



The Waiapu Church Gazette.

Vol. V.—No. 3.

NAPIER, SEPTEMBER, 1914.

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DATE

CALENDAR FOR SEPTEMBER, 1914.

1	Tu	
2	W	
3	Th	
4	F	
5	S	
6	S	13TH SUNDAY AFTER TRINITY—M., II Kings 5 ; E., I Cor. 15, 1-35.
7	M	[E., II Kings 6, 1-24 or 7 ; S. Mark 7, 24 to 8, 10.]
8	Tu	
9	W	
10	Th	
11	F	
12	S	
13	S	14TH SUNDAY AFTER TRINITY—M., II Kings 9 ; II Cor. 5
14	M	[E., II Kings, 10, 1-32 or 13 ; S. Mark, 11, 27 to 12, 15.]
15	Tu	
16	W	Ember Day
17	Th	
18	F	Ember Day
19	S	Ember Day
20	S	15TH SUNDAY AFTER TRINITY—M., II Kings 18 ; II Cor. 11, 30 to 12, 14
21	M	[E., II Kings 19 or 23, 1-31. ; S. Mark 15, 1-42]
22	Tu	S. Matthew, Ap., E., M.—M., I Kings 19, 15 ; II Cor. 12, 14 and 13.
23	W	[E., I Chron. 29 1-20 ; S. Mark 15, 42 and 16.]
24	Th	
25	Fr	
26	S	
27	S	16TH SUNDAY AFTER TRINITY—M., II Chron. 36, Galatians 5, 13.
28	M	[E., Neh. 1 and 2, 1-9 or 8 ; S. Luke 3, 1-23]
29	Tu	S. Michael and All Angels—M., Gen. 32 ; Acts 12, 5-18.
30	W	E., Daniel 10, 4 ; Rev. 14, 14.

Mothers' Union.

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Opotiki	Mrs Short		„ Torrens

Letter from the Bishop.

Bishopscourt.

August 28th, 1914.

My dear People,

I am afraid that I am somewhat late in recording my trip to Wairoa and Frasertown, but it is yet fresh in my memory, so I will do so.

I left "Naurea," the home of Archdeacon and Mrs. Williams, where I had been their guest on Monday, the Archdeacon driving me down to meet the Gisborne-Wairoa coach. It was cold and forbidding and soon settled down to heavy driving rain. The driver was a cheery person and would not let the rain damp our spirits, only ourselves, he having forgotten to bring the waterproof sheets. He said apologetically (?) that it was good to forget things sometimes; it was the only way of being remembered! and in this he was quite right. I have not forgotten him.

We reached Morere three hours late in pitchy darkness, and thoroughly chilled. Left in the morning in pouring rain. It was my intention to stay at Nuhaka and hold a service for the Maoris, but in such pouring rain there was no hope of a congregation, so I went through by coach to Wairoa. The Vicar met me and I was glad to get his warm welcome and the cheery fireside.

On the Thursday, at 7 a.m., we had a Celebration of Holy Communion in the Parish Church at Wairoa. After breakfast the Rev. Hemi Huata, the Maori priest in charge of Wairoa, drove me as far as Waihua, where we had lunch with Mr and Mrs Glendinning, who gave us a kindly welcome. Here the Rev. Henare Wainohu, the Maori priest in charge of Mohaka, met me, and after lunch we continued our journey to Mohaka, crossing the river by a wire bridge in a box for the river was in heavy flood. At Mohaka I was the guest of Henare. In the evening I held a Confirmation in S. James', the Maori Church. The Church, which is a large one, was full, and eight candidates received the rite of confirmation. On Friday I rode back to Wairoa with Henare, visiting several settlers on the way.

On Sunday, Holy Communion at Wairoa English Church, service at 11 a.m., with Holy Communion in

the Maori Church at Ruataniwha, where there was a good congregation. Lunched with the Maoris and held an afternoon service: Then on to Frasertown, motored by a kind friend, and preached in the evening. The Church was full.

On Monday I left for Tinirotō on horseback with the Vicar of Frasertown, in piercingly cold weather, visiting en route. We had an evening service in the School and I was then welcomed socially. Here Mr Butler is doing good work as a lay reader. We left Tinirotō on our return journey, calling at the Maori Pah at Te Reinga, where we had a service, which the Maoris much appreciated. A social of welcome at Frasertown in the evening.

Wednesday afternoon, motored back to Wairoa and took the funeral of Mr Mitchell, an old Maori warrior who had fought for us in the Maori Wars, addressed the communicants in Wairoa Church in the evening, and met the Vestry in the Vicarage afterwards.

On Thursday I celebrated Holy Communion in Wairoa Church at 7.30. Addressed children in day school at 10.30. Visited in the afternoon, and was entertained at a social in the evening.

On Saturday I drove with Hemi to Nuhaka, where I was hospitably entertained by kind friends. Met the Church people in the School Room in the evening: very wet and cold. Small attendance.

Sunday: Morning service at 10.30 a.m., with Holy Communion for English and Maori; a good attendance of English. At Nuhaka there is a large Maori population. The Maori Vicarage is now completed, and here I hope to put a strong Maori priest. Nuhaka seems to me to be the place in the Diocese that especially needs attention and love and prayers. It would respond to a loving ministration, and real self-sacrifice, but I have no one in view, and we need someone at once. Will you pray that such a priest may be found to take up again the work here which is crying out for a man.

On Tuesday I left Wairoa for Napier by the "Magic." We did not do twenty knots but we got here, and the captain was most kind.

I wish I could visit Wairoa often. Some day I hope to get a motor car, and then I will keep in close touch with it, and with Mohaka and Nuhaka. I can then run

up when I have an odd day to spare.

Since my Wairoa visit great things have happened. Europe is plunged into war, and Britain is taking her share in it with her usual gallantry and courage. The sons of New Zealand have responded splendidly to the call of the Empire. Let us do our part and remember them daily in our prayers. I have issued prayers for the clergy to use at our services. Copies of these can be obtained for private use on application to Mr J. B. Fielder, Diocesan Secretary, Napier.

May God in His mercy grant us deliverance, and may we humbly learn the lesson He would teach us.

I am,

Yours very sincerely in Christ,
Wm. WALMSLEY WAIAPU.

Bishop's Engagements.

September 3rd: Standing Committee.

September 4th: Confirmation, Te Aute College.

September 6th: Confirmation at Te Hauke.

September 13th: Eskdale, 3 p.m.

September 20th: Ordination at the Cathedral, 11 a.m.

September 24th: "Quiet Day for Clergy," and opening of Synod.

September 27th: Preach at the Cathedral, 7 p.m.

I would that wars should cease,
I would the globe from end to end
Might sow and reap in peace,
And some new Spirit o'erbear the old,
Or Trade refrain the Powers
From war with kindly links of Gold,
Or love with wreaths of flowers.
Slav, Teuton, Kelt, I count them all
My friends and brother souls,
With all the peoples, great and small,
That wheel between the poles.
But since, our mortal shadow
To waste this earth began—
Porchance from some abuse of Will
In worlds before the man
Involving ours—he needs must fight
To make true peace his own,
He needs must combat might with
might,
Or Might would rule alone.

—Tennyson.

The following has been issued by the authority of the Bishop of the Diocese:—

Nineteenth Synod
OF THE
Diocese of Waiapu.

SECOND ANNUAL SESSION.

Diocesan Office, Napier,
August 25th, 1914.

