



The Waiapu Church Gazette.

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DATE

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28	☿

CALENDAR FOR FEBRUARY, 1915.

Purification of Mary the Blessed Virgin

SEXAGESIMA

QUINQUAGESIMA

ASH WEDNESDAY—Pr. Pss.; M., 6, 22, 38; E., 102, 180, 143.
Communion Service.

1ST SUNDAY IN LENT—Ember Collect daily.

St. Matthias, Apostle and Martyr. Ember Day

Ember Day.

Ember Day.

2ND SUNDAY IN LENT.

Mothers' Union.

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

Representatives in Napier—Havelock N., Mrs Gardiner; Ormondville, Mrs Lascelles; Rotorua, Mrs Mitford-Taylor; Opotiki, Mrs Burdekin.

Executive Committee—Mesdames Sedgwick, Ruddock and Maclean.

BRANCHES.	HON. SECRETARY AND ADDRESS.	TREASURER.	PRESIDING MEMBER.
S. John's, Napier ..	Mrs Ruddock, Napier Terrace ..	Mrs Gardiner	Mrs Mayne
S. Augustine's ..	.. McClurg, Bay View Rd. ..	..	.. Tuke
S. Andrew's, Port ..	.. Cargill, Napier Terrace ..	..	.. Hansard
Hastings ..	.. Cockerill, Heretaunga St.	..	.. Brocklehurst
Havelock N. ..	.. Miss Gardiner, Sesame Cottage	..	.. Comlin
Te Aute ..	.. Mrs Jarvis } conjointly,	..	..
	.. Burr } Pukehou ..	..	.. A. F. Williams
Waipukurau ..	..	..	..
Dannevirke ..	.. Glass, McPhee St. ..	..	.. Giesen
Ormondville ..	..	..	.. Fisher
Gisborne ..	.. A. W. Horne, Mangapapa	..	.. de Lautour
Rotorua ..	.. Miss Hare, Mission House,	..	..
	.. Whakarewarewa ..	..	..
Opotiki ..	.. Mrs Short ..	..	.. Torrens

Intercessions and Thanksgivings.

"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. iv. 6.

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

I. INTERCESSIONS.

That it may please Thee—

To give grace to rulers and all in authority; that, being granted wisdom and understanding, they may find Thy way to a sure and lasting peace.

We beseech Thee to hear us.

(To be said after each petition.)

That God's people may be awakened to a deeper sense of His Presence and Power.

That out of this war may arise a closer union of the Churches of the East and West.

That to our soldiers and sailors may be granted bravery in battle, patience in suffering, and a spirit of mercy in the hour of victory.

For those who have gone forth from New Zealand that Thou "wilt cover their heads in the day of battle," and keep them from every evil.

That Thou wilt be with those who suffer—the sick, the wounded, the dying, and the mourners and wilt grant them support and comfort.

For those who 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.

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.

For widows and orphans, the homeless, the desolate, and all who are in need.

That patience, trust, and comfort may be granted to those whose relatives and friends have gone forth to the war.

That the cause of Foreign Missions may not be hindered during the war, and that all those who are at work in heathen lands (especially in Jerusalem and the East) may be kept in safety and in the assurance of God's protecting care and love.

That both to us and to our enemies may be granted forgiveness of sins, negligences and ignorances whereby has been brought about the present condition of strife.

Let us pray for the Diocese—

That God's Holy Spirit may be abundantly given to all who labour in it, that in all things they may "seek first the Kingdom of God and His righteousness.

To direct and prosper the Councils of the Standing Committee.

For the Bishop that he may have grace and strength for his work and that he may ever seek Thy honour and glory.

For the newly ordained in their spheres of work—for the Rev. John Pigott at Waipiro, the Rev. Eccles Alexander McCutcheon at Gisborne, and the Rev. Tamati Te Kanapa at Te Karaka.

For the newly appointed Vicars—the Rev. Kenneth Maclean at Rotorua, the Rev. Graham Roy Barnett at Tolaga Bay, and the Rev. Thos. Fisher in the work that lies before him at Opotiki.

For the Rev. C. A. Fraser in his work amongst the English and Maoris at Nuhaka.

That faithful priests may be found to fill the vacant cures of Gisborne and Matawa.

That God's blessing may rest upon all educational work—upon Te Rau and Te Aute Colleges, Waerenga-a-hika and Hukarere Schools, and that those in authority may have the wisdom and guidance of the Holy Spirit.

