

The Waiapu Church Gazette.

VOL. II.

NAPIER, MARCH 1, 1912.

No. 9.

P. & O. S.S. Morea.

MY DEAR PEOPLE,

I should like to take the opportunity of thanking the many friends who sent us such shoals of telegrams to Auckland previous to our departure by the "Morea," and to assure them of our appreciation of their kindly thoughts and good wishes. From every part of the Diocese came the same kind messages and I desire, through the medium of our GAZETTE, to thank all those who sent them.

We hope to reach Sydney tomorrow and will remain there for five days. There seems to be every probability of our arriving in England on Good Friday, and I would that it were otherwise.

The weather has been kind so far, but we are anticipating heat in Sydney.

I celebrated the Holy Communion on board yesterday (Quinquagesima Sunday) at 7.45 a.m., when we had quite a large number of communicants. I also took Evensong and preached in the 2nd saloon at 8.30 p.m. The Morning Service was conducted by the Captain.

I hope to write again from Western Australia.

May God's blessing be with you.

Your sincere friend and Bishop,
A. W. WAIAPU.

Diocesan Notes.

The Bishop and Mrs Averill left New Zealand on a visit to the Home land by the s.s. Morea on Friday, the 16th January. The Bishop expects to return in August. On the previous Tuesday, the day of his departure from Napier, the Bishop celebrated the Holy Communion in the Cathedral at 7.30 a.m., when some 60 Communicants were present at this farewell service.

The Rev. John Arthur Lush, B.A., was instituted to the Charge of the Parish of Havelock North on Sexagesima Sunday by the Bishop of the Diocese. On the previous afternoon many parishioners and friends extended a welcome to him in the Havelock Parish Hall.

Parishes and Districts who wish to borrow money under the provisions of the Loan Fund Canon can obtain forms of application from Mr J. B. Fielder, Diocesan Secretary, Napier.

At the last meeting of the Standing Committee, Mr Samuel Ernest McCarthy, of Napier, S.M., was appointed a member of the Standing Committee *vice* Mr Thomas Tanner, resigned.

License as Assistant-Curate, Wai-pukurau Parish, has been granted to Rev. H. Collier, Priest; also to the Rev. Noel Francis Edward Robertshawe, Deacon, to the Parish of Hastings.

Lay-Readers' licenses have been issued to the following:—Messrs John Kay, District of Te Karaka; Manuhiri Rewiri, Wiremu Kingi, Kopae Ihakara, all to the district of Whakatane; Te Otini Himoni, Henare Pokiha, of the District of Maketu; Haimona Witini, the District of Matata; Henare Piahana, Te Kahotea Kupa, Hone Hikana, District of Tauranga; Te Wera Hemopo, Pitiroi, Te Waaka Matenga, Pakinga Hoeta, Te Waaka Tamaira, Morehu Downs, and Wiremu Hohepa, all to the District of Taupo; Paora Rangiaho, and Te Kohunui Ropaera, to the District of Ruatoki; William Charles Forsdick, District of Rotorua; and Thomas John Cory Warren, Parish of Waipawa.

Permission to officiate has been granted to Rev. Pine Tamahori, Priest; Revs. Rewi Matata, Wikiriwhi, and Manihera Manahi, Deacons.

License to the cure of souls has been issued to the Rev. Tiamona Hapimana, Priest, for the Maori District of Opotiki.

BUILDING FUND HUKAREHE NATIVE GIRLS' SCHOOL.—The following additional donations are acknowledged:—Per Mr H. T. Williams, Auckland: Mrs M. Clark 21s, Mr H. Brett 20s, Mr A. R. Robertson, 10s; Mr A. W. Gordon 10s, Mrs Puckey 5s; per Miss Williams Napier: Mr Halliwell 60s, Mrs Chambers 42s, Mrs Ryan 40s, Mrs Burden 5s; Mrs J. B. Fielder, 20s.

Bishopric Endowment Fund.

The close of the Diocesan financial year is now not far distant. After June 30th, the Diocese will no longer be able to claim the subsidy of £1 for £1 for the Bishopric Fund, which still needs some £3000 for its completion. £1500 of this sum may be claimed if a like sum is raised in the Diocese. Many and great are the expenses which are necessarily entailed by the Bishop in his work in the Diocese, and the interest from the above sum would considerably help to lighten the financial strain. Is it too much to hope that in the next four months the necessary amount for the completion of the Fund may be raised? On all sides testimony is borne to the unsparing labours of our Bishop, and it would be a graceful act of the Diocese to show its appreciation of the work he has accomplished by subscribing this £1500 in his absence, so that on his return he may have an income adequate for the position and claims of his office. During the last few weeks the sum of £125 has been received. *Any sum—small or large—will be welcomed, and may be sent to the Secretary, Archdeacon D. Ruddock, Napier, or to the Treasurer, Mr F. Williams.* We make this appeal not only to those who have not yet subscribed to the Fund, but also to the many who have already contributed in time past. United effort on the part of our people would effectually place this necessary fund beyond the need of further solicitation.

Religious Examination for Schools, 1911.

In the following list only the names of those scholars who gained 40 per cent. or over in any subject are recorded. No Certificates have been awarded to those who have not obtained the above percentage in both subjects.

SUNDAY SCHOOLS.

SENIOR.—*S. Augustine's, Napier, Old and New Testament*, CLASS 1: None. CLASS 2: Rosie McKay, Nellie Goldsmith; *Te Puke, Anita Fox. Catechism*, CLASS 2: Nellie Goldsmith, Mollie Stuart; *Te Puke, Anita Fox.*

JUNIOR.—*Old and New Testament*, CLASS 1: *S. Augustine's, Napier, Kathleen Cox, Stella Trenwith; Havelock, Jack Rich; Waipiro, Edith Gertrude Durrant.* CLASS 2: *S. Augustine's, Ruby Taylor, Lilian Thomas, Mavis Tuke, Rosie Loader, Pretoria McKay, Mollie Smith, Goldsmith Etheridge, Hazel Cox; Havelock, Leslie Rich, Harry Turner; Te Karaka, Ivy L. Powell, Ida Weston; Waipiro, Eileen Mabel Wilson; Te Puke, Elaine Hoyte, Bessie Palmer, Elsie Fox. Catechism*, CLASS 1: *S. Augustine's, Kathleen Cox, Lilian Thomas, Stella Trenwith, Ruby Taylor; Havelock, Jack Rich; Te Karaka, Ida Weston; Waipiro, Eileen Wilson, Edith G. Durrant.* CLASS 2: *S. Augustine's, Doris Waterworth, Clarice Skelton, Rosie Loader, Mollie Smith, Hazel Cox, Alma Hayhow, Lucy Brown, Mavis Tuke; Havelock, Leslie Rich, Harry Turner, Gordon Rich; Te Karaka, Ivy L. Powell, Scannell Stevenson; Te Puke, Bessie Watson, Elaine Hoyte, Florrie Palmer, Bessie Palmer, Elsie Fox, May Weston.*

DAY SCHOOLS.

SENIOR.—*Old and New Testament*, CLASS 1: *Te Aute, John Williams, Taipua Matamahira, Waiatua L. Corbett; Hukarere, Rhoda Walker, Violet Gemmill, Maora Mane, Maud Puha, Rangitiamara Ratema, Patehepa Tamatea.* CLASS 2: *Te Uira Kupa, Annie Anderson, Ngarere Turei, Rutu Collier, Huitau Meha, Rangitiamara, Tiria Raihana, Tai Wiremu, Aorangi Pohe. Catechism*, CLASS 1: None. CLASS 2: *Hukarere, Tai Wiremu, Rangitiamara Ratema, Te Uira Kupa, Rhoda Walker, Rangitiamara.*

JUNIOR.—*Old and New Testament*, CLASS 1: *Hukarere, Rawinia Bennett,*

Ihapera Waretini, Kuini Te Tau, Lucy Pahewa, Mere Hapi; Heretaunga, N. Williams, T. Tosswill, S. Gardiner, Q. Williams, R. Smith, N. Avery, C. Campbell. CLASS 2: *Hukarere, Tiria Numia, Manu Hinaki, Terina Ngata, Tukurua Hakiwai; Heretaunga, W. Lane, R. Tosswill, D. Spencer, T. Lowry, F. McPhail, E. Orr, E. King, H. Strachan, E. Nelson, J. Hartree. Catechism*, CLASS 1: *Hukarere, Rawinia Bennett, Tiria Numia, Ihapera Waretini, Kuini Te Tau, Lucy Pahewa; Heretaunga, T. Tosswill, R. Smith, T. Lowry, F. McPhail, W. Lane, Q. Williams, N. Avery, D. Spencer.* CLASS 2: *Hukarere, Mere Hapi, Manu Hinaki, Tukurua Hakiwai; Heretaunga, J. Lowry, S. Gardiner, E. Orr, J. Hartree, N. Williams, H. Strachan, C. Campbell, D. Lane, R. Tosswill, E. Nelson, D. Carlyon.*

CERTIFICATES.

