



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.

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.

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CALENDAR FOR MARCH, 1914.

1st SUNDAY IN LENT: M, Gen. 19, 12-30; Mark 4 35-5 21; E, Gen. 22 1-20 or 23; Romans 11, 1-25.

EMBER DAY.

EMBER DAY.

EMBER DAY.

2ND SUNDAY IN LENT: M, Gen. 27, 1-41; Mark 8-10-9-2; E, Gen. 28 or 32; 1 Cor. 1, 1-26.

3RD SUNDAY IN LENT: M, Gen. 37; Mark 12, 13-35; E, Gen. 39 or 40; 1 Cor. 7, 35

4TH SUNDAY IN LENT: M, Gen. 42; Mark 15, 42 and 16; E, Gen. 43 or 45; 1 Cor. 12, 28, and 13.

ANNUNCIATION OF THE VIRGIN MARY: M, Gen. 3, 1-16; Luke 1, 46; [E, Is. 52, 7-13; 1 Cor. 15, 1-35.

5TH SUNDAY IN LENT: M, Exodus 3; Luke 4, 1-16; E, Exodus 5 or 6, [1-14; 2 Cor. 1 23-2 14.

Girls' Friendly Society.

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Ormondville — Miss Alice Webb, Marion, Ormondville

Dannevirke—Mrs. Dawson, Victoria Avenue, Dannevirke

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Wairoa—Miss Brann, Wairoa

Waipiro—Mrs. Wilson, The Vicarage, Waipiro

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

Mothers' Union.

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

Representatives — Havelock North, Mrs. Gardiner; Rotorua, Mrs. Mitford-Taylor; Ormondville, Mrs. Lascelles.

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S. Augustine's	" McClurg	" Tuke
Port Ahuriri	" Cargill	" Hansard
Hastings	" Miller	" Brookhurst
Havelock North	Miss Gardiner	" Fitzroy
Te Aute	Mrs Warren	" A F Williams
Waipukurau	" T Nicholson	" Gilbertson
Dannevirke	" Glass	" Giesen
Ormondville	" Fisher	" Fisher
Gisborne	" W A Smith	" H W Williams
Rotorua	Miss Griffin	" Tisdall
Opoitiki	Mrs Short	" Torrens

Consecration and Installation of Canon William Walmsley Sedgwick, B.A. as Bishop of Waiapu.

The Cathedral Church of the Diocese was crowded both in the morning and evening of Sunday, February 22nd, for the above Services. A number of the Clergy of Hawke's Bay were present at the morning Service, but men whose parishes were in other parts of the Diocese found it impossible to attend. Both in the morning and evening the Services were well rendered by the Choir in which we noticed members of the Choir of S. Augustine's, Napier, as well as the Cathedral members. The procession was formed in the following order: The Verger, Choir, Registrar (Mr J. B. Fielder), Chancellor (Mr F. Logan), the Vicar, the Bishop Elect, the Bishops of the Province with their respective Chaplains (Canons Eccles and Tuke, Archdeacons Williams and Ruddock, and Rev. J. Kempthorne) and the Primate, preceded by his Chaplain, Archdeacon Woodthorpe, bearing the Primatial Cross.

At the conclusion of the Processional Hymn the Service of the Holy Communion was taken by the Primate down to and including the Nicene Creed. The sermon was preached by the Bishop of Christ-Church who took as his text Luke 12th chapter, verse 42. "And the Lord said, who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season."

After referring to the origin of the Episcopate, the Bishop went on to say that Bishops were the repositories of authority to witness to the commission given by the Lord to the Church. Underlying the long historical episcopate there was the principle of transmission. No Church had started on her own account. Every Bishop took his authority with power to transmit. So it was with the episcopate in New Zealand, which took its origin from the far past, and almost from the very beginning of the days of the Church. A Bishop was not a self-constituted authority, and not merely a man of popular election, but was one who had received from those who were Bishops before him power to execute authority and fill the great office of Bishop in the Church of God. A new Bishop gained courage from those who went before him, and believed that

the grace given to them would not be denied to him. It would help the people to a better understanding of the high office to study the passage he (Bishop Julius) read at the opening. That promise belonged to every Bishop if he was found to be faithful and wise. He was a servant placed over his fellow-servants to give them their meat in due season. He ministered as the outcome of the revelation of God and Jesus Christ by the spirit. A Bishop's ministry was sacramental. There was the matter of earthly service, organisation, power of dealing with men, but behind all this was that spiritual work specially given to him. Bishop Julius said they prayed that God, who had called their brother to this sacred office, would give him the grace required for the position. He believed God had made the new Bishop faithful and wise in humble service in wide country districts and in city parishes. No other task had graver responsibilities than that of a Bishop. The preacher urged the people to pray for their Bishop, and to help him to the best of their power.

After the sermon the Service of Consecration followed, the Bishop-Elect being presented for the same by the Bishops of Auckland and Wellington. After the authority for Consecration had been read by the Chancellor and handed to the Registrar and the required declaration made by the Bishop Elect the Litany was sung by the Vicar.

The Bishop Elect, having put on his robes, the hymn, "Come, Holy Ghost, our Souls inspire," was sung kneeling, and the Consecration Service taken to its conclusion. The Communion office was then proceeded with by the Primate. There was a large number of communicants.

THE INSTALLATION.

There was another large congregation at the installation ceremony in the evening.

The Canons, the Chancellor and the Registrar ascended the Chancel steps, with the newly-consecrated Bishop standing below, and at the conclusion of the processional hymn the Bishop addressed the Chapter thus:—"I, William Walmsley, by Divine Providence Bishop of Waiapu request you to assign to me a seat in this Cathedral Church, and in support of my request I call upon the Chancellor of the Diocese to

read the document testifying to my due consecration."

The document was read and handed to the Registrar of the Diocese.

The Vicar, accompanied by the other members of the Chapter, conducted the Bishop to the episcopal seat, and after duly installing him said:—"I, Frank Mayne, M.A., Vicar and Canon, on behalf of the Chapter of this Cathedral Church of S. John the Evangelist, do assign to you the chief seat in this Cathedral in virtue of your consecration as Bishop of the Diocese, and also as head of the Chapter. May the Lord preserve thy going out and coming in. May the Lord bless and sustain thee in the work to which thou hast been called, and make thee a faithful shepherd over the flock committed to thy care for Jesus Christ's sake. Amen.

The members of the Chapter then returned to their places, and evening-song commenced.

The lessons were read by the Bishops of Nelson and Wellington.