To grant Thy blessing to the Sunday Schools of the Diocese, and that the teachers may offer to Thee their best.

To guide the leaders of the Bible in State Schools' League, and to bless the effort that is being made in this Dominion.

That those who are being trained for Holy Orders may be sanctified and blessed.

That more young men, both English and Maori, may offer themselves for the sacred Ministry.

To grant Thy blessing upon the Rescue work which is being begun in the Diocese—to all that are working in connection with it, especially to Deaconess Esther.

That the Home in Napier may be the means of winning many to repentance and virtuous living.

That a way may be opened up for the training of women for the work of the Church.

That Thy blessing may rest upon our Diocesan Societies—the C.E.M.S., the Mothers' Union, and the G.F.S.

For the completion of the G.F.S. Hostel, and that it may be opened free of debt.

For God's blessing upon the Secretary of the Home Mission Fund in his effort to increase its resources.

For guidance for the Superintendents of the Maori Mission; for blessing upon all Maori work, and that the Maoris themselves may realize more and more their Christian privileges and give liberally for the support of their clergy.

That Thou wilt bless and prosper the Lady Mission Workers at Whakarewarewa, Tokomaru and Whakatane.

II. THANKSGIVINGS.

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

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

We thank Thee, O God.

(This response to be said after each Thanksgiving.)

For all spiritual blessings and mercies through Christ our Lord.

For the loyal response to the call of the Empire, especially for those who have gone forth from New Zealand.

For the courage and endurance and the splendid bearing of our soldiers and sailors.

For the life and work of Samuel Marsden and for blessings vouchsafed to the Church of New Zealand during the past hundred years.

For the increased desire for the unity of Christendom.

For the willing response to the special appeal for the Melanesian Mission.

For the building and opening of the new Church at Te Rehunga.
 For the funds raised towards the building of the G.F.S. Hostel.
 For the coming of Deaconess Esther Brand, and her work.
 For the willing offerings of our people to the Rescue Home.

Letter from the Bishop.

Bishopscourt,

Napier, January 22nd, 1915.

My dear People,

In accord with the other Bishops of the Province, I have sent out circulars and posters asking that in every parish, indeed in every part of the parish where there is a Church, the bell shall be tolled at noon, that all who hear it may pause, whatever they be doing, and say a prayer for those at the war, and for the Empire. This, I believe, originated in Brisbane, where an order was issued by the Governor that this should be done, and thousands of the printed notices were sent out, notifying the fact. These were sent far and wide and the movement, originating with the Governor in an order, has been taken up with the greatest enthusiasm by all members of the community. I am told that at the sound of the bell (or bells) business in Brisbane, in shop and warehouse, ceases for a few moments, during which many prayers go up to the God of all battles, for the cause which is in His Hands. And we have read too, how in Wellington, not only are the bells of the various Churches heard pealing forth their summons to prayer, but that by order of the civic authorities, the General Post Office bell is being rung on every day of the week, save Sunday, joining in this universal summons.

I would ask my people throughout the Diocese who are within sound of a bell to make use of this time: they may be but quick arrows of prayer, but they avail mightily: and will those who are beyond this sound try and form the habit at the striking of the clock at noon. England needs us: she needs our prayers as well as our alms and our sons. It seems a little thing, but it means this, that if the people of the Empire regard

it faithfully, at every moment of the twenty-four hours, these quick short prayers will be ascending to the Throne of Grace.

While speaking on the subject of prayer, may I say a word about the circulating of what is called "a chain prayer." The sender asks that it shall be used, and written out, and sent to nine others, who are asked to do the same.

I am not here referring to the wording of the prayer, but to that which goes with it. The pernicious and blasphemous thing is that it promises that whosoever passes it by will meet with some great disaster (or misfortune), and that those who use it and pass it on will meet with some great joy on the 10th day.

May I ask who promises this? "Are we Gods to kill or to make alive?"

Again and again it has been denounced by the Bishops in England especially by the Bishop of London. May I conclude in his own words, which I read in an English paper only a few days ago. "I have heard," he says, from various sources that the mischievous 'chain prayer' is again being widely circulated. I have on several occasions publicly stated how strongly I disapprove of this prayer, and I should be grateful if you would allow me once again, through your columns, to say that I earnestly hope that anyone who may receive a copy will immediately destroy it."

