



The Waiapu Church Gazette.

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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.

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 notes made payable.

As the Bishop is himself 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.

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.

DATE

CALENDAR FOR JULY, 1913.

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

7TH SUNDAY AFTER TRINITY: M, i. Chron. 21, Acts 13 1-26; E, i. Chron. [22 or 28 1-21, Mat. 1 18

8TH SUNDAY AFTER TRINITY: M, i. Chron. 29 9-29, Acts 17 16; [E, ii. Chron. 1 or i. Kings 3, Mat. 6 1-19

9TH SUNDAY AFTER TRINITY: M, i. Kings 10 1-25, Acts 21 17-37; [E, i. Kings 11 1-15 or i. Kings 11 26, Mat. 10 1-24

S. JAMES, Apostle and Martyr: M, ii. Kings 1 1-16, Luke 9 51-37, [E, Jer. 26 8-16, Mat. 13 1-24

10TH SUNDAY AFTER TRINITY: M, i. Kings 12, Acts 26; E, i Kings 13 [or 17, Mat. 13 53—14 13

Girls' Friendly Society.

MEMBERS OF DIOCESAN COUNCIL.

President—Miss Edith Williams
Vice-Presidents—Mrs. Averill and Mrs. Ruddock
Members of the Council—Mesdames Hansard, Levin, Miss Pallot, Branch Secretaries, and the wives of the Clergy
Secretary—Mrs. Stopford
Treasurer—Miss Jardine

BRANCHES AND SECRETARIES.

S. Augustine's, Napier—Miss White, Hastings street
S. John's Cathedral—Misses Hill and Miller, Bluff Hill and Cameron road

Port Ahuriri—

Ormondville — Miss Alice Webb, Marion, Ormondville

Dannevirke—Mrs. Dawson, Victoria Avenue, Dannevirke

Pukehou — Miss Ada Williams, Roxton, Pukehou

Gisborne—Miss Faubert, 363 Childers' road, Gisborne

Hastings—Miss Amy R. Harper, District High School, Hastings

Taradale — Miss Smart, care Mrs. Fletcher, Taradale

Havelock North—Miss R. Gardiner, Havelock North

Wairoa—Miss Brann, Wairoa

Waipiro—Mrs. Wilson, The Vicarage, Waipiro

Rotorua—S. Luke's Branch, Miss Griffin, Mission Home, Whakarewarewa

Mothers' Union.

Diocesan Council. — Mrs. Averill (President), Mrs. C. H. Maclean (Diocesan Secretary), Miss Brathwaite (Literature Associate), Mrs. Lascelles, Mrs. Mitford Taylor; Secretaries and Presiding Associates of all Branches.

Executive Committee. — Mesdames Averill, Ruddock, and Maclean.

BRANCHES.	HON. SECRETARY.	PRESIDING ASSOCIATE.
S. John's Napier	Mrs Ruddock	Mrs Mayne
S. Augustine's	McClurg	Tuke
Port Ahuriri	Cargill	Hansard
Hastings	Miller	Brocklehurst
Havelock North	Miss Gardiner	Fitzroy
Te Aute	Mrs Warren	A F Williams
Waipukurau	T Nicholson	Gilbertson
Dannevirke	Glass	Giesen
Ormondville	Webb	Fisher
Gisborne	W A Smith	Thomas
Rotorua	Miss Griffin	Tisdall

Intercessions.

- O God the Father of Heaven
 O God the Son, Redeemer of the World
 O God the Holy Ghost, proceeding from the Father and the Son
 O Holy, Blessed, and Glorious Trinity, Three Persons and One God
 Have mercy upon us.

That it may please Thee—

To give wisdom and strength to the Bishop, Clergy, and Lay workers in the work of Thy Church in this Diocese

We beseech Thee to hear us.*

To direct and prosper the councils of the Standing Committee of the Diocese.

To grant Thy Blessing upon the efforts being made in connection with the Social Work Fund to reclaim the "Fallen."

To raise up among us those best fitted to the charge of this work, and for the training of women for work in the Diocese.

To bless and prosper the Bible in State Schools League, that the Bible may be restored to the schools of this Dominion.

To grant Thy Blessing and Guidance to the Church of England Men's Society, and that the members of the same may be diligent in prayer and service.

To prosper the Branches of the Mothers' Union and the Girls' Friendly Society.

To bless the effort now being made to establish a G.F.S. Hostel in Napier.

To stir up Thy people to more generous help in the Missionary work of the Church by prayer and almsgiving.

To grant to the newly-formed Districts of Otane and Puketapu Pastors who shall rightly minister to Thy people.

To give Thy Guidance and Blessing to the Vicar of the District of Takapau in the Cure of Souls committed to him.

To bless and prosper the work of the Melanesian Mission.

*To be said after each petition.

Thanksgivings.

Blessing and Honour and Praise and Adoration and Thanksgiving be paid to Thee, Most Glorious and Holy Trinity, Father, Son, and Holy Ghost—

For our Creation, Preservation, and the many blessings of this life

We thank Thee, O God.

For all spiritual blessings and mercies through Christ, our Lord

We thank Thee, O God.*

For the completion of the Church in Gisborne, and the willing offerings of Thy people.

For Thy blessing upon the Missions recently held among the Maories.

For the heroic life of David Livingstone.

For the zeal and devotion of our Missionaries abroad, and the example of their lives.

For the door now opening in China for Christian influence and work.

*To be said after each clause.

Note.—Subjects for Intercession or Thanksgiving may be sent to Archdeacon D. Ruddock, Napier, not later than the 18th of each month.

Sunday Schools.

Report of Examination of Sunday Schools in the Diocese, held by the Bishop in December, 1912.

Purpose of the Examinations.

The purpose of the examination held at the end of last year was fourfold—(1) to gauge the standard of religious knowledge obtaining generally throughout the Diocese; (2) to show the inadequacy of our present means and methods of instructing the children in religious knowledge; (3) to try and rouse Church people to a deeper sense of their duty to the children, by a revival of home teaching, more efficient Sunday schools, and more readiness to sacrifice comfort and ease in order to strengthen the staff of Sunday school teachers; and (4) to show the need for endeavouring to restore Bible reading and religious instruction into the State schools.

The examination has certainly enabled me to gauge the standard

and extent of religious knowledge possessed by the children in the Diocese, and I desire to thank the clergy and superintendents in the Diocese for loyally acceding to my request and making the best provision possible for the holding of the test examination. Hukarere, Te Aute, and Heretaunga Schools were examined, and children from all parts of the Diocese except Gisborne, Waerenga-a-hika, Woodville, Opotiki, Whakatane, and Tauranga. It is to be regretted that any Parish should have failed to give the Bishop the information which he sought. It is useless to try and live in a fool's paradise with regard to the value and results of our present Sunday school methods. We need to arouse in ourselves a Divine discontent with the present results of Sunday school work, instead of muddling along and trying to persuade ourselves that we are doing all that we can reasonably be expected to do in the matter. Many of our present Sunday school methods are useless, and positively harmful. Reform is urgently needed, and the knife needs to be applied with a strong and courageous hand to lop off many of our out-of-date and foolish conventionalities which have grown up around the sacred duty of teaching our children the principles of the faith. The majority of the children know practically nothing, and so long as we encourage them to look upon Sunday school as a sort of joke or penance, as the case may be, for obtaining a treat or treats, they will continue to know nothing. There is too much bribery associated with Sunday schools, and, to be brutally honest, we dare not stop it, lest we should lose our children. Surely it is far better to have a small but real Sunday school than a large one kept up by all kinds of enticements.

Purpose of a Sunday School.

The real object of a Sunday school is for training baptized children for Confirmation. (See the Exhortation to Godparents at the end of the Service for the "public baptism of children.") But at the same time it is no real substitute for the duties of Godparents, and certainly not for the duties of parents. The work of a Sunday school is to supplement the natural duties of parents and the assumed duties of Godparents, and not to relieve the parents or Godparents of those duties. The

Sunday school is the Church's organization for instructing children entrusted to her by parents and Godparents for the fulfilment of their own responsibilities. The Parish Priest has, of course, a duty to the children over and above the duty committed to Godparents, as is clearly laid down in the Rubrics at the end of the Catechism. The modern Sunday school is, through force of circumstances, in many cases the only practical way in which he can fulfil his responsibility to the children, although it is not intended to be any substitute for the Parish Priest's duty to publicly instruct and catechize his children. The Parish Priest's relation to the Sunday school is precisely the same as his relation to the Church, and he cannot escape from the duty and responsibility of directing and controlling the teaching and management of his school. Wherever possible, it is the duty of the Parish Priest to instruct his own Sunday school teachers, and it is certainly the duty of the teachers to be absolutely loyal to the Parish Priest, the responsible head of the school.

Suggestions.

If the money spent upon prizes and treats was used for the purchase of Sunday school plant, viz., books, blackboards, maps, kindergarten material, etc., we should take a necessary step in the way of reform. The mere parrotlike repetition of the Catechism is positively harmful. It is most important that the children should be word-perfect in the Catechism, and equally important that they should have some clear knowledge of the meaning of the words. The portion of Catechism to be explained should if possible be written on a blackboard, so that the children can see the actual words written. The elder children should also be required to write out at home answers to the Catechism questions, and be taught very carefully the parts of the "Duties" corresponding to and explaining each Commandment, and the parts of the "Desire" explaining the various petitions in the Lord's Prayer. The following quotations from answers in the Diocesan examination will show clearly where the dangers of mere repetition lie. "A child of God" for "the child of God" was almost universal and a serious mistake. "God the Father or

mighty." "Promise in vow." "Lusks," or "lux," for "lusts." "Dews" for "Jews." "Judases chariot" and "Judas the Scariot" for "Judas Iscariot" were of frequent occurrence. "Vants and pomety" for "poms and vanity." "Sinfurlus" for "sinful lusts." "Holy Coast" for "Holy Ghost," and the numerous variations in the spelling of "Pontius Pilate" were further specimens of the result of mere memorizing. Hundreds of children wrote "guiltness" for "guiltless," and the words "Epiphany" and "Ascension" came in for very rough handling. The same criticism applies to a large extent to the New Testament paper. Fully half the children in the Diocese informed me that Mary Magdelene was the mother of Jesus Christ, and confused Nazareth with Lazarus and Bethany with Bethlehem, and very many gave the startling information that Christ was the "Prodigal Son." Not five per cent of the children knew why Sunday was kept as a Day of Worship, and none of them appeared to know the meaning of the words "Christmas," "Lent," "Easter," "Whit-sunday," or the part of the "Desire" which explains the words in the Lord's Prayer, "Lead us not into temptation," viz., "And that it will please Him to save and defend us in (not from) all dangers ghostly and bodily."

Presumably in most cases the best of the children entered for the examination, and it is therefore appalling to think of what the average standard of religious knowledge must be in our Sunday schools and in the children of the Dominion, and the ignorance is by no means limited to the "back-blocks." Where capable teachers can be obtained, it would be wise in the larger schools to have the children in two or three standards or classes and teach them more after the methods of the day school. A competent teacher can teach twenty or thirty children just as well as five or six, if the environment is suitable, and proper apparatus is provided. The great trouble about Sunday school work is that the Church does not take the matter seriously, and is contented to muddle on with its antiquated and useless methods.

In spite of the difficulty of inspiring small girls (and sometimes big ones), in their Sunday frocks

and hats, with any sense of discipline, it is yet of vital importance to every Sunday school to have as strict a discipline as in the day schools, even if it means providing accommodation for the Sunday hats. An undisciplined school is positively harmful to the children, and without discipline teaching is a physical and moral impossibility.

The practice of giving to the elder children one or two questions to be answered in writing at home is to be commended, and will help the teacher to realize how far his teaching is effective.

There is a danger in some schools of teachers sermonizing instead of teaching. The children need to know the facts of the Bible, especially the New Testament first of all, and pious exhortations alone cannot take the place of faithful teaching. Catechizing over and over again on the lesson given is more important than sermonizing. The Gospel consists of facts, not opinions or views, and the teacher should whenever possible show how the seasons of the Christian year faithfully "preach" the Gospel by bringing before us the successive facts in the incarnate life of Jesus.

The teaching of the New Testament is often neglected because it is easier to teach stories from the Old, but such a practice is not to be commended, and the custom (if habitual) of reading story books to the children is altogether to be condemned.

The secret of all successful Sunday school teaching depends upon the self-sacrifice of the teacher. He can only teach if he himself knows the lesson, and far more about it than he will need to impart. The lesson must first be assimilated by the teacher, for no teaching is really effective which does not come through the living personality of the teacher. The man or woman whose life is not in harmony with his or her teaching is bound to be a failure.

There must, of course, be constant intercession for the children on the part of the teachers, and regular visitation of the parents of the children where possible. In order, further, to obtain the sympathy and co-operation of parents, it is very desirable that Sunday school reports of the children's attendance and progress should be sent to the parents at least half-yearly.

Argument for Bible Teaching in State Schools.

The result of the examination has clearly demonstrated the absolute need for the teaching of the Bible in our State schools if many of our children are not to grow up in heathen ignorance. It is quite impossible for the best teachers even to do any really effective work when the children have little or no foundation knowledge on which to build. It therefore behoves every Christian man and woman to support enthusiastically the Bible in State Schools League, and endeavour to give to our children some knowledge of the subject of subjects, in which at present there is such a lamentable ignorance.

General Report of Sunday Schools.