The Bishop of Waiapu preached the sermon, taking as his text part of the 18th verse of the 1st chapter of the Epistle of Paul to the Colossians: "And He is the head of the body, the Church." There was in his text, he said, the secret of the strength of the Church in every age. Whenever a Church had been a power in the world it was when she realised the kinship and kingship of Christ. It was the secret of the power of John Wesley's revival, the great Oxford revival, and all other such movements. The Bishop thought he could safely say it was the secret of the work of the Apostle Paul. He always recognised Jesus Christ as being above everything. The Church today, to be a power, once again had to get a fresh vision of the exalted Christ. Those who belong to the Diocese of Waiapu must experience great comfort in realising the kinship of Christ. They could think of Him who was the head of the body, the Church, and remains King over all. "It is of unspeakable comfort to me," continued Bishop Sedgwick, "to think of Him as the Leader who called me to this high office. I cannot say how thankful I am for the many prayers that have gone up for me." The speaker believed the Master who had called him would give him the power, wisdom and strength to be faithful. Bishop Sedgwick asked the people to think of the authority

Christ had handed on to him to carry on His eternal plan. It was not authority to act on his own, but to try and grasp in all its wonderful forms the great plans, and be loyal and true to them. He would try to emulate General Gordon, who said: "I will try to hold the balance true." He would pray for grace to enable him to hold the balance true, and reveal to the people the full dimensions of the purposes of Christ. He asked the people to pray for him, that in his dealings with the Clergy and in his other work he might keep the balance true. There was no unity where there was no loyalty, so he was there to be loyal to the authority Christ had laid upon him, and he knew the people would help him. The new Bishop said he would never forget that supreme moment when the hands of the Bishops were on his head, and he realised that Christ's power was given to him. The preacher went on to say that grace adapted itself to every age. Like water which adapted itself to vessels of all shapes, grace was adapted to all men. Some said they were not built to receive grace, but all had the one talent of accepting grace. Christ became a man and had a human body that He might lay bare to them the character of God so they would see and understand. He expressed by His works the eternal mercy and love of God. He hoped the Cathedral would be the centre of great worship, where men would express the worship of God through their lives. He wanted the people to realise that each should show their adoration to God, and work together with self-sacrifice. Bishop Sedgwick said he could not leave the pulpit without expressing his joy to come to a Diocese that included such a large proportion of Maoris. He had always desired to have missionary work. Ever since his election he had thanked God that he would minister to Maoris. He prayed that this Church might become a great mission centre. The Bishop concluded by saying: "May God bless this Diocese, him whom He has called, and the people to whom he has been called."

During the offertory the hymn "Father of all, from land and sea" was sung.

The Benediction was pronounced by the Bishop of the Diocese, and the Service concluded with the recessional hymn "Now thank we all our God,"

The Bishop has issued the following Pastoral Letter to be read to the people by the Clergy on the first Sunday in Lent, or as soon after as possible:—

Bishopscourt,
February 26th, 1914.

My dear People,

Some of you I have already been able to meet, through the kind hospitality of the Vicar and Vestry of the Cathedral parish, but there are many whom I shall be unable to meet for some time. I am therefore asking your Vicar to read to you this pastoral letter from the pulpit.

I was desirous of commencing my work in the Diocese, as your chief pastor, before the season of Lent commenced, that we might spend it together. This necessitated a good deal of effort, but I am thankful to say that it has been accomplished.

Lent is the time when the voice of God, speaking through His Church, says to each soul, "Seek ye My face." It is a time, then, of special effort and self-sacrifice, and when the soul seeking to free itself from the many claims and calls of the world, and trying to rise to higher things, responds to the call of God and says, "Thy face, Lord, will I seek." It is a great effort of will that is required. It does not mean merely the attendance of the special Services provided by your Vicar, though these, when rightly used, are great helps, and I would urge you so to use them. The seeking of God's face means individual effort after holiness, the setting of one's face steadfastly to go up to the Holy City. It is the making of a real effort to know God.

There is but one way, the way of penitence. It is sin that obscures the face of God, and paralyses the will power. And it is just here that we need God's help. Tied and bound by the chain of sin, we cannot free ourselves. We need, first of all, the search light of the Holy Spirit, that we may know ourselves, and find out that sin that is obscuring God, that we may take it to Him for pardon; and we need too, the Holy Spirit to make us contrite. We cannot be truly sorry of ourselves.

Let the spirit of the Psalmist be yours: "Try me, O God, and seek the ground of my heart, prove me, and examine my thoughts. Look well if there be any way of wickedness in me, and lead me in the way everlasting."

Lent, too, is a time of special effort of prayer. Will you pray for the Diocese, for your Vicar, for the parish, and may I ask you especially to pray for the work of the Bible in Schools' League, that God will abundantly bless it, that the work may be brought to a successful issue, and that Christians throughout the Dominion may be more zealous to promote it.

The cause is big. It is God's cause. Let your prayers be big and then your efforts will be correspondingly large.

May this be a very blessed Lent to you all, full of earnest effort, and consummating in a joyous Easter.

I am,

Yours faithfully in Jesus Christ,

Wm. WALMSLEY WAIAPU.

Diocesan Notes

The Bishop will be glad to receive from the Clergy intimation of the date of the last Confirmation Service held in their parish or district and the time when they would expect to be able to present candidates for Confirmation. The information is required to enable the Bishop to arrange his engagements.

The Rev. Thomas Cartwright Cullwick, formerly Archdeacon of Southern Melanesia, was instituted to the Cure of the parochial district of Waipawa on Sunday, February 15, by the Archdeacon of Hawke's Bay. There was a large attendance at the Service.

The Rev. F. W. Whibley, who has been in temporary charge of the Waipawa district, will for a short time take up his former charge of Weber.

The Rev. T. Meyer, who has been for some few months in charge of the Weber district, has been appointed to the temporary charge of Tolaga Bay.

Prayers.

For the Diocese.

Almighty God and Heavenly Father, we pray Thee for this Diocese that Thou wilt grant to it all things that are necessary for its spiritual welfare. Bless and guide the Bishop and those in authority under him. Give to it Clergy to minister in this portion of Thy Vineyard, Churches built and restored in the beauty of holiness. Do Thou strengthen and sustain the weak and suffering, recover the fallen, restore the penitent and remove all hindrances to the advancement of Thy Truth, to the honour and glory of Thy Name, through Jesus Christ our Lord. Amen.

For the Conversion of Sinners.

Almighty God, we beseech Thee to hear our prayers for such as sin against Thee or neglect to serve Thee, that Thou wouldest bestow upon them true repentance, and an earnest longing for Thy service, for the sake of Thy Son, our Lord Jesus Christ. Amen.

For the Restoration of the Bible in the Schools of the Dominion.

Almighty God our Heavenly Father, bless we beseech Thee the children in the Schools of our land, and grant that none of them may be suffered, through our neglect, to grow up without the knowledge of Thee. Accept and bless our efforts for the spread of this knowledge: enlighten and instruct the minds of Thy people: guide the counsels of our rulers: and grant that seeking Thy Will above all things we may all be enriched with the knowledge of Thee, and grow up into an holy people acceptable in Thy sight, through Jesus Christ our Lord. Amen.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled under foot, every step forward in the cause of what is good, is a step nearer God.—Dean Stanley.

Ohinemutu Maori Church.

Laying the Corner Stone.

There was a notable and interesting gathering of two races at Ohinemutu on February 8th, when the corner stone of the new Church being erected for the Anglican Maori Mission, was laid by Mr W. T. Williams, of Te Aute, son of the late Archdeacon Samuel Williams, who was keenly interested in the Mission and its work, and grandson of the late Archdeacon Henry Williams, one of the pioneers of Christianity in this district. Some 400 people, Maoris and Europeans, assembled at the southern end of the base of the new Church, now rising several feet above the ground. The gathering included Mr W. Hill, Resident Officer, Mr R. W. Dyer, Stipendiary Magistrate, the Rev. J. Dawson, Secretary of the New Zealand Alliance, and the Rev. C. B. Jordan, Minister of the Bainbridge Memorial Methodist Church. The choir of S. Faith's Maori Church were there to lead the singing of the hymns, and the members of the orchestra which performs in the Government Gardens attended to play the accompaniments. Fifty-eight Boy Scouts smart and well drilled, attended under Captain Pricor and Scoutmaster Hawkins, on a ceremonial parade, to do a good turn to those who have done several good turns to them. They first assisted by carrying seats from the Mission Hall to the scene of the ceremony, and were then drawn up in line on the west side of the new structure.