Sir,—

I am directed by the Right Rev. the Lord Bishop of Waiapu to inform you that he has appointed THURSDAY, SEPTEMBER 24th, 1914, for the opening of the Annual Session of the Synod of the Diocese of Waiapu, when your attendance is requested.

I have the honour to remain,

Yours faithfully,

J. B. FIELDER,

Diocesan Registrar.

ARRANGEMENTS DURING THE MEETING OF SYNOD.

Wednesday, September 23rd, 1914.

Evensong

in the Cathedral at 8 p.m.

and Introductory Address.

Thursday, September 24th, 1914.

Quiet Day for Clergy

at the Cathedral.

7.15 a.m., Holy Communion.

(8.30 a.m., Breakfast.)

10 a.m., Matins and First Address.

11.30 a.m., Intercessions and Second Address.

(1.15 p.m., Lunch.)

2.30 p.m., Litany and Third Address.

4 p.m., Evensong and Final Address.

Conductor—The Rev. Herbert Watson, Vicar of Masterton.

The Bishop is desirous that strict silence should be maintained throughout the day till after Evensong.

Opening of Synod and President's Address.

at the Synod Hall at 8 p.m.

At the conclusion of the President's Address, the Officers of the Synod and Sessional Committee on Diocesan and Parochial Returns and Accounts will be appointed.

Nominations for the Standing Committee of the Diocese will be called for. Unopposed motions for the appointment of Select Committees may be taken without notice. Reports and Accounts will be presented, and Notices of Motion for discussion on subsequent days can be given.

Friday, September 25th, 1914.

Synod Celebration of Holy Communion

at the Cathedral at 11 a.m.

Meeting Synod 4 p.m.

N.B.—There will be a daily Celebration of Holy Communion at the Cathedral at 7.15., daily Matins at 10 a.m., and daily Evensong at 7.30 p.m. throughout the Session of Synod.

Sunday, September 27th, 1914.

8 a.m., Holy Communion.

11 a.m., Matins.

Preacher—The Rev. T. Fisher, Vicar of Ormondville.

7 p.m., Evensong.

Preacher—The Bishop.

The Clergy are invited to robe in the Vestry at the Services on Friday and Sunday. With a view to uniformity Cassock, Surplice, and Hood are to be worn. Chaplains, Canons, and Officiating Clergy wear Scarves.

Tuesday, September 29th, 1914.

The Bishop invites all the Clergy to meet him in conference at the Synod Hall at 10 a.m., and will be glad to receive notice of subjects for discussion at any time before the day of meeting.

Wednesday, September 30th, 1914.

The Bishop invites the Maori Clergy to meet him in conference at the Synod Hall at 10 a.m.,

Any member of the Synod who desires hospitality for himself during the Session of Synod, is requested to notify the fact NOT LATER THAN THURSDAY, 7th SEPTEMBER, to Mr J. B. Fielder, Diocesan Secretary, Napier. NO ARRANGEMENTS CAN BE MADE UNLESS NOTIFICATIONS ARE RECEIVED ON DUE DATE.

In order to expedite the business of the Session, Members are invited to send to the Diocesan Secretary any Notices of Motion they may wish to bring before the Synod, so that they may be placed on the Order Paper.

WM. WALMSLEY WAIAPU.

Napier,

25th August, 1914.

Religious Reflections.

Can a Christian be a Soldier?

(By the Pilgrim.)

The question "Ought a Christian to go to the front?" has been put to me of late by a few earnest folk, and they have asked it with grave concern. They have expressed their own grave doubts on the matter, and those doubts have my deep respect, for no honest perplexity can be reasonably despised or blamed. A little quiet talk has led some to relinquish their misgivings, others have maintained their doubts. So be it: there need be no quarrel on the matter, vital as it is. But, as against those who roundly declare that no Christian can be a soldier, and no soldier a Christian, some considerations may be confidently urged.

Thoroughly sifted, the claim that no Christian can engage, under any conditions, in physical warfare, is to refuse the name of "Christian" to many of the finest saints in the records of human experience. The saints of old were often warriors; and it is no valid objection to that to say that their indulgence in war was the one blemish on their characters—that they were indeed saints in all but this: for fighting was so definitely included in their programme of life that either they were saintly in it or they were not saintly at all. Take this element of life away from them, and they lose their individuality, their very

being. They were either soldier-saints or they were not saints at all.

The Old Testament presents many an instance. Abraham, the friend of God and the father of the faithful, entered whole heartedly into a war against the kings of the plain. Gideon, for his country's sake, led a picked host eager for fight. David, the man after God's own heart, was early and late embroiled in conflict. Nehemiah, devout worshipper and religious advocate, was an astute and enthusiastic general.

So with subsequent heroes of faith. Judas Maccabaeus fought, not in spite of religious belief, but because of it. So did the Knights of S. John, and Louis the Ninth, and many crusading warriors. Was William the Silent, in his long strife against Philip, stained by that struggle? Surely he would have been much less than a Christian to have cravenly avoided it. What of Gaspard de Coligny, saintliest and saddest of the victims of S. Bartholomew's day? Shall we deny him the name of "Christian" because of his feats of arms as Admiral?

What of Oliver Cromwell? Thornycroft's statue, like the records of contemporary writers, depicts the Protector with a sword in his right hand and the Bible in the other. Is that union of religion with war mere cant or pose? That he was a great warrior is admitted: the experts declare him to have been one of the greatest soldiers of all ages. Can he with equal fitness be shown bearing the Bible? Listen to his interview with George Fox, the pious Quaker who came in his leather jerkin to "testify" and preach to the Lord Protector. Cromwell is all affability and seriousness. "He listened to me," says Fox, "very affectionately. I had much fearless discourse with him about God and His Apostles of old times, and of His ministers of new—about death and the unfathomable universe and the light from above, and he would often interrupt me by saying 'That is good: that is very good,' and he carried himself with much moderation towards me. As people were coming in, he caught me by the hand, and, with tears in his eyes, said, 'Come again to my house, for if thou and I were but an hour a day together, we should be nearer one to the other.'" Was that mere humbug? He had nothing to

gain by assuming such religious sympathies. See him on the day before Marston Moor, having ridden with his staff to Knaresborough to dine, hiding himself away from the household, and being found at last in a lonely, locked room, the sharp eyes of a little girl having descried him through the keyhole—kneeling in prayer before the open Bible. So he spent two hours given to that visit to Knaresborough on the eve of a great battle. Was that mere posing piety? Not a bit of it! Cromwell's warfare and worship were inseparably interwoven in his life.

But, it may be said, these examples—even Cromwell's—are from far-away days. Well, take a man like Sir Henry Havelock, the Indian mutiny hero. He was sanely and strongly religious. To Sir James Outram he could say in his last moments: "For more than forty years I have so ruled my life, that when death came I might face it without fear." He did so face it: and the reason he gave for his courage in that crisis none who had known him could gainsay.

Or, for but one other recent case, take General Gordon, whose death in the fall of Khartoum gave England's calendar a "Black Thursday." He was a man of war. The recollection of his revolver pursuit of Li Hung Chang reminds us that he was no kid-gloved general. However much he disliked war—and he did intensely dislike it—he felt it was God's vocation for him. And he was a saint! Those who knew his Gravesend slum work said of him that he had "no self." His "family prayer" at the end of the day with his associates, was maintained right up to Khartoum's terrible trial. Gladstone described him as "a Christian hero," and in that judgment Lord Salisbury solemnly agreed. The Bishop of Derry cited Gordon as "an example of faith in the living God," and eulogised "his noble and most Christian example." These men knew Gordon. So did his officers and men; and their acknowledgment of his nobility of character and fervour of religious beliefs agrees with these utterances in high places.