The following have been awarded Certificates:—Nellie Goldsmith, Kathleen Cox, Stella Trenwith, Lilian Thomas, Ruby Taylor, Rosie Loader, Mollie Smith, Hazel Cox, Mavis Tuke, Edith Gertrude Durrant, Eileen Mabel Wilson, Ivy L. Powell, Ida Weston, Elaine Hoyte, Bessie Palmer, Elsie Fox, Anita Fox, Rhoda Walker, Te Uira Kupa, Tai Wiremu, Rangitiamara Ratema, Rawinia Bennett, Ihapera Waretini, Lucy Pahewa, Kuini Te Tau, Tukurua Hakiwai, Meri Hapi, Manu Hinaki, Tiria Numia, Rangitiamara Kura, R. Smith, H. Strachan, Q. Williams, S. Gardiner, N. Avery, T. Lowry, J. Hartree, E. Nelson, C. Campbell, F. McPhail, D. Spencer, R. Tosswill, E. Orr, N. Williams, T. Tosswill, W. Lane, Jack Rich, Leslie Rich, Harry Turner.

BISHOP'S PRIZES.

The following have been awarded Bishop's Prizes:—

SUNDAY SCHOOLS.—*Senior: None. Junior: 1, Kathleen Cox, S. Augustine's, Napier; 2, Stella Trenwith, S. Augustine's, Napier.*

DAY SCHOOLS.—*Senior: None. Junior: 1, T. Tosswill, Heretaunga, Hastings; 2, Rawinia Bennett, Hukarere, Napier.*

Our knowledge is no blessing to us unless we have learnt to use it well and wisely, and learnt, too, that with it only, life is not complete. If, dealing with the 'things we see,' we walk hand-in-hand with faith in the unseen, these two shall make life beautiful and blessed.—*Clodd.*

Religious Examination for Schools, 1912.

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

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

3. The examination for both grades will be on (1) the Chief Fasts and Festivals of the Church and (2) the Catechism. For the Junior Grade, to the end of the explanation of the Lord's Prayer; and for the Senior Grade, the whole of the Catechism.

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

5. The subjects for the examination of teachers will be the same as in 1911:—(1) The first fifteen chapters of the Book of the Acts of the Apostles; (2) Church Catechism; (3) A Model Lesson.

NOTE.—It will be necessary for all entering the above examination to give in their names at least four weeks before the date fixed for the same. The examination will be held during the season of Advent.

Bible Teaching in State Schools.

(By the Ven. Archdeacon Willis.)

ARTICLE VI.

THE CALL FOR UNITED ACTION.

When I began this statement of the case for the Bible in Schools, I had before me the hope that the friends of the Bible in Schools movement might make this the year for putting forth all their efforts to secure a referendum on the New South Wales system at the approaching elections. But I find there is something yet to be accomplished before we are ready for this demand. A change has been taking place in the views of many of us. There is a growing feeling that we ought to ask now for something better than

WHAT WE ASKED FOR NINE YEARS AGO.

There was then a very general agreement in favour of so much of the New South Wales system as ensured Bible instruction being given by the teachers in all the State schools, with-

out any reference to teaching by the Churches. The Presbyterians, the Methodists, and the Anglicans, and some others of the Christian bodies had attained a large measure of unanimity on the question. Since then, however, there has been a growing feeling that the portion of the New South Wales system which we were not asking for is too important to leave out, namely, the opportunity provided under which Ministers of religion can claim to teach the children of their own churches during school hours. If, then, this feeling should become general,

WHAT WE SHOULD ASK FOR NOW

is the New South Wales system in both its great principles. In the pamphlet I wrote nine years ago, I advocated only the partial adoption of the New South Wales system. I have since become convinced that we should do much better to adopt both its great principles—lessons by the teachers and lessons by the Churches—which would be equivalent to adopting the system as a whole. In our adopting anything as a whole which is giving general satisfaction elsewhere, we can reasonably hope for a like result here; whereas it might be otherwise if our adoption were only a partial one. The fact, moreover, that three out of five of the other States of the Commonwealth, namely, West Australia, Tasmania, and Queensland, as well as the Community of Norfolk Island, have adopted the system as a whole, should have some weight with us in New Zealand. Then, again, is not the thought of

AN AUSTRALASIAN SCHEME

of religious instruction in the schools a fine ideal to keep before us? New Zealand loves to do great things, and it is well nigh already in the power of New Zealand to make this ideal a reality. And it is only New Zealand that could do it. All the other States together could only make the scheme Australian, but New Zealand can make it Australasian, if she will. There would, moreover, be a special fitness in all the Australasian Dominions following the lead for good of the oldest State in Australia. In this connection it is worthy of note also that

PUBLIC OPINION IN VICTORIA

is rapidly tending in the same direction. The following is from an Australian newspaper:—"As illustrating

a growth of public opinion for a uniform system of religious instruction, Victoria as well as Queensland is now agitating in this direction. In Victoria the Churches have in like manner to Queensland agreed upon the same system for introduction there; and in a deputation to the Victorian Minister of Education representing their views, received a reply from him to the effect that he could not see that what worked well in other places in Australia should not work equally well in Victoria, and that he would submit it to the Cabinet for consideration." But

IS NEW ZEALAND READY FOR THE CHANGE?

Or, rather, are the people of New Zealand quite ready for a vote on the New South Wales system? It must be admitted they are not. The New South Wales system as a whole has not yet received the formal approval of the Supreme Governing Body, neither of the Presbyterian Church or of the Methodist, both of which bodies had supported the effort of nine years ago. Nor has any other Christian body that I am aware of, except the Anglican, yet formally declared itself. * This being so, we must be content for the present to bend all our efforts towards attaining unity amongst ourselves. And can we not unite for so great a gain? Christianity and religion and the Bible are now virtually shut out of the schools, and a great proportion of the population are growing up without them, and the next generation cannot help being pagans unless we unite to come to their help. How different things might be under the changed condition. Let me quote again from an Australian paper the experience of a teacher in one of the States.

AN AUSTRALIAN PICTURE.

"I have had 27 years' experience in our State schools. At my present school nearly 200 children attend of all denominations. Teachers have no difficulty in giving their Bible lessons. No friction between teachers and clergymen visiting occurs. We like and value their visits. They are beneficial in all respects. Instead of causing sectarian strife they rather tend to break down sectarianism. The

whole system is admirable, and in my opinion the best solution yet devised of a difficult question. I have Anglican, Roman Catholic, Presbyterian, and Methodist clergymen visit my school and take their own children. There is never the slightest objectionable consequence. Such is simple fact of my long experience. Certainly it tends to raise the standard of the morals and conduct in and out of our schools."

LET ME SUM UP THE POSITION.

I have endeavoured to show in this pamphlet that a knowledge of the Bible is of supreme importance to the people generally, that the State virtually destroyed the machinery which at one time existed for Bible teaching in the schools and has since put nothing in its place, that a vast number of the children of the Dominion are growing up without any adequate knowledge of the Bible, that the only sure way to provide that all shall have an opportunity of knowing the Bible is to restore it to the schools, that there would be great gain in having a Bible foundation laid by the school teachers in every school in the land, that an opportunity to follow up this teaching during school hours should be given to clergy and Churches wherever it could be used; and that moreover there is no difficulty, for the like is being done in many parts of Australasia, and has been done without opposition or offence for over forty years in New South Wales.

ALL THAT IS NEEDED NOW

is for the friends of Bible teaching in New Zealand to unite and work for the same thing. I would conclude with an appeal for such agreement. I would appeal to all the Christian people of the Dominion—to the presiding members of the various Christian bodies and all other ministers of the same in the first instance; but also to every elector of the Dominion who may read this statement of the case for Bible teaching in the schools, to every man and every woman who loves God, his neighbour and his country—to take their individual parts in this great movement for God's glory and His people's good.

LET US SINK MINOR DIFFERENCES

for the common welfare and agree to ask for this well-tried system. Let us pray for success and work for success, and success will crown our efforts. Let us form a new Referendum

* This was written before the pronouncements of the Presbyterian General Assembly and Wesleyan Synod in favour of the adoption of the New South Wales system.—Ed.]

League, with branches everywhere, pledging ourselves to pull together and to ask for the same thing. Such a movement would be irresistible; and Government and Parliament and members individually would all alike agree that the people should be given an opportunity to decide the question, and that their decision should be given effect to.

General Endowment Fund.

Many Church people may desire to help forward the general Church work of the Diocese, either by way of Gift from time to time, or by Bequest of money or land. Provision has been made by Synod by the passing of a Bill for the use of such for the general well-being of the Diocese.

Donations and Bequests are earnestly solicited towards this "General Endowment Fund."