May I ask for this too. People have come to me more than once about it, scarcely knowing what to do, not in sympathy with it, and yet half afraid that something might befall them if they failed to pass it on. It is indeed "mischievous." It is indeed blasphemous. The Lord God Omnipotent reigneth, not man. It is He Who gives or withholds, and none can make promises for Him. At this crisis in our Empire's history, we do realise the need of prayer. We would have others join till the whole nation is at prayer, but the issues are in His Hands Who is our God and our Loving Father.

I am,

Yours sincerely in Christ,

WM. WALMSLEY WAIAPU.

Bishop's Engagements.

- February 2nd: Meeting of the Mothers' Union Council at Bishopscourt.
 February 3rd: Leave for Auckland for N.Z. Church Mission Trust Board Meeting.
 February 7th: Sunday, Consecrate the new portion of S. Matthew's Church, Hastings, at 11 a.m.
 February 8th: Social at S. Matthew's, Hastings.
 February 9th: Standing Committee Meeting.
 February 11th: Leave for Gisborne
 February 12th: Meeting of the Waerenga-a-hika School Trust.
 February 13th: Begin visitation of the East Coast and N.E. Cape, and Bay of Plenty. Ride to Whangara.
 February 14th: (Sunday) Whangara; 10 a.m., Holy Communion and sermon; 3 p.m., Service for English people; 7 p.m., Service for English people; 7 p.m., Service for Maoris.
 February 15th: Morning, Meet Maori Clergy in conference; Afternoon, Conference of Maori Lay Readers; Evening, Opening of Hui, give address.
 February 16th: Hui in Meeting House; Leave for Tolaga Bay in evening.
 February 17th: (Ash Wednesday) 8 a.m., Holy Communion, Parish Church; 7.30 p.m., Evensong at Parish Church.
 February 21st: (Sunday) 8 a.m., Holy Communion in Parish Church; 11 a.m., Holy Communion and preach at Paketawai Maori Church; 2.30 p.m., Children's Service and service in the district; 7 p.m., Evensong and preach in Parish Church.
 February 22nd: Mangatokerau or Takapau.
 February 23rd: Visit Waipare, Mr Frank Williams.
 February 24th: Visit the Maori settlement at Hikuwai, hold service and stay the night.
 February 26th: Lenten Service (place not fixed).
 February 28th: Tokomaru, 8 a.m., Holy Communion in English; 10.30 a.m., Holy Communion in Maori, and preach; 3 p.m., Afternoon service in Mission-room; 7 p.m., Confirmation.

Notes on the War.

HOLY COMMUNION IN AN ATTIC.

The following extract is from the letter of an officer in the H.A.C. to the priest-in-charge of All Saints', Beckenham:—

All Saints' Day.

This morning we managed to get an Army chaplain to come here (French barracks where we are quartered) at 7.30, and although we are only a half battalion, about four hundred strong, at least one hundred must have been present. They gave us a small room, or rather an attic, dirty floor and whitewashed walls, with some beds piled up one end, and only about twenty feet square. A very old table was found as an altar, which was covered by a clean linen cloth, which, I presume, was furnished by the padre.

The place was so crowded that no one could attempt to kneel down during the service, though they crushed back to allow about six at a time to kneel to receive the Sacrament, which six had then to push through to the back, and so on. The padre even had to omit the words before the Confession "meekly kneeling upon your knees." He told us afterwards that he had only expected about twenty, and he was very pleased. Altogether, what with the dirty and muddy khaki uniforms and the crowd and the simplicity of it, it was most impressive. I thought of you all at All Saints' and your beautiful service. We have been having wet and miserable weather, but to-day it has been most glorious, and our heavy guns do not appear to have been firing so much, at least I have not heard them.

A similar scene to the foregoing is told by a British officer at the front in a letter reprinted in the "Morning Post."—

* * *

October 20th.

On Sunday I attended Sacrament at 8.30 a.m. It was a dramatic scene: the waiting room of a small roadside station, the floor covered with straw and littered with blankets and men's equipment; a penny-in-the-slot machine, and railway notices on the walls, the altar a box or small table. Two generals and members of their staff and

some motor cyclists knelt in the straw during the service, whilst the thunder of the guns continued incessantly.

* * *

THE CALL FOR SACRIFICE.

The Archbishop of York, speaking at Hull the other day, in reference to the sacrifice which many men were making on the field of battle, read a letter from one of his own chaplains at the front, a vivid picture of the pathos of a "soldier" dying in a strange land for a cause he only dimly understood. Kneeling by a wounded soldier in a little tent lighted by a candle flickering in the wind, the chaplain was addressed thus: "Am I dying, sir?" "Yes, sonny, you are." "My God." Then a pause. "Please break it gently to my missus. She is expecting my first baby just about now." The chaplain took a crucifix from his neck, held it up, and the soldier raised his head, laid it down again, and began to smile—"the loveliest smile I ever saw," said the chaplain.