But there is surely no need to add to these instances. Let these, drawn from a wide and varied field, suffice to rebut the declaration that to engage in war is always and everywhere incompatible with a Christian profession. Such

a declaration seems both absurd and cruel. It would condemn not a few of the world's most saintly men. It is a charge not to be lightly or irresponsibly levelled.

But it may be said—it is said—that, since Christianity forbids the killing of our fellow-men and the vocation of the soldier is to kill them, the vocation of the soldier is un-Christian. On the contrary, it may be claimed that the vocation of the soldier is actually Christian. Why do we honour the soldier? Is it really because of the slaughtering nature of his occupation? Is it because he is licensed to kill? That is not so. We have no decorations for the public hangman, who is authorised to take life that is declared forfeit; and we certainly do not laud the soldier because his task includes the taking of life that is not so legally forfeited. The soldier's vocation, as Ruskin's wise words remind us, is not to kill, but to be killed. It is the willingness to sacrifice himself for others—to fight for the "brethren, sons, daughters, wives, houses," of many a Scripture charge—that we honour. The true soldier has the spirit of the apostolic assertion, "Neither count I my life dear unto myself." That is a truly Christian virtue. It partakes of the very essence of our Christian belief and practice. Even our Lord Himself exhibited His highest claim on our regard in His willingness to give His life for others.

We may therefore confidently say that, if some good end may be served by the sacrifice our volunteers are prepared to make, that sacrifice is nobly heroic and praiseworthy indeed in the light of Christian judgment. — "Hawke's Bay Herald," August 29th.

"The instinct for another life is a presumption of its truth. My own belief is that the son whom you loved is not really what we call dead, but more actually living than when alive here. I think I can see, as far as anyone can see in this twilight, that the nobler nature does not pass from its individuality when it passes out of this one life." This faith of his young manhood remained with the poet during the passing of the years. Thus did he say: "In my age I have a stronger faith in God even than in my youth."—Alfred Tennyson.

Spiritual Healing.

The Charismatic Ministry.

(Communicated.)

Healing by the laying on of hands with prayer is no new thing. It has not been initiated in our day and generation. This movement which we see steadily growing among us is a Revival—a Revival of that which was once commonly and normally practised in the Church during the first four or five centuries by those to whom the power to do so was given. This power was first given by our Blessed Lord Himself to his Apostles, and afterwards to certain persons in the Church, of which they were the foundation, through the Holy Spirit outpoured upon the whole body of the Church.

It is sometimes stated that the true gift of healing is a natural gift, or a mere human endowment, but we have only to consider for a moment its origin to see that this is a complete contradiction of what is affirmed of it in the Gospels and Epistles. Passing from the facts related in the first three Gospels which relate to the first bestowal of this gift or power (St. Matt. x. 1, St. Mark. iii. 14, St. Luke. ix. 1), let us consider St. Paul's very clear teaching as to its nature. "Now of spiritual gifts, brethren," he says in the beginning of chapter xii. of his First Epistle to the Corinthians, "I would not have you ignorant," and he goes on to enumerate the spiritual gifts, which he describes as "manifestations of the Spirit," which were commonly exercised by those who possessed them in the Church at that time. In this enumeration we find the gifts of healing, of prophecy, of the working of miracles, of faith etc; and throughout the chapter it is clearly implied that these gifts are not found in any and every individual, but in those only to whom God wills to entrust them for the carrying on of His work on earth. The Rev. Percy Dearmer in his, "Body and Soul" remarks with regard to this chapter: "The passage contains one more definite principle of the greatest practical value to us. St. Paul regards it as self-evident that these charismata of healing are not possessed by all alike. . . . St. Paul did not regard the gift of healing as only the exercise of the power of prayer and holiness. . . (he) knows that above this is a wonderful gift which is not possessed by all."

There are frequent references to the gift of healing (the power of exorcism being included in it) in the writings of the Fathers of the Church. As the late Bishop Lyttleton says, in his "Miracles in Religion." "There is in the second and third centuries a consensus of evidence as to the miraculous gifts of healing and exorcism. . . we find. . . declarations by Christian teachers of saintly character, that they themselves had seen miracles of healing and exorcism. . . . There is a continuous series of such assertions from the second to the fifth centuries." Like the Apostles, the Fathers regarded this power as a purely spiritual gift, conferred only upon certain persons as the following words, occurring in a prayer addressed to Christ in one of the earliest Church writings, plainly show:-

"O Christ, who didst sanctify us . . . bestowing on us the power of the Spirit; who art the Healer of every sickness and every suffering; who didst give the gift of healing to those who were accounted worthy by Thee. . . ."

We may, therefore, be very certain that the gift of healing which God has thus bestowed upon the Church for a definite purpose is no "chance appearance"; those who possess it cannot be said to "happen to be gifted"; Christ's redemptive work, on whatever plane it may be performed, is certainly not carried on by "chance."

In the Apostolic Church, as in that of the succeeding ages, the "spiritual gifts," enumerated by St. Paul, were known as charismata, or free gifts of the Holy Spirit; they were thus distinguished from the gift conveyed in the ordination of presbyters (or priests) and bishops, in which, as we know, the authority is given to dispense the Sacraments generally—the authority by which the Sacraments are made effectual and valid as far as the office of the priest is concerned. During some centuries there existed, side by side with the ordained ministry, a regular charismatic ministry, the members of which exercised their several gifts in the Church of God, working in harmony with the official ministry. To each belonged their proper work of ministering, and as far as it is possible to conclude from the several writers who refer to it, neither imagined their province to be encroached upon by the other. Of course, it might, and frequently did,

happen that charismatic powers were found in members of the ordained ministry, but it is quite clearly brought out in Apostolic and Patristic writings on this subject that such powers were not inherent in the priesthood or conveyed in ordination. If otherwise the word charisma, used to signify a "free gift" of the Spirit, would have no meaning. In a striking passage on the charismatic ministry in his book "The Ministry of Grace," Bishop Wordsworth remarks that "it remains in the background as a possibility which may emerge at any time into activity. . . and, indeed," he adds "in one form or another it is constantly emerging."

We come now to the difference between the gift of healing bestowed by the Holy Spirit and a certain natural or physical healing power generally known as "human" or "animal" magnetism. The two can be clearly known and distinguished by their fruits. The person possessing human magnetism in a high degree may heal some diseases and sicknesses on the physical plane, but not beyond; his natural power cannot reach to the cause of the disease when it lies deep in the spiritual nature of the sufferer; neither can he do anything whatever to help those who are possessed by evil spirits. Those who have the gift of healing, however, bring the sufferer to Christ, and the healing power of Christ, flowing through the channel of their being, can reach the very source and origin of the trouble which is manifested in the body of the sick person. Thus the healing is effected in whatever part of the nature of the sufferer it is needed. The power of casting out evil spirits may be taken as a sign that the true gift of healing is present.

Undoubtedly spiritual blessings belong by right to the gift of healing, because God Himself is the source whence these blessings flow. Most strongly do we desire to lay all possible stress on this spiritual aspect, for it is just the spiritual character which differentiates it and marks it off from any other means of healing whatever, be it mental or physical. We desire to lay all possible stress upon the fact that our Lord came to save the whole nature of man; and also that healing through the Divine spiritual gift is the way in which, as He Himself has shown us, He wills to effect that part of the redemption which relates to man's physical nature.