ENDOWMENT FUND

For the Diocese of Waiapu.

Be it enacted by the Bishop, Clergy, and Laity of the Diocese of Waiapu in Synod assembled :

1. That the full title of the Fund be "Diocese of Waiapu, New Zealand, General Endowment Fund," and short title "General Endowment Fund."

2. The capital of the "Hawke's Bay Church Endowment Fund" shall be transferred to the "General Endowment Fund."

3. Donations and Bequests shall be solicited towards the General Endowment Fund.

4. The Fund shall be vested in and managed by the "Waiapu Board of Diocesan Trustees, Incorporated."

5. The income only of the Trust may be expended; and shall be under the control of the Standing Committee of the Diocese.

6. The Standing Committee may at any time add the unexpended income to the capital account of the fund.

7. The income of the fund may be used:—

- (a). To purchase or make grants towards the purchase of sites, Churches, Vicarages, Schools, and other buildings for Church purposes, and to make grants towards the erection of the same.
- (b) To provide Stipends or grants towards Stipends of Clergy and Lay helpers for the work of the Diocese.

(c) To assist in the payment of expenses for removal of Clergy or Lay workers from one Parish or District to another in the Diocese.

(d) To make grants towards passages of the Clergy from outside the Diocese who may be appointed to Charges in this Diocese.

(e) To provide by way of grant or loan for the training of Candidates for the work of the Ministry, or for Lay Agents whether men or women.

(f) To provide for General Church purposes.

Forms of Bequest are appended:—

Form of Bequest of Money to the Diocese of Waiapu, New Zealand, Church of England General Endowment Fund.

I give and bequeath to the Waiapu Board of Diocesan Trustees the sum of _____ to be held and applied by the said Board to and for the purposes of the Diocese of Waiapu, New Zealand, Church of England General Endowment Fund. And I direct that the said moneys may be paid to the Treasurer of the said Board, whose receipt shall be a sufficient discharge thereof.

Form of Devise of Land to the Diocese of Waiapu, New Zealand, Church of England General Endowment Fund.

I give devise and bequeath to the Waiapu Board of Diocesan Trustees all that piece of land situate at _____ comprising _____ to be held and applied by the said Board to and for the purposes of the Diocese of Waiapu, New Zealand, Church of England General Endowment Fund, with full power to the said Board to sell, lease, mortgage, or otherwise deal with the said land for the purposes aforesaid as they shall in their discretion think proper.

NOTE—Every Will made in New Zealand must be signed at the foot or end thereof by the testator or by some other person in his presence and by his direction, and such signature must be made or acknowledged by the testator in the presence of two or more witnesses, and such witnesses must attest and subscribe the Will in the presence of the testator. The following form of attestation may be used:—

"Signed by the testator as and for his last Will and Testament in the presence of us the undersigned who at the request of the testator in his presence and in the presence of each other have hereunto signed our names as witnesses."

(Witness to sign here).

The witnesses must be persons who take no beneficial interest under the Will.

Loan Fund.

1. The Waiapu Board of Diocesan Trustees, Incorporated, hereinafter called "The Board," is hereby authorised to set aside the capital sum realised from the sale of buildings on the sections under the Hawke's Bay trust lately leased or hereafter to be leased, as a Loan Fund, hereinafter called "The Fund."

2. The Fund shall be applied for the provision of Loans to Parishes or Parochial Districts or Missionary Districts towards the erection, repairing, or enlarging of Churches, Sunday School Rooms, Parish Rooms, Vicarages, or other Church Buildings, or the purchase of sites.

3. The Fund shall be managed by the Board.

4. Every application for a Loan from the Fund shall be submitted by the Churchwardens of the Parish or District to the standing Committee, and the Board shall not grant any Loan except upon the receipt by it of a Resolution of the Standing Committee recommending the same.

5. The amount of any Loan or Loans to any one Parish or District in any one year shall not exceed one hundred pounds sterling.

6. All Loans granted by the Board shall be repaid to the Board together with interest thereon at the rate of three pounds per centum per annum in equal half-yearly payments on the first day of December and on the first day of June in each year so that the whole of the Loan may be paid off in any number of years not exceeding sixteen, in accordance with the schedule hereto annexed. Such half-yearly payments shall be a first charge on the ordinary income of the Parish or District.

7. It shall be competent for the Board to receive at the end of any half-yearly period a payment on capital account provided that three months' previous notice shall have been given of the intention to make such repayment.

8. (a) Until the original Capital Fund has all been lent, the total sum the Board may grant in Loans in any one year (subject to the provisions of Section 4 hereof) shall be Three Hundred Pounds (£300) and in addition thereto any sums received during any preceding year or years in partial repayment of Loans and interest thereon. (b) After Loans have been granted to the full extent of the original Capital Fund the Board may lend the whole of its net income, arising

from the repayments of principal and interest of Loans already granted or additions to the Funds from any other source. (c) Provided always that in any year the sum total of Loans granted does not reach the amount which is authorised by the foregoing paragraphs a and b; any surplus available may be lent in any subsequent year.

9. On the granting of any Loan the Churchwardens and Vestry of the Parish or District to which the Loan is granted shall execute an undertaking to the satisfaction of the Board providing for the repayment to the Board of the Loan with interest thereon at the rate set forth in the Schedule hereto in accordance with the term for which the Loan has been granted.

SCHEDULE.

Of half-yearly payments for the repayment of a Loan of £10 with interest at three per cent.

No. of Payments	Amount of Payments	No. of Payments	Amount of Payments
	£ s. d.		£ s. d.
10 ..	1 1 8	22 ..	0 10 9
12 ..	0 18 4	24 ..	0 10 0
14 ..	0 15 11	26 ..	0 9 4
16 ..	0 14 2	28 ..	0 8 10
18 ..	0 12 9	30 ..	0 8 4
20 ..	0 11 8	32 ..	0 7 11

A. W. WAIAPU.

Parishes and Districts who wish to borrow money under the provisions of the above Fund can obtain forms of application from Mr. J. B. Fielder, the Diocesan Secretary, Napier.

The Exodus from Waerenga-a-hika, 1865.

(Concluded.)

Several Southern chiefs from Wellington, Otaki, and Napier—including Wi Tako, Matene Te Whiwhi, and Wirihana Toatoa — accompanied by the Rev. S. Williams, had arrived on March 31st, their object being to urge the people not to allow themselves to be beguiled by the sophistries of Patara. I remained with them and accompanied them to several of the settlements in which Patara had been especially successful. The urgent appeals of the visitors had little effect upon the new recruits to Hauhausim, but it was probably owing to their presence that Kereopa left the district on April 13th and Patara on the 17th.

The position was greatly improved by the departure of Patara and Kereopa, and I decided to stay on with the view of keeping our pupils together as far as possible, until the best course to be pursued should be more clearly indicated. There was plenty of important work to be done on the farm, which would serve to keep the young men employed. We had hoped that the people who had been so grievously led astray by Patara might be brought to see that the course to which they were committing themselves could, if persisted in, end only in disaster, and therefore that it might be possible for the Bishop and all the staff to return before long, and resume the work at Waerenga-a-hika which had been so sadly interrupted. It soon, however, became evident that any early resumption of the work in the old place was not to be looked for, and Sir George Grey kindly offered to accommodate our schools at Te Kawau, in vacant buildings which he had there; but as the old Mission Station of Paihia, in the Bay of Islands, seemed to be a more suitable place, they were sent there towards the end of August, the Bishop and the Rev. E. B. Clarke being there ready to receive them. I had accommodation at Turanganui, where I remained to give all the support I could to those who maintained their Christian profession.

Events on the coast had not tended to improve matters in Poverty Bay. Patara had visited the disaffected people in the Waiapu district in June, but those who were friendly to the Pakeha could not tolerate the presence in the district of the man who was responsible for the murder of the Rev. C. S. Völkner, and took up arms at once to drive him out. The friendly Natives were afterwards assisted by Colonial troops and fighting continued there for four months. Henare Potae, also, and his people were at war with the Hauhaus at Tokomaru, and, as a result, about 200 of the latter, having been defeated in their own district, came and occupied the pa at Waerenga-a-hika.

During the months of September and October the Hauhaus in Poverty Bay showed an increasingly hostile disposition towards their Pakeha neighbours, and, in anticipation of open warfare, proceeded to fortify two pas, one of these being that at Waerenga-a-hika, close to our Mission Station.