Shortly after three o'clock the Ven. Archdeacon Tisdall, the Rev. F. A. Bennett and R. Wikiriwhi, and Messrs Te Wheoro, Kiwi Te Amohau, Paramena and Hau Te Horo, lay readers, passed in procession from the old Church to the scene of the ceremony, where a brief service was conducted. This was commenced with the singing in English of the hymn, "Pleasant are Thy Courts Above." During the service prayers were offered by the Archdeacon, and in Maori by the Rev. F. A. Bennett. The 84th, 127th and 122nd Psalms were read in Maori. Mr Kiwi Te Amohau

read in Maori as a lesson part of the second chapter of the Epistle to the Ephesians, and the hymns: "O God, our Help in Ages Past," and "The Church's One Foundation," were sung in English.

The stone, which is placed on the south western corner of the building, was veiled with a handsome Native mat, afterwards presented, as a memento, to Mr Williams. Two little Boy Scouts, a Maori and a Pakeha, raised this mat, and Mr Williams, with the aid of Mr Tuck, placed the corner stone in position. Then laying his hands upon the stone he said: "In the faith of Jesus Christ, we place this stone in the name of God the Father, God the Son, and God the Holy Ghost, Amen. Here let true faith, the fear of God, and brotherly love ever remain. This place is consecrated to prayer and to the praise of the most holy name of the same, our Lord Jesus Christ, who ever liveth with the Father, and with the Holy Ghost, one God, world without end, Amen."

The stone is a slab of Coromandel granite, presented by Mr George Rhodes, of Auckland. The face is polished, and bears in gold lettering the inscription: "To the Glory of God this stone was laid by W. T. Williams, Esq., son of late Ven. Archdeacon S. Williams, on February 8th, 1914."

BOARD OF THEOLOGICAL STUDIES.

NOTICE TO CANDIDATES.

Candidates for Grade III are hereby notified that they will be required to take "S. Augustini de Fide et Symbolo Liber," and S. Leonis ad Flavianum Epistola," (edited by Prof. Heurtly, "De Fide et Symbolo," Parker and Co.) in place of "S. Augustini de Gratia Liber I" now out of print.

ALLAN W. JOHNSON,

Secretary B.T.S.

An Address to Sunday School Teachers.

By the
Very Rev., the Dean of Wells.

The importance of the work in which you are engaged may be measured by the extraordinary anxiety which is being shown throughout the whole country as to the teaching of religion to children. I will not enter into that controversy further than to say that to me the vital point is to secure that whoever teaches the Gospel story to children shall believe that Christ is what the Gospel represents Him as being. The religious lesson should be given by a teacher who believes what he is to teach. I do not in the least wish to substitute a clerical for a lay teacher. Whatever part may be taken by a clergyman, the main work should rest with the school teachers. It is their great privilege, and they must not be robbed of it.

Whatever may be the issue as to the teaching of religion in the Day School, the work of the Sunday School teacher will still be necessary, and every year seems to make it more important. But every year also makes it more difficult. Questions arise now which an earlier generation was not called upon to face in the same way. A higher standard of knowledge and of thoughtfulness is required, and you do well to fit yourselves as fully as you can for your work.

The Book which you hold in your hands as teachers has not changed. We have changed. Much new light has been given to us by God in regard to our own constitution and the constitution of the world in which we live; and in this new light, which is shining all around us, and which comes to all of us at least in scattered rays here and there, we read the Bible differently. Our whole conception of the method of its inspiration has been altered. A great deal which our forefathers took literally we cannot take literally to-day. The first chapter of Genesis no longer means to us that the world was made in six days. The second chapter of Genesis no longer means to us that God moulded clay into a human figure and breathed upon it, or that He took a rib from Adam and made

Eve. These are allegories and parables to us.

They still proclaim their original spiritual lessons. They teach that God is the source of all creation; that God works in patient, slow development; that the lower comes before the higher; that the highest and the best is man; that man is akin to the beasts that perish, but also akin to God; that he is God's image in the world. All this is untouched by modern discovery; it is the underlying spiritual truth, taught in the form of what was at first literally believed, but for us is a parable. And so, again, we believe that God made man out of dust, not by moulding clay, but through a long process of development which followed a course which He had marked out, and in every step of which He was working His will. So we believe that through holy marriage man and woman become intimately one, in a union which God has made and which man must not break. This is the underlying truth of the old-world story which makes Adam say, "Bone of my bone and flesh of my flesh." These and many other stories, like that of the talking serpent and the talking ass, we do not now take (or, at any rate, most of us—I do not) as literal statements of historical facts, but as imagery which clothes certain spiritual lessons.

For ourselves this is not, perhaps, very difficult; but when we come to teach it is not easy. With quite young children there is very little difficulty, for stories are the natural vehicles to them of moral lessons, and they do not often ask, Is it true? or, Did it really happen? But older children want to know, and we must be prepared to give them an honest answer. It is not merely at the time that we must retain their confidence, their confidence in us as teachers and confidence in the spiritual truths we are teaching them; but we must so teach them that when they go away from us they will not be overthrown by the first question they hear, as, for instance, where Cain got his wife from. We must teach them in such a way that they will not at any time have to unlearn their lessons. We must be prepared to say to them that these are the old-world stories which God allowed to be told, to teach certain great lessons, which were easiest learned and easiest remem-

bered so; for us they are parables—earthly stories with a heavenly meaning.

I give these as illustrations of difficulties that are to be met with. There are many more and many greater difficulties in connection with the Old Testament and the New Testament than these. I have spent most of my life in the study of these matters, and I feel that there is a mass of difficulty which has not yet been solved; but those other difficulties do not so directly concern the teaching of children, and even our learned theologians are not clear about a good many. What I would say to you is. Do not expect that everything is going to be cleared up and made absolutely plain. The Bible is a much more wonderful book than we have sometimes thought. Much of it is plain and stands out clearly, but much is difficult of interpretation. Welcome all the light from nature and from study, from science and from criticism; and do not despair because the problems will not come out.

After all, your chief work is not with the difficulties of the Bible. It is to teach Christ to the children; to take the incidents of the Gospel, and show what Jesus was like, what He did for people to help them and give them new hope and save them from their weaknesses and sins; and then to say, He is the same yesterday and to-day and for ever; He loves you, as He loved children then; He has shown His love even unto His death upon the Cross; He ever lives to help and save you. This is your message, and no new difficulties need obscure it. If you can say, It is not only in the Book, but I know it in my own life—then you will carry conviction, and your work will live in the lives of others.

Garden Party.

A Garden Party, given by the Vicar and parishioners of the Cathedral parish on February 23rd, afforded an opportunity to many of meeting the Bishop and Mrs Sedgwick. The weather was all that could be desired. It is estimated that between six and seven hundred people were present during the afternoon. An address from the Standing Committee, signed by Archdeacon H. W. Williams, as Commissary, was read by him to the Bishop expressing a welcome to the Diocese.

Waiapu Church Gazette.

MARCH, 1914.

Bible in State Schools League

We print below a report from the Christchurch "Press" of an address delivered by Canon Garland, the Organiser of the Bible in State Schools' League, to a large gathering of the Mothers' Union at Bishopscourt, Christchurch. We entirely agree that this question of the re-introduction of the Bible into the State Schools should be decided by a referendum at an early date. The Government seem, at present, hardly to realise the quiet strength of the movement. It is for all who have the interest of the League at heart to consistently press forward its just claims.