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.

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.

Waiapu Church Gazette.

SEPTEMBER, 1914.

Editorial.

Synod will meet on the 25th of this month. We do not anticipate that the Session will be prolonged; for the present time is not favourable for the furtherance of schemes which entail greater immediate financial responsibility. The storm of war is raging in Europe and affects every part of the Empire and it is impossible to gauge the measure of sacrifice of men and treasure which will be needed to carry the war, under the Divine blessing of our Arms, to a successful issue. In our own Dominion of New Zealand almost every home is affected in the going forth of some member to the scene of combat, and the whole community is bound to feel the pressure of financial strain. We cannot doubt the justice of our cause and can therefore unhesitatingly pray that God will give to the allies the victory in the tremendous conflict against a military despotism which would crush the freedom of nations. In this issue

of the "Gazette" will be found copies of prayers to be used during the time of war. We trust that such will find a place in the family and private prayers of our people. The final issue rests with God. As with individuals, so with Nations: a humble and a contrite heart He will not despise. "Our help standeth in the Name of the Lord: Who hath made heaven and earth."

Diocese of Waiapu.

The Bishop has issued the following to the clergy of the Diocese.

The prayers are printed on a separate leaflet, and are forwarded as a supplement to the "Gazette," for use in the homes of our people. Further copies of the prayers may be obtained by application to Mr J. B. Fielder, Diocesan Secretary, Tennyson Street, Napier.

"My dear Brother,

"I am enclosing copies of a Service of Intercession issued by the Primate for use in our Churches.

"Will you use it or adopt portions of it in your Services on Sunday next.

"I would further ask you to use during the war our Church's Litany on the days appointed, viz., Sundays, Wednesdays and Fridays whenever it is possible and with special intent, inserting after the petition "All that are desolate and oppressed," the accompanying petitions, and also using at Matins and Evensong the accompanying collect.

"I am,

"Yours sincerely in Christ,
"WM. WALMSLEY WAIAPU."
"Bishopscourt,
"August 12th, 1914."

To be inserted in the Church Litany, after "Desolate and Oppressed."

For those who fight—that Thou wouldst give them protection and true courage in danger and mercy in victory.

"We beseech Thee to hear us good Lord."

For those who suffer—the sick, the wounded, the dying, and the mourners,—that Thou wouldst be with them for support and comfort.

"We beseech Thee to hear us good Lord."

For those who go forth to minister to the suffering—to their souls and bodies—that Thou wouldst grant them endurance and patient watching, with skill and gentleness, to the healing of pain and sorrow:

"We beseech Thee to hear us good Lord."

For all who are slain in battle—that Thou wouldst receive their souls into Thy peace and deal with them according to the multitude of Thy mercies.

"We beseech Thee to hear us good Lord."

THE COLLECT.

(To be used at Morning and Evening Services.)

O, Lord God of Hosts, Who ruleth over all the Nations of the Earth, and usest the sword for Thy judgments, and Who at Thy will makest wars to cease, Look, we beseech Thee, with pity upon all those who oppose Thy will; purify us, we humbly pray Thee, from all sin in our share of this present strife; bring it speedily, if it please Thee, to an end, and restore to us the blessing of a lasting peace; and meanwhile, to those who fight by sea or land, give, we pray Thee, protection and true courage in danger, and mercy in victory, through Jesus Christ our Lord. Amen.

Diocesan Notes

Deaconess Esther Brand, who is to have the oversight of Social Work in Napier as part of her duties, arrived in New Zealand by the "Remuera" on August 24th. She is at present staying at Bishopscourt.

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The Diocesan Synod has been summoned to meet on Thursday, September 24th, at Napier. Arrangements in connection with the same are noted in another part of this issue of the "Gazette."

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The Bishop has renewed the license as Archdeacon to the present holders of the office in the Diocese.

The Invasion of the Assyrians

(By Canon Kingsley.)

And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the Lord, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now, therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

—2 Kings xix. 15-19.

This noble story, which we read in Church every year, seems to have had a great hold on the minds of the Jews. They plainly thought it a very important story. For it is told three times over in the Bible, first in the Book of Kings, then in the Book of Chronicles, and again in that of the Prophet Isaiah. Indeed, many chapters of Isaiah's prophecies speak altogether of this invasion of the Assyrians and their destruction.

But what has this story to do with us, you may ask? There are no miracles in our day. We can expect no angels to fight for our armies. We must fight for ourselves.

True, my friends: but the lesson of these old stories, the moral of them stands good for ever. And I am thankful that this very story is appointed to be read publicly in Church once a year, to put us in mind of many things, which all men are too apt to forget.

For instance: to learn one lesson out of many which this chapter may teach us. We are too apt to think that peace and prosperity are the only signs of God's favour. That if a nation be religious, it is certain to thrive and be happy. But it is not so. We find from history that the times in which nations have shown most nobleness, most courage, most righteousness, most faith in God, have been times of trouble, and danger, and terror. When nations have been in-

vaded, persecuted, trampled under foot by tyrants, then all the good which was in them has again and again showed itself. Then to the astonishment of the world they have become greater than themselves, and done deeds which win them glory for ever. Then they are truly purged in the fire of affliction, that whatever dross and trash is in their hearts may be burnt out, and the pure gold left.

So it was with the Jews in Hezekiah's time. So again in the time of the Maccabees. So with the old Greeks, when the great Kings of Persia tried to enslave them. So with the old Romans, when the Carthaginians set upon them. So it was with us English, three hundred years ago, when for a time the whole world seemed against us, because we alone were standing up for the gospel and the Bible against the Pope of Rome. Then the king of Spain, who was then as terrible a conqueror and devourer of nations, as the Assyrians of old, sent against us the Great Armada. Then was England in greater danger than she had ever been before, or has been since.

And what came of it? That that dreadful danger brought out more faith, more courage, than perhaps has ever been amongst us since. That when we seemed weakest we were strongest. That while all the nations of Europe were looking on to see us devoured up by those Spaniards, our laws and liberties taken from us, the Popish Inquisition set up in England, and England made a Spanish province, what they did see was, the people of this little island rising as one man, to fight for themselves on earth, while the tempests of God fought for them from heaven; and all that mighty fleet of the King of Spain routed and scattered, till not one man in a hundred ever saw their native country again.

And in England, after that terrible trial had passed over us, there rose up the best and noblest time which she has ever yet beheld.

Yes, my friends, three hundred years ago we went through just such a fiery trial as the Jews went through in Hezekiah's time; and God grant that we may never forget that lesson.

But what is true of all nations, is often true also of each single person; of you and me.

To almost every man, at least once in his life, comes a time of

trial—what we call a crisis. A time when God purges the man, and tries him in the fire, and burns up the dross in him, that the pure sterling gold only may be left.