In the beginning of November, owing to the threatening attitude of

the Hauhaus, the settlers with their families left their homesteads and moved to Turanganui. The unsatisfactory state of affairs was now taken cognizance of by the Government, and, as the campaign at Waiapu had been concluded by the surrender of the Hauhaus at Hungahunga-toroa on October 11th, the force which had been employed there was brought to Turanganui. Mr Donald McLean, who had come at the same time, sent a message to the Hauhaus by chiefs from Hawke's Bay, demanding that they should give up their firearms and take the oath of allegiance to the Queen. This message met with little response from the Hauhaus, who had determined to make a stand at Waerenga-a-hika, and, in token of their intentions, set fire to all the buildings on the Station with the exception of the Bishop's house. This also would have been burnt had it not been for Wi Haronga, who was taking charge of it, and who told the Hauhaus that if they should burn that house, they would have to burn him and his family in it. The troops, under the command of Major Biggs, left Turanganui, and on the 17th of November took possession of the Bishop's house, from the roof of which they were able to send a plunging fire into the pa. On the 19th a sally was made from the pa, apparently in the expectation that the Hauhaus karakia would render the bullets of the troops harmless, but nearly all who came out of the pa were killed. On the 20th all the occupants of the pa surrendered, and were afterwards taken as prisoners to Turanganui.

The loss of the buildings, and the wholesale destruction of other property which followed, made it clear that it must necessarily be a long time before work could be resumed at Waerenga-a-hika, and, in the course of the following year the work at Paihia was discontinued and the Bishop took a house in Napier, which, though not then within the Diocese of Waiapu, was within comparatively easy reach of the most populous part of it.

Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing He pleaseth thereupon—this is the last, the greatest achievement of the Christian's warfare upon earth.—
S. T. Coleridge on "Prayer."

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 13th 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, MARCH 1, 1912.

Home Missions.

MID-LENT Sunday—the 17th inst.—is the day appointed by the Synod for collections to be made in all Parishes and Districts on behalf of Home Missions. The extension and the strengthening of the Church's work among those of our own race should appeal to all. New districts in parts of the Diocese ought to be formed, and more workers need to be stationed in the country districts. Moreover the stipends of the Clergy working in the country districts of the Diocese are often miserably inadequate. The increasing demands upon the Home Mission Fund call for a generous response in liberal offerings, more especially from those living in the more settled parts of the Diocese and in the towns, where the Laity have such abundant opportunities of the ministrations of the Church. We need to realise much more truly our unity in Christ and to recognise the responsibility which

lies upon us for the spiritual welfare of our brethren. It is to be confessed that as a rule Church-people are sadly parochial in their sympathies. We need to widen our horizon and to feel that the weakness of any part of the Diocese affects its life as a whole. Home Missions make a legitimate and strong claim upon us. It is for the strong to help the weak, and for those who live in Parishes and Districts where they have the privilege of the Ministry of the Word and Sacraments to give their aid by free-will offerings to further the work of the Church in places which at present are not reached and to people who are destitute of its ministrations.

New Zealand Mothers' Union.

Monday, the 25th instant, the Festival of the Annunciation of the Blessed Virgin Mary. is the day fixed upon throughout the Anglican Communion where there are branches of the Mothers' Union for the members to make their corporate Communion, and to remember before God the work of the Society to which they belong. There are many branches of the Society in this Diocese, and we have no doubt that a celebration of the Holy Communion will be arranged for in the different Parishes at an hour suitable for members to attend.

"Gambling in its Relation to Sport."

It is not claimed that this paper contains anything original. It is based on an essay by the present Bishop of Tasmania in that excellent weekly published by the Rev. B. S. Hammond, of Sydney, under the name of *Grit*. We will first attempt to define gambling. Reduced to its elements gambling is a transaction wherein a chance or hazard is either arbitrarily selected or artificially created as a means of passing money or money's worth (prizes excepted) from one person to another on the bare issue of such chance or hazard, without the recipient of such money or money's worth, having given, or being liable to give, anything of economic value to the other person to the transaction,

We will next attempt to define "Sport" for the purposes of this paper. Sport, then, is a comprehensive term including a number of different pastimes pursued for recreation or health culture, or for both of such purposes, but not for the purpose of betting or gambling.

Now, it is of the very essence of gambling that an appeal is made to hazard or chance, and it is to be noted that some of these appeals are praiseworthy. Take this case. An inhabitant of one of the older lands occupying an obscure position, determines to seek fresh fields and pastures new in some oversea Dominion, with the idea of bettering his material condition. Here, after every enquiry made, resolution taken, or decision arrived at, uncertainty largely enters into the enterprise. The would-be emigrant may or may not, on arrival at his intended destination, fall amongst influential friends, local conditions may be temporarily adverse or otherwise, the climate may or may not be suitable. There must, in short, be many factors, which the most careful and extended enquiry will not disclose, any one of which may enter into the issue of success or failure. Or, again, a General is called on to lead an advance against or repel an attack by the enemy. He will, if he be a wise man, have the necessary reconnoitring made, he will ascertain, as far as he can, the relative strength or weakness of his own position and that of his opponents. Once more, a young man in an assured subordinate position, drawing a comfortable salary, and having dependent on him a wife and young family, desires to start business on his own account. Here, the aspirant reckons up his capital, estimates the cost of running the proposed business, and attempts to estimate the probabilities. Even after all this is done, many factors will still be unknown, whilst some are, as yet, in the womb of the future. Risks must be taken, whilst the ultimate result, however high hope may rise, is shrouded in darkness, which partly steadies and partly inspires the adventurer. Or, again, a statesman perceives, or imagines he perceives, a great wrong under which many of his fellow citizens are suffering. After due and earnest consideration he formulates a remedy. The success or failure of the remedy must, at best, be largely a matter of conjecture. The only method of attempting to solve the doubt is to make an honest effort to put the

remedy in operation and sympathetically administer it. Now, in all these cases, the appeals to hazard or chance, as well as the risks taken, are laudable. It is surely not wrong to make an attempt to get on in life, to take up the cudgels on behalf of one's native land, or honestly endeavour to remedy a crying evil. If there were not always cool, calm, and intrepid spirits, prepared to take the necessary risks, there would be national, social, and individual stagnation; of real and solid progress there would be none. The taking of such risks are, therefore, not only laudable but necessary. Such risks are not gambling risks, but are part and parcel of a nation's evolution. Then, take for example, the sport of rowing. The rowing men of one College pit themselves against the rowing men of another College and essay conclusions in order to discover who has the better team. So with cricket, football, hockey, and right through the whole list of outdoor sports. A sane desire to excel and thereby develop strong, healthy bodies as a means of increasing one's usefulness, is a duty quite as binding as the cultivation of one's mental faculties. So also with indoor games viewed as a means of relaxation, affording rest to mind and body, the trying of conclusions between devotees is of the very essence of such games. In all these cases, though the dominating factors tending to success are skill, patience, and endurance, the issue is largely a matter of mere conjecture, and here too there is nothing immoral in making the appeal to hazard or chance. No one would dream of contending otherwise. Where, then, does the immoral element, if any, come in? That element, I think, comes in when either combatants or non-combatants make the passing of money or money's worth, other than as prizes, solely depend on the issue of the event. Player A pits himself against Player B for a consideration, or non-combatants X and Y bet on the respective merits of the rival players or teams. In either case the mere making of the bet is conclusive proof that the game is not sufficiently attractive to the persons betting without the additional zest of winning something foreign to the pastime. . . of the victor's laurel alone, but something in the nature of pelf is required to satisfy a passion for acquiring something which would not otherwise belong to those making the bet. Now, universal experience is that wherever the passion for

gambling enters into sport, there you at once sow the seeds of possible corruption. We are told that the love of money is the root of all evil and certainly, wherever it is not a gift, or a prize, or a just reward for honest work, its tendency is first to corrupt and then to degrade; and how often have we seen even a gift or a bequest take away from the recipient all incentive to honest effort as a preliminary to working in him utter degradation and ruin. It may be said that gambling only gives an additional zest to the pastime. The point, however, on which I wish to insist is that those who will not either play, or look on without playing, unless there is an extra inducement in the shape of a bet, will, in due course, use the pastime merely as an instrument for gambling. Instead of the betting remaining a mere incident of the pastime, the tendency is for the pastime to become a mere incident of the betting. Take the sport of horse-racing, which we are constantly being told is the "Sport of Kings." Does any sane and intelligent person even pretend, at this time of day, that if all gambling on horse-racing, whether by means of the totalisator, the bookmaker, or otherwise, was made a criminal offence, that this "Sport of Kings" would survive a year if such a law were rigorously enforced? and, if this is so, does it not follow that horse-racing is not now pursued merely as a pleasure, but as an instrument of gambling? Now, it is to be noted that whilst pure sport is health-giving and, therefore, a means of creating the best asset any nation can have—strong and sane men and women—gambling adds nothing to the wealth of the community. Two persons bet, one wins, the other loses. The only result is that money or money's worth is transferred from the loser to the winner. There has been no production as a consequence of the transference. How different is a trade transaction? A orders from a mechanic some useful article. The mechanic proceeds by means of his labour to convert the raw material into the article ordered. The Dominion is the richer by the result of the artisan's labour, and, even if the person giving the order is subject to a duty to pay the artisan the price of the article, he gets something in return for his money, whilst the artisan has, at least, the opportunity of devoting the money earned to many useful purposes. Here, then, we have two economic values at the

