for the blessings invoked? After the Service Mrs. Wilkin's house was full of friends whose presence and presents bore testimony to their affection towards the "Parents of Pongkawa," as well as their heartfelt wishes for the happiness of Mr. and Mrs. James Marshall.

Believe me,

Your sincere Friend,

J. HOBBS.