There was an audible sob as the Archbishop read the letter, and added, "That is going on for us." He pleaded for earnest prayer in order that we might help this great nation to pass through this ordeal disciplined, chastened, purified with a nobler conception of the duty of Christian citizens and a deeper vision of and reverence for God.

* * *

RESCUED FROM THE SEA.

The Rev. G. H. Collier, late curate of Babbacombe, Torquay, and now chaplain of the "Glory," has given in the Babbacombe "Parish Magazine" a detailed account of the foundering of the "Cressy," of which he was for a few days the chaplain, in the North Sea on September 22nd. He was called up with others at 6.16 a.m., when the "Aboukir" was sinking, and whilst he was taking photographs at the Captain's request his own ship was struck by a torpedo. The attack was made under cover of a trawler carrying the Dutch flag, and this trawler, after men were in the water, made no attempt to rescue lives, but the heartless act resulted in her being fired at and sunk. Mr Collier was struck by the cowardly of the men in the water, actually singing "Tipperary" whilst

their lives were jeopardised, and "the way men met their death was wonderful. They would give a smile to their comrades, wish them luck, and slide away quite peacefully without a struggle." After several hours in the water Mr Collier was saved in an unconscious condition, and he still has the watch and crucifix he wore whilst facing death. A week or two after his rescue he was married at Launceston.—"Church Times."

* * *

Our theological teachers and professors have for so long grovelled at the feet of Harnack that they will be shocked if we call attention to his reply to the recent letter of the English theologians, a copy of which appeared in the Swiss Old Catholic paper, "Der Katholik." But, at the risk of giving them pain, we venture to do so. "Our Imperial Chancellor," he writes, "has declared, with that meticulous conscientiousness that belongs to him, that a certain injustice has been committed by us (i.e., in the invasion of Belgium). I cannot share this opinion, neither can I recognise even a formal injustice; for we were in a position in which formalities no longer existed but only moral duties. When, in the greatest need, David took the shewbread from God's table, he was entirely in the right, for in that moment the letter of the law was non-existent. You know as well as I do that there is a right in cases of necessity which will break iron; how much more, then, a treaty? Consider our situation. Prove to me that Germany has lightly made a right out of necessity, prove it to me in the hour when your land joined herself to our enemies, and we had to fight against half a world. You cannot." It is something to find Harnack admitting that there was in history such a person as David, and that the story of his eating the shewbread is a true one. He might, however, have taken time to consider whether the parallel he draws is a just one. For it so happens that David did not take the shewbread, but asked the priest for it. Only when David was able to assure Ahimelech that certain conditions were satisfied was his request granted. Germany on the contrary, demanded of Belgium permission, to march through her territory, and, being refused,

violated her pledge of neutrality and laid waste the land. Harnack, in fact, as he defends in warfare the doctrine that necessity "will break iron," or in other words, knows no law, employs it also for the wresting of Holy Scripture in support of his false argument. Very likely his analogy between David and the Germans will pass muster with his countrymen for a sound one, but it will not do so here, at any rate with those of us who while acknowledging his erudition have not venerated him as an infallible guide, and listened humbly and unquestioningly to his teaching.

* * *

The prospect of the ancient Eastern Church returning to the possession of her magnificent cathedral in Constantinople recalls a singularly beautiful litany that our Russian fellow-Christians are using during the war time, the following petition of which is singularly striking and has been sanctioned for use in some English and Australian Dioceses:—"And for those also, O Lord, the humble beasts, who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we entreat Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving kindness, O Master, Saviour of the world." It is thus that the Church which is "the Mother of us all," reminds us that the thousands of splendid horses, and the trained dogs of the Belgians, share in the creative Love of God, and should be the objects of our grateful affection. It is truly pathetic to see, in the war pictures that are being published, the stricken horses as they die side by side with their riders. The London "Guardian," commenting upon the Russian litany from which we have quoted, speaks of it as "perhaps the most fascinating of the special devotions put forth for the war." It consists mainly of portions of the Liturgy of S. Basil in use in the "Orthodox Church of the East." An English translation has been published. It is opportune that just now, when we are fighting in the same cause as our Eastern fellow-Catholics, the annual meeting of the Anglican and Eastern Orthodox Churches Union has been held in London. The Bishop of London gave a graphic account of the cordiality

with which he was received by the leading ecclesiastics when he visited Russia, and had a seat, fully vested, in the sacarium at a great festival in S. Isaac's Cathedral in Petrograd. We know of a few members of the A. and O.E. Union in the Commonwealth, but we wish there could be a properly organised branch of an association which aims at furthering the growing cordiality between the Ancient Eastern Church and those whom the Bishop of London frequently referred to in his address as "Anglo-Catholics."