root of the transaction: The vendor receives the price, the purchaser the article bought. In a betting transaction there is only one economic value, the money which the loser pays to the winner, for which the loser gets no adequate return. Further, in a gambling transaction, there is the admitted tendency for the winner to stake his winnings in some fresh hazard, involving the almost certain risk of loss, whilst the loser often plunges still deeper into the mire, and the end thereof is shame, disgrace, a prisoner's cell, if not a suicide's grave. It cannot be too often insisted on that the passion for gambling is apt to grow by what it feeds on, until it becomes an almost uncontrollable mania, the subject of which does not scruple to sacrifice honour, worthy ambitions, money, social status, and the love of family, on the altar of his insatiable god. As an instance of the extent to which gambling is apt to lay hold of the popular imagination, and of the extent to which men will go in order to gratify their passion for gain, one has only to remember the instance of the defaulting bookmaker on the Flemington racecourse only a few years ago. Scores of people kicked the unfortunate man to death in the presence of thousands, and to this day not one of the murderers has been brought to book. This is an extreme case, but it serves to shew how gambling helps to stir up the hellish passions of human nature. Instead of the victims of gambling becoming more fitted for their respective walks in life, as is the case with those who follow pure sport, they are apt to become the slaves of a resistless lust for gold, which even when gratified is as often as not wasted on unworthy objects. Further, does it ever occur to those putting their honest pound on the totalisator, or risking it with the bookmaker, the source whence comes the dividend in the case of a win? Doubtless, by far the greater number of those who invest can afford to lose, but what about those who risk money which should go to pay their honest debts, or who cause their dependents to suffer in order that they may gratify their passion, or those who risk money not their own? It may safely be said that not an important race meeting passes by without there being included amongst the investors at least some representing one or other of these three classes of people. It must be remembered that not every case of extravagance or

theft is sheeted home, whilst the secret history of not a few suicides would throw a lurid glare on the evils resulting from the gambling habit. Can it be, then, altogether a comforting thought that at least a portion of one's winnings are the proceeds of extravagance and theft, the possession of which makes us partners in another's guilt? It must be taken, then, that gambling is a corrupting and not an ennobling influence, it causes much human sorrow, it is an incentive to crime, it adds nought to the wealth of the community, as a recreation it is not healthful, it debases true sport; it is selfish and, therefore, anti-social and immoral, whilst for all this there is no compensating advantage. Now, for the year ending the 31st March, 1892, there was put through the totalisator machine the sum of £506,078, whilst for the year ending 31st March, 1910, there was put through that machine £2,030,426. The estimated population (exclusive of Maoris) on the 31st December, 1892, was 650,433, whilst on the 31st December, 1910, the numbers were numbers were something over a million. The amount per head of the population invested in 1892 was, therefore, roughly, 16s, whilst in 1910 the amount was, roughly, £2 0s 9d. It must be remembered that a few Maoris invest on the totalisator, and they are not included in the above cited population returns, and that whilst the totalisator returns are for the period ending the 31st March in each year, those for the population are for the period ending the 31st December. It may, however, be taken that the figures I have given are approximately accurate, and, if they are, can it be reasonably contended that the totalisator has reduced the volume of gambling, more particularly if we take into consideration the moneys invested with bookmakers or sent out of the Dominion to the Tasmanian Tattersalls, which I should say on a reasonable computation cannot be less than another half million. Further, if all these factors are taken into consideration, we have a sum devoted to gambling out of all proportion to our resources. Doubtless the same money is passed several times through the totalisator, but the figures quoted show that the mania for gambling is deep-rooted and widespread. If, then, gambling is anti-social and immoral, is it in accordance with sound principle that the State should

derive, as it did for the year ending 31st March, 1910, a sum of £29,645 as revenue for the use of the totalisator. We shall, doubtless, be told that gambling is as old as the human race, and that people will gamble no matter what legislative prohibitions may be enacted against it. But, if gambling is a vice, ought not the State to purge itself from all complicity therewith, and use its constitutional powers to eradicate and not perpetuate the evil? It may be argued, and it often is argued, that legislative enactments prohibiting or restricting gambling would not be enforceable. It must, however, be borne in mind that the genius of the British race is to obey and not to defy the law. Further, can it be said to be sound policy for the Legislature to base its legislation upon the ideals of the law-breaker, and not upon sound ethical principles? Indeed, so long as the State has, itself, unclean hands it cannot reasonably expect its citizens to rise superior to a passion which not only inflames and degrades, but which is interfering with the civic usefulness of many a growing youth.

I have before me the comparative totals passed through the totalisator at the various undermentioned New Year race gatherings for the years 1911 and 1912. Here they are:—

	1912 £	1911 £	Increase. £
Auckland ..	176,908	94,771	82,137
Marton ..	25,980	14,891	11,089
Canterbury Park ..	23,014	23,294	‡280
Southland ..	*21,104	+12,411	8,693
Hawke's Bay ..	*21,557	+15,614	5,493
Stratford..	*18,525	+14,625	3,900
Greymouth,			
trotting..	*15,050	+18,967	‡3,917
Oamaru ..	*13,494	+6,153	7,341
Wyndham ..	*7,968	+5,730	2,238
Vincent ..	*2,508	+2,201	307

326,108 208,657 117,451

* Two days. † Three days. ‡ Decrease.

Here then are ten New Year race meetings shewing a reduction of seven days in the number of days on which races are permitted by law to be held and yet we have an average increase in the amount invested of £117,451 for the year 1912 over that of 1911, the total amount invested for the year 1912 being £326,108. It will be doubtless said that this increase represents amounts which would have otherwise been invested with the bookmakers, who no longer are allowed to bet on racecourses. It must not be overlooked, however, that as the result of recent legislation, the calling of a

bookmaker has been made lawful, a position which still exists, though he is prohibited from plying his calling in certain specified places, and I am personally aware that these gentlemen still solicit custom. Further, the above table only represents the New Year meetings. It must not be forgotten that meetings are held at other seasons. The volume of betting is, therefore, still abnormally large and points to many blasted careers, many ruined homes, much artificial excitement, some crime, and not a little diversion of money from more legitimate objects, and the moral I wish to draw is that in so far as gambling is permitted to invade any form of sport, the result will be that the sport will not be pursued for the genuine and unalloyed pleasure and recreation it affords but for the opportunities it will open up for betting and gambling.

I have been unable to procure the population returns for the year ending 31st December, 1911. I cannot, therefore, form any estimate as to the amount per head of the population on the New Year race meetings just concluded.

Much has recently been said about certain "wowsers" or "kill joys," who, it is said, are attempting to stifle all sport, and a cry has been raised that sport is in danger because of the anticipated action of these individuals. Now, so far as I am a judge, a "wowsers" or "kill joy" is an individual, who at great loss to himself of time and money, though subject to cutting criticism, is endeavouring by reasonable and constitutional means to uplift humanity. Moreover, the majority of them either are or have been keen followers of sport.

There are only two things from which clean sport needs protection: The one is the tendency of our young people to elevate sport into one of the chief ends of life; the other is the vice of gambling.

—S. E. McCarthy, S.M.

We are our best when we try to be it not for ourselves alone, but for our brethren; and we take God's gifts most completely when we realise that He sends them to us for the benefit of other men who stand beyond us needing them.—Phillips Brooks.

Some communications are held over until April issue for want of space.—Ed.

Maori Population of New Zealand.

Details of Maoris, including half-castes living as Maoris, in the different Dioceses, census, 1911 :—

Auckland	..	23,127
Waiapu	..	17,357
Wellington	..	6,148
Nelson	..	711
Christchurch	..	1,193
Dunedin	..	1,059

Total in the Dominion and the Islands .. 49,595

Table showing Maori population, Census years :—

Census Yr.	Males.	Females.	Total.
1891	22,861	19,132	41,993
1896	21,673	18,181	39,854
1901	23,112	20,031	43,148
1906	25,538	22,193	47,731
1911	26,475	23,369	49,844

Note—There is an error of 249 between the detail table and census table.

Table showing Half-castes, to Census, April, 1911 :—

Census Year.	Living as Maori Tribes.	Living as & among Europeans.	Total.
1891	2681	2184	4865
1896	3503	2259	5762
1901	3133	2406	5539
1906	3938	2578	6516
1911	4181	2879	7060

Compiled from Year Book, 1911.

J. B. FIELDER,
Diocesan Secretary and Treasurer
Waiapu Maori Mission.
Napier, 24th Jan, 1912.

Correspondence.

Chinese Mission in Wellington.

To the Editor, WAIAPU CHURCH GAZETTE.