To some people it comes in the shape of some terrible loss, or affliction. To others it comes in the shape of some great temptation. Nay, if we will consider, it comes to us all, perhaps often, in that shape. A man is brought to a point where he must choose between right and wrong. God puts him where the two roads part. One way turns off to the broad road, which leads to destruction; the other way turns off to the narrow road which leads to life. The man would be glad to go both ways at once, and do right and wrong too: but it so happens that he cannot. Then he would be glad to go neither way, and stay where he is: but he cannot. He must move on. He must do something. Perhaps he is asked a question which he does not wish to answer; but he must. It would be well worth his while to tell a lie. It would be very safe for him, profitable for him; while it would be very dangerous for him to tell the truth. He might ruin himself once and for all, by being an honest man. Now which shall he do? He would be glad to do both, glad to do neither: but choose he must; speak he must. He must either lie or tell the truth. Then comes the trial, whether he believes in God and in Christ, or whether he does not. If he only believes, as too many do without knowing it, in a dead God, a God far away, he will lie. If he only believes, as too many do without knowing it, in a dead Christ, a Christ who bore his sins on the cross eighteen hundred years ago, but since then has had nothing to do with him to speak of, as far as he knows—then he will lie. And that is the God and the Christ which most people believe in: and therefore when the time of trial comes, they fall away, and do and say things of which they ought to be ashamed, because their trust is not in God, but in man.

But if that man believes in the living God, and believes that he lives, and moves, and has his being in God, he cannot lie. As it is written, "he that is born of God, sinneth not, for his seed remaineth in him, and that wicked one toucheth him not." He will say, Whatever happens, I must obey God, and not man. The Lord is on my side, therefore I will not fear what

man can do to me.

And what is the seed which remains in that man, and keeps him from playing the coward? Christ himself, the seed and Son of God. If he really believes in the living Christ; if he believes that Christ is really his master, his teacher, who is watching over him, training him, from his cradle to his grave;—if he believes that Christ is dwelling in him, that whatever wish to do right he has comes from Christ, whatever sense of honour and honesty he has comes from Christ; then it will seem to him a dreadful thing to lie, to play the hypocrite, or the coward; to sin against his own better feelings. It will be sinning against Christ himself.

Remember the great Martin Luther, when he stood on one side, a poor monk standing up for the Bible and the Gospel, and against him were arrayed the Pope and the Emperor, cardinals, bishops, and almost all the princes in Europe; and his friends wanted him to hold his tongue, or to say Yes and No at once; in short, to smooth over the matter in some way.—What conceit, said many, of one poor monk standing up against all the world; and what folly, too! He would certainly be burnt alive. But Luther could not hold his tongue. He was afraid enough, no doubt. He disliked being burnt as much as other men. But he felt he must speak God's truth then or never. He must bear witness for Christ's free gospel, against Pope, Emperor, all the devils in hell, if need be, or else hereafter for ever hold his peace. He must play the honest man that day, or be a hypocrite and a rogue for ever. His friends said to him, "If you go to the Council, Duke George will have you burnt." He answered, "If it snowed Duke Georges nine days together, I must go." They said, "If you go into that town, you will never leave it alive." He said, "If there were as many devils in the town as there are tiles on the houses, I must go." And he went, Bible in hand, and said, "Here I stand; I can do no otherwise. God help me!" He went and he conquered.

And so be it with you, my friends, if you will believe in the living God, and in the living Christ; then, when temptation comes, you will be able to stand in the evil day, and having done all, to stand. And you will feel yourselves better men from that day

forward. You will feel that you have made one great step upward; you will look back upon that time of temptation and perplexity as the beginning of a new life; as a sign to you that Christ is with you, and in you, training you and shaping your character, till he makes you, at last, somewhat like himself; somewhat of the stature of a true man; somewhat like what he has bidden you to be, "perfect as your Father in heaven is perfect."

Recessional.

(By Rudyard Kipling.)

The following was written after the Diamond Jubilee of Queen Victoria. It is an apt reminder of our dependence upon God, with Whom rests the destinies of Nations, and of our need for humble penitence before God.

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies;
The captains and the kings depart;
Still stands thine ancient sacrifice,
An humble and a contrite heart,
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away;
On dune and headland sinks the fire:

Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we
loose

Wild tongues that have not Thee
in awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her
trust

In reeking tube and iron shard,
All valiant dust that builds on dust,
And guarding, calls not Thee to
guard.

For frantic boast and foolish word—
Thy mercy on Thy people, Lord!

—Amen.

Church of England Men's Society.

The Diocesan Council met at the S. Augustine's Schoolroom, on July 31st, 1914, at 7.30 p.m. Present: Rev. Canon Tuke, Rev. J. A. Lush, and seven lay members.

The Chair was taken by Mr A. W. Hamilton, and Canon Tuke opened with prayer.

The election of a Chairman and Secretary for the ensuing year was proceeded with. Mr A. W. Hamilton was elected Chairman, and Mr W. J. Lewis Secretary. Mr T. H. Gill, the outgoing Secretary, was accorded a vote of thanks for his work during the past year.

A letter was read from Tauranga re the formation of a new branch of the C.E.M.S. there, as a result of the visit of the travelling Secretary, Rev. J. D. Russell. An enthusiastic meeting had been held, and several gentlemen have handed in their names for membership.

Rev. Canon Tuke stated that the Rev. Fulford had been elected to the Provincial Travelling Secretaryship, and would soon be leaving England for New Zealand to take up his new duties. This is good news, for the need of a travelling secretary has been felt for some time past.

A proposal was put forward by Mr R. Gardiner, that a rally be held of the Napier, Hastings and Havelock branches in the near future; the time and place to be decided upon by a Sub-Committee, composed of the Chairman, Secretary and the mover. The proposal was very favourably received, and was carried unanimously. On the motion of Mr H. Handley, seconded by Rev. Canon Tuke, it was decided to write to Bishop Watts Ditchfield, congratulating him upon his elevation to the Bishopric of Chelmsford, England. It will be remembered that the Rev. gentleman visited Napier, and other places in the Dominion, a couple of years ago, and gave some splendid addresses to men. The Havelock branch are willing to be responsible for collecting for publication in the "Waiapu Church Gazette" papers read at branch meetings.

The Rev. Canon Tuke brought the meeting to a close with prayer.

Dreams.

(Extract from Letter from Dr. Emeline Stuart.)

Three men, two of them brothers, came to Ispahan to one of our Missionaries asking for teaching. One of them stated that he had had a dream shortly before; he dreamt he was in the desert and saw an immense crowd of people, and heard a voice saying "Repent, and believe on Jesus Christ, He is coming again vety soon."

The man had had no previous acquaintance with Gospel truth and was unable to read. He pondered much over this dream, and then went and told his brother about it. To his surprise his brother said, "I have had the same dream," and repeated what he had seen and heard. They were both much struck by this coincidence, and after a time they told a friend about their dream. The friend too, said he had had a similar one. They were greatly impressed and wondered what do do next, as none of them could read and they had never met a missionary, as they came from a remote district which has not been visited by us.

One day while engaged in their work in the fields they noticed a stranger sitting by the wayside eating his mid-day meal, and reading a book. They entered into conversation with him and told him their dream. He listened attentively and told them it was undoubtedly the voice of God they had heard, and advised them to go to Ispahan and ask for the Missionary House and there they would be told more about the subject of their dream. So they came here and are now being taught regularly as enquirers.

We have found out that the stranger who advised them to come here was a man of good family who had also been led by a dream to come here last year, and after a course of teaching was baptised by the name of John, last February. He was a small landowner in a distant village, and on returning after his baptism, he was disinherited by his father and shut up in prison for a time. When he met these three men he was on his way to the Bakliari district, and was

resting at mid-day and reading his Bible.

No wonder the three men feel God is leading them into the way of truth, for not only did they all have this special dream vouchsafed to them, but when in perplexity as to the next step they were led to seek advice from the only man in that district who could direct them.

Restlessness.