—"Hobart Church News."

Bible in State Schools League

With the beginning of the New Year, the Executive of the Bible in State Schools' League has received an accession of strength in the addition of the following names:—Rev. H. K. Kempton, Baptist Tabernacle, Auckland; Rev. W. M. Grant, Congregational Church, Port Chalmers; Rev. R. Wood, Island Bay Presbyterian Church; Rev. W. Gray Dixon, Roslyn Presbyterian Church; Rev. H. H. Robjohns; Messrs T. Tanner; R. W. Jenkins; D. M. Yeats; W. S. G. Cameron; and Dr. Upham.

CHURCH UNITY.

In Queensland the observance of the first Sunday in January as a day of intercession for the Empire is being followed up by definite action agreed upon by all the Churches to have all the Church bells rung at two minutes to 12 for half a minute of each week-day; when the public are requested to observe a momentary pause from work, and pray silently for the welfare of the Empire, her soldiers and sailors. Amongst those who have endorsed the proposal and commended its adoption by the people are the Governor, the Church of England Archbishop, the Roman Catholic Archbishop, the Presbyterian Moderator, the Methodist President, the Congregational President, the Baptist President, the Brigadier of the Salvation Army, the President of the Church of Christ and the President of the Lutheran Church. The President of the Y.M.C.A. and the Jewish Rabbi have also endorsed the proposal, and the signature of the President of the Brisbane Church Federation is attached. A number of business men are also keenly

interested in encouraging the practice, over 1,000 cards being placed in shops and offices in the city of Brisbane alone. The cards are printed in red, white and blue, and read:—

"The War Mid-day Halt for Prayer.—You are invited at the call of the Church bells each day at two minutes to 12 to make silent appeal to God for the Empire, our soldiers and sailors."

Many business men have agreed that as far as possible there shall be a cessation of work for those two minutes to allow everyone an opportunity for silent prayer during that period.

Queensland is to be congratulated on an exhibition of Church unity. It is alleged in New Zealand by opponents of the Bible in Schools proposal that sectarian strife exists in a marked degree where that system is in active operation. That Queensland is a Bible in Schools country does not hinder it in setting an example of fraternal co-operation in national life, which would be impossible if the charges of sectarian strife were true.

Social Work Fund.

Report of the Deaconess' work for the last quarter, and the help given towards the furnishing of the Home.

Meetings have been held in the three Napier parishes. The Cathedral Branch of the Mothers' Union has furnished the Deaconess' room, S. Augustine's parish the Matron's room, and Port Ahuriri Mothers' Union has given a kitchen tea.

Meetings have been held at Puketapu, Rissington, Hastings, Havelock, Taradale, Otane, Te Aute, Elsthorpe, Waipukurau, Takapau, Waipawa, Woodville, and Rotorua.

Committees were formed at Hastings, Havelock, Taradale, Waipawa and Rotorua as the direct result of the meetings.

Havelock Mothers' Union has furnished the room which will be the dining-room and general sitting-room. Waipawa has promised to provide the cutlery. Waipukurau and Tolaga Bay have had linen teas. Otane has had a crockery tea. Gifts towards furnishing have been promised from Takapau, Hastings and Rotorua.

The Deaconess paid a month's visit to S. Mary's Homes, Otahuhu, getting an insight into the work by giving practical help.

Editorial Notices.

The Clergy and Laity are invited to forward to the Editor, Archdeacon D. Ruddock, Napier, 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 Mr. J. B. Fielder, Diocesan Treasurer, Tennyson St., Napier, to whom, cheques and postal notes should be 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 21st of the preceding month.

Waiapu Church Gazette.

FEBRUARY, 1915.

Editorial.

Lent will be once more upon us before our next publication. It is characteristic of human nature to settle down to moving in ruts, but there is nothing really mechanical or formal in the practices and doctrines of the Church. These arose as living expressions of living experiences of Christian life; they are full of meaning, and it is well to recover the meanings from time to time.