In his introductory remarks, Canon Garland commented on the great power possessed by the members of the Mothers' Union (now numbering some 4000 throughout the Dominion) in influencing the moral and religious training of the children of the community. All the initial steps in civilisation were due to women, and also all advance in religion and morality. No Christian religion would exist to-day if it were not for women, and therefore it was only to be expected that such an organisation as the Mothers' Union should be concerned in all that went for the uplifting and the advance of the race.

A GENERAL DESIRE.

It was obvious, continued the speaker, that a very general desire existed for some form of religious teaching in State Schools. The Bible in State Schools' League comprised the Anglican, the Presbyterian, and Methodist Churches. They were asking that religious instruction should be restored to our educational system, and restored by a particular method. But not only did the League ask for something to be done. The Roman Catholic Church also desired a change, and asked for more than the League did. This was a testimony, and a sound one, that there was dissatisfaction in all quarters with the present system owing to its exclusion of religious teaching.

Those who desired no change were practically negligible in number. The Churches constituting the

League formed about 75 per cent. of the population. The Roman Catholic Church represented another 14 per cent. and the Baptist Church was asking for the Nelson system. It was perfectly clear that 90 per cent. of the people of the Dominion had, through their Church authorities, asked that some kind of religious instruction should be restored to our Schools. This was a very significant fact, and the question arose as to what system should be used. One proposal made by a small section of the community was that the Nelson system should be adopted. The League, however, would not accept the Nelson system upon any terms whatever. There might have been a chance in years gone by of this system proving a solution, but the obstacles and difficulties placed in its way were so great that the Churches constituting the League deliberately said that they would not have it as a permanent solution of the problem. The League stood firmly for the principles of the Australian system, though not asking for all the details which varied in different States.

FAILURE OF THE NELSON SYSTEM.

That the Nelson system had proved a failure was asserted by Canon Garland. In support he offered a valuable series of figures. A lady in Nelson interested in the question wrote to every school in the Education Board district—numbering 112. Replies were received from 103, and of these, 97 head teachers said there was no religious instruction in their schools. This meant that in the very home of the Nelson system, in the place where it had been most boomed and advocated, only six schools had it in operation. And then the Secretary of the Nelson Education Board said in writing that his Board had at no time given permission for religious instruction to be given in schools, as the Act provided that all instruction must be entirely secular. This meant that the school buildings were used only. The school itself received no instruction, but only those children who cared to remain after hours.

What were the facts of the case? The supporters of the Nelson system claimed that 16,060 children were reached by the system in New Zealand—that was nine per cent of the pupils after some sixteen years' operation of the method. Now in

Queensland the religious instruction system had been in work, and how did the results compare in its first two years? At the end of the first year's work (1911) the average for the eleven months was 16,748 children under instruction from their ministers. This gave 16 per cent. of the children in Queensland, at the end of the first year. In the second year 23,720 children received instruction, or a percentage of 26 on the net enrolment. This was nearly three times the percentage achieved in New Zealand after 16 years under the Nelson system. Queensland, in addition, gave every child the opportunity of reading Bible lessons, while New Zealand gave no such privilege. Another set of figures showed that in 1912, 39.5 per cent. of the children in daily attendance in Queensland had been visited by their own ministers. This meant that approaching one half were brought into direct personal contact with their own ministers during school hours. This was the system, said Canon Garland, with emphasis, which was desired for New Zealand. If those results could be achieved in Queensland, which was six times the area of New Zealand and only half its population, what could be done here?

ALLEGED INJUSTICE TO ROMAN CATHOLICS.

Upon the aspect of alleged injustice to the Roman Catholic Church, Canon Garland said he would repeat what he had said before:—If he considered this movement was doing an injustice to the Roman Catholic Church, he would have nothing to do with it. He could not see where any injustice could be done for this reason: They asked that the Schools should be open to Roman Catholic priests and sisters to go in and teach their own children in the same manner as it would be open to the Methodist or Anglican clergymen to do the same. Where was the injustice in that? The Roman Catholic clergy could not go into the Schools now, but if the League succeeded then the doors of those Schools now shut to the Roman Catholics would be open to them as the result of the work of the League. That they availed themselves of the privileges when it was won was shown by the fact that in New South Wales in a record of seven years the Roman Catholic clergy paid an average of 1000

visits to the Schools every year. It was doing no injustice to ask for them just what they did in another country. Then there was the accepted fact that tens of thousands of Roman Catholic children had, with the full consent of their parents, read the Scripture lessons in New South Wales with their own schoolteachers. It was desired to give them the same privileges here that was utilised by them elsewhere. How could that be unjust?

STATE AND RELIGION.

Dealing with the statement that there was no connection between the State and religion, Canon Garland said that the State did have something to do with the Christian religion. We were a Christian Empire and a Christian people, and had to remain so or else cease to be an Empire. The very fact that work was prohibited on Sundays showed that the State did have something to do with religion, else why was that painter punished in the police court last month for painting a public building on the Lord's Day? Those who said the State had nothing to do with religion would, if consistent, protest against the State enforcing the sacredness of the Christian Sabbath. Some of those who said the State had nothing to do with religion made the assertion in circumstances which disproved it. Members of many religious conferences received reduced railway fares from the State because they were members of a Christian conference. All Churches were free from rates because they were edifices devoted to the cause of religion. That was very definite State aid to religion, and to be consistent, those who claimed no connection between the two should refund railway concessions and pay the rates remitted to them. The regulations governing marriage, again, showed connection between the State and religion. In every part of our religious life, the State could and did step in whenever it was necessary. It was absurd to say that the State had nothing to do with religion. What about Chalmers Presbyterian Church now appealing to the State to settle whether the congregation should kneel or stand?

It was absurd also that the Bible should be admitted to the prison cell while it was denied admission to the State School. He believed

that the State permitted Bible lessons to Maori children in their State Schools, and to the High Schools of the Dominion. If for these, why not for the primary Schools of the Dominion as well?

"FOR THE CHILDREN'S SAKE."

An interesting address was concluded with a peroration which stressed the importance of child life. To the assembled mothers, Canon Garland said: "You have an immense power and an immense influence if you will but use it. We must ask you to make your influence felt in a wider sphere. You of the Mothers' Union must no longer hide your light under a bushel in this matter. Let it be known that every branch of the Union, almost without exception, is supporting this movement. Let it be known that with hardly an exception every member is determined to have religious instruction restored to the State Schools. Let your public men know that. Let your politicians know it. Let the people of New Zealand know that the Christian women of New Zealand are prepared to thoroughly support this matter, and I will fear nothing as to the result."

AN IMPORTANT RESOLUTION.

On the motion of Mrs Kirkpatrick, seconded by Mrs Julius, the following motion was passed unanimously:—"That this annual meeting of the Mothers' Union for the Province of Canterbury, representing 37 branches, with a membership of nearly 1900, expresses its unanimous and hearty support of the Bible in State Schools' League. As mothers and women concerned with the moral welfare of the children of New Zealand, we are convinced that the 37 years of agitation for religious instruction in State Schools should no longer be protracted. As an organisation, independent of the Bible in State Schools' League, we urge upon the Government that any further delay in granting the referendum will cause many of us to place the Bible in Schools' question before any party issue, or any other question. We believe the granting of the referendum in the coming session will save us from taking that course, which we earnestly trust we shall not be forced into."

Bible in State Schools.

The Women's Attitude.

Following upon the devotional exercises attended in Christchurch Cathedral on Wednesday morning, the Annual Meeting of the Mothers' Union for the Province of Canterbury was held in the afternoon, when about 400 representatives were present from various parts of the country, and representing all classes in the community.

In the course of the meeting it was stated there were about 4,000 members of the Union in the Dominion, nearly half of whom were in Canterbury.