Marks obtainable — Senior New Testament paper 220, Senior Catechism paper 194, Junior New Testament paper 175, Junior Catechism paper 175.

In the report NT stands for New Testament and C for Catechism.

Dannevirke.

Good entry of Seniors and Juniors. Best papers in Senior C by P. Stevens (85) and Leah Duly (77) and in Senior NT by Leah Duly (85). In Junior C Muriel Tyson (55) and Kitty Burke (55) were best, and Phyllis Bateman (53) in Junior NT.

Ormondville.

Three Seniors, viz., Nelly Smaill, Lena May, and Ellen Benbow gained respectively 121, 115, 113 in NT, all good papers. No Catechism. Dorothy Price (60) best Junior.

At Makotuku Ruby Palmer was the best Senior with 55 for C and 62 for NT.

Te Karaka.

Ivy Powell was the best Junior with 101 for C and 75 for NT. Catechism fairly well done generally.

Patutahi.

Junior C good, especially Maude Rawnsley (96), Keith Woodward (95), and Jessie Bilham (90).

Te Puke.

Entries good. Bessie Palmer 53 for NT and 69 for C, Rosie Fox 68 for NT and 45 for C the best Seniors, and Emily Morton 67 for NT and 63 for C the best Juniors.

Wairoa.

E. Webber 88 for C the best Senior, and A. Jenkins 92 for C; V. Milson 88 for C and 93 for NT the best Junior.

Frasertown.

Catechism of Juniors remarkably good. Elsie Phillips (114), L. Forsyth (110), Clara Beckett (106), and I. Beckett (105) all above the average. L. Forsyth (86) best in NT.

S. Augustine's, Napier.

Good entry. Kathleen Cox, with 123 for C and 120 for NT, best amongst the Seniors. Good papers in C by Olive Elmes (125) and Ruby Morrison (100), and in NT by Stella Frenwick (97). Amongst the Juniors, Frank Kerr, with 129 for C and 93 for NT, and Hazel Cox, 130 for C and 90 for NT, were good. Catechism good generally.

Tologa Bay.

Junior papers better than Senior. C. Fitzgerald best amongst Juniors in NT with 66, and D. Reid in C with 64.

Havelock North.

M. Ridgway, 79 for C, best Senior. Jack Rich, with 105 for NT and 90 for C, best Junior. Pamela Chambers, 117 for C, did very good paper.

S. John's, Napier.

Amongst the Seniors, Charlie Sorrell (80) did the best paper in C and NT; Whiteley (78), and Archie Judd (69) in the Junior Division. Archie Judd (42) was best Junior in NT.

At Bluff Hill School, H. Harston (84) did best paper in NT.

Hastings.

Excellent entry. P. Martin-Smith, 88 for C and 72 for NT, best amongst the Seniors; E. Westlake, 82 for C and 75 for NT, and H. Brooke-Taylor, 96 for C and 48 for NT, were best amongst the Juniors.

At Mahora the entries were good. Fred. Laurie was first amongst the Seniors.

Waipiro Bay.

Edith Durant (80) and Adeline Wright (77) were best in C amongst the Seniors; Edith Durant (73) best in NT.

Waipawa.

Olga Carlyon, 142 for C and 143 for NT, did remarkably good papers. Grace Cowx, 124 for C and 115 for NT, also very good. Eva

Walton, 82 for C and 57 for NT, next best Senior.

Pukehou.

Good entry. Seniors good. Nora Pugh, 100 for C and 94 for NT; Joyce Williams, 80 for C and 116 for NT; Eileen Pugh, 97 for C and 93 for NT, all good.

No NT papers for Elsthorpe.

Rotorua.

Eric Young, amongst Seniors, with 79 for NT and 48 for C, best, and Mavis Carr, with 69 for C, amongst the Juniors.

At Mamuku, Catherine Ramson, amongst Juniors, gained 66 for NT and 81 for C.

Taradale.

Good entry. Very neat papers. Best paper amongst Seniors by N. Seer (111), followed by J. Halliwell (83), J. Fearn (82), L. Halliwell (86), G. M. Bennett (76), and E. Clarke (73). Best paper in C by J. Halliwell (82). Amongst Juniors, L. Clarke, with 98 for C and 90 for NT, was good. V. Jones (112) did very well in C.

Porangahau.

Elsie Drower (116) did very good paper in C. No NT.

Waipukurau.

Madge Curd, 87 for NT and 114 for C, best Senior; Mary Grosvenor, 81 for NT and 80 for C, very fair. Juniors weak.

S. Andrew's, Napier.

Nola Elliott best Junior with 45 for NT and 57 for C. Best Senior was Doris Turvill, with 38 for NT and 47 for C.

Private Tuition.

One entry. Aroha Ruddock, 68 for NT and 57 for C in Junior division.

List of scholars in order of merit who obtained 130 marks and upwards for both papers in the Senior division and 103 marks and upwards in the Junior division:—

Seniors.

	NT.	C.	TI.
1 Olga Carlyon, Waipawa	143	142	—285
2 Kathleen Cox, S. Augustine's, Napier	120	123	—243
3 Grace Cowx, Waipawa	115	124	—239
4 Olive Elmes, S. Augustine's, Napier	81	125	—206
5 Madge Curd, Waipukurau	89	114	—203
6 Joyce Williams, Pukehou	116	80	—196
7 Nora Pugh, Pukehou	116	80	—146
8 Eileen Pugh, Pukehou	95	97	—192
9 Ruby Morrison, S. Augustine's, Napier	73	100	—173

10 Stellar Fenwick, S. Augustine's, Napier ..	97	71-168
11 J. Halliwell, Taradale ..	83	82-165
12 Mary Grosvenor, Waipukurau ..	81	80-161
13 P. Martin Smith, Hastings ..	72	88-160
14 J. Fearn, Taradale ..	82	75-157
15 L. Halliwell, Taradale ..	80	70-156
16 Mary Nelson, S. Augustine's, Napier ..	78	77-155
17 { N. Seer, Taradale ..	111	42-153
17 { Edith Durrant, Waipiro ..	73	80-153
19 G. M. Bennett, Taradale ..	76	64-139
20 { Mary Arnold, S. Augustine's, Napier ..	75	64-139
20 { Eva Walton, Waipawa ..	57	82-139
22 Mena Robinson, S. Augustine's, Napier ..	61	76-137
23 N. Kirkham, Hastings ..	59	76-135
24 P. Stevens, Dannevirke ..	85	49-134
25 E. Webber, Wairoa ..	45	88-133
26 Leah Duly, Dannevirke ..	77	53-130

Juniors.

1 Frank Kerr, S. Augustine's, Napier ..	93	129-222
2 Hazel Cox, S. Augustine's, Napier ..	90	130-220
3 L. Forsyth, Frasertown ..	86	110-196
4 Jack Rich, Havelock N. ..	105	90-195
5 L. Clarke, Taradale ..	90	90-188
6 V. Milson, Wairoa ..	93	88-181
7 { John Etheridge, S. Augustine's, Napier ..	98	78-176
7 { Ivy Powell, Te Karaka ..	75	101-176
9 V. Jones, Taradale ..	55	112-167
10 Pamela Chambers, Havelock ..	47	117-164
11 Alma Mayhow, S. Augustine's, Napier ..	76	87-163
12 D. Beckett, Frasertown ..	57	105-162
13 Mollie Smith, S. Augustine's, Napier ..	75	84-159
14 E. Westlake, Hastings ..	75	82-157
15 Millie Diamond, S. Augustine's, Napier ..	68	88-156
16 Elsie Phillips, Frasertown ..	39	114-153
17 A. Jenkins, Wairoa ..	59	92-151
18 Catherine Ramson ..	66	81-147
19 H. Brooke Taylor, Hastings ..	58	96-144
20 A. Burr, Taradale ..	55	83-138
21 Clara Beckett, Frasertown ..	30	106-136
22 Keith Woodward, Patutahi ..	40	95-135
23 { Alba Storkey, S. Augustine's, Napier ..	66	66-132
23 { Hazel Rolls, S. Augustine's, Napier ..	76	56-132
25 Emily Morton, Te Puke ..	67	63-130
26 Gwendoline Rownsley, Patutahi ..	44	86-129
27 Maude Rawnsley, Patutahi ..	31	96-127
28 { Archie Wilkinson, Patutahi ..	45	80-125
28 { Aroha Ruddock (private tuition) ..	68	57-125
30 Jessie Bilham, Patutahi ..	34	90-124
31 G. McCutcheon, Taradale ..	34	82-116
32 Fred Rolfe, S. Augustine's, Napier ..	36	76-112
33 { Archie Judd, S. John's, Napier ..	42	69-111
33 { Agnes Bilham, Patutahi ..	29	82-111
33 { Gordon Rich, Havelock ..	73	30-103
35 { A. Heyward, Hastings ..	39	64-103
35 { S. Henry, Hastings ..	47	56-103

The report on the day schools has been sent to the schools. Some of the papers from Hukarere and Te Aute were excellent, and obtained high marks.

A. W. WAIAPU,
Examiner.

"Howlers."

In this particular instance the word "howler" is used in the school boy technical sense of something rather out of the ordinary in the way of mistakes in examination papers. To an examiner a "howler" is sometimes fascinating and suggestive, and at once creates visions and surmises as to what particular line of thought happened to be running in the mind of the individual responsible for such "howler." Be it said to the comfort and consolation of those who sometimes "howl," that a "howler" may be the outward and visible testimony of latent genius struggling to realize itself, or of striking originality waiting to be revealed in due time. In the monotony of correcting examination papers, an examiner gets many side lights on the working of the human mind, as well as on many other subjects. Thus far by way of preface and excuse for mentioning a few of the "howlers" made in the recent Diocesan examination. They will doubtless afford food for thought in many instances.

Question: When and by whom were the following words spoken, "Go thou and do likewise"?

Answer: The thief on the cross.

Question: What is a miracle?

Answer: A miracle is a lie or a thing done without your mothers or fathers noing (sic).

Question: What did your God-fathers and Godmothers then for you?

Answer: They did promise and vow, first that I should learn the pomps and vanity of this wicked world, and secondly that I should renounce all the things in the Christian life.

Question: What does the word "renounce" mean?

Answer: To renounce the articles of the Christian faith.

Question: What are the chief Festivals of the Christian year?

Answer: Christmas, Boxing Day, New Year, Labour Day, and Show Day.

Question: What does the word Christmas mean?

Answer: When we have sports and races.

A certain conclusion of thought is observable in the answer to the question concerning the meaning of Easter.

Answer: On Easter Jesus was nailed to the Cross, to remember it they make hot cross buns.

There was certainly a stroke of genius in one answer to the question, What is the meaning of "pomps and vanity"?

Answer: Pomps means full and vanity empty.

"Vants and pomety" for "pomps and vanity" has added yet another to the already long list of "Spoonerisms."

Church of England Men's Society.

General Secretary — Mr. T. H. Gill, Hastings

The fourth annual Conference of the C.E.M.S. (Waiapu Diocese) was held in S. John's Schoolroom on Wednesday, June 11th (S. Barnabas Day). His Lordship the Bishop presided, and representatives were present as follows: — S. John's Branch, Napier, W. P. Finch and J. H. Sheath; S. Augustine's, Napier, Canon Tuke and F. Thomas; S. Andrew's, Port Ahuriri, F. Smith and H. Prebble; All Saints', Taradale, H. H. Burr; S. Matthew's, Hastings, Rev. N. Robertshawe and R. R. Pitt; S. Luke's, Havelock, R. H. Florence; S. Peter's, Waipawa, T. H. Gill (acting); S. John's, Dannevirke, Rev. N. Robertshawe; S. Paul's, Wairoa, M. Burr; Holy Trinity, Gisborne, H. H. Hamilton; S. Luke's, Rotorua, Ven. Archdeacon Ruddock; Tologa Bay, Geo. Masters; Diocesan Council, S. H. Vyner.

The arrangements made were as follows: — 11 a.m., Holy Communion at the Cathedral; 2.30 p.m., Conference at S. John's Schoolroom; 5.15 p.m., Evensong with address from Bishop (Cathedral Chapel); 6 p.m., tea at Bishops Court; 8 p.m., Conference.

The Conference opened at 2.30 with prayer, after which His Lordship welcomed the delegates.

The minutes of last Conference were read by the Secretary (Mr. T. H. Gill), and on the motion of Bros. Sheath and Rev. Robertshawe, were confirmed.

The Annual Report, as follows, was read and approved, on the

motion of Bro. Sheath, seconded by Bro. Pitt:—

ANNUAL REPORT.

In presenting their fourth Annual Report to be read at this Conference, your Council congratulates Branches on the completion of another year's useful work, and trusts that, with the assistance of the Travelling Organising Secretary—should a suitable man be found and enter on his work early—the C.E.M.S. of this Dominion, and of this Diocese in particular, will, by increased zeal, exert in the future even a greater influence than in the past.

In order to make this report as accurate as possible, Branch Secretaries were asked to furnish a short special report of the workings of their Branch during the past year, and although all the Secretaries did not comply, the reports of those who did show that much more practical work is being done by members being organised under the C.E.M.S. than would be possible were each man working as a detached unit. This applies to practical work only, but no doubt the highest aim of the C.E.M.S. is the deepening of the spiritual life of the Church by the deepening of the spiritual life of its members, and in this we believe that the greatest work of the C.E.M.S. is being done.

So far as individual Branches are concerned, there is little to point out, the outstanding feature of most Branches being the visit of the Rev. Watts-Ditchfield.