SIR—May I bring before you a great opportunity, placed before us as a Church in this country, of doing a most important piece of missionary work for the extension of Christ's kingdom—the neglect of which will have far-reaching effects in hampering the work in the mission-field elsewhere.

I refer to the presence in our midst of some 1500 Chinamen, working as market-gardeners, laundrymen, etc., of whom about 350 are resident in Wellington. Almost all these Chinamen will ultimately return to their own country, and will there become

either witnesses for Christ, and centres of influence on all around them, which would be of incalculable service to the missionaries working in China; or else they will return to their country unaffected by their residence in a Christian country, except in so far as they may have acquired a veneer of western civilisation, and some of the vices of the white man.

If with the majority of them this latter alternative is the case, it will be a lasting shame and reproach to us who bear the name of Christian—a reproach for which we shall have to give account to God in the great day of reckoning.

As far as our own Church is concerned, the only organised Mission to these men from a heathen country is that which has been carried on for some years past in Wellington, though clergy in some other parts have taken a personal interest in the Chinese resident in their parishes.

Now in Wellington the Mission has been working under great difficulties for some time past. About four years ago the Chinese Missionary, Mr Wong, who did splendid work in building up the Mission here, died. Ever since that time, except for a few months during which we had the temporary services of another Missionary, Mr Low, the work of the Mission has been carried on by four earnest Chinese converts, together with Mrs Wong (widow of the late Missionary) who has done invaluable work in visiting and teaching.

Mrs Wong desires shortly to return to Australia, and unless we can get a capable Chinese Missionary to take up the work, the Mission must inevitably lose its present hold on the Chinese, and cease to be effective.

We have just heard from Australia of a man who appears to be suitable for the post, but we need a considerable amount of increased financial support if we are to be in a position to offer him an adequate stipend.

We are, therefore, making an appeal not only to the Church people of the Diocese of Wellington, but also to those in other parts of New Zealand who realise the great responsibility laid upon our Church for the conversion of the Chinese.

If we can secure the services of the Missionary from Australia we can then send him from time to time to visit the Chinese in other parts of the country—as, for instance, in Otaki, Napier, the West Coast, and other places where good might be done by such visits.

In order to do this, we need an assured income of at least £200 per annum. If sufficient income were forthcoming, we should endeavour to further develop the Mission by providing ministrations for the Chinese in other places where at present they are untouched.

As time presses, may I ask those who read this appeal to prayerfully consider the matter, and to let me know as soon as possible whether they will be able to promise some support to the Mission, either as annual subscribers, or through the Missionary Guild, or some other organisation in their Parishes. Subscriptions should be sent to A. E. Rising, Esq., Hon. Treasurer, Oriental Bay, Wellington.

I am, etc.,

H. G. BLACKBURN,
Hon. Secretary.

All Saints' Vicarage,
Kilbirnie, Wellington.

Melanesian Mission.

[FROM A MISSIONARY AT BUNGANA]

We returned to Bungana on the 12th December, after a four months' holiday to find two boxes of most acceptable and wisely chosen gifts from generous friends at Christchurch and New Brighton and Auckland for which we are most grateful.

As Christmas Day approached there was a growing excitement among the boys, the old ones recollecting the joys of the past, the new ones full of vague expectations from a Christmas at Bungana.

Last year no carols could be sung owing to the boys' ignorance of reading and of English. This year they sang several, and a visitor remarked on their distinct pronunciation. "Nowell" is their favourite carol and the chorus comes with a great burst of sound as even the unlettered can easily pick up the simple refrain.

The decoration for Christmas is left entirely to the boys and they spent Saturday morning very happily in the production of wonderful designs—very effective too; these were made of the pith of bamboo adorned with decapitated flowers, others hung with festoons of flowers, while palm branches, and sweet-smelling leaves were tied to the verandah posts, and hung in the hall. Meanwhile small parties of boys sauntered by the kitchen door to satisfy their minds that the cakes were really in process of making. Without that "cake," Christmas would be shorn of much of its glory. Asked

what brings them there a radiant smile is their only reply.

After much research we had succeeded in getting a Father Christmas mask in Sydney, and this with the addition of a yellow robe and flowing headgear made up a very striking personage. When Father Christmas entered the hall his reception was deafening, the old boys shouting in ecstasy, the new ones shrieking in fear. Two little boys cowered on the ground while another older one fled out into the night and had to be pursued and brought back, being wedged this time in safety between two of the workmen in the back row. Thanks to the kindness of unknown friends the boys had many presents such as delight their hearts—knives, pencils, balls, etc., and the usual crackers at the end.

It was a very happy day to all, and the boys really deserved their presents for they have been very good both in school and out, their naughtiness being only sufficient to keep one's mind easy as to their being ordinary boys, and not prodigies.

We had special cause for thankfulness in the recovery of Rosne from pneumonia, our first case of severe illness. Rosne was one of our earliest scholars, coming from one of the artificial islands off Mala. We were very anxious about him, but he was a very good patient never refusing to take what was brought him, and at last one morning the temperature fell and he whispered faintly, "I want to swim." A Melanesian's desire to wash is always the first sign that he feels better, so Rosne's words were music in one's ear though it was many days before the wish could be granted. But he was brought across to see Father Christmas and placed in a deck chair, a very wan little figure with eyes shining like stars with delight and wonder. He was none the worse for the excitement and is now almost strong again, aided greatly by a bottle of the cod liver oil sent to us, and which he loves, extracting the very last drop from the spoon.

Beko has made the most wonderful progress, reads very fairly, is the best writer in his class, answers well, and has quite lost his wild look. He and Daurane seem quite good friends now. I look at him in wonder sometimes trying to call up in my mind the image of the old Beko who fled into the bush whenever life was too hard for him, and who wept in lonely misery before the dying embers of the kitchen fire, and I find it hard to con-

jure up in the presence of the present Beko as he sits before me writing quite beautifully in his copy-book at peace with himself and all the world.

Three boys are being prepared for Baptism. They came forward of themselves after hearing that a class would be formed for those who wished to be baptised. Several others asked but in their case it was thought better to wait a little.

The names of the three are Maharon of Bugotu and Rastee and Salarnaner of Mala. I give the names in the hope that those, who have already shown their interest in the boys, will perhaps remember these in their prayers.

Parochial News.

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

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

Curate: Rev. C. L. Wilson.

Parish Almanacks can be obtained at the Vicarage as usual. They are quite up to the standard of former years, and those who want them should send at once for them. Two pence will secure one.

Subscribers to the CHURCH MAGAZINE are requested to send their annual subscription to the Vicar as soon as possible. The charge (including the *Dawn of Day*) is three shillings a year. The year ends on July 1st. Some have still forgotten to send last year's, and as this has been advanced by the Vicar he would like it wiped off.

The *Mission Boxes* sent out by the Diocesan Board of Missions to every Parish will, we hope, be taken by a large number of our people. Mr T. Pallot, the Box Secretary, will send a box to any who would like one. They will be collected twice a year, at the end of May and end of November. Several have already been taken. If each household would conscientiously use them, our Missions would be well supported. Let it be shown we are in earnest in this most urgent work of supporting the Missions and those brave workers in the Mission field.

Lenten Services will be held each Thursday evening at 7.30 o'clock. Many more will, we trust, be found this year attending these and all our Lenten Services, and thus prepare for a glorious Eastertide.

Self-Denial Offertories during Lent will be placed in a box at the entrance of the Church. They will be devoted to the Home Mission Fund.

We were glad to notice a good few of our Parishioners present at the Farewell Service with our Bishop in the Cathedral. The prayers of all Church people through the Diocese will be earnestly offered for the

Bishop and Mrs Averill's safe voyage to their parents' homes in England and a safe return to the Diocese.

The *Annual Outing* at Farndon Park was once more enjoyed by our Sunday scholars, who entered heartily into the various games and foot-races arranged for them. The Teachers who were able to get away from business in town were willing workers, and with our energetic Secretary, Mr T. Pallot, deserve the best thanks of the Clergy of the Parish for their valued assistance. A small shower, with a cooling wind, only served to sharpen the appetites of the children, who did justice to the efforts of the Teachers in keeping the supply equal to the demand for cakes, &c. The outing proved a very happy one, the good behaviour of the children greatly contributing to the happiness of those in charge.

Once more we are able to congratulate the Sunday School in winning the Bishop's prizes. These were secured by Kathie Cox and Stella Trenwith in the Junior Grade. Several others passed in both grades but no Senior scholar was awarded a Bishop's prize in any of the schools that entered. We ask our parents to encourage their children to enter for this annual examination by seeing that they attend regularly each Sunday. The list of the passes will be found in this number of the CHURCH MAGAZINE.

The *Choir* needs several good soprano voices and one or two male voices. Under Mr Harston's tuition the members have made good progress towards proficiency, but owing to some of our old and valued sopranos having, to their and our regret, to leave us we need our ranks strengthening. Misses King, Baird, and Watson were all very good and faithful members, and we hope they may all yet be able to take their old places.