One of the greatest difficulties that has to be faced by all who have to deal with children, is their excessive restlessness. They seem to find it impossible to sit still. Hands, legs, heads, eyes, bodies—all seem to exemplify that myth of the ancient philosophers—perpetual motion.

How is this annoying trait to be combated?

The scientific remedy is, not to forcibly drive in the symptoms, but to diagnose the complaint, and deal with the cause. Why are young people restless? This tendency of theirs is Nature's method of encouraging exercise, and thus ensuring development. It is a mistake to run counter to Nature and restrain the healthy activity of children. The wise teacher relies upon it to ensure the effort necessary to acquire knowledge. If a child's body is restless it is because no one has found him sufficient employment for his mind. A child cannot sit still for five minutes while an adult pours forth a stream of words. God has made the young active, and they cannot remain passive without running counter to their natural instincts, and violating God's law. The best way of utilising the energies of children is to set them to work answering questions. These should be difficult enough to require hard thinking, and yet sufficiently easy to reward the pupil's efforts with success.

Restlessness is energy running to waste. It is a fault, not in the child, but in him who ought to be employing the pupil's energy usefully. When being artistically questioned in school, or when poring over a puzzle in their play time, children are absolutely still physically. They have no superfluous energy to waste in fidgeting. The

most active child has no superfluous vitality, all its powers are concentrated upon the mental effort in which it is engrossed. When a Sunday School class is inclined to let off steam—so to speak—in unlawful ways, the remedy is (not to sit upon the safety valve, but) to turn the steam on to the mental machinery, which turns out ideas. In other words, a restless class is one that is more than ready to do justice to the questioning exercise. All teaching necessitates the co-work of the pupil, because there can be no teaching where there is no learning; learning is an absorbing and healthy exercise, which uses up all the child's energies. If it does not do so, the fault lies with the teacher, who is allowing force to run to waste. Thus to blame the unfortunate pupil for fidgeting, is to add insult to injury.

The same applies to all bad behaviour of the noisy and mischievous kind. "Satan finds some mischief still for idle hands to do." Or as someone else expresses it: "The devil tempts a busy person—but an idle person tempts the devil." Useful employment, rather than unjust punishment, is the scientific remedy for misapplied activity.—C. I. Drawbridge, M.A.

Girls' Friendly Society

The Hawke's Bay branches of the Girls' Friendly Society sent to Lady Godley, Wellington, 50 flannel shirts, 50 suits pyjamas, 52 pairs socks, and three woollen caps. These garments were all made by the G.F.S. members in seven days. Mrs Harry Lowry, Okawa, Hawke's Bay, paid for all the materials.

It is common, but erroneous, to speak of man's body as being related to his spirit only as is the casket to the jewel which it contains. But, as a matter of fact, the personal spirit of man strikes its roots far and deep into the encompassing frame of sense, with which from the first moment of its existence it has been so intimately associated. The spirit can indeed exist independently of the body, but this independent existence is not its emancipation from a prison house of matter and sense; it is a temporary and abnormal divorce from the companion whose presence is needed to complete its life.—Liddon.

Parochial News.

Tolaga Bay.

Rev. T. Meyer.

Women's Social Work.—The Ladies' Committee met on July 15th, in the Vestry. There was a good attendance, and everybody was pleased when it was found that the canvass for funds for Tolaga itself totalled £6 5s 6d. The number of annual subscribers has been augmented and stands now at twelve. After a general discussion of future action, it was settled to meet again on Wednesday, September 16th, at 2 p.m., in the Vestry. Further help has been given since the above meeting and about £17 have been forwarded.

The annual meeting of parishioners was held on August 1st. Attendance at this was good. The balance sheet and statement of accounts were read and adopted. The following officers were appointed:—Vicar's Warden, Mr W. E. Holder; People's Warden, Dr H. Weeks; Vestry, Messrs J. B. Morris, F. J. Williams, G. D. Reed, D. Caldwell, E. Loisel, O. E. Bart-ram, A. Mitchell, W. Farrell, C. S. Foster and H. Fitzgerald; Synod- man, Mr F. J. Williams; Organist, Mr J. D. Thornton; Auditor, Mr G. D. Reed.

The resolution forwarded by Canon Garland, re Bible in Schools' League, was unanimously adopted. A letter from the Bishop, setting out the necessity for augmenting the Home Mission Fund was read and received the support of the parish.

Authority was given to the Vestry to amalgamate the balance of the Building Fund with the General Account.

On August 13th letters were received from Canon Garland and from the Rev. F. W. Chatterton to ask for help to supply ambulances to accompany our New Zealand soldiers. That same day about £10 was collected and forwarded.

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

Confirmation Classes are starting directly, and all who wish to be confirmed in November next must give in their names to the Vicar at once. Any married people desiring to join a special class for married candidates are requested to notify the Vicar. Parents are again urged to encourage their sons and daughters to come forward.

The Bishop's lecture on his experiences as a naval chaplain was well attended and very much appreciated by all present. It was a very bright and instructive talk on a most interesting subject to us all seeing the important part our British Navy is playing in the great upheaval of Europe where our British Army is also nobly engaged in keeping back

the Pan-German effort to dominate the world. The audience testified their appreciation by frequent applause at the salient points made by the Bishop. The Vicar's warm vote of thanks was seconded by Mr Bart and everybody, after singing the National Anthem, went home pleased to have been present. The duet, "The Battle Eve," and other songs sung by Messrs H. and C. Hill were appropriate to the occasion and well rendered, the accompaniments being played by Mrs Hill and Mrs White. The response to the Patriotic Fund was good, resulting in £4 0s 7d being given, after deducting a pound for printing and advertising.

The Parish Annual Bulb Show will be held on the 9th and 10th of September. In these days of anxiety, when people's thoughts are all centred on Europe and the terrible war, it will be a pleasant diversion to spend an hour at the flower show and so help to encourage the culture of flowers which are peacefully blooming and sweetening the whole atmosphere with their fragrant perfume.

"The primal duties shine aloft like stars,

And Charities which heal and soothe and bless;

Lie scattered at the feet of man like flowers."

The Vicar desires to thank his fellow clergy, the Rev. F. W. Martin and A. P. Clarke, who so kindly took the services last Sunday to enable him to go and say farewell to his son, Latimer, who is going to the front with the Sixth Hauraki Regiment.

During his visit to Auckland, the Vicar had the privilege of taking part in a large camp service where all the men were drawn up in square. The Rev. Clarkson, Hermon and Monckton were also present. The singing by the large body of soldiers was a stirring feature of the service. The Vicar enquired for many Napier men and found several to wish them God speed and a safe return. Who knows what may be before these brave fellows. How they need our constant prayers and intercessions. May they all be brought safely back to their old homes where hearts are beating for them.

The C.E.M.S. will have to find some one to act as Diocesan Secretary now that Mr Lewis has gone to the front.

We all enjoyed having the Rev. J. D. Russell with us and hearing his address to the united meeting. His stay at the Vicarage was a pleasure to the Vicar, and we learn that Mr Russell began his work as a lay curate in the "eighties."

We must keep up our G.F.S. and Mothers' Union and C.E.M.S. meetings, and make them opportunities for intercessory prayer for all our dear ones at the front, and for peace to be given.

BAPTISMS.

"Suffer little Children to come unto Me, and forbid them not."

Charles Winston Nellerville Barrow
Iris Valda Bate.
John Wharton Oswell.
Hazel Gertrude Manning.
Ione Eileen McBride.
Charles Eric Munn Browne.
Francis Munn Browne.
Grace Doreen King.
Mavis Annie Retter.
Thelma Elizabeth Petersen.
Margaret Ellen Leevers.