Gisborne, Hastings, and Have-lock Branches have been able to render assistance in the building of new Churches, and several Secretaries report the holding of special meetings for Bible study, Church history, or some kindred study. Men's services have been greatly helped in some Parishes by members inducing outsiders to attend the services with them.

The year opened with a roll of 12 Branches, comprising 235 members, and closed with a total of 13 Branches, comprising 249 members, the addition being the new Branch formed at Tologa Bay. Your Council welcomes the new Branch, and trusts that the brethren may be spared for much useful work.

Waipawa Branch is still without a Secretary, owing to the transfer of Bro. Harvey to Hastings, but no doubt the incoming year will see

the organisation of this Branch on a better footing.

Organisation.—Your Council is of the opinion that the C.E.M.S. has grown to such an extent that some attention will have to be given to organisation, as much overlapping at present takes place, and hopes that the appointment of the Travelling Organising Secretary (which the Dominion Conference, held at Nelson on January 16th and 17th, decided to appoint) may do much to help. Without being efficiently organised, your Society will lose much of its power.

Finance.—As will be seen by the Balance-Sheet, the finance of the Diocesan Council is still on a sound footing. As already pointed out in this Report, and to Branches by Circular, the Dominion Conference resolved to ask a special committee in England to select a Travelling Organising Secretary for New Zealand, and this Diocese was asked to contribute £35 per year for two years towards the cost of same. This your Council has agreed to do. An assessment of Branches, according to the number on the Secretary's roll, has been made to cover this amount. The assessment was made so that Branches may use any means they wish to get this amount, either among their own members or outside, as your Council feels that the making of levies on members is unfair and unsound, and has opposed this means of collecting money on every possible occasion.

S. Oswald's Guild.—Your Council has endeavoured to help on work among boys by the formation of Branches of the Guild of S. Oswald. Much useful work has been done where Branches have been formed, and your Council would like to see all C.E.M.S. Branches form a Branch of the Guild, which is really a junior C.E.M.S. Branch, with the addition of training for the physical part of the boys' nature. Heretofore, little has been known of the working of the Guild, but your Council is pleased to be able to state that it has been able to get in communication with the Secretary in England, and has received a supply of magazines, and hopes to have a supply of badges shortly. Your Council would like to see the Guild better organised, so that it may become better known.

Territorial Camps.—As in the past year, a C.E.M.S. Institute was held at all the Camps at Oringi, and the thanks of all members are

due to His Lordship the Bishop for his services at the Camp, also to Brothers Archdeacon Ruddock, Rev. Robertshawe, and Gempton for much useful assistance rendered at the Camps. This year the two Diocesan Councils of Wellington and Waiapu combined, and although much useful work was done, the best use of the Institute was not made on account of want of equipment and organisation. Your Council cannot too strongly urge the need of putting these Military Camp Institutes on a good permanent footing, because there is surely no greater and better work that the C.E.M.S. can undertake than the help of their younger brothers in Camp. The Gisborne Branch had an Institute tent at the Mounted Infantry Camp at Makaraka, with brothers in attendance daily, services on Sunday, and a lantern service on Good Friday. Your thanks are due to these brothers.

Rev. Watts-Ditchfield.—It is almost unnecessary to mention the great uplift the C.E.M.S. obtained from the visit of the Rev. Watts-Ditchfield, and there is no question the influence will be long felt by Branches and individual members. The only regret that can be felt is that the visit was so short and hurried.

It would be incomplete to close this report without mention of the visit of the Bishop of Melanesia. Although this visit was not to the C.E.M.S., it has helped members to see and realise their responsibility to missions, and one at least (Gisborne Branch) has undertaken to find £10 a year for the support of a scholar at Norfolk Island.

New Council.—As resolved at last Conference, the elective system of appointment to your Council is abolished, and a system of direct representation will take its place. Each Branch will appoint its own representative to the Diocesan Council—either one of its own members or a member of any other Branch. It will be the duty of that representative to keep the Branch he represents in close touch with all meetings of the Council. Should any Branch have any matter to bring before the Council, their representative will be able to see that the matter is handled as the Branch wishes it. Your Council views this as a step forward, and trusts that greater efficiency may be got thereby. Also this

Conference will have to elect three clerical representatives.

In vacating office, your Council hopes and prays that members will hold faithfully to their pledges of prayer and service, and by their influence help the C.E.M.S. to become the power it ought to be.

The Balance-sheet, as shown below, was read and adopted, on the motion of Bros. Masters and Hamilton.

WAIAPU DIOCESAN COUNCIL, C.E.M.S.—Revenue A/c for period ending March 31, 1913.

EXPENDITURE.		£	s.	d.
To purchases Magazines, Badges, Literature, etc.	..	6	3	6
„ General Secretary (Rev. Watts-Ditchfield's expenses £6/16/2, Central Fund 10/-)	..	7	6	2
„ Military Camp Institute	..	17	0	
„ General Expenses (Rev. Watts-Ditchfield, hall etc., £2/19/-, S. Oswald's Guild £1/5/-, Printing £1/14/-, Stationery 6/10, Postages 14/3, Sundries £2/6/10)	..	9	5	11
„ Balance	..	2	7	8
Total	..	£26	0	3

INCOME.		£	s.	d.
By Sales of Magazines, Literature, Badges, etc.	..	10	3	5
„ Donations £8/3/2—	..			
To Rev. Watts-Ditchfield's Expenses Fund (S. Matthew's, Hastings Br. £2, S. Augustine's, Napier, £1/13/1, Theatre collection £3/3/1)	..	6	16	3
To General Sec. Central Fund (S. Andrew's, Pt. Ahuriri)	..	10	0	
To Military Camp Institute's Funds (S. Luke's, Havelock N. Br. 7/-, S. Andrew's Port Ahuriri 10/-)	..	17	0	
„ Affiliation Fees (12 Branches at 2/6 each)	..	1	10	0
„ Levy's, at 6d per member on Branches	..	6	3	8
Total	..	£26	0	3

LIABILITIES.		£	s.	d.
By Military Camp Institute Fund	..	2	8	5
„ General Secretary	..	10	0	
„ Balance Revenue Account	..	2	7	8
Total	..	£5	6	1

ASSETS.		£	s.	d.
To Cash on hand	..	2	6	7
„ Sundry Debtors (S. Augustine's Napier Branch 3/-, S. Andrew's Port Ahuriri Branch 6/-, S. Matthew's Hasting's Branch 13/-, S. Peter's Waipawa Branch 7/4, S. John the Baptist Dannevirke Branch 2/10, S. Paul's Wairoa Branch 1/4, Holy Trinity Gisborne £1/6/-)	..	2	19	6
Total	..	£5	6	1

The next business was the election of three clerical representatives to the Diocesan Council. Four were nominated by Branches, and the following were declared elected on the voting:—Ven. Archdeacon Ruddock, Canon Tuke, Rev. Lush. A vote of thanks was passed to the scrutineers.

Bro. Hamilton proposed, and Bro. Thomas seconded, "That the levy for the present year be 6d. per member."—Carried.

S. H. Vyner then moved: "That a list of all Branches, together with dates, times, and places of meetings, be published in the Men's Magazine for the benefit of travelling members." In speaking to the motion, Bro. Vyner stated that the utility of this motion was so apparent that it needed few words from him. He pointed out the convenience to a travelling brother it would be if he had means of knowing the meeting night of a Branch in a town he might be visiting.

The motion was seconded by Canon Tuke, and after a little discussion, it was decided to make the resolution read:—"That it be a recommendation to the Dominion Executive that a list of Branches and Branch Secretaries, together with dates, times, and places of meetings, be published in the Men's Magazine, for the benefit of travelling members."—Carried.

Bro. R. H. Florance moved: "That this Conference of Branches of the C.E.M.S., in the Waiapu Diocese, considers it is desirable to hold an annual Diocesan C.E.M.S. service in the Cathedral, preceded by a procession through the streets of the city."

Bro. Archdeacon Ruddock seconded.

Some discussion followed. The general opinion expressed was that if some suitable time could be found on which most of the Brothers could be in Napier, so that the whole thing could be well done, it should be an annual fixture of the C.E.M.S., but not otherwise.

It was mentioned that if the Dominion Conference was held next time in Napier it would be a splendid opportunity for having the first united service and procession.

His Lordship stated that he was pleased this resolution had been put on the order-paper, and congratulated Bro. Florance on moving in the matter. He spoke on the great effect of the service and procession at the last Dominion Conference, held at Nelson on the

15th, 16th, and 17th January last, at which he had the opportunity of giving an address.

The motion was carried, with the addition of the words, "and requests the Diocesan Council to carry the above into effect."

Archdeacon Ruddock then opened a discussion on "Helps to the Devotional Life of Members." The Archdeacon, after reference to Bible study, intercession, and Holy Communion, spoke of the help in deepening the spiritual life of the members a "Quiet Day" or "Retreat" might be, and referred to the plan adopted in parts of England, and also in France, where such opportunities were afforded to men whose lives were spent in labour and business. He thought that arrangements could perhaps be made at the time of the Synod for devotional addresses to be given, not only for the benefit of the clergy, but for all Churchwardens and others who would wish to avail themselves of the opportunity afforded for such help in the spiritual life.

The matter received general support, and the following resolution, proposed by Bro. H. W. Hamilton and seconded by Bro. H. W. Hamilton, was then carried: "That it be a recommendation to the C.E.M.S. Diocesan Council to take into consideration the question of arranging for 'Retreats' or 'Quiet Days,' for the benefit of Churchmen."

Bro. Thos. H. Gill then asked the Conference to consider whether it would be responsible to pay part of the cost of publishing the New Zealand Supplement to the Men's Magazine? He pointed out that advertising space was let to cover the cost of publishing this supplement, but this Diocese had been unable to get any advertiser to take up the space allotted to this Diocese, and that he felt a good proportion of the expense fell on the shoulders of the Editor, Bro. Adams, of Christchurch. The speaker pointed out that the Dominion Conference had relegated the matter to a sub-committee (of which he was a member) to report to Conference, and that the sub-committee, after consideration, reported to Conference that they had carried the following resolution: "That each Diocese be asked to be responsible for its proportion of cost of publishing the New Zealand Supplement."

Quite a mixed discussion followed, after which it was moved

by Bro. Hamilton, seconded by Bro. H. Prebble: "That it be a recommendation to the Executive in Wellington to consider means to place the Men's Magazine on a better financial basis without regard to advertisements."—Carried.

Bro. Rev. N. Robertshawe moved a resolution regarding the C.E.M.S. Institutes at Military Camps. He stated that he believed much good had been done at Oringi and other camps, and the men were extremely grateful for the supply of writing material and magazines, and the efforts made for their welfare. He mentioned that a big field of work lay here, but that a proper equipment and tent was needed for the work.

After several speakers had spoken on the subject, the resolution moved by Bro. Robertshawe was withdrawn, and the following moved in its place:—

1. That this Conference of the C.E.M.S. is of opinion that all expenses connected with spiritual and social work in the Territorial Camps should be borne by the Dioceses concerned in such.

2. That a suitable tent and equipment for the same for use of the men should be provided by the Dioceses concerned, and the military authorities be asked to provide a large tent for recreation purposes.

3. That the C.E.M.S. Diocesan Council be instructed to convey the above resolutions to the Bishop and Standing Committee of the Diocese, and to the Executive of the C.E.M.S.

4. That the Executive of the C.E.M.S. be asked to approach the military authorities in connection with the regulations which at present make the Senior Chaplains responsible for the arrangements concerning the services held in the camps, with a view of having such made for the Anglicans by the Bishops of the Province.

Seconded by Bro. Geo. Masters and carried.

The meeting then adjourned until 8 p.m.

On re-opening the evening session, a discussion again took place regarding other matters of the C.E.M.S. Institute and camp life, and the resolutions passed will be dealt with by the Diocesan Council and Dominion Executive.

Bro. Sheath stated that the remit against his name had been sent in by his Branch, and he had been asked to get as much informa-

tion from delegates as he could, and would therefore like members to discuss the subject.

A discussion ensued, the opinions expressed being that it was not "more members, but better members," that was required.

No motion was put, Bro. Sheath thanking members for the discussion, which he would pass on to his Branch.

The last subject discussed was the question of Bible in State Schools, which was opened by His Lordship the Bishop, who asked for loyalty to the objects of the League, the Bishop emphasising the need of the help of the C.E.M.S.

The following votes of thanks were passed:—

1. To His Lordship the Bishop for presiding at the Conference, and for his great kindness and hospitality to delegates.

2. To Vicar and Vestry of S. John's Cathedral for use of hall.

3. To Bros. Gempton and Rev. N. Robertshawe for services rendered at the camps.

4. To the Secretary (Mr. T. H. Gill) for his services.

5. To the outgoing Diocesan Council for the capable manner in which they have handled C.E.M.S. matters in this Diocese.

Bro. Hamilton moved the following vote of thanks for the services rendered to the C.E.M.S. in New Zealand by the Rev. Watts-Ditchfield:—(a) That this Conference place on record its thankfulness to God for the visit of the Rev. J. Watts-Ditchfield, and its deep appreciation of the results of his visit. (b) That a copy of the above resolution be forwarded to the Rev. J. Watts-Ditchfield."

Seconded by the Ven. Archdeacon Ruddock and carried.

Rev. Bro Robertshawe thanked the Ven. Arch. Ruddock for his kind hospitality to delegates.

The Conference then closed at 10 p.m.

We regret to learn that the Bishop of Auckland is suffering from a serious breakdown in health, owing to overwork and overstrain. It is to be hoped that rest may lead to his restoration to health. We tender the expression of our sympathy with the Bishop and Mrs. Crossley in this time of trouble, and with the Diocese of Auckland in the enforced absence of its Bishop.

Girls' Friendly Society Lodge.

The Council of the Girls' Friendly Society have decided that there is a distinct need in Napier for a Lodge to provide boarding accommodation for women and girls, and also a temporary home for new arrivals. It will therefore be necessary to raise a fund of £2000 to meet the initial cost, though it is hoped that when once started, it will be self-supporting.

As the benefits of the Lodge will not be confined to the members of the G.F.S., but will be available to all others who may require accommodation, it is hoped that the proposal will receive general support.

Subscriptions may be sent to Mrs. Averill, Bishopscourt, Napier, or to Mr. W. J. Pallot, County Council Chambers, Napier.

Clerical Meeting.

A meeting of clergy in the Hawke's Bay Archdeaconry was held in the schoolroom of S. Matthew's, Hastings, on the afternoon of S. John Baptist's Day, June 24. The Bishop of the Diocese presided. After prayer, among other matters considered were the work of the Bible in State Schools League, the Social Work Fund, the arrangements for the next meeting of Synod, the Society for Sacred Study, and the Diocesan "Gazette." A plan for obtaining and distributing books for study was agreed upon. At the conclusion of the meeting the clergy were kindly entertained by the Vicar and Mrs. Brocklehurst.

Mission Boxes.

The contents of the Mission boxes issued by the Board of Missions for the Diocesan Home Missions and Maori and Melanesian Missions should be forwarded through the Vicars of the Parishes this month. New boxes can be had on application.

Diocesan Paper.

The following subscriptions to the "Gazette" have been received:—M. Kitto 2s. 6d., Rev. M. Cockerill £2 5s. 1d., S. R. Ludbrook 2s. 6d., Miss Dixon 4s., G. G. Bridges 2s. 6d., W. G. Coterill 5s., Ludbrook (Tuperoa), 5s., C. Gray 2s. 6d., T. J. C. Warren 10s., Canon Tuke £5 8s. 4d., G. Ebbett £2, A. Leithead 5s., E. J. Rich 2s. 6d., Mrs. Ernest White £1, M. Davis 2s. 6d., Opotiki £2 14s.

Waiapu Church Gazette.

JULY, 1913.

Ourselves.

With the issue of the present number of the Waiapu Diocesan "Gazette," we commence the fourth year of our existence, and the occasion seems to be opportune for indulging in retrospect and prospect.

That a Diocesan paper was needed, and badly needed, in order to act as a unifying agent in this large and scattered Diocese, goes without saying, but there were at once serious questions to face about finance, editorship, and the possibility of obtaining advertisements.

FINANCE.

For various reasons, it seemed to be impossible at the time to ask either the Diocese or the Parishes to be saddled with the financial responsibility of the paper, although it would be quite legitimate for the Diocese to do so, or at any rate to make an annual grant from the Home Mission Fund towards its support. The Bishop, however, feeling the absolute need for the paper, decided to take the financial responsibility upon his own shoulders, and to launch the enterprise in faith and hope. It was decided as the next step to endeavour to obtain a guarantee fund to the amount of about £100, and this was successfully done by the willing co-operation of a few interested Churchmen. It was hoped at the time that there would be no need to call upon the guarantors for any assistance, and the hope has been realised, and we have every confidence in believing that the paper will continue to be self-supporting.

The next step was to decide upon the price of the paper, and after carefully facing our responsibilities, we came to the conclusion that we could not publish it at one penny per copy, and so fixed the price at twopence. We ventured at the same time to appeal to our friends and wellwishers for a donation or annual subscription towards the upkeep of the paper, in order to meet the loss upon possible bad debts, management expenses, free complimentary copies, and exchanges, and again our friends have not failed us.

But, in spite of all our precautions, we quite realised that the

success of the paper depended upon the loyal co-operation of the Diocesan clergy, and in most cases this also has been forthcoming, and at the present time we have a monthly circulation of about 2000, and have managed to pay our way.

EDITORSHIP.

The question of editorship was necessarily a crucial point, and it was absolutely necessary to find someone with the time as well as the ability for the position. The late Vicar of Havelock North, the Rev. A. Gardiner, with the assistance of his colleague, Mr. Rob-johns, kindly undertook the post, and ably and conscientiously filled it until he was compelled to lay down his work. We shall always remember his sympathetic interest in and work for the paper with gratitude.

The Bishop then asked the Venerable Archdeacon Ruddock to fill the vacant editorial chair, and the Archdeacon still holds the dual office of editor and manager.

ADVERTISEMENTS.

The printers of the paper offered us liberal terms for the right of securing advertisements, when the paper was first started, but have found subsequently that they could not continue to make the same offer owing to the difficulty of securing advertisements for the paper, which, of course, circulates far beyond the boundaries of Hawke's Bay, and has not a sufficiently large circulation in Napier to be useful as a medium for local advertisers.

So small would be the amount now obtainable from local advertisements that we have decided to do away with them altogether, and to ask our friends to make good the loss caused thereby by subscriptions.

PROSPECT.

We start on our fourth year with thankfulness and hopefulness. We are conscious that the paper might well be enlarged and improved if the finances would permit, but we believe that the "Gazette" has more than justified its existence by helping to draw together the scattered portions of the Diocese, by recording Diocesan news of general interest, by enabling the Parishes to know something of what their neighbours and distant friends are doing, by circulating missionary information, and by publishing papers on social subjects, sermons,

etc., which are keenly appreciated in many parts of the Diocese.

We would again urge the clergy to make full use of the "Gazette" by the regular supply of "Parish Notes," by endeavouring to obtain new subscribers, and by forwarding regularly the subscriptions due.

It might be possible in some cases, where the "Gazette" is distributed by the Parish authorities, to secure a keen layman or laywoman who would undertake this very necessary part of Parochial work.

We would again appeal to our friends who can afford to give a subscription to the paper to regard the "Gazette" as a necessary part of the Diocesan organisation, and to remove any anxiety which we may have on account of the loss of advertisements by contributing an annual subscription, and so becoming a shareholder in an undertaking which provides an excellent dividend in the satisfaction of helping a worthy cause and sharing in the burdens of others.

Synod.

The Synod will meet in Napier this year on Friday, October 3rd. In place of the usual "Quiet Morning" for the clergy on the Saturday, the Bishop has decided to try a new venture, viz., a "Quiet Day" on the day before the opening of Synod, viz., Thursday, October 2nd. The proposed "Quiet Day" is intended for the spiritual edification of the clergy, Synodsmen, lay readers, Church workers, and any Church people who may wish to attend. There will probably be an introductory service on Wednesday evening, October 1st, at 8 o'clock, and services with addresses on the Thursday at 7.30, 10, 12, 3, and 5 o'clock. Those who cannot attend all the services will of course be at liberty to attend any of them, but it is desirable as far as possible to aim at attending the whole. The conductor of the "Quiet Day" has not yet been definitely settled, but we hope to obtain the services of a well-known spiritual leader.

Those who know and appreciate the spiritual blessing of such a quiet time in close communion with God will doubtless make every effort to be present, but we earnestly invite all our Church workers, men and women, to avail themselves of the opportunity of

coming face to face with the "realities" of life, and strengthening their own faith and devotion. Most of us only live on the fringe of the real Christian life, and know little of its depth or helpfulness, and so we invite you in the name of Christ, "Come ye yourselves and rest awhile," so that you may see things in their proper proportion, test your present standard of values, and ascertain how far materialism has robbed your life of its spirituality, and interfered with your spiritual progress.

The details in connection with the "Quiet Day" will be published in due course, but in the meantime we commend the undertaking to the prayers of the faithful in the Diocese.

The Rev. J. W. Martin.

The resignation of the Rev. F. W. Martin, Vicar of Waipukurau, took effect on June 30th, and calls for more than passing comment. Mr. Martin has been beneficed in this Diocese for nearly twenty years, as Vicar of Opotiki 1895-1900 and Vicar of Waipukurau 1900-13, and has now been compelled to give up active work on account of deafness. Mr. Martin has worked faithfully under great difficulties for some time past, keenly realising his inability (on account of his infirmity) to carry out the full duties of the Parish Priest, especially in visiting the sick.

Mr. Martin eventually took the step which his conscience compelled him to take, trusting to the Church to make some provision for himself and family. By the kindness and generosity of one or two Churchmen in the Diocese, the way was opened for Mr. Martin's resignation, especially as the Parish had offered to allow him a pension of £50 per annum until his clerical pension was due.

The chief difficulty then to be faced was the question of a house for Mr. and Mrs. Martin in Napier, where they wish to reside, and where he may be able to undertake occasional work and possibly look after his garden. The Churchwardens of Waipukurau issued an appeal to the Parishioners with a view of raising sufficient means to purchase a small property, and although some have liberally responded to the appeal, the sum of £200 has only so far been realised. Any contributions towards the

funds necessary for obtaining a house for Mr. Martin will be gratefully received by the Churchwardens of Waipukurau or Archdeacon Ruddock, Napier. We confidently support such an appeal to Churchmen generally, for "if one member suffer, all the members suffer with it," and we are all painfully conscious of the sufferings of both Mr. and Mrs. Martin.

Ordination Service at S. Matthew's, Hastings.

On Tuesday, June 24th, the Festival of S. John the Baptist, an Ordination was held in the above named Church, when the Rev. Noel Robertshawe, M.A., a son of the Vicar of Dannevirke, was admitted to the Order of Priesthood. Mr. Robertshawe served his diaconate in Hastings, and it was fitting that his ordination to the higher order of the ministry should take place among the people by whom he was well known and where he had exercised his duties as Deacon. A goodly number of Parishioners were present at the service, the musical portions of which were beautifully rendered by organist and choir. Besides the Bishop, the following clergy were present, and assisted at the "laying on of hands":—The Rev. J. B. Brocklehurst, Vicar of Hastings; the Rev. E. Robertshawe, Vicar of Dannevirke; Rev. T. Fisher, Vicar of Ormondville; Rev. M. Cockerill, Priest in Charge of Waipawa; Rev. H. Collier, Vicar Elect of Takapau; Rev. J. H. Lush, Vicar of Havelock; Rev. I. Mackay, Curate of Havelock; Rev. Canon Eccles, Vicar of Woodville; Rev. Canon Tukey, who acted as Bishop's Chaplain; and the Venerable Archdeacon Ruddock. The service opened with a hymn. Then followed the sermon, which was preached by the Vicar of Hastings. A report of this, which will be read with the interest which it deserves, is given below. The Litany was then said by the Vicar of Dannevirke. A second hymn, followed, before the first part of the Communion Service, taken by the Bishop of the Diocese. The Epistle was read by Canon Eccles, and the Gospel by the Archdeacon. After the Gospel, the Ordination followed, the Bishop being assisted in the laying on of hands (as will be seen from the list printed above) by no less than ten

priests. The Communion Service was then proceeded with. Besides the clergy, many of the laity communicated. The service throughout was most impressive. It is but seldom that so many priests are able to be present at an Ordination. All who were able to join in the service will not readily forget its solemnity and helpfulness.

Ordination Sermon.

(Preached by the Rev. J. B. Brocklehurst.)

A single glance at the history of our race shows that God, in dealing with mankind, has always used man as His mouthpiece. To reach mankind He does not deal directly, but indirectly. Certain men are chosen, prepared, and fitted to be messengers, watchmen, and stewards. Abraham, Moses, David, and the long line of prophets reveal this method of God to us.

Of course, it is conceivable that God might have caused His message of love to be written in flaming letters across the sky. He might have arranged for each child born into the world, to be born with a knowledge of the conditions of salvation, or He might have coerced men into obedience.

But God never works this way—the central truth of Christianity, the Incarnation, proves it. The Word was made flesh, and dwelt amongst us. This principle of God's method is seen in our Saviour's life. He refuses to give a sign from Heaven which would compel men's submission. In His miracles some medium is used—the human voice, the human touch, the anointing with clay, the employment of water and bread.

When therefore our Saviour asks the question, how to propagate His teaching, He chooses twelve men, "that they might be with Him." On them He would build His great society, the Church, and the Church is directed to employ external things—water to convey regeneration, bread and wine to convey the very life of the Redeemer, and through the laying on of hands of Bishops and priests, others are to receive the Holy Spirit, for the office and work of a priest in the Church of God. So we can say God's method is always indirect; it is through the human body Christ reveals the Father's love, through earthly channels the Divine comes to men, and through human agency this love is to be

made known to all men.

Here, then, this morning, God is sending one—giving a commission, and through His representatives conveying the powers and gift for the work of a priest. But remember, it is God at the beginning, God all through, God at the end, using the earthly as channels of His grace.

Let me, then, direct your thoughts to one aspect of the priest's office. He is a messenger called and sent by God. As it is S. John the Baptist's Day, when we think of our Lord's forerunner and messenger, we see things standing out clearly—the nature of the message, the difficulty of it, and the secret of power.

A. The Nature of the Message.—It is preparatory. It is the voice of one crying in the wilderness, prepare ye the way of the Lord; and the Collect reminds us that the way to prepare is by the teaching of repentance. That was the Baptist's watchword, and therefore the watchword of every priest.

Probably there is no word more misunderstood to-day than "repentance." It is not simply sorrow for sin, not merely turning our backs upon it and forsaking it. Repentance has a deeper and wider meaning, as used by our Lord and the Baptist; it means, change your views of life permanently. Why, after preaching repentance, did the Baptist turn on Pharisees and Sadducees, who came as spectators, saying, "O generation of vipers, who hath warned you to flee from the wrath to come."

Was it because they were hardened sinners? No, but because they took refuge in privilege, because they could not see the necessity for changing their view of life; they were satisfied because they had "Abraham to their Father."

Again, the Scribes, Pharisees, and Leaders, who did Christ to death, did it not because He was an opponent, not because His words had angered them, but because His teaching was revolutionary; it was radical; it struck at the roots of Judaism, and insisted on a complete and entire change, a change of thought, of act, and of worship. "Except ye become as little children, ye shall in no wise enter into the Kingdom of Heaven." Their view of life and life's meaning, was wrong.

On every hand to-day we hear that men are indifferent to religion.

Anyone who knows his fellows knows the reason why. It is because religion insists upon an entire change of programme. It comes with its searching cry for repentance; it emphasises the sense of sin, the soul's need of pardon, and its need of grace and dependence on God. The masses to-day have turned from it as the Jewish leaders of old, because they don't see the necessity for it.

Therefore the priest to-day, if he is true to his message, cannot toy with words, seek to please, or give the people what they want. He, too, must be radical. In season and out of season he must insist that reformation of conduct is not enough; it is a change of life and life's meaning which needs to be brought home.

The two parties in the English Church, which have left their stamp upon it, are the Evangelical and Tractarian parties. Now, underlying their differences there was one thing they had in common, viz., the sense of sin, the need of pardon and grace. They taught always this under-meaning of repentance, consequently they led souls heavenward, and touched them with the peace of God.

All our preaching organisations and well-ordered services are not true to our message, unless this aspect is kept like a star—shining clearly above.

B. The Difficulty of It.—The priest needs courage and faith. In the Collect for to-day we pray "we may, after His example, constantly speak the truth, boldly rebuke vice."

Some one once described the pulpit as "Coward's Castle," because a man can there take shelter whilst firing on his congregation. But those who know anything about the ministry would be the first to tell you it requires courage of a high order to unflinchingly speak the truth. A coward can preach a mutilated Gospel, a coward can tell half the truth, for fear of giving offence; the spirit of the Scribes and Pharisees still lives in or over congregations in New Zealand, and a man may quail before this spirit. Therefore the priest here must not, for fear or favour, shrink from declaring the whole counsel of God. And in dealing with individuals, he needs especially to be on his guard. The publican and soldier did not find the Baptist a flatterer or giver of easy

advice. Straight and sharp the knife of advice cut into their lives. Courage, then, the man of God must have.

Secondly, he needs faith in his message. Some time ago I received a letter, covering the experiences of two years, two years of suffering, storm, and disaster. At the end of the letter came these words, "You can go on preaching the Gospel, for that and that alone has pulled me through." Here lies one of the secrets of Christianity—we must believe the Gospel can pull the world through all its varied movements and aspirations, all its struggles and sorrows.

A glance at the past is enough to prove it, for the Gospel has been like a seed-bed, out of which the fruits of civilisation, reform, and advancement have come.

Amid the cries reaching us from various camps to-day, one can detect here and there a returning belief in the power of the Gospel.

But whatever the world is thinking, the priest must first believe that Jesus Christ holds the key to all the questions which pelt us to-day.

Not only must the priest believe in his message—he must also believe in people's hearts. Whatever hard-headed practical men of the world may say about humanity, he must believe the Divine is buried in the human. The miner is satisfied if he can find indications of gold, though he cannot see it. The Gospels and life's experience proves that the gold of human hearts will be found in the least expected quarters.

My brother, no disappointment or failure must blind the priest's eye, or chill his hopes. If ever tempted to despair, think of the Crucifixion, for if Divine love has shown that men are worth dying for, then we must believe they are worth living for.

C. The Secret of Power.—1. Spirituality. The Baptist won men's hearts because, though in the world, he was not of it. He was not ambitious or self-seeking, because he had learned that "man does not live by bread alone, but by every word that proceedeth out of the mouth of God."

All our Bishops are familiar with this trouble. Many a priest writes, "After all I have done—more services, more classes, social gatherings—nothing happens; all is of no avail." Have we not to recognise that we can forget the centre,

whilst attending to the circumference.

The laity don't want a priest just to "be like themselves"; they know their own world better than we know it. They want the man of God to be spiritual, unworldly; to come from the Mount of God, like Moses of old.

2. The second secret of power is self-effacement. He must increase, but I must decrease. Exalt Jesus Christ, and hide yourself. Let the deadly serpent of self lie coiled at the bottom of the heart; let a man preach, organise, visit, simply to win praise of men; let him be ambitious for himself, and not his Lord; let him strive to advertise himself for the sake of promotion—that man's ministry will be as sounding brass. Uplift and exalt your Saviour, and Christ will be glorified in you.

Diocesan Notes.

The Bishop desires to acknowledge the receipt of the sum of £80 from Mr. and Mrs. T. J. C. Warren, of Pukehou, for Church purposes, to be apportioned by him for such objects as may seem to him best. He has allotted the same as follows:—£12 for Social Work Fund, £10 for Girls' Friendly Society Lodge Fund, £5 for new Ruatoki Maori Church, £3 for "Church Gazette" Fund.

The Bishop hopes to take the services in the Waipukurau Parish on July 6th, and to address a meeting there in support of the Bible in State Schools platform on July 7th; on July 9th to give an address to the Hastings Branch of the C.E.M.S.; on July 11th to preside at the Parish meeting at Takapau; on July 13th to institute the Rev. H. Collier as Vicar of Takapau; on July 14th to address a meeting there re Bible in State Schools; on July 27th to conduct the services in the new Parochial District of Otane, and to address a meeting re Bible in State Schools at Waipawa on the 28th; on August 3rd to consecrate the new Church at Havelock North, and probably leave for Auckland the next week to take several Confirmations for the Bishop of Auckland.

An Assistant Curate is wanted for S. Peter's, Wellington. Apply Archdeacon Harper, S. Peter's Vicarage, Wellington.—Advt.

"Life's Compass," "Sunday Observance," held over for next issue through lack of space.—Editor.

Let us each cultivate carefully and joyfully the portion which Providence has committed to our care. Let us never be hindered or distracted by ambitious thought that we could do better, or a false zeal tempting us to forsake our daily task with the vain desire to surpass our neighbours. Let this one thought occupy our minds: To do well what is given us to do, for this is all that God requires at our hands. It may be summed up in four words—simply, zealously, cheerfully, completely.—"Gold Dust."

Bible in State Schools.

DR. CLEARY AND THE LEAGUE.

The Executive of the Bible in State Schools League passed the following resolution:—

"That the members of the Executive of the Bible in State Schools League, having received two communications from Dr. Cleary, Roman Catholic Bishop of Auckland, making certain charges against Canon Garland, Organising Secretary of the League, and having carefully considered the same, find that the only charges of any significance are those referring to the relationship of the Roman Catholic children in the schools of New South Wales to the instruction given by priests of the Roman Church in these institutions, and the charge made against Bishop Cleary of withholding evidence from the public regarding a serious charge he had brought against the League.

"In the leaflet of which complaint is made the Roman Catholic children are described as "children instructed," whereas the numbers specified are the total of these children attending the public schools of that State. This error was corrected by Canon Garland as soon as his attention was called to it. The leaflet was withdrawn and destroyed. A fresh leaflet was published and forwarded to those to whom the first issue had been sent. Further, in the columns of the "Dominion" of 27th March, Canon Garland plainly acknowledged the error and corrected it.

"The members of the Executive are of opinion that the Roman

Catholic Bishop of Auckland's charges are an instance of 'much ado about nothing,' or at the most, about very little. If the error had not been corrected, there would have been some cause of complaint, though even in that case the significance of the unchallenged fact that priests of the Roman Church paid 711 visits to the schools of New South Wales in the year 1911 would have been unimpaired. The ministers of that persuasion are clearly not unwilling to avail themselves of the opportunity provided by the Education Act of New South Wales to impart the tenets of their Church to their own children in the State school. But the error was corrected, and all reasonable ground of complaint removed.

"Bishop Cleary, in his letter addressed to the Executive on the 12th of April, states that 'the League leaflet distinctly conveys the impression that I (Bishop Cleary) received a cable message on the subject from the present Tasmanian Director of Education, Mr. McCoy, on December 2nd, 1913: (sic, evidently a mistake of the Bishop's for 1912), and some days later a letter.' As the cable message was despatched on the 2nd December, 1912, and the letter on the day following, by the Tasmanian Director to Bishop Cleary, the natural inference which anyone would make is that Bishop Cleary received them; but of course we accept his statement that he did not receive them until the 24th December.

"We would point out that even on the Bishop's own admission, he withheld the evidence received from Tasmania from the 24th December, 1912, to the 4th January, 1913, a period of eleven days, and even then Bishop Cleary did not publish it, but only admitted that he had received it after Mr. Jolly, a member of the Executive, had published a copy of the letter, which Bishop Cleary admitted he had been in possession of for the previous eleven days, and which has not been made public by him. Not until the 12th April, when he wrote his letter to the Executive, did Bishop Cleary state that he did not receive the cablegram sent to him on the 2nd December till his return to Auckland at Christmas Eve, so that the letter written on the 14th January by Canon Garland as Organising Secretary stated the facts as they then existed.

"The members of the Executive take this opportunity of expressing their entire confidence in Canon Garland as the leader of the movement to secure the objects of the Bible in State Schools League. They are well assured that he is absolutely incapable of wilfully seeking to mislead anyone. They hereby express their invincible conviction of his straightforward veracity and his fairness to opponents, as displayed not only in the matter of the complaint of the Roman Catholic Bishop of Auckland, but also in all the methods he employs in conducting his campaign."

At the regular meeting of the East Moreton State School Teacher's Association, held in Brisbane last month, Mrs. J. H. Downes gave a farewell address prior to departure for England, in the course of which she used the phrase, "Let us live for the children."

There are some people who doubt the bona fides of the Church of England in its support of the Bible in State Schools League. Such people suggest that the Church of England has some card up its sleeve of ultimate co-operation with the Roman Catholics in seeking that State aid for denominational schools which would disrupt the National system. It has been pointed out over and over again that the Church of England is perfectly sincere in this, and that, though in common with the Presbyterian and Methodist Churches in days that are past she sought and accepted State aid for her schools, she has now abandoned that policy in favour of a National system open to all the children of the State, provided religious instruction as advocated by the League is included. Since the day that system has been adopted in New South Wales, Tasmania, Western Australia, Norfolk Island, and Queensland respectively, no instance can be found of the Church of England making the smallest claim in support of State aid for schools, but in every respect she has loyally stood by the National system. Unexpected confirmation of her policy comes from the enemy's camp. The Very Rev. M. J. O'Reilly, President of S. Stanislaus's Roman Catholic College, Bathurst, in a speech reported in the Sydney "Telegraph" on the

12th May, referred to an Anglican deputation which had recently waited upon the Minister for Education, and with which President O'Reilly said he was unsympathetic. He proceeded:—"The Anglicans have only themselves to blame. They preferred a colourless and formless Christianity to be taught in the schools rather than give the (Roman) Catholics justice. I speak deliberately. They deserted the cause to which their co-religionists in England are as a body pledged." Thus it will be seen quite clearly that the Roman Catholics recognise that the Church of England in Australia is entirely opposed to State aid for denominational schools.

THE REV. F. SPURR AND THE LEAGUE.

The Rev. Frederic B. Spurr, the most eminent Baptist minister in Australia, has been known as a supporter of the Bible in State Schools League for years past. At the great demonstrations held in Melbourne, he has almost invariably appeared on the platform and pleaded the Cause. Last month he took the long journey from Melbourne to Adelaide to stand on the platform of the League in South Australia. Professor Darnley Naylor, who occupied the chair, described the Australian system providing for selected Bible lessons by State school teachers, visits by ministers of religion, with a conscience clause placing the control entirely in the hands of the parents. Mr. Spurr, who followed, made a strong speech indicting secularism, and quoting France as having given astounding and terrible proof of the failure of secularism. He described secularism in schools as a cup of poison full and running over. Its consequences were free thought, free love, and race declination. He showed that 40,000 boys and 17,000 girls had passed under the hands of the French police. The criminality of childhood in that country was three times more numerous than in adults. Child criminality had seven times doubled itself in fifteen years. Secular education stood impeached. Speaking of opposition to the League's proposals in Australia, he said that there was only one body of hostile people, and those were his friends of the Roman Catholic Church. His opinion was there was no question of teaching secularism or even what was specifically

Christian. The ideals of the League were not party or sectarian gain; they were nothing but all-round British fair play.

Under date 23rd May, the Under-Secretary of the Department of Public Instruction, Sydney, New South Wales, supplies the latest figures showing the visits paid for special religious instruction on behalf of the Churches for the year ending 31st December, 1912. For comparative purposes, the figures for the preceding year are given in parallel columns:—

	Visits Paid.	
	1912.	1911.
Church of England	27,229	26,101
Roman Catholic ...	887	711
Presbyterian ...	8,074	7,452
Methodist ...	9,956	8,800
Other Denominations ...	6,737	5,536
Totals ...	52,888	48,600
	On Roll.	
	1912.	1911.
Church of England	123,190	118,794
Roman Catholic ...	31,313	31,044
Presbyterian ...	26,992	26,374
Methodist ...	31,768	30,595
Other Denominations ...	15,266	15,030
Totals ...	228,529	221,810

It will be noticed that the official returns for 1912 show an increased enrolment of 6719 children of all denominations in the public schools, a proof that the system of religious instruction does not make the schools less popular.

A still more significant figure is the undoubted fact that the number of visits paid by Roman Catholic priests has increased by 176 in the twelve months ending 31st December, 1912.

STRANGE BED-FELLOWS MEET AT TIMES.

Bishop Cleary has been most anxious to repudiate any allegiance with any outside his own Church in his opposition to the Bible lessons, to the children's right to be taught the faith of their fathers, and to parental control thereof, which the Bible in State Schools League is advocating. Of course, it is never supposed for a moment that there is a written agreement between these strange allies, but the fact is not altered, for want of an agreement, that all who are opposing the movement are untied in their

determination to prevent the League succeeding; their triumph will be just as complete without any agreement. Meanwhile their aims are not separated, and lead them to concerted action. At a meeting in Turaru in May, when Bishop Cleary addressed 400 people, the Press reports state that two Unitarians proposed and seconded the resolution of opposition to the League, which was carried unanimously, after hearing his speech. This is not the first occasion on which those who deny the Christian faith have publicly come forward and stood beside Bishop Cleary in his attack upon the League's proposals for the restoration of religious liberty to the children of Christian parents. And even apart from Bishop Cleary's presence, it is not without significance that the Unitarian Church in Wellington on the 21st of May passed a resolution recording its opposition to the proposals of the League, and the determination of Unitarians to do all in their power to defeat the same, as strongly worded a resolution as even Bishop Cleary could desire.

Melanesian Mission.

MOTALAVA.

(By Bishop Wilson.)

A queer case of dealing with spirits came to light whilst we were in Motalava. A "koli" feast had been arranged, and as I had not yet asked the people in the different villages to make an end of such things, I was obliged to allow them to attend it. Simon, the chief of Pun, was giving the feast, and Lucy, his wife, was a "nem-bit," a person, that is, who mysteriously receives money from spirits. The natives say that many years ago a spirit came here from Maewo, and was taken in by a man on the weather side of the island, by whom she had many spirit children. The woman and her children now lived near Pun, and befriended Simon and Lucy, from time to time entering the latter and speaking with four or five different voices out of her. In return for gifts of their favourite food, red yams (which Lucy ate), she received shell money for them, her teeth gritted on money as she ate, the cocoanuts she drank were found to be full of money, if she rubbed her hands or combed her hair it fell from them in all directions. Four years ago I saw Lucy

produce money in this way, and at the time thought it very clever conjuring. The people held that it came from the spirits. Simon certainly thought the same, and from the day I witnessed the money come he refrained from all dealings with the spirits, who he believed had given it. But now the "koli" least had to be made, and on a very large scale. Native money to a ruinous amount had to be distributed to the singers, dancers, and people who attended. As the day of the feast approached, the voices from Lucy became more and more insistent, begging for red food. "Why will you not feed us? We are kind to you. We give you money for your Church offerings, and we want to be baptised." At last Simon gave way, and fed them. The next morning a pile of money was found outside Simon's back door, and at the feast it was distributed, and Lucy danced like one beside herself.

How it was done I cannot say. But the people, without exception, believed that it was the spirits who gave it, as a return for the sacrifice. Simon himself was frightened, and very penitent, vowing that he would have nothing more to do with them, and expecting a death like that of Ananias and Saphira if he did.

The Bishop of Melanesia has appointed Archdeacon Neild to be General Secretary of the Mission for New Zealand. The Archdeacon will open an office in Auckland on July 1st, and all communications should be sent to him there.

Melanesian Boat.

The following subscriptions have been received per Miss Edith Williams, for the Melanesian motor boat:— J.P.T., L.F.W., W.L.W., E.W., each £5; R.B., £1 5s.; C.L.T., R.W., L.M., B., A.R., each £1; smaller sums, 12s. 6d.; total, £26 17s. 6d.

At a meeting in Napier, at which the Bishop of Melanesia gave an address, a pledge was given that £100 would be raised in Hawke's Bay towards the purchase of a motor boat for the Mission. This is in addition to the £100 promised by Havelock. We understand Havelock has practically raised this sum, and also Gisborne another £100. Miss Edith Williams, Napier, will be glad to receive contributions towards the third hundred pledged to be raised.—
Editor.

Missions to the Maoris.

DANNEVIRKE.

In the June number of the "Gazette," the Rev. F. A. Bennett gave a full account of this Mission to its close on May 16.

About 38 persons were definitely helped by the Mission, and the work of the Church among the Maoris living in the district around Dannevirke has never been so encouraging during the past twenty years as it is at present.

Several Mormons, and nominal Roman Catholics, have returned to the Church of their Fathers, and our own people received much blessing and new life.

When the Missioner and his party of helpers left for Porangahau on May 17th, the Superintendent of this Maori District remained behind to arrange details, and to start regular services and classes.

An account was opened at once at the Post Office Savings Bank for the Kaitoke Church Building Fund, and a considerable amount was lodged. This account is in the names of the Superintendent and Mr. Matene Rautahi, one of the leading natives. Subscription lists were made out, with the names of authorised collectors, and canvassing began at once.

Four new Lay readers were appointed for the various centres of population in the district, and it was arranged that on Sundays the Maoris shall all gather together for service at each centre in rotation every month. On week days the Lay readers will be responsible for services in their own centres, but on Wednesday evenings they will all try to meet together at one place for catechism, hymn practice, and prayer.

On Sunday, the 18th, practically all who had attended the Mission services gathered together for morning and evening prayers, dinner being provided for everyone, so that those who came from a distance could remain all day. Four services were held during the day, and they were most hearty throughout, the accommodation available being taxed to the utmost. The object aimed at in the addresses given was the strengthening and building up of those who were making a new start. Twenty-three signified their wish to be prepared for Confirmation. At night a meeting was held for instruction in the Cate-

chism, and the day's work was brought to a close with a prayer meeting, in which many, both old and young, took part quite naturally and earnestly. Everyone seemed thoroughly interested and happy throughout the day, and they are very keen to have a Maori pastor for the southern end of Hawke's Bay.

A. F. WILLIAMS.

PORANGAHAU.

The Mission party arrived at Porangahau on May 17th, and the Mission was carried on from the 18th to the 25th. Preparations had been made at this place during 1912, but owing to various reasons we were unable to hold the Mission.

Porangahau has always been a strong centre of "Ringatuism" of various kinds, and has therefore been very difficult to work. After Te Kooti, he was invited, with his followers, to visit the Maoris at this place, and two of the leading Maoris were appointed as priests, with the result that the great majority of the people became adherents of his system of "karakia."

Our Church people have been very few indeed in numbers for, at least, the last 25 years, but they have always been staunch and faithful. They built, and have maintained, their Church, and we have always had a lay reader there. There were thus two distinct parties to be reached by the Mission, and from the first it was realised that this Mission would be a difficult one. We wished to help and strengthen our own people, and also to touch the Ringatu party and bring them back into the Church.

Except on the two Sundays, the services were held in the meeting-house, this being the common property of all parties, but, although outwardly friendly towards us personally, many of the outsiders would not come near the Mission services (except on the Sundays), and there was a strong undercurrent of opposition to the spirit of the Mission. Many of the people, both men and women, are heavy drinkers, and the messages were too straight for them. We were, however, much encouraged by the results of the Mission as a whole.

Our own people attended regularly, and were very much helped.

Some came from near Wanstead, and stayed all the week. Several one-time Mormons and Ringatu came forward and asked for baptism, or readmission to the Church of their Fathers, and others brought their children (baptised by the Mormons) to be properly baptised.

About thirty, including our Communicants, made a public confession of faith in Jesus Christ as their Saviour, and it was very touching to see children of the Ringatu party standing up of their own accord and declaring their belief in Jesus as their Saviour. I think this act of their children and grandchildren touched the Ringatu people more than anything else in the Mission, and one cannot help thinking that the little ones, with their simple undoubting faith, may be the means of bringing in the older people later on.

Fifteen adults signed the pledge to abstain altogether from intoxicating liquors.

One of our old lay readers here has removed to Dannevirke, where he will still continue to help in the work, but as a result of this Mission five new men have been appointed for this district.

Confirmation classes will be arranged, and it is hoped there will be a good number to present to the Bishop later in the year. About twenty expressed their desire for Confirmation.

On Sunday, the 25th, there was a celebration of the Holy Communion for those who are already confirmed, and Thanksgiving Services were held morning and afternoon in the Church, which was quite filled with "all sorts and conditions of men" and women—glad and sad, sober and drunken! It was quite pathetic to see those who had kept away, and had missed the blessings of the Mission, crowding in on the last day of all, apparently longing to be saved from the drink curse, and yet unable to decide to give it up. The thankoffering for the support of the Tuhoe Mission at Ruatoki amounted to £14 12s. At the afternoon service two girls and a boy (Mormon-Ringatu) were baptised, one at her own request and the others at that of their guardian. In the evening the final service and addresses were given in the meeting-house. Nearly everyone, including the Ringatu, was present, and many spoke afterwards of the great help the Mission

has been to them. We hope, and expect, great things for the Maoris of Porangahau.

Owing to the great kindness of Mr. J. Tipene, our lay reader, Mr. Bennett, and his Mission party were able to travel to and from Waipukurau by motor car free of expense.

A. F. WILLIAMS.

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. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

The G.F.S. annual services were attended by a good many of our Branch, but many more should have been present, both at 7 a.m. celebration and at evensong, when the Bishop gave an interesting and helpful address to some 80 members and friends present.

The C.E.M.S. annual meeting was attended by some delegates of the various Branches, and others. The discussion of pressing problems and difficulties showed that the Society was doing good work, and much keen interest was shown at the evening meeting, which was held at Bishops Court, where the kind hospitality of the Bishop and Mrs. Averill was duly appreciated.

A Branch of the Mothers' Union will be started this week. It is hoped we shall be able to report well of its first meeting in our next issue.

The answer to the Vestry's letter of appeal to the parishioners to wipe off any financial liabilities before the close of the Church financial year, and the special offertories, totalled £20 2s. Thanks to this good response, the Vestry will now be able to face the new year with a clean balance-sheet. The evening congregation was very large. The Bishop gave a very impressive sermon on "To beg I am ashamed." It was a direct appeal to Churchmen to awake from the lethargy which the narcotics of worldliness had produced, and to support the work of our Lord and Saviour, by a willing service and sacrifice. The stimulating and stirring appeal will long be remembered by those who had the privilege of being present.

A brass has been placed, with the Bishop's authority, on the wall of the south aisle, to the memory of

Mrs. Elizabeth Nelson, whose sister, Mrs. Leask, had the brass executed by Messrs. Wippell and Co., London. The work has been very nicely done.

The Tennis and Croquet Club social and dance was well attended, and reflected credit on those immediately concerned. The Club has paid the annual rent (£40) to the Vestry, and bids fair to have a very good membership next season.

It seems hopeless asking many of our subscribers to send their Church Magazine overdue subscriptions to the Vicar, who a week before the financial year closes wants £7 more to pay the Treasurer, Archdeacon Ruddock, and £7 10s. to refund what he has paid for the Cover and the "Dawn of Day" out of his own pocket.

BAPTISMS.

"Suffer the little children to come unto Me."

William George Rew.
Colin Charles Dunstall.
Ngairie Jenkinson.
James Alfred Cable.
James Laurie Ferguson.
Miriel Ada Dorita Morgan.
Gwendolyn Violet Morgan.
John Henry Pockett.
Alice Lilian May Gillies.
Alma Elizabeth Florence Gillies.
Gladys Doreen Chegwiddden.
And three others.

BURIALS.

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

James Olliver, 61 years.
Thomas Hamen Groome, 43 years.
Louisa Hargrave, 85 years.
George Wellesley Rolls, 8 years.
Benjamin Watson, 77 years.
Erick Reynolds, 3 days.

WEDDINGS.

"Heirs together of the Grace of Life."

James Christopher Hatwell to Kathleen Ann Horsefield.
George Barden to Lucy Mabel Brunt.
Ernest George Barnes to Ada Pratt.
Henry Harper Hartree to Laura Constance Dunnage.

Taradale.

Vicar: Rev. A. P. Clarke

We have been greatly privileged in having a visit from the Rev. O. J. Kimberley, of the C.M.A. Encouraging meetings were held at Taradale, Awatoto, and Pakowhai, besides which most impressive sermons were preached at Taradale, Meanee, and Pakowhai. We feel confident that the visit will result in increased interest in Foreign Missions.

On 29th May Miss Andrews, who has acted as organist at Puketapu for many years, was presented with some of the works of several well-known authors. The Vicar, in making the presentation on behalf of the

Puketapu parishioners, spoke warmly of the kind services rendered by Miss Andrews.

A Missionary Tea, followed by a variety of games, was held in the Parish Hall on Wednesday, 11th June, and proved a great success.

It is very gratifying to be able to say that our piano is now paid for, a concert most kindly organised by Mr. Weber, Cathedral Organist, having provided the necessary balance due. Great praise is due to our Organist, Miss Chadwick, for the wonderful energy she has shown in making arrangements for the various concerts held.

S. Luke's, Havelock North.

Vicar: Rev. J. A. Lush, B.A.

Curate: Rev. Lionel Mackay, B.A.

HAVELOCK.

During the last month the gymnasium class, "Messengers of the King" missionary work party, and other winter activities, have been in full swing. A fortnightly class of instruction in First Aid has also been started, for which Dr. Nairn has kindly given his services.

The subscriptions towards the Bishop of Melanesia's Motor Boat Fund from the Parish now amount to £80.

The new Church is now nearly finished. It is hoped that the Consecration Service will take place on Sunday, August 3rd, at which the Bishop of the Diocese will be present. The tower is to be dedicated to the memory of the Rev. Alan Gardiner, for so many years Vicar of the Parish. We would take this opportunity of inviting any clergy or others in the Diocese who may be able to attend.

The Bishop will also attend and give an address at the annual Parish meeting, which will be held on July 15th.

OLIVE.

The proceeds from the concert which was held last month amounted to £3 8s. 1d. It is hoped that after enough has been deducted for Sunday school expenses, some will be available for the Church Improvement Fund. The 9s. which resulted from Nellie Kenny's song, "Throw a penny," has been paid over to the Fresh Air Fund.

The painting of the inside of the Church has been authorised by the committee.

WAIMARAMA.

An English service is now being held on the third Sunday in the month at the Maori Church at Waimarama at 11 a.m. A service this month was also held on the same day at 3 p.m. at Mr. Puke Mohi's woolshed, near Taurapa. It is hoped to continue these services for the

future, so that those who are out of reach of the Parish Church may have an opportunity of attending Divine service.

BAPTISMS.

June 8—Fay A'del Anstice.
June 8—Kelvin Alexander Courtney Tawse.
June 15—Russell Mason Chambers.
June 15—Lewis Crowhurst Cullen.
June 16—Gladys Eileen Beale.
June 22—Noel Frederick Heron.
June 22—Winifred Eva Heron.

S. Matthew's, Hastings.

Vicar: Rev. J. B. Brocklehurst.

Curate: Rev. N. Robertshawe, M.A.

This month has come and gone with a noticeable swiftness. During the time, we have had several special meetings of interest. In the first place the Gleaners' Union, which has received a new impetus from Miss Leslie's visit, met on the last Thursday in May and decided upon a new plan of action. It has been decided to hold meetings at various houses instead of always in the hall. Then at those meetings an address will be given on some special missionary subject. A syllabus has been drawn up and placed in the hands of the members, so that they may come, and also invite if they will some of their own friends who, though not Gleaners, yet take an interest in Missions. We hope that this will be the means of a widened interest being taken in Foreign Missions.

On the first Sunday in June the quarterly service for men was held. The Lodges were well represented, and the singing was very hearty. There is reason to hope that these services will be of great help to those who are desiring to spread Christian teachings amongst the men of this town. If only Churchmen will use their influence for the maintenance of the Christian Faith—in fact, be missionaries for Christ's sake at home—the power of Christ will be more and more realised in our midst.

On Wednesday, June 11th, the annual conference of delegates of the C.E.M.S. was held in Napier. From the Hastings Branch six members were able to be present. The whole conference was very inspiring. A celebration of the Holy Communion was held at 11 a.m., and at 2.30 p.m. the Conference commenced in S. John's Schoolroom. After most interesting questions had been discussed, evensong and an address by the Bishop was held in the Cathedral Chapel. The conference was renewed from 8 p.m. until 10 p.m., when the Hastings members departed for home, arriving about 11 p.m. The same evening the monthly meeting of the Branch was held in S. Matthew's Hall, but owing to the

many members absent at the Conference, or through sickness or some other cause, there was but a small attendance. The next meeting in July will have a special interest, since the Bishop of the Diocese will address the Branch, his subject being "Palestine."

The third Sunday in the month has been marked down as the Sunday for the monthly service in Kereru and Mangatahi. This month, through the kindness of Mr. Anderson, of Kereru, we were enabled to hold a service up at the mill, when a large number crowded into the room kindly lent by Mrs. Rumble for the service. On Sunday, service was held in the Kereru Hall in the morning, and in the afternoon at Mangatahi. The motor bicycle is of great assistance in enabling us to cover this large distance speedily and comfortably.

The Mothers' Union held its quarterly service on Tuesday, the 10th, when an address was also given. The members of the G.F.S. held their quarterly Intercession Service on June 5th, when several new members were admitted. Then an address on "Friendship" was given by the Vicar. On Thursday, 19th June, an interesting address was given by Dr. Boxer in the Hall.

Waipawa.

Priest-in-Charge: Rev. M. Cockerill, B.A.

When these words appear in print a new condition of affairs in this Parish will have begun. The nature of the alteration in the boundaries is already known to the majority of the readers of the "Gazette." A new Parochial District—not the same, technically, as a Parish—is formed from the eastern half of the old Waipawa Parish. It includes Otane, Te Aute, and Elsthorpe, and all the coast stations, of which the principal are Mangakuri, Te Apiti, and Rangitapu. No clergyman has, at the time of writing (18th June) yet been appointed to Otane, but it is hoped the matter may be settled shortly. Meanwhile, the services will go on as usual in that district by the help of the local lay readers, assisted by visiting clergymen. The Bishop himself will take the services on July 27th, which will include Elsthorpe (11 a.m.), Otane (3 p.m.), and Te Aute (7 p.m.). In the (comparatively) few centres in the new Otane Parochial District, an efficient scheme of services should later on be evolved, including adequate attention to the coast as well as to the principal centres.

As is well known, the new Waipawa Parish will have added to it Ruataniwha, Onga Onga, Blackburn, and Ruahine. These additions will make the work of the Parish almost

as extensive as formerly. Until Christmas, therefore, the Rev. H. Collier, the new Vicar of Takapau, has kindly consented to continue to attend to Blackburn and Ruahine. Even so, in order to attend adequately to the rest of the Parish, the Acting-Vicar has found it necessary to procure a motor bicycle. By its use, where long distances have to be covered, almost two days' work can be got into one. The new services to be undertaken are a monthly service at Ruataniwha, where Miss Death has kindly consented to act as organist, service on three Sundays out of four at Onga Onga, and a monthly service at Argyle East, where Miss Bargrove will play for us.

A complete plan of services throughout the Parish is in the printer's hands, and a copy should be within reach by the end of June of every member of the Church of England in the Parish. This plan ought to be found very useful if only parishioners will be careful, on receiving it, to pin it up on the wall in some convenient place.

In view of the fact that quite half of the ordinary revenue of the Parish has come from the portion now cut off, fears have been expressed by some members of the Vestry as to the financial stability of the new Parish. There ought really to be no great room for fear. Waipawa and Onga Onga, at least, should be strong Church centres. If census returns are to be depended upon, the number of Anglicans in the new Waipawa Parish equals the number of any other two denominations put together. But there is, perhaps, room for a plea for more coherence and loyalty among Church members in the Parish generally. How is it that other denominations manifest these qualities, on the whole, more than the Church of England. There ought to be a more exalted view of the purpose and function of the Church in fostering the spiritual life. A deep regard for its doctrines, liturgy, discipline, and ritual should mark the religious life of every one of its members. This does not necessarily imply bigotry, or intolerance of other Churches. Let a simple illustration suffice to make this clear. Compare the whole Christian Church to the British army. Suppose a man belonged to a cavalry regiment. It would be his duty, and probably as much as he could attend to, to learn the Manual of Instruction, the drill, and discipline of his own regiment. It would not be his business to concern himself with the affairs of an infantry or artillery regiment. But he would still regard them as fellow soldiers and fellow subjects. He would feel, however, that concentration on the business of his own

regiment, not diffusiveness; intensity, not looseness, of allegiance to its interests, were the secret of its life and progress.

If all the members of the Church of England in the new Parish will act up to the above principles, there will, never fear, be lack of evidences of abundant life, coherence, and financial stability in our altered circumstances.

At the annual meetings of Parishioners in all Parishes throughout the Dominion the subject of the Bible in State Schools is to be introduced. Such meetings are held at the end of July. The Organising Secretary, the Rev. Canon Garland, suggests that a resolution be carried approving the scheme and asking for a referendum at the next election.

Ormondville.

Vicar: Rev. T. Fisher

It is quite time some news of this District appeared in the "Gazette."

The new Vicar took charge of the Parish on Ash Wednesday, and has been busy getting to know his people and doing a few other things.

The change of Vicars gave the Vestry an opportunity to examine carefully the state of the old Vicarage, which was bought about eighteen years ago as a temporary provision for the Vicar. The Vestry were consulted on the arrival of Mr. Fisher, and a unanimous vote was cast to prepare plans for a new and suitable building, on the section behind the Church and Sunday school. Very promising plans have been passed by both Parish and Diocese, and now we want to sell the old building and set to work to raise funds for erecting the new. It is proposed to build in timber—good heart of rimu and rough-cast on the outside, and the Vestry are confident that the building, when finished, will be a credit to the Parochial District and the Diocese. A working bee has made good progress in preparing the ground, and another is in preparation to complete the clearing and ploughing.

A new list of services arranges for a celebration of Holy Communion every Sunday, according to the practice of the Church universal, and also on the holy days appointed by the Book of Common Prayer, and it is satisfactory to note that the response to this arrangement quite warrants its introduction.

We are not without hope that a young man of not less than 18 years of age will offer himself for assistant scoutmaster, and then a "patrol" or two can be started. The boys are ready enough, and the Vicar says he will help. Here is a capital opportunity for an enthusi-

astic young Churchman to catch on. If a Territorial, and handy at drill, so much the better.

Confirmation is now being thought of. In all parts of the District candidates are waiting for classes to be started for instruction. Some who have missed opportunity in early life are offering, so that all ages are likely to be represented. Some parents need to be reminded that it is an unwise if not a dangerous practice to defer the age of their children's coming. Every consideration—especially in this country, and this age of early maturity—points to the practical wisdom of both parents and minister watching for an early opportunity rather than a later one.

Confirmation requires the presence of the Bishop of the Diocese, and the presence of the Bishop requires a suitable chair for His Lordship to sit upon. The Vicar and Churchwardens have therefore decided to place an order with our skilled neighbour, Mr. Moody, without delay, quite trusting that a parishioner or friend will come forward and pay the bill. The residents in the Ormondville Parochial District only want to know of such things being needed for one and another to offer to supply them. This is proved by the response given when the want was made known of such things as the Litany desk, the kneelers, and several articles proper for the sanctuary.

During Archdeacon Uthwatt's missionary visit, an undertaking was given that this District would provide £5 a year to support a scholar in the Melanesian Central Training Schools at Bunana, Florida. The lad's name, John Kelesi, is now supplied to us by the Melanesian Corresponding Secretary. John is 15 years old, is the son of Christian parents, who in their day were teachers trained for their work at Norfolk Island. We shall hear of him, from time to time. The Vicar has promised to hand to the collectors any contributions handed to him.

By means of the literature supplied by the Bible in State Schools League and in other ways, the duty of supporting the demand for a referendum to the New Zealand electors on the need for reinstating the Christian Scriptures in the schools of the country has been pressed upon us, and the cards are coming in duly signed, and some contributions to the fund are promised.

Dannevirke.

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

Curate: Rev. C. E. Nicholas.

Since we last wrote notes for the "Gazette," death has taken home

two friends—one young and one old. Little Chris. Fiecken, the son of our respected Sunday school Superintendent, was very well known already as a consistent Communicant, and a worker for his Master. He, when at home, never missed his early Communion, and, whatever the weather, father and son were there. He went down to work for a short time at Waipukurau, and there was removed to the hospital suffering from appendicitis. Operated on on Friday, and apparently doing well, his parents were telegraphed for on Monday, and the father and mother and Chris. received the Blessed Sacrament together before the last named went home. "Blessed are the dead which die in the Lord. Amen, saith the Spirit, for they rest from their labours." We commend his soul into God's Holy keeping, and pray that when we die we may go as happily, and extend our prayers and sympathy to his family. We trust that another will take up his work in our Sunday school.

Mrs. Guy, too, went peacefully Home after much trouble and suffering, patiently and bravely borne. Our choir for many years has been much indebted to her three daughters, one of whom, the youngest, is also at rest. Mrs. Macallan is still leader of the choir, and most helpful in the services. As we lose old friends, and young, by Death, we feel how great the number is waiting for us on the other side, and although they are absent from us in the body, they are present with us yet in Spirit, and we pray for their communion with the Blessed Saints, and joy unspeakable, and the Light of God's presence, and can never believe that they who loved us so on earth ever forget to pray for us in Paradise.

The C.E.M.S. invited the lay readers, Church officers, Sunday school teachers, and members of the Mothers' Union, to a Quiet Day in the Sunday school. After Holy Communion at 12.30 p.m., lunch was taken at 1.30 p.m. Then, in the committee room of the Sunday school, addresses were given by the Rev. Mr. Fisher, of Ormondville, Canon Eccles, of Woodville, and our Vicar. The subject was "The Prayer-Book, and how we got it." We hope to have a similar meeting, but on much larger lines, on another occasion, and invite all the Communicants of the Parish. Although it was a very wet cold day, about 40 were present. Our branch of the C.E.M.S. is small owing to a number of removals, but all of those who are members are doing something for Christ, and the Rule of Prayer is the first rule of our meetings.

Since our last notes, the choir has been put into surplices and cassocks, and look exceedingly well. The use of the uniform greatly helps the dignity of worship, and prevents the eye from being annoyed by the incongruity of dress and appearance. It also greatly helps the choir to realise that they are set apart to lead the praises of God. "Grant, we beseech Thee, merciful Father, that we, who sing Thy praises here on earth, may hereafter sing them in Heaven, through Jesus Christ our Lord."

We congratulate Miss Hopper, the choir secretary, on the happy result of her generous labours, and hope to see her soon again quite recovered from her late indisposition. We also hope soon to have the Rev. McNickle present among us, as he took a great interest in the surplicing of the choir. At present he is unable to be away from Te Aute, owing to the sickness of some of his assistant masters.

The Mothers' Union met at St. John's Church on the 18th inst., when the usual service was conducted by the Rev. E. Robertshawe, after which an adjournment was made to the Parish Hall, Mrs. Phillip presiding. The minutes of the previous meeting were read and confirmed. There was a large attendance of members, including four new ones. Mrs. Robertshawe continued her account of a trip to England. At Lemington she attended a Mothers' Union meeting of 500 members, and on another occasion about 100 in a manufacturing village, where the girls work from 6 a.m. till 6 p.m. for very low wages. Afternoon tea was dispensed by Mesdames Gillespie and Parker, and arrangements were made for the next meeting on 16th July.

Tolago Bay.

Vicar: Rev. G. W. Davidson.

The winter Bible reading circle is on good lines this year. Most interesting subjects as "Faith," "Hope," "Charity," "Reverence," "The Future Life," etc., having received general discussion. Mrs. Williams, of Waipare, has promised a full set of altar linen for our new Church, Mr. G. Spence an altar book rest, and a Petone C.E.M.S. member, Mr. Skinner, who has been staying here for a few weeks, has promised a carved hymn board. Mr. Thornton has headed a list for a new organ, and is anxious to receive help. Any offers of gifts will be thankfully received by the Vicar.

We hope soon to admit two new members for our C.E.M.S. Our last meeting was taken up with a warm discussion on "Sunday," led off by

Brother Dr. Weeks. The next subject for debate will be "Christian Witness," led off by Brother Horace Robinson, of Hokemoke.

The Rev. O. J. Kimberley received a very good reception, only staying a few hours. His illustrated lecture on "Japan" was most interesting. We managed some five pounds odd as a collection for C.E.M.S. funds.

The Rev. P. Clarkson also paid a visit, preaching a forcible sermon on Sunday, June 8th, on the "Battle for the Bible." His lecture on the Monday evening was also good, and as a result a strong committee was formed to carry on the work of the Bible in State Schools League. Mr. D. Trent is to act as secretary and Treasurer until our first meeting early in July, when we hope to have samples of text books and other literature to lend and give round. The committee formed consists of the Vicar, Mrs. Davidson, Mrs. Holder, Mrs. Goodley, Mrs. Wintle, Miss Pederson, Miss Weeks, Miss A. Reid, Mrs. and Miss Mitchell, and Messrs. Date, Holder, Trent, Wintle, O'Connor, Miller, Robinson (with power to add).

COUNTRY DISTRICTS.

Services at Whangara and Tanwhareparae are discontinued for the rest of the winter, but the Vicar hopes to have short services as usual at the different homesteads and stations on week days. The Tanwhareparae collapsible organ was used for the first time in June at Mr. Tucker's, Puketawa, on the Friday, and at Mr. Reeves' woolshed for public service on Sunday, 8th June. All present were decidedly pleased and surprised at the tone and volume of so small an instrument. Mr. Thornton, of Tologa, kindly procured the organ without charges except freight, and there is a balance over and above the price of the organ, which is to be handed to the committee as the nucleus of a fund for a Parish trap, so badly needed.

Te Puke.

Vicar: Rev. J. Hobbs.

To the Parishioners.

My Dear Friends, — We have now the nucleus of a Sunday school library. We sent £5 Home to the S.P.C.K., who, with their usual generosity, supplemented another £5, and then gave discount on the whole amount, so that we start with one hundred and thirty volumes of their interesting children's books. Our thought now is how to make the library grow by adding a comparatively few books at short intervals.

Again the Sunday school children are spending their Saturday afternoons at rehearsals, which they seem to enjoy more even than last

year, and better than any other kind of play. This time "The Sleeping Beauty" is the fairy drama, to be produced about the middle of August, and so far it bids to be equal in quality and interest to its predecessor, "Beauty and the Beast."

Of late we have been interesting ourselves in "working bees." A number of the Vestrymen spent a Saturday on the Vicarage grounds, in real hard work, whose result is very apparent. Honestly, it cannot be said even now the paddock looks respectable, but it is less of a disgrace to us.

A contingent of our C.E.M.S. Branch have taken in hand a very much needed inside porch to the Church. One Thursday afternoon and evening, and the whole of the King's Birthday, saw them at it, and certainly so far as it has gone there is every reason for them to be proud of it and we of them. Unfortunately it cannot be finished till the doors and spring hinges arrive from Auckland. Then we shall hope for a workmanlike and finished job, which will vastly improve the comfort of the building.

This morning I set out with 36 cards of the Bible in State Schools League. In the main street only, and in one hour and thirty minutes, I had 16 signatures, 19 cards taken home for signature, 1 retained for further consideration, and no refusals. So far as my experience goes, about 3 per cent. decline to sign, and about 75 per cent. sign initials instead of their full name, and about 80 per cent. forget about the whole thing till asked a second or third time. I wonder if such is the experience of canvassers through the Dominion? If failure should overtake us (which it will not) how many will exclaim, "I was really going to send in my card, only I forgot." Moral, Remember! — Very sincerely yours, J. HOBBS.

Rotorua.

Vicar: Ven. Archdeacon Tisdall, M.A.

Curate: Rev. Percy C. Davis.

The latest news from the Vicar is that he is benefiting from his change and rest in Australia. We all look forward to the second Sunday in August, when, God willing, he will once again preach the Gospel Message of Good Tidings in S. Luke's Church. We sincerely hope that he will return fully restored in health, and with fresh stores of grace to arouse the careless, to raise the fallen, and to strengthen such as do stand.

The Rev. Meyer is doing good work as locum tenens. Through the kindness of Mr. Giles in lending his horse, the Curate is able to visit the districts of Kaharoa and Ngongo-

taha two days in each month, and thus keep in touch with those who live in the out districts. The chief gaoler of the Kaingaroa Prison Camp now allows the Curate, whose duty it is to hold service at the camp once a month, to have a concert with the prisoners on the Saturday evenings previous to the Sunday set apart for the service. The men join in heartily, and thoroughly enjoy this one bright spot in their grey lives. There is no fault to be found with their conduct during the concert. They are rough diamonds, but they have hearts, and those hearts can be touched with the Gospel message, for the grace of God cannot be limited. Could the readers of this but see the faces of these men during the service, they would have hope, as the writer has hope. A small organ is sadly needed for the services, for the men love the singing of the hymns. Some reader may be moved to supply this need. God loves the cheerful giver.

As by arrangement, the box-holders of our little Missionary Society have sent in their boxes, and we can thank God and take courage, for the contents of the boxes show a marked increase to the previous effort in January last, the total then being £4 5s. This half-year's total is £5 8s., and one or two boxes are not in as yet. The money is to be divided among the three missions which so closely touch us — the Melanesian, Maori, and Home Missions. When a famous artist was asked to paint the picture of a dead Church, he put upon the canvas the interior of a finely furnished Cathedral, a beautiful organ, a well-dressed congregation, but the box at the door set apart for missionary work had a cobweb over the slot. A Church is not alive if it pays no heed to the cry of the Macedonian, "Come over and help us," and to the standing orders of the Head of the Church, "Go ye into the world." We can thank God that there is no cobweb over the slot of our missionary box in this district. We must make still greater efforts in spreading the good tidings. Many cannot go personally, but they can pray for those who are preaching the Good Tidings, therefore let us all remember the missionary intercession service every second Friday in the month at 7.30 p.m.

The members of S. Peter's Church, Manakau, are having a social on Friday, the 20th of this month, in aid of their Church. We wish them all success. The Girls' Friendly Society is showing encouraging results. We want women of character, for "the hand that rocks the cradle rules the world."

The C.E.M.S. has not quite the vitality it had formerly. Perhaps

some of the members are forgetting the two rules of Prayer and Service. We must be up and doing. "All in one," means unity among the members, and especially unity with One whose life was spent in Prayer and Service.

A branch of the Girls' Friendly Society is now in course of formation in S. Luke's Parish. As there are some who may not be acquainted with the aims and objects of this Society, it may be as well to detail them. They are, briefly:—

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, usefulness 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.

The central rules are:—

1. Associates to be of the Church of England (no such restriction being made as to members), and the organisation of the society to follow as much as possible that of the Church, being diocesan, archidiaconal, and parochial.

2. Associates (working and honorary) and members to contribute annually to the funds; the former not less than 2s. 6d. a year, the latter not less than 1s. a year.

3. No girl who has not borne a virtuous character to be admitted as a member; such character being lost, the member to forfeit her card.

Meetings are being held every Thursday evening at 8 o'clock, at the Vicarage, pro. tem.

The first Thursday in the month is devoted to a social evening, music and games; the second Thursday to needlework; the third Thursday to cooking and nursing demonstration; the fourth Thursday to a literary evening.

The first social was held on Thursday last, and was much enjoyed by those present.

This society is a handmaid of the Church, and the organisers ask girls to seriously consider joining in this work for the glory of God and the uplifting of womanhood. As above stated, a girl of any denomination may become a member of the G.F.S.; only associates must be members of the Church.

Tauranga.

Vicar: *Rev. Eric D. Rice, M.A.*

Parishioners have been praying hard that the old debt of £226 ow-

ing to the late Vicar on stipend should be paid off by the end of June, if it be God's will. By liberal giving, we have now £201 paid or promised, and we are looking forward confidently to have our balance on the right side by the end of the financial year.

A Junior Guild has been formed to work with the Ladies' Guild for the sale of work. It meets every Monday evening under the presidency of Mrs. Baigent. A very successful concert was given on June 16th, in aid of its funds.

Twenty-three members were admitted to the Communicants' Guild at the early celebration on June 1st. Monthly meetings for instruction, etc., will be held, besides a service of preparation before the first Sunday in the month. The increase in the number of regular Communicants is most encouraging.

During the month, week night services have been held at Tururu, Oropi, Omokoroa, and Whakamarama. Other places are asking for the Church's ministrations, but it is impossible to accede to their requests until the Vicar gets an assistant priest.

After much delay, we are at last getting a deputation from the Bible in State Schools League in Tauranga. A combined meeting is to be held in the Opera House on June 25th, after which we intend to take up the work of the League energetically. At present there is much misunderstanding in the place about it.

We are looking forward to a very large attendance at our annual Parish meeting this month, when there will be laid before parishioners some very important business, including the matter of a vicarage and the making of all seats in the Church free.

Opotiki.

Vicar: *Rev. W. H. Bawden.*

We would remind our local readers of the "Gazette" that their subscription is due, and that it would greatly facilitate matters did they not wait to be personally asked for it. We are, perhaps, apt to overlook so small a call, but it would be well to remember that each subscriber's amount is of importance to the financial success of the journal. Please pay promptly this year, with arrears (if any). There are yet a number of Church families into which the paper has not found entrance, and as its usefulness is unquestionable, it would be well if they decided to receive it.

The Vicar was obliged to be absent for a few days on matters of personal business, when his Church duties were ably undertaken by Mr. H. T. Torrens, assisted by Mr. Powell, of

the Bank of New Zealand, Auckland. We are indebted to Mr. Powell for his help so cheerfully rendered.

The prevailing epidemics of whooping cough, influenza, and measles have played havoc with Church and Sunday school attendances alike. The children especially are having a bad time, and the numbers at the Sunday classes are reduced by one-half. This, of course, is unavoidable. With another deterrent of Sunday school attendance, however, we cannot sympathise. The universal Saturday night picture show is responsible to a great extent for the diminished numbers of our Sunday morning scholars. One deplorable laxity of parents in this respect, quite small children being allowed out till 11 p.m. on Saturdays, to witness things quite unsuitable, even injurious, to their childish minds, and this, too, often unaccompanied by responsible persons. The Vicar prefers the Sunday morning classes, and abolished the afternoon school to give way to them, thus affording himself the privilege of superintending, but we fear we shall have to revert to the old order of things unless an improvement in morning attendance takes place. Parents are urged to rectify this matter, and to see that their children are given their opportunity for school and service on Sunday mornings.

The increase of Communicants at the early celebrations is gratifying. Perhaps the Communicants' Guild is to a certain extent responsible for the improvement in this direction. It is certainly a bond between us, and an encouragement. In spite of cold mornings, and in many cases long distances, numbers of our younger Communicants are making the early celebration an important feature of their Church life. We hear from people so many excuses for their failure to come to morning Communion, but the real obstacles after all are simply want of inclination to exert themselves, and want of spiritual earnestness. The Vicar has many times lately reminded Communicants that the monthly evening Communion is intended mainly as a concession to those who cannot possibly make their Communions at more suitable times; such as dairying people living at a distance, and others serving in necessary Sunday capacities, who otherwise would be altogether denied the privilege and right of participating in this holy ordinance.

Church people throughout the district felt much concern for the Bishop in his recent indisposition, and the reassuring news we learn concerning his health has given much satisfaction. We trust his convalescence may advance speedily to complete restoration.