The meeting was devoted chiefly to the consideration of the Bible in Schools' question, in the course of which it was stated that only one Branch in the whole Dominion was known not to be actively supporting the Movement, and that with hardly any exception every individual member of the Union had pledged herself to support the Bible in State Schools' League platform.

The certainty that He who went through death, who restored the connection between nature and the spiritual world, changes death to us into triumph, a triumph that is awaiting us like the warrior who is going toward a certain victory. Although I want to live and labour as long as God lets me, I consider the moment of my death the most precious one of my life.—Father W. J. Von Schelling.

S. Luke's writings, as internal evidence shows, were designed for Gentile readers; and at this period there was only one channel through which the works of a Christian could be published at Rome. By the Roman law, a literary production when presented to some man of station could claim, were the gift accepted, his support as "patronus libri." In the case before us, S. Luke's dedication imposed upon Theophilus the duty of multiplying copies of the Gospel and of the Acts, and of distributing them to the utmost of his ability.—Ven. W. Lee, D.D.

Missions.

FROM *The Church Missionary Gleaner.*

A MALABAR STORY.

A Missionary was on her way to the sick and dying, for every Sunday afternoon she made a point of visiting the Hospital on the hill. As she neared the little building, a pleasant faced Indian nurse came to meet her. "There are two specially bad cases to-day," she said, "which will you go to first? One is a Hindu woman and the other a Christian." "I'll go to the Hindu first," was the answer, and the Missionary followed the nurse into the ward in question. On a bed in the corner lay a woman muttering and moaning. She turned on the pillow on hearing footsteps, and saw the kind face of the white lady. "Oh, madam! madam! come close to me!" she cried. "I'm going to die, and it's so dark, so dark!" The Missionary stepped up to the bed, and a thin, brown hand fastened itself convulsively on her skirt. "Come close—quite close," she gasped.

Oh! the agony of terror in those dying eyes! "so dark! so dark!" Then a wandering away into delirium, but ever and anon that haunting cry, "So dark! so dark!" It sank down into the depths of the Missionary's soul. "Oh!" she thought, with a yearning that was a prayer, "if only that wail could wing its way across the sea, and touch the hearts of English men and women! It might be that even at that very moment at home some son or daughter was sitting by the side of a dear one who was passing away with a smile into the other world. If this wailing cry could enter that silent room, and the watcher hear it, would that one not respond to its agony, and come over to India to do what he or she could to lighten this darkness? Were there not many youths and maidens at home wondering what they should do with their fresh, young lives? If only those wails could reach them! Would they not listen, and would they not come?"

The Missionary sat praying, with those hands still clasping her skirt. Then one more cry, "So dark!"—the grasp loosened—all was over.

Into the other ward the Missionary passed. A woman was lying there in great pain, but when she

saw her visitor a look of radiant joy lit up her face. "Madam," she whispered, "they say I am dying, and I am so happy, it's so light!" The words startled the Missionary. How beautiful—and what a contrast! She took the little chair by the bedside. The sick woman's hands were lying peacefully on the coverlet. She needed no human support. Long ago she had put those hands into the hands of the Crucified One. He was not failing her now. Very soon the end came. With a smile on her lips, she passed out into that world where it was all "so light." Reader, have you ever heard any say, "What is the use of Missions?" If so, will you in answer, draw for them this true picture of these two death-beds? And remember, this very picture is being reproduced somewhere every hour of every day.

Sunday School Material.

May we call the attention of Clergy and Sunday School authorities to picture cards which illustrate the lessons given in the Inter-Diocesan Sunday School Lesson Book, fourth series? They are very cheap—just a fraction over one penny a dozen. One hundred for each Sunday's lesson in the year cost altogether £1 18s 3d. We have received orders for 1220 per week from seventeen Clergy in the Diocese. We have in stock 280 per week beginning at Advent, and are ready and anxious to receive orders up to that amount. We expect very soon to have in stock Albums to hold 26 or 52 cards. We could receive orders for them now—they will cost about two-pence or threepence each. It has been strongly suggested by some of the Clergy that the series of lessons now in use should last over two years. Could we have now the decision of the Bishop with regard to the suggestion? Possibly he would like to know the views of other Clergy first.

If the series is to extend over two years, Advent cards will come into use next Advent, so can be ordered now.

We have a few "Step by Step" catechisms—one penny each. The catechism is arranged in pages with spaces for the teacher's signature when each page has been said.

We do not know whether we are

in order, but we take this opportunity of appealing for donations to the Sunday School Material Fund in order that parishes, especially poorer ones, may have the cards all as cheaply as possible. Possibly grants could be made on request.

Please address orders, etc., to the Rev. J. A. Lush, Hon. Secretary and Treasurer, The Vicarage, Havlock North.

J.A.L.

The Kikuyu Conference.

In view of the controversy which has arisen with regard to the above Conference it may be well to remind ourselves of a letter which was addressed some years ago to the ministers of all the Christian Communities in England. The signatures at the close of the letter emphasise its importance. It is as follows:—

Dear Brother,

We, who subscribe this letter represent widely different communities. We agree in deprecating at present any large schemes of corporate re-union, which seem to us premature, or any attempts to treat our religious divergencies as unimportant; but we agree, also, in believing profoundly that our Lord Jesus Christ meant us to be one in a visible fellowship; we feel profoundly the paralysing effect upon the moral forces of Christianity which our divisions inevitably produce; and we recognise with the fullest conviction that it is the duty of all Christians, who desire in this respect the fulfilment of the Divine purpose, to give themselves to penitence and prayer—to penitence, because we have all, in various ways, as bodies and as individuals, contributed to produce and to perpetuate differences; and to prayer because what we all alike need is that God should open our minds and hearts to receive without prejudice the gradual revelation of His will as to the ways by which we are being drawn together.

Being so far agreed, we are venturing, not as we believe without the guidance of the Holy Spirit, to approach, as far as we can, all the Christian ministers in England to ask them to prepare their congregations for a united effort of prayer on Whit Sunday next, at the principal morning Service, for the re-union of Christians, special care being taken that such prayer should be entirely uncontroversial

and should involve no assumptions except those which all Christians can make their own, viz. :—

That our Lord meant us to be one in a visible fellowship :

That we all deserve chastisement, and need penitence, for the various ways in which we have contributed to produce or promote division :

That we all need open and candid minds to receive light and yet more light, so that, in ways we perhaps as yet can hardly imagine, we may be led back towards unity.

We believe that by these solemn exercises of penitential devotion dispositions may be created and nourished which will do much to end the needless embitterment so frequently pervading our differences of judgment and creed ; and that a freer way may be prepared for the Divine purpose to realise itself.

GEO. E. BUTT,
President of the Primitive Methodist Conference.

RANDALL CANTAUR.

T. J. DICKENSON,
President of the United Methodist Free Churches.

WILLELM EBOR.

J. H. JOWETT,
Chairman of the Congregational Union of England and Wales.

C. H. KELLY,
President of the Wesleyan Methodist Conference.

J. B. MEBARRY,
Moderator Elect of the English Presbyterian Church.

F. B. MNYER,
President of the Baptist Union.

A. J. MILNE,
Moderator of the General Assembly of the Church of Scotland.

ROBERT RAINEY,
Moderator of the General Assembly of the United Free Church of Scotland.

E. J. ROBINSON,
President of the Methodist New Connexion Church.

GEORGE ST. ANDREWS,
Primus of the Scottish Church.

C. BIRMINGHAM, } Secretaries.
J. H. JOWETT, }

Nowhere are the divisions among Christians more harmful than in the Mission Field. We can therefore sympathise with the men who met in Conference at Kikuyu to devise, if possible, some way by which the effect of these divisions might be neutralised. But apparently instead of making recommendations which might be considered

by the different Christian bodies, certain conclusions were arrived at which are seriously at variance with the established order. The result has been a protest from the Bishop of Zanzibar upon the action taken by two of our Bishops in connection with the Conference. The Archbishop of Canterbury has referred the same for consideration to a committee of reference set up at the last meeting of the Pan Anglican Conference. We shall do well to suspend judgment until the facts are accurately known ; for at present there seems to be a little uncertainty as to what actually did take place. Meanwhile we can pray that the Holy Spirit will guide those who have to deal with this matter to a right decision.

The following donations and subscriptions to the "Gazette" are acknowledged with thanks :—

Rev. P. Davis 2/6, Mrs Bicknell 2/6 ; Rev. E. Jennings 2/6 ; J. E. Zimmerman 2/6 ; Rev. W. H. Roberts 5/- ; Capt. Botham 2/6 ; Mrs Amos White 3/- ; Canon Coates 7/6 ; R. S. Vickers £2 12s ; Mrs Kirk 10/- ; Rev. J. Pigott 5/-.

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.

Dannevirke-cum-Matamau.

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

Curate : Rev. C. E. Nicholas.

The most perfect day was vouchsafed us for our Sunday School treat which was held in the Recreation Ground. Children and adults mustered to the number of upwards of 300, and those that did not enjoy themselves were hard to please. Owing to the kindness of friends, refreshments of all kinds were available, including a number of cases of fruit, and one great case of bananas. Such an abundance was given, there was enough not only to give the children two meals, but also to give a slice of cake and some sweets to each child on the Sunday after. Mr Fieckeo, our worthy superintendent, was unfortunately away, but besides the Vicar and Curate and Sunday School Teachers, other friends kindly controlled the children's sports and helped with the swings, etc. The

Borough Council gave us the free use of the Baths, so the only thing wanting was the sea beach, and this I am afraid, Dannevirke will always want. Our thanks are due to all kind friends who so liberally gave to the children's treat.

The Rev. Noel Robertshawe, M.A., being on furlough, has spent his holiday here at the Vicarage. Taking advantage of this, the Vicar has given the Curate a holiday and taken the Curate's Sunday duties. The congregation very much appreciated Mr N. Robertshawe's sermons during his stay. Mr Robertshawe has returned to Hastings, but soon leaves for the Old Country.

A marked event in the history of the outlying district was the removal and renovation of the Piri Piri Hall. The work was efficiently carried out by Messrs Craven and Co., and our old friend, Mr Illingworth completed it. On the 18th the Hall was opened with a social, when it was crowded so, excess. A bountiful supper was provided—in fact two suppers—and a short programme of vocal music was given by Miss Robertshawe, Mr N. Russell, and the Rev. N. Robertshawe the Vicar in his speech tracing the history of the district during the last five years when the work was begun under the Rev. G. E. Kear, the first Curate. We have now in this district Matamau Church (out of debt), and the Piri Piri Hall (owing £60), and all hope soon to have Te Re Hunga Church built.

Ormondville.

Vicar : Rev. T. Fisher

Lent is early in the year of grace and the harvest is early, therefore we decided to make early acknowledgment of our gratitude to the Gracious Giver of all good gifts.

On the 19th of February Ormondville kept Harvest Festival, and for the occasion a few of the faithful lovingly prepared the parish Church by arranging the choice selection of corn, fruit and flowers sent by many.

There was a suggestion of "the Grapes of God" in the vine branches, of the "Bread of Life" in the sheaves of corn, of milk, in a sample of cheese made at the local factory, and brought by a loyal daughter of the Church, of luscious fruit grown close at hand, and better still, a fair congregation at the parish Eucharist to express in the truly Christian way the first fruits of themselves, their souls and bodies to be a reasonable, holy and lively sacrifice, which we acknowledge to be our bounden duty and service.

Morning Prayer, said at half past nine, was followed by Holy Communion, and Festal Evensong was sung to the old music of the Church by a reverent congregation. Benedicite was sung in place of a psalm,

verses alternately by minister and congregation, and our old familiar friend "Burnett" was revived for the Gospel Canticles, and sung heartily, in time and tune.

After the evening prayers the Vicar exhorted to personal devotion to the service of God, from the Catholic Epistle of S. James, "a kind of first-fruits of His creatures."

During the singing of the hymn "To Thee O Lord our hearts we raise," to the Coronation tune by Sir Arthur Sullivan, a collection was made which will go a fair way to clear the deficiency shown on last year's balance sheet.

Then followed the recital of the special form of Thanksgiving which is now general throughout the Anglican Communion, the general Thanksgiving, taken up by the whole congregation, and this again followed by the Te Deum, solemnly sung to simple but expressive chants.

The whole joyful Service was brought to an end by the Benediction and the singing of the hymn "Our Day of Praise is done." The singing of some of the favourite Harvest hymns had to be deferred to the following Sunday, as we could only get in four of them.

Makotuku had the Harvest Thanksgiving on the Sunday following, February 22nd, when the Rev. Herbert Collier said prayers and preached the sermon from the text: "Whatsoever a man soweth, that shall he also reap."

We are expecting a visit from Archdeacon Nield, of the Melanesian Missionary Diocese. He is to come on Wednesday, March 4th, and give an address at the Mothers' Union service, on "Child Life in Melanesia." The Branch of the Mothers' Union will entertain him to afternoon tea, and put him on his way to Takapau for the evening.

At the moment of writing we are taking a rest after yesterday's Parish Shrove Tuesday Garden Fete in the Ormondville Recreation Ground, which the Town Board allowed us to use. The afternoon turned out wet, after a showery morning, but notwithstanding, we had a lively afternoon, so many came to help, and helped to make merry so good-humouredly that even in the discomfort it was quite a success; but from every quarter came word that many had planned to be there, and take part in the sports, so that there is a determination to try again next year, and hope for better luck in the matter of weather.

Mr Tayer's cricket match, ladies v. gentlemen, in fancy costume, was played until the ladies' innings was finished. There is a strong suspicion that the ladies had been practicing, judging by the stand they made—Mr Davidson was kept busy scoring. At this stage the rain sent the players under cover.

The Ladies' Guild, who organised the fete want to express their thanks to those many friends who gave the elegant trophies, and also to the many willing helpers who worked so goodnaturedly together.

Now we are in Lent, and our thoughts are on other things.

Taradale.

Vicar: Rev. A. P. Clarke.

As the Vicar returned from his holiday too late to do so sooner, he would take this opportunity of expressing his gratitude to those who kindly made themselves responsible for his services during his absence. Those who were good enough to fill his place were Revs. J. B. Brocklehurst, N. Robertshawe and P. Munro, Messrs McCarthy, S.M., Pallot, Burr and S. R. Wood.

A very great loss has been sustained by the death of Mrs T. A. Shirley, of Mount Hensley. A, though circumstances of late years had prevented her taking a very active part in Church matters, she was for many years one of the most ready helpers in anything that was got up in aid of the parish. Always kind, and generous almost to a fault, she will be much missed.

The Annual Sunday School Picnic was held in Mr Dolbel's paddock on Wednesday, 28th January. Glorious weather prevailed and a most enjoyable day was spent by old and young.

The Vicar presented the prizes to the Sunday School children at Pakowhai on Sunday, 15th February. This School is still under the control of Mrs Wilson, who has done splendid work for years.

A large gathering of parents and children attended the prize-giving of the Taradale Sunday School. Songs and recitations were given by Misses Bennett, Eva Orange, Rona Sherwood, Myrtle Williams, Dolly Adams.

Quite a large number of parishioners attended either one or both of the Services at the Cathedral when Bishop Sedgwick was consecrated.

The Vicar was very sorry to just miss Mr Eccles McCutcheon in Christchurch, but was very glad to hear golden opinions expressed with regard to him. His many friends here will be glad to know that he was successful in passing the Third Grade of the Board of Theological Studies.

Parishioners will be glad to know that Mr Donald Haultain, who is studying for the ministry at Moore College, Sydney, has just received word that he has been successful in passing the first section of the Licentiate of Theology of the University of Durham. He hopes to be ordained at the end of this year.

A very beautiful brass eagle Lectern has been presented to All Saints' Taradale, by Mr Addison Newbould, in memory of his mother, who in years gone by took the deepest interest in the Church here.

Havelock-cum-Clive.

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

Curate: Rev. Lionel Mackay, B.A.

S. Luke's, Havelock North.

Lent Services:—Wednesdays, at 7.45, Evening Prayer and Address; Fridays, at 11, Litany and Reading; Fridays, at 3.30, Children's Service; Saturdays, at 8 p.m., Compline.

Sunday School re-opened with prize-giving on Sunday, February 8th. Mrs Fitz Roy presented the prizes. The following won excellent records: Doris Hallett, Mildred, Myra and Elsie Ridgway, Pamela Chambers, Jack and Gordon Rich, Jack and Allen Crawford.

Our Branch of the C.E.M.S. met on Tuesday, February 10th. The Vicar read a very interesting and instructive article on "The Invocation of Saints," from the Construction Quarterly.

The new hangings for the Altar, and the new carpet for the Chancel are now in their places. We are especially glad that Miss St. Hill was associated with Mrs Crosse in choosing the material, and we give them our best thanks for their excellent choice.

We would like to hear of a buyer for the carpet that has been in the Chancel—it is as good as new.

The Ven. Archdeacon Nield, Secretary in New Zealand for the Melanesian Mission, will preach here at Mattins on Sunday, March 8th. Who will buy some useful little things which remained over from the Children's Missionary sale? We want to give Archdeacon Nield £10, but we haven't quite got it.

The Choir is planning a concert to be given in April. The proceeds are to be devoted to the Choir Fund, which is in need of help.

St. Mark's, Clive.

We are still hoping to hear of a regular organist. Mr George Thornton has very kindly filled the gap for a time.

We are glad to have the Rev. L. J. M. Mackay back again—looking much better.

BAPTISMS.

At Havelock, on February 15th, Aubrey Kirkman, Mangateretere.

At Clive, Henry Maxwell Rasmusen, Clive.

Puketapu.

Vicar: Rev. Percy Davis.

On December 18th, 1913, a number of the parishioners assembled at the Vicarage to say farewell to Mr Clarke, who for more than twenty years had ministered to the spiritual needs of this scattered district. After the goodly things in the shape of tea and cakes, supplied by the ladies, had been partaken of, Mr Shrimpton, the Vicar's warden, at the conclusion

of a few well chosen words, in which he spoke of Mr Clarke's twenty years of hard, unselfish labour for his Master, presented him, as from the well-wishing parishioners of the Puketapu Parochial District, with a purse of sovereigns. Mr Clarke, in a few words, expressed his heartfelt gratitude to the many old friends, whom, during the course of his ministry, he had grown to love so well.

The Services throughout the district are fairly well attended. Christians are apt to forget that Christianity is something more than a name, it is a life, it is being and doing at whatever cost. He Who instituted the Last Supper, whereby the spiritual life is revived and reinvigorated, said, "This do in remembrance of Me." In the out districts the remembrances are so far nil. Have these words no meaning, "If ye love Me keep My commandments?" All through the district the Vicar has realised that S. Paul's words are very true, "Love is kind," for open doors and open hearts have been everywhere manifest, and he is full of hope that all hearts will be open for the Gospel message soon.

BAPTISMS.

"He took them in His arms and blessed them."

- Jan. 14th, Arthur Hawdon Oliver.
- Jan. 14th, Betty Eva Oliver.
- Jan. 16th, Keith Sherwood.
- Jan. 16th, Abner Ivan Sherwood.
- Feb. 1st, Margaret Laura Gumbley.

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

The Parish Almanacks have arrived from London. Though late, owing to shipping troubles, they are being purchased eagerly. Both Mowbray's and the freside illustrations are beautiful examples of lithography. Every Churchman should have one on the wall of some room and constantly refer to it. Twopence will secure one.

Parishioners are earnestly requested to read the Vicar's Lenten letter and inwardly digest it. There is an opportunity during this Lent to attend the week-day Service on Thursday evenings at 7.30 p.m., and to come regularly to the Celebration on Sunday morning. The daily Service at 7.15 a.m. might be frequented by many of our people. It is hoped a special effort will be made during Lent to do so. There has been all through the hot weather and holy days a regrettable slackness. Now is the time set apart by the Church's rule for renewed efforts for a deeper spirituality.

On Sunday evening next the Bishop of the Diocese has expressed his wish to visit us and to preach the sermon. It is anticipated that a very large congregation will be present, for our people will be very pleased to have

their new Bishop among them, and will appreciate his early visit to us.

On the following Sunday evening we shall have a visit from the Rev. A. Neild (formerly Archdeacon in the Dunedin Diocese), and now general Secretary of the Melanesian Mission in New Zealand. As our Sunday School supports a Melanesian scholar as well as a New Guinea scholar, and the Mission has received good support from the parish, the visit will no doubt stir up Missionary enthusiasm, especially as Mr Neild will give a talk on Melanesia, in the School-room on the Monday evening. This will be illustrated by good slides. All are heartily invited to come to the Service and also to the lecture on Monday. A collection will be taken up on Monday, and the surplus after a few small expenses have been paid, will be given to the Mission.

The Home Mission Sunday will be on the third Sunday in Lent (Mid Lent).

The Bishop of Auckland's farewell Service, before his translation to the Northern Diocese, was attended by a very large congregation. Our congregation and Choir were privileged to join in a united Service which will be long remembered. At yesterday's Consecration Service we again accepted the invitation to join hands. Needless to say a great many of our people went and followed the Services both morning and evening with intense interest. All were glad to see the Bishop of Auckland and Mrs Averill present at the Service.

We require some more male and female voices in the Choir to fill the vacancies made by members leaving the town.

The Vicar once more earnestly invites some of our many parishioners to come and teach in the Sunday School. It is pitiable to have the classes so understaffed.

The scholars of our Sunday School again excelled in the Diocesan examination, and gained favourable comment for their papers from both examiners. This reflects no little credit on the staff, who, in spite of many difficulties, have the satisfaction of seeing their pupils successful. If parents will support us in sending their children regularly, they will materially help the School. Some children have been allowed to drift into other Schools not connected with our Church. The Vicar specially requests all members of the Church to be loyal to their own Church and see that their children attend the Church School.

We desire to express our deep sympathy with the relatives of the late Mrs Pearson who passed away last week. Mrs Pearson was one of the most loyal of our Churchwomen, a devout living woman whose influence will long be felt by those mourning her loss.

BAPTISMS.

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

- Virginia Antoinette Pickard Hawkins.
- Harold Ernest Leslie Collett.
- Constance Lilian Standen.
- Joan Kate Houghton.
- Edwin Lee Houghton.
- and one other.

MARRIAGES.

"Heirs together of the Grace of Life."

- Charles Thomas Collings to Alice Mabel Debben.
- Victor Weggery to Mabel Symons.
- Alfred John Holman to Edith Ada McClurg.
- George Vaughan Rowe Brooks to Daisy Winifred Knock.
- William Charles Adamson to Rose Vivian Grenside.

BURIAL.

"Blessed are the dead which die in the Lord."
Rosina Pearson, aged 49 years.

Te Karaka.

Vicar: Rev. G. Watson.

The Annual Garden Fete, in aid of the Vicarage building, was held on 29th January, and again was a great success. The experience of last year made it possible for the Committee to make some improvement in the arrangements, and the stall-holders were very pleased with the increased tent accommodation provided for them. The Vicar, Churchwardens and Vestry give their warmest thanks to all those who worked so hard to make the Fete the success that it was, especially to the Hon. Secs., Mrs Norman Symes and Mr G. Appleton, and also to those who gave trophies and donations for the sports.

The Vicarage was finished at the beginning of February, and the Vicar and Mrs Watson are now settled in it.

The Sunday School re-opened on Sunday, 15th February, after being closed for three weeks' holiday. All regretted that the Superintendent, Miss Vida Powell, was not then well enough to again take charge, but she hopes very soon to be in her usual place in the Sunday School. During Miss Powell's illness, Mr Fairburn has very kindly taken her place as organist, and all must feel very grateful to him for his services.

The Vicar hopes that Churchpeople throughout the parish will make some effort to mark the Church's solemn fasting season of Lent which commences on Ash Wednesday, February 25th. We cannot hope to feel the full joy of the glorious festival of the Resurrection unless we have followed our Blessed Saviour in His great agony which He suffered for the sins of the world. There will be a special weeknight Service in the Parish Church during Lent.

Waipukurau.

Vicar: *Rev. A. W. C. Stace.*

On Wednesday Mr and Mrs Russell gave a most delightful garden party at the beautiful homestead at Hatuma, in aid of the bazaar. There was a large gathering of Hatuma settlers, and a large party motored and drove in from town to be present. Mr and Mrs Russell had spared no effort to make the function such a huge success. There was tennis, cricket, and rounders for those who were interested in these pastimes, also two most amusing competitions, and a "hidden treasure." During the afternoon several ladies and gentlemen contributed musical items, afternoon tea was served on the lawn and verandah, and the visitors returned to their homes after a most glorious time.

On Sunday last we had a visit from the Rev. Spenser, who discoursed on "the Bible in the world," and the work of the British and Foreign Bible Society.

We are pleased to hear that the Vicar's little boy is now convalescent and will soon be about again.

The Sunday School and Bible Class have again opened for the year.

We are pleased to see that a start has now been made with the new Vicarage, and it will be interesting to see it growing day by day until completed.

BAPTISM.

John William Brice.

MARRIAGES.

William Robert White to Clara Richardson.

Ernest Harrison Smith to Emma Harding.

BURLIALS.

Jessie Falconer Houston, 49 years.
William Wilburn, 40 years.

Rotorua.

Vicar: *Ven. Archdeacon Tisdall, M.A.*

The season this year has not brought so many visitors into Rotorua, during the month of January at any rate, as in past years. At Christmas time the town was fairly full and our Christmas Services were well attended, but during January the congregations fell off considerably. Owing to the bowlers tournament, and a large influx from the Medical Congress, the month of February has found the town fuller and Church attendance larger.

The Rev. J. L. Greer arrived a day or two before Christmas, and soon settled down to his work. We are very pleased to have him amongst us, and to give him a hearty welcome. The regular monthly Service at the prison camps has been resumed and Mr Greer finds a very cheering response from the men when he visits them.

Our annual Sunday School treat eventuated successfully. S. Luke's

children went out to the Scout camp at Sheriff's Farm and had a splendid time on the last Wednesday in January. On the Saturday week following the Mamaku children held their treat in a delightful spot in the Mamaku Bush, called Rototoitoti.

The Church and congregation at Mamaku are suffering from a serious loss in the departure of Miss White, who has been organist for our Services in Mamaku for the last eight years.

The Choir of S. Luke's, which for some time past has been reduced in numbers, partly through members leaving the town, and partly through others being away for extended holidays, has been recovering its forces lately, and the members are settling down steadily to the practice of Stainer's "Crucifixion," with the hope of rendering it one evening during Holy Week.

There is a great feeling of quiet thankfulness over the election of Canon Sedgwick as Bishop of Waiapu and we are looking forward to his visiting this part of his Diocese in Easter week, when he will come, as we understand, to open and consecrate the new Maori Church at Ohinemutu.

Members of the Mothers' Union and the Girls' Friendly Society are reminded that their meetings will commence again in March.

The Vicar also hopes to present some candidates for Confirmation to the Bishop when he comes in April.

Te Puke.

Vicar: *Rev. J. Hobbs.*

To the parishioners:—

My dear Friends,

Do not think that I have forgotten either you or the "Gazette." Truthfully but unaccountably the date of posting, which is early in the month, has of late escaped my attention.

A very great improvement has been effected in our little Church by the introduction of comfortable kneeling accommodation, the cost of each seat is 6/6, which is paid for as a voluntary offering, there are still a few which are not yet ours.

We were so pleased at the number of friends who joined us in our "Watch-night" Service, and are thankful that this solemn entry into the uncertainties of the New Year evidently commends itself to a growing number of people.

A careful comparison of the Sunday School examination marks for the Diocese has made me fairly satisfied with our children's papers. A good proportion of our scholars entered for each grade, and their average of marks obtained was comparatively high. We have sufficient encouragement to work hard this year, though unfortunately (excluding the infants) nearly half our scholars are obliged to leave us. Among the many mo-

natives for gratitude to our late Bishop not the least is the life he infused into this examination, which I for one hope will increase in power and usefulness.

A number of friends have kindly consented to discuss with me the project of another series of Lenten Mission Services, similar to those of last year. Should they eventuate, may I ask the special co-operation of each reader? They are held in the Mission Hall every Wednesday during March, and are of a general character.

In what language can I best express your sentiments, my friends, on the Consecration of our new Bishop? In the spirit of Quinquagesima followed by Lent, let us welcome him, and subsequently always keep him encouraged by our "loving obedience."

With earnest hope that the coming Lent and Holy Week may bring to us a joyful Easter,

Yours sincerely,

J. HOBBS.

Tauranga.

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

Just after last month's notes were sent in the death of Canon Goodyear occurred. After a lingering illness he passed peacefully to his rest after over thirty years' work in the ministry of Christ's Church among the Maoris. He was a true man of prayer, and, though always ready to help in any way, by his frequent prayers he did much to help the work in this parish of which he was a parishioner. He seldom passed the Church without going in for prayer. By special permission the funeral took place in the old military cemetery after a service in the Church, at which the Vicar was assisted by the Rev. J. Hobbs of Te Puke.

We take this opportunity of offering our welcome to our new Bishop, whom we hope to meet personally at no distant date.

After six years of faithful service as People's Churchwarden, Mr A. W. Carmichael has resigned. He was of great assistance in many ways to the present Vicar when he first arrived, and we shall be always grateful for what he has done for the Church. Mr Cross has been elected to take his place, and should do well after twenty years' experience as Churchwarden in England.

The Sunday School has opened well this year, and we heartily welcome Mr Gifford as Superintendent. The Kindergarten has begun with renewed enthusiasm, under Miss Constance Tobin.

Tenders for the new Vicarage will be called immediately on receipt of the plans, which have been sent to Napier to be passed by the Diocesan authorities.