MARRIAGES.

"Heirs together of the Grace of Life."

Joseph Percy Cummins Hammond
to Minnie Clarice Murphy.

BURIALS.

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

Albert Edward Ryrle Davies, 34 years.

Edward Ashton, 68 years.

Samuel Kettlewell Sharp, 68 years.

Taradale.

Vicar: Rev. A. P. Clarke.

The annual service of the G.F.S. was held in All Saints' Church on Tuesday, June 23rd. The Vicar gave a short address, and admitted Misses E. Davis, I. Langley, Annie Moore and Florence Raynor as members.

The annual meeting of the Gleaners' Union was held on Wednesday, July 8th. The report and balance sheet showed that a considerable amount had been done for Foreign Missions. Great regret was expressed at the resignation of Mrs Maurice Halliwell as Secretary and Treasurer. Miss Constance Clarke was elected to fill her place. Miss Lucy Harris was appointed Box Secretary, and Miss Ivy Langley Captain. Miss Ethel Davis was made Magazine Secretary.

On Tuesday, July 13th, the young men of the parish gave an up-to-date social to the members of the G.F.S. as a mark of gratitude for many pleasant gatherings organised by them. It was a most pronounced success. The young men quite excelled in all the arrangements, shining especially in the supper department of the evening's proceedings and waiting upon their fair guests as if to the manner born.

The annual meeting of parishioners took place in the Parish Hall on Wednesday, July 20th. On some occasions there has been a larger meeting, but never probably greater heartiness and interest. The report and balance sheet proved satisfactory and evinced the wisdom of the division of the parish. The Vicar appointed Mr Oliver McCutcheon as his Harpham, S. Harris, H. Harris, W. Warden, Mr Burr was re-elected People's Warden, whilst the following were elected Vestrymen: Messrs G.

Pointon, W. Howell, Ball, Edgely, J. Melton, C. Davis, C. Bond.

The members of the C.E.M.S. very much enjoyed the visit of the Rev. J. D. Russell, and were much helped by his earnest address on the badge worn by members.

Some very young parishioners organised an entertainment, the proceeds of which they are kindly giving as their share towards a fund to provide the acetylene gas for Church and Parish Hall. They are to be highly congratulated upon the success which met their efforts. The Hall was quite full. Songs, part-songs, recitations, etc., formed an excellent programme, which was made all the more enjoyable by the clever tricks of Mr Norman Tait, a visiting juggler, who was good enough to give his services free of charge. Miss Mary Adams, who took part in the musical portions had also been very energetic in collecting, so that quite a nice little sum will be forthcoming for the lighting.

We are very sorry to have to announce the passing away of Mr David Hastie after much suffering most patiently borne. Mrs Hastie and her family have the hearty sympathy of parishioners.

Otane.

Vicar: Rev. G. W. Davidson.

Great preparations were being made for the "gift" afternoon in October, and grand two days' carnival in February, to try and reduce the parish debt—all the items are now lumped in one sum amounting to some £700 with a probable sum of nearly £50 to be deducted therefrom. The efforts are likely to be dropped until the war is over.

The Vicar has been privileged to help the war fund, and in forming committees, etc., at each of the Otane, Elsthorpe, Pukehou and Te Aute centres. It is really wonderful the liberal response that is everywhere being given to the Empire's needs and call.

A children's class on Monday afternoons from 4 to 5 p.m. is doing well. Singing, Bible and Catechism are taught by the Vicar. It is hoped that this class will be a help to the Sunday School.

ELSTHORPE.

The chief item of interest for the future is the Bishop's visit on the last Sunday in August. The chief item of news and interest just past is a wedding, the Vicar's first in this new parish. Mr I. Sutherland was joined in holy wedlock to Miss Grace Haycock, both living in the township of Elsthorpe—in fact the bride was born there and the bridegroom in Otane. The Church was artistically decorated by some of the young folk

and, as someone remarked, a real English wedding took place. The bride's parents excelled themselves as host and hostess, providing during the afternoon and at a dance for over two hundred guests. Many cheques and valuable presents gave the young couple a splendid start in life together. May the prayers and good wishes of their guests be fully realised.

The Confirmation here is postponed until later in the year.

PUKEHOU - TE AUTE.

A special meeting of the Mothers' Union was held in the Pukehou Sunday School on July 28th, as a farewell to Mrs Dixon before her departure for England. There was a large attendance. Mrs Dixon was presented with a case of teaspoons by Mrs Arthur Williams, the President, on behalf of the Mothers' Union.

Mrs John Sunderland, who has been addressing Mothers' Union meetings in different parts of the Dominion, was present and gave an address which was listened to with much interest. This branch of the Union continues to be well attended.

The Secretary of the Girls' Friendly Society has returned home, so the meetings have begun again.

The Sowers' Band was also very late in starting owing to the absence of the Secretary. Work was begun in June. A parcel of work made by the children of the band was sent to the C.M.A. office in Auckland for Miss Smith—the Sowers' own Missionary in South India.

The Te Aute College boys are back. Their hearty singing is much missed at the Church services when they are away on holiday. It is good to see them back in their places.

A large and enthusiastic working party was held in the Sunday School on August 11th to make garments for the men going to the front. The Vicar and the Rev. A. F. Williams were present and spoke. General meetings have been since held and all are still enthusiastic. The Pukehou friends of the Bible in Schools' movement have sent over £100 to the Field Ambulance fund for the New Zealand Expeditionary Forces.

Te Karaka.

Vicar: Rev. G. Watson.

Curate: Rev. J. N. Robinson.

The annual meeting of parishioners was held in Peacock's Hall on July 22nd, at 2.30 p.m. Mr L. H. Maclean was elected Vicar's Warden and Mr G. J. Appleton was elected People's warden with the following Vestry:—Messrs E. W. Bousfield, G. Bell, G. W. Humphreys, W. Powell, E. V. Palmer, J. B. Poynten, J. Penny and N. Symes. The annual balance sheet showed an expenditure

of £961 10s 8d, the principal item being of course £517 for the Vicarage.

A meeting of ladies was held at the Vicarage on August 1st to arrange matters in connection with the Annual Flower Show. It was decided to hold the Show towards the end of November, and a very strong committee with Mrs G. W. Humphreys as Chairwoman and Mrs Norman Symes as Secretary are already at work.

The first meeting of the new Vestry was held in the Church in August. The principal business was the arranging for a guarantee at the bank in order that the stipends of Vicar and Curate could be paid monthly.

The Sunday School concert takes place on August 27th, and judging by the keenness of the children, it ought to be a great success. Several of the parents have been at work on Wednesday afternoons at the Vicarage, for some time, making the many costumes for the children's play, "Fool and the Fairies," which forms the principle part of the concert.

The Sunday School continues to grow, and has now a roll number of over sixty. The opening of a Sunday School at Puha, with Mrs Blake in charge, has been very much appreciated by the Puha people, and it already has a roll of forty children, and it seems to grow each Sunday.

Patutahi.

Vicar—Rev. H. T. Rawnsley, Th.L.