"Come ye apart and rest awhile," said our Lord to His immediate disciples, and His message to us through Lent is to the same effect. It is a time of temporary withdrawal, during which our ideals are revised, our attainments or failures to attain, are appraised, and in which new decisions are laid down, and strength gathered to carry them into effect.

Penitence, fasting, and observances, associated with Lent, are not ends in themselves. They are means to something beyond them. In penitence the soul comes into immediate fellowship with its God. The times in which a soul prostrates itself, keenly conscious of its

faultiness and stains, confessing them humbly to its Maker, are the times when he is most conscious as Newman said that "there are for the time being only two luminous self-evident beings in the universe—the soul, and the God Who made it."

Fasting means total abstinence from food. The term, however, is also used of a restricted diet, whether in quantity or quality; it is used also of determined restriction in the use of luxuries, pleasure, etc., which are not foods. These latter uses of the term fasting is an abuse of language. The proper term for such restrictions is abstinence. But, whichever term we use, the thing done is not done for its own sake; it is done with one object, to gain or maintain control by the spirit of the actions and outgoings of the mind and body.

The practice, which is becoming common, of devoting the monetary value gained by such abstentions and self-denial to objects outside one's self is wholly good for it stresses the self-discipline which is the end of fasting.

We venture to suggest that no worthier object could be found for our Lenten self-denial offerings than the Rescue Home which has just been set up in this Diocese under the care of Sister Esther.

Diocesan Notes.

The Bishop has been in residence at the Cathedral during the first and second Sunday in January. On Sunday, January 3rd, all the services were of a special character, being part of the universal observance of penitence and intercession in connection with the great war. The attendances at Holy Communion and other services were uncommonly good, and the Bishop's two powerful addresses riveted the attention of the congregations.

We are delighted to be able to congratulate the Rev. J. B. Brocklehurst on his steady restoration to health, but it will be some considerable time before Mr Brocklehurst will be fit to resume his duties.

Canon Mayne took the opportunity of retiring, during the early part of January, into the country, for a well-earned rest. It would

be to the advantage of every parish if arrangements could be made to enable the parish clergy to go away annually for change and rest.

The results of the annual examination of the Sunday and other schools in the Diocese were published in our last issue. They appear to be, on the whole, satisfactory. It is to be hoped that all the Sunday Schools will gradually fall into line and undertake the tests. It is only human that our work should need testing from time to time. But the great advantage in this case would be the growth of a spirit of emulation between the various schools, and of an esprit de corps in each school, with the consequent deepening of the sense of the corporate life of the Church.

The Bishop has issued, in accord with other Bishops of the Province, a request to his clergy to have the Church bell rung in every parish at 12 noon, so that their people may be reminded to offer prayer, wherever they are, on behalf of the Empire. Posters have also been issued to be placed in prominent places, calling attention to this duty. Daily prayer is thus asked for victory in the cause of freedom; for the forces of the King and of the Allies on land, and sea, and air; for the sick and the wounded; for the dying and the fallen; for the prisoners and the captives; for the bereaved and the destitute; for the restoration of a rightful and abiding peace.

BOARD OF THEOLOGICAL STUDIES.

Candidates in Grade iv, Part I, may take Isaiah i - ix (inclusive) in Hebrew as an alternative to Gwatkin's "Selections from Early Christian Writers."

ALLAN M. JOHNSON,
Secretary.

Diocesan Examinations.

The subjects for the Diocesan Examination for this year will be the conclusion of the fourth year's course of the "Inter-Diocesan," from lesson 27 to the end; and questions will be set in the Church Catechism suitable to each grade

WM. WALMSLEY WAIAPU.

An Appeal to the Nation.

(To the Editor of the "Gazette.")

Sir,—Now that the heat of the election is over, it will perhaps be possible to get a more impartial hearing to a noble letter addressed by the Bishop of Croydon to the British Nation through the London Times a few weeks ago. It will, I am sure, commend itself to very many as a truly patriotic appeal.—I am, etc.,

F. W. CHATTERTON.

"You were good enough to publish a letter which I wrote you on September 25th last with reference to total abstinence from intoxicating drinks among our troops at the front. May I ask you to allow me to draw the Nation's serious attention to the need of the exercise of something like the same restraint by those of us who are left at home as a patriotic duty? I am anxious to do so for the following reason—the strain of excitement, of anxiety, and of unusual pressure arising from the