The *G.F.S.* will hold its regular meetings in March, and we wish the Society under its energetic Secretary, Miss White, a very successful year's work.

The *C.E.M.S.* is already at work upon a syllabus for the fortnightly meetings, which we want every member to attend faithfully.

The *Missionary Committee* will help to advance the cause of Missions by being on the Parochial Missionary Committee, which will be formed in accordance with the Board of Missions scheme.

It was with unfeigned sorrow the Vicar found on arrival in Auckland last January that his oldest Parishioner, Mr John McKay, had passed away at the ripe age of 102 years. To have known such an aged servant of God and to have ministered to him for some years was a privilege highly valued. To his daughter, Miss McKay, who nursed her father so devotionally, and to Mrs King and all his relatives we offer our very sincere sympathy.

BAPTISMS.

("Suffer Little Children to come unto Me.")

George Rupert Raymond Brown, Marjorie Evelyn Brown, Euphemia Emma Bentley, Franklin Fernie Raymond White, Edith Jean Faulknor, Gordon William Eddy, Francis Thomas Archibald Selwood, Kenneth James Hartley, Norman Wilfred Donnelly, Alma Lydia McKenzie, Thelma May Ireland, Irene Marjorie Louise Elvey, Henry Whitmore Beatson, Ivy Muriel Kirk.

MARRIAGES.

"Heirs together of the Grace of Life."
John Gifford Bell to Beatrice Aimie Burridge, Arthur Andrew Carson to Margaret

Grey Griffin, Arthur Richard Cullen to Elsie Muriel Hall, George William Clegg to Emily Shaw, John Henry Leopard to Juanita Ellen Brenchley, John Robert Kelly to Zoe Herena Ashdown, Arthur Potter to Bertha Agnes Bennett, Joseph Ashton Parker to Hannah Maud Ashworth, Bertie Ormonde Player to Florence Clemens.

BURIALS.

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

John McKay, 102 years; Frank Hargreaves, 25 years; Charlotte Bailey, 70 years.

S. Andrew's, Port Napier.

Vicar: Rev. O. Dean.

A very interesting and largely attended service was held in our Parish Church on Sunday evening, February 4th (Septuagesima), when three new members were admitted into our flourishing Branch of the Men's Society by his Lordship the Bishop of the Diocese. They certainly looked "stalwarts" in a physical sense and, from their record, they are evidently "stalwarts" in a greater way. The Bishop gave a very thoughtful and useful sermon, which was listened to with close attention.

Our annual Harvest Thanksgiving Services were held on February 18th (Quinquagesima Sunday) and were very largely attended, the Church at night being crowded.

The Vicar (Rev. Oliver Dean) preached at both services: In the morning on "The Feeding of the Five Thousand," in the evening on "God's Promise to Noah." The Church was very beautifully decorated with numerous gifts of fruit and produce, for which we desire to thank many kind friends.

The offertory was in aid of the Church Pension Fund, and was liberally responded to at both services. The fact was mentioned in the Notices that Parishes poor and small have to contribute as much to this fund as Parishes which are large and wealthy. The severity of this rule seemed to touch the sympathies of the congregation and shew itself in the offertories.

A Harvest Sale and Gift Competition was held in our S. Andrew's Parish Hall on Tuesday, 20th, in aid of the Parish Funds. The affair was very successful in every way—in attendance, financial results, liberality of gifts, and last, but not least, the heartiness and willingness with which everyone "gave a hand." The stalls were weighed down with a most varied assortment of things "good to eat," from the homely carrot and tender chicken, the rosy apple and the luscious pear, to the "sweet" of every kind displayed on a beautifully decorated lolly stall; and, as was most appropriate in a seafaring Parish, the denizens of the deep were represented by delicious soles and flounders, fresh from their native element, and smoked fish of various kinds. The thirst of the assembly was amply provided for by afternoon tea galore and a most attractive "bar" furnished with all sorts of temperance drinks. Brisk business was done throughout the

day, there being a large attendance both morning and evening.

Great interest was excited by various competitions for which some valuable prizes were given, especially those donated by Messrs Edgely and F. Smith.

In the whole organisation and success of the proceedings the benevolent and energetic hand of the C.E.M.S. was plainly visible, ably assisted by the more delicate but very useful fingers of the Mothers' Union and Girls' Friendly Society.

"Many hands make light work."

Taradale.

Vicar: Rev. A. P. Clarke.

Lay Reader: Mr McCutcheon.

The Vicar and his family returned from a pleasant and refreshing holiday on 27th January. The Vicar is most grateful to those gentlemen who kindly took services or attended to other matters Parochial during his absence. Those who thus assisted were Archdeacon Ruddock, Revs. O. Dean and C. Wilson, and Messrs S. E. McCarthy, S.M., Cook, A. G. Pallot, and W. Pallot.

Mr E. McCutcheon is now away for a few weeks and writes very cheerfully as to the benefit he is deriving from a well-earned rest. Mr Donald Haultain is kindly filling his place until his return.

The children of All Saints, Taradale, and S. Thomas', Meanee, Sunday Schools held their annual picnic in a paddock at Pakowhai, kindly lent by Mr Fearney, of Chesterhope. This was the first time for many years since the children had gone any distance for their treat, and it was a pronounced success. Young and old alike appeared to thoroughly enjoy themselves in a quite ideal spot for a picnic.

The Sunday School prizes were distributed to the Meanee children at the Meanee Hall on Tuesday evening, 13th February, the Vicar presiding. A really good programme of recitations, songs, and dialogues was given by the children, assisted by Mrs Hubert Harris and Misses Grace Thomas and Corfield, the last named lady also producing (apparently) out of space sweets of rare variety, to the huge delight of the young people present.

Waipukurau.

Vicar: Rev. F. W. Martin.

Curate: Rev. H. Collier.

A meeting of Parishioners of S. Mary's Church was held in the Schoolroom on 14th February, the Vicar presiding, for the purpose of receiving the balance sheet of the last Garden Fête.

The balance sheet disclosed a most satisfactory financial result, showing net proceeds to be £97 2s 6d. Mrs Grosvenor proposed, and Mrs Chambers seconded, "That £54 be placed to the credit of the Vicarage Rebuilding Fund and £43 2s 6d to the General Church Fund."

A vote of thanks was carried unanimously to all those who so willingly gave their help in making the Garden Fête the success it was.

S. John's, Dannevirke.

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

Curate: Rev. C. E. Nicholas.

On January 31st we held our Sunday School picnic in the Recreation Ground, when a good number of children very

heartily enjoyed themselves under the supervision of the Rev. Mr Nicholas and Mr Clarke, the Superintendent. A number of other gentlemen and ladies assisted, and a most enjoyable day was spent. Owing to the kindness of Mr Ransom, the Mayor, the children were granted free use of the baths for a couple of hours and this made amends for the failure of the train excursion, which had been laid aside on account of threatening and wet weather of the few days previous. An abundance of eatables was provided by kind friends, and the children ate and drank as only children can. If adults displayed such appetites, the next day would find them under medical supervision. However, children are fearfully and wonderfully made.

On Friday, February 2nd, the Lord Bishop of the Diocese came to consecrate our portion of the new public cemetery. The Clergy—the Revs. Whibley, Robertshawe, Nicholas, and Canon Eccles—with the Choir boys, formed a procession and walked round the plot, led by the Vicar reciting antiphonally Psalms 23, 39, and 90. The petition and deed of consecration were read by the Vicar.

On the evening of the same day, at a Confirmation Service the Vicar presented the following for Confirmation:—C. B. Coleman, E. V. Fry, A. W. Macintosh, E. A. T. Wilson, R. S. C. Philip; F. J. Best, M. Wilson, E. C. Coleman W. A. Wilson, E. M. Boyes, E. F. Fry, D. C. A. Gray, M. Robson, M. Hansard, V. M. Keyes. The Bishop gave a most powerful and simple address from Luke x., 42, on the necessity of choosing aright in life. We were very thankful to have the Confirmation before the Bishop left for England. Those who were confirmed will not easily forget his words.

Gisborne.

Vicar: Rev. L. Dawson Thomas.

Lenten Services.—During the present season of fasting and abstinence, special services, &c., will be held in the Parish.

In Holy Trinity Church there will be a double course of sermons preached on Sundays.

In the morning the course will be taken by the Rev. M. W. Butterfield, the subject being "The Church and Her Services."

On Sunday evenings the Vicar is giving a series of addresses on "Some Lesser Known Bible Characters."

On Wednesday evenings the Vicar is speaking on "Self-Discipline."

Following his usual custom at this season the Vicar is answering written questions from the pulpit. The opportunity for obtaining information on vexed questions is freely used by Parishioners.

The Central Parish Church.—The foundation stone of our new Church was duly placed in position by his Excellency, Baron Islington, on Saturday, February 10. We were favoured with a beautiful day. Complete arrangements for conducting the ceremony had been made by the Vestry.

A Special Service which had been prepared by his Lordship the Bishop was used. The Clergy assisting the Vicar were the Revs. E. Ward and H. T. Rawnsley, the other Clergy being absent from the district.

The Memorial Stone, a beautiful piece of polished granite, is set in the north-western corner of the Church. The inscription on the stone is:—"To the Glory of God: This stone was laid by Lord Islington, Governor of New

Zealand, February 10, 1912. RIGHT REV. A. W. AYERILL, Bishop; L. D. THOMAS, Vicar.

After placing the stone in position and declaring it laid, his Excellency gave a brief address. He spoke of the great importance of the wealthy and prosperous district. He also spoke most sympathetically of the Church, her value to the community, and her work.

A collection was taken up in aid of the Building Fund; nearly £700 was given. We are most thankful that the whole effort was crowned with such success.

Assistant Curate.—The Vicar, having lost his assistant, Rev. W. H. Roberts, is alone and will be so until June. The Bishop has received word that a young Priest in England wishes to come out to the Diocese. His Lordship will interview the applicant on his arrival in England, and will then send him out to the Parish.

The extra work of Lent, added to ordinary Parochial duties, will be somewhat heavy. There are, however, some splendid helpers in the Parish, and we shall be able to carry on.

Te Karaka.

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

LIST OF SERVICES:—

Te Karaka: Every Sunday 7.30 p.m., 1st Sunday 11 a.m., Holy Communion.

Kaiteratahi: 1st Sunday 3 p.m.

Whakatutu: 3rd Sunday 11 a.m., Holy Communion and Baptisms.

Puka: 3rd Sunday 3 p.m., Holy Communion and Baptisms.

Otoki: 1st Sunday 7 p.m., 2nd Sunday 11 a.m., Holy Communion and Baptisms, 3rd Sunday 7 p.m., 4th Sunday 7 p.m.

Rakaurua: 1st Sunday 11 a.m., 4th Sunday 3 p.m., Holy Communion and Baptisms.

Matawai: 2nd Sunday 11 a.m., 4th Sunday 11 a.m., Holy Communion and Baptisms.

Motu: 2nd Sunday 7.30 p.m., 4th Sunday 7.30 p.m., Services on the 5th Sunday by notice.

Our annual Sunday School picnic was held on February 2nd, and was a great success. The day was fine and everybody in high spirits. The usual games and races were gone through, and the children went home laden with toys and prizes. Mr W. F. Gardner, our Sunday School Superintendent, had arranged things to perfection and was energetically supported by teachers and friends.

We have to chronicle a very joyful event this time, which covers a loss as well. It is a marriage amongst our young people. Miss Edna Gardner, who for years assisted in every Church work, was married to Mr M. D. Manuel on February 14th. The function was, of course a very popular one. The Church had been prettily decorated and was crowded to the doors. The bride was given away by her father, Mr J. H. Gardner, and was attended by Miss Vida Powell, our Organist, and Miss Molly Gibson as bridesmaids. Mr H. Gardner acted as best man and Mr Fairbank presided at the organ.

On the Sunday afternoon preceding the wedding day, our Churchwarden, Mr W. Powell, presented the bride with a handsome wedding gift on behalf of the Sunday School.

The new venture of a monthly service at Kanakania, 10 miles from Te Karaka, on every second Sunday at 11 a.m. is prospering, and seems to be appreciated by the settlers, thus the service is likely to become permanent. The service is held in the

Schoolroom, and a Sunday School has been started under the care of Miss Hindrup. The great need is a small organ to lead the singing.

Tolago Bay.

Vicar: Rev. G. W. Davidson.

Our bazaar was an unequalled success in every way—most happy. Tradespeople of the place and almost everybody did something and all were astounded when it became known that over £150 was taken, including a £10 cheque from employees and employer of Waipare station. As a total result, after all expenses were paid, the Vicar paid about £145 into the Building Fund, which now stands at £165. There is about £10 worth of clothing left over, which will be disposed of as may be decided at a future meeting. The Vicar thanks one and all for backing up this effort, and surely we can all say that our prayers have been answered beyond our asking or deserving. Friends from Napier—especially Puketapu—Palmerston North, Dunedin, Tokomaru, etc., kindly sent gifts for the sale.

Takapau was the scene of an interesting wedding when, after banns, Mr G. C. Rigby, of the Tolago telegraph office, was married to Miss I. McNeil in the Schoolhouse, where our regular services are held. Of course everyone was well dressed, and a very good photograph was taken of those who had come from far and wide to ask God's blessing on the young couple. The service was hearty and reverent, and the singing of the wedding hymns the same. Mr McNeil (with Mrs Caldwell as hostess) and Miss McNeil and brothers gave a bountiful wedding breakfast, after which the young couple drove away amid showers of rice and good wishes. The girl friends of the bride decorated the temporary Chapel very gracefully with boughs, ferns, and flowers.

Te Puke.

Vicar: Rev. J. Hobbs.

TO THE PARISHIONERS—

My Dear Friends,—Do we not feel clean and fresh? And do you not feel grateful to those eight gentlemen and six ladies who spent the whole of one day and a large part of a second in having a real good "Spring-cleaning" of the Church? No scamping, but every part reached from the roof downwards—inside and out—all with water, kerosene, and soap. Shall we make this work an annual fixture?

We are making some slight alterations in the Sunday School arrangements. Following the Inter-Diocesan course used, we are confining ourselves on Sunday to the Bible History, and taking the Lord's Prayer and Holy Communion at the Tuesday Catechism. This will give us more time to go through a syllabus whose chief, if not only, fault is that it is too full. We have imported a set of Lesson Picture Cards to distribute among the scholars, we also are giving marks, ten a Sunday, and a prize for every 150 gained. In the Catechism we propose to try an opposite experiment of no prizes, but all giving, and see what our little ones can do for the Threefold Fund helping the Home, the Maori, and the Melanesian Missions. The children outside the limits of the township are greatly on my mind. Tell me, someone, What can I do for them?

After serving their probation of nearly four months, the first four members of our C.F.M.S. Branch were admitted during the

Morning Service last Sunday, two being unavoidably absent. Others are in readiness, but will have likewise to wait their three months. "Quit you like men, be strong."

During the memorable Mission in many places Friday was made a day of Intercession, leaving a mark (at least where I was) of deep earnestness upon the remaining time. In imitation of this a paper will be pinned upon the Notice Board to receive the time (not necessarily the name) which each one will promise to spend, during any Friday in Lent, in prayer for the Church and Parish. Who will refuse a holy Ten Minutes of Prayer? We want it badly enough.

We are trying another Lenten experiment. Those of the congregation who were willing received on Sunday a list of fifteen subjects, from which to select those considered most likely to prove useful. The six pointed out by the highest number will form the basis of the Sunday Morning Sermons, and on the Wednesday following, instead of an Address, will be submitted to discussion. Why should we not take counsel together upon these important matters? And if we fail at least we shall have tried, and hope to try again.

Do not forget that the offerings of Sunday, March 17th, are given to the Home Mission Fund. With it will be incorporated our Harvest Thanksgiving.

May God bless our Lent,

Very sincerely yours,

J. HOBBS.

Rotorua.

Vicar: Ven. Archdeacon Tisdall, M.A.

Curate: Rev. Percy C. Davis.

S. Luke's annual Sunday School picnic was held on the last day of January, nearly 150 children, parents, and teachers taking part in it. The place chosen for the outing was Hamurana, whither the whole party was taken over in the Rotorua Ferry Company's launches. The weather was ideal, and all enjoyed themselves thoroughly.

The time seems approaching when S. Luke's Church should be enlarged, as the accommodation is now becoming more taxed each year, especially during the summer season. This is a matter which specially interests visitors. A gentleman who visits us each year has made an of £10 towards the cost of enlargement if nine others will also give the same amount, and Mr Natusch, who was the architect of the Church, has kindly offered to do the necessary plans free of charge when we are ready for them. If any of our friends who visit us and have found our little Church and its services helpful to them read this, and feel inclined to help in the matter, the Vicar will be very glad to hear from them.

We regret to hear that Mr Forsdick, one of our Lay Readers at S. Peter's, Mamaku, will shortly be leaving the district. Mr Forsdick was one of the most active workers in getting the Church at Mamaku built, and his leaving the district will be a great loss to us.

On Quinquagesima Sunday afternoon the Presbyterian and Wesleyan Sunday Schools joined ours in the Parish Hall to hear a special object lesson on "The Christian Armour," given by Mr Bottrell, of the Auckland Sunday School Union. There were quite 200 children present, and all seemed to enter thoroughly into the spirit of a most interesting and instructive lesson.