The annual meeting of parishioners was held in the Church at 2 p.m., on July 27th, to receive the report and balance sheet for the past year. The Vicar reported that the services had been regularly maintained, both at the centre and seven other places. He had been able to give more services in the back-blocks, as Archdeacon Williams had frequently taken services at S. George's Church, and left the Vicar free to go into the country, where the work was increasing, and the services had improved. He wished to thank the Archdeacon for the help given, and also Mrs Faulkner, of Wairakaia, Muriwai, for presenting the parish with a set of silver Communion vessels for use in the country districts. This set could be carried in a saddle bag, and the Vicar wished parishioners to know that the Holy Communion could now be celebrated in any place where there were communicants. The report called attention to the urgent need of providing a permanent grazing paddock for the parish before land became any dearer. The lease of the present paddock would expire in a year. The Vicar tendered his thanks to all Church helpers, and country friends for their generous hospitality and loans of horses.

Mr J. B. Broadhurst read the balance sheet, which showed the finances.

were in a satisfactory state. This was the more creditable, as many Church families had left the district during the year and diminished the Patutahi congregation. The report and balance sheet were adopted on the motion of Mr J. C. Woodward, seconded by Mr C. Bilham.

The Vicar nominated Mr C. Bilham as his Churchwarden. The election of the Vestry resulted as follows:—People's Warden, Mr R. Sherratt; Vestrymen, Messrs E. Bilham, J. Berry, J. Woodward, and J. B. Broadhurst.

Mr Broadhurst consented to act as Treasurer and Secretary till Mr R. Sherratt returns from England in November, and Mr C. P. Davies was re-elected Auditor. Mr H. E. King still acts as Synodman. Votes of thanks to the organists, Sunday School teachers, and all Church helpers concluded the meeting.

A resolution supporting the Bible in State Schools' platform was passed, and a copy sent to the member of parliament for the district.

Rotorua.

Vicar Elect: Rev. Kenneth McLean.

The month has been one of cares to the parishioners of Rotorua. The departure of their Vicar, succeeded a fortnight later by that of their curate, was followed by the loss of two of their best lay workers, Messrs C. S. Algie and P. B. Giles, who responded to the Empire's call to her sons to take arms in her defence. Mr Algie, who had done good service as vestryman, lay reader, member of the Choir, and, since Archdeacon Tisdall's departure, as Choirmaster, held a commission as Lieutenant in the Sixth Regiment, felt it his duty to volunteer for service in the New Zealand Expeditionary Force, and was accepted. Mr Giles, one of the most zealous of vestrymen, and a generous and hard-working supporter of the Church, also felt it incumbent on him to volunteer in response to a call far men with military experience. He had served for a considerable time in the English Territorial Force.

The departure of these two gentlemen brought vividly to the minds of the Churchmen of Rotorua, the terrible fact that Christendom is overshadowed by the vastest and blackest war cloud that has darkened it since the awful days of the Napoleonic wars. Not that they, in common with Christians the world over, had previously realised that fact, but the sense of loss, temporary though that loss may be, made them reflect on the appalling bereavement of many a parish in the Old World, now groaning under losses to which ours is as nothing.

In the Churches in Rotorua, those of the Anglican Communion and of

other denominations alike, prayers for peace, and for the preservation of the Empire were offered Sunday by Sunday after the announcement of war. In S. Luke's in particular, a special service of intercession, after evening prayer, on Sunday, August 9th, was conducted by the Rev. H. H. Robjohns.

Sunday, July 19th, being "Scout Sunday," on which all Boy Scouts are required to attend Divine Service, the Anglican members of the Rotorua troops, some forty boys, were present at the morning service at S. Luke's, under the command of Scoutmaster T. C. Hawkins. The Rev. J. L. Greer preached them a sermon full of good advice based on the text, "Honour all men. Love the Brotherhood. Fear God. Honour the King," words which admirably express the spirit of the Scout movement. In the afternoon, at Arawa Park, the Rev. F. A. Bennett, chaplain to the troops, consecrated the colours presented to it by Mrs C. Maltroy and Mr H. F. Twigden. The rain descended in torrents, but the boys stood in the downpour with a steadiness which bore eloquent testimony to their discipline, and won the ardent admiration of a crowd of several hundred spectators.

On Monday, July 20th, the Rev. J. D. Russell, General Secretary of the Church of England Men's Society in New Zealand, visited Rotorua, and in the evening addressed a meeting of members of the Society, and a few friends, in S. Luke's Church. He spoke of four cardinal characteristics of the Society: Comradeship, Enthusiasm, Manliness, and Service, and his remarks had a decidedly inspiring effect on his audience.

At the monthly meeting of the Rotorua Branch of the C.E.M.S., the Rev. J. L. Greer, who had acted as Secretary since his arrival, relinquished the position on account of his approaching departure for Ellerslie. Mr C. S. Algie was chosen to fill the vacancy, and a motion was passed expressing regret at Mr Greer's departure, and thanking him for his services to the Branch.

The Rev. J. L. Greer, who during the few months in which he was curate in the Rotorua Parochial District, gained much esteem and respect, was entertained at a social gathering on the evening of Monday, August 3rd, when he received a presentation. Mr J. Wrathall, parishioners' Churchwarden, presided, and apologies for unavoidable absence, coupled with good wishes for Mr and Mrs Greer, were received from the Rev. D. Hird (S. John's Presbyterian Church), the Rev. H. T. Peat (Bainbridge Memorial Methodist Church), Mr R. W. Dyer and Mr S. H. Pawson. Mr Wrathall presented Mr Greer with a "Cathedral" Prayer Book, handsomely bound, and with

an address expressive of appreciation of him and his work, regret at his departure, and good wishes towards him and Mrs Greer. Captain Hawkins (Salvation Army) and Mr H. E. Gilbert, as a lay reader and member of the Vestry, made brief speeches to similar effect, and Mr Greer returned thanks in a speech of much feeling. He left for his new sphere of work, Ellerslie, on Friday, August 7th, when a considerable number of the Church officers and other friends attended at the railway station to bid him farewell.

The Rev. H. H. Robjohns, curate at S. Matthew's, Auckland, and District Secretary of the Bible in State Schools' League, spent some time in Rotorua, and conducted services in S. Luke's on three Sundays, July 26th, August 2nd and 9th. On August 1th he gave an address at a coin tea in S. John's Hall, in aid of the funds of the League.

The Rev. F. A. Bennett, of the Maori Mission, conducted an early Celebration of the Holy Communion and also the evening service, on the first Sunday after Mr Robjohn's departure, August 16th, the morning service on that day being taken by lay readers.

Arrangements were made for the Rev. Mr Beck, of Parnell, to conduct the services on the last two Sundays of August.

Tauranga.

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

Lay Readers: Messrs. C. H. Butcher, T. R. Philpotts and F. A. Stevens.

There was a fair attendance at the annual parishioners' meeting on July 30th. The report showed a good increase in the number of Communion made during the year, and also in the Sunday morning congregations. In spite of pew rents being abolished at the previous annual meeting, the credit balance had increased to £18, due to the increase in Sunday offerings; over £30 had been sent to outside objects. Apart from this, £250 had been raised during the year towards the new Vicarage, leaving a debt on it of about £400. The following officers were elected:—Vicar's Warden, Mr T. R. W. Philpotts; People's Warden, Mr T. H. Cross; Vestry, Messrs Baigent, Clemson, Hamilton, F. W. Kean, Southey, Stevens and G. F. Williams; Auditor, Mr C. Lowe.

An excellent concert, arranged by our Organist, Mr Crump, was held in the Parish Hall last month, and was most enjoyable. The proceeds went to the fund for painting the Church, and which, with other subscriptions, has enabled this very pressing work to be gone on with.

Confirmation Classes are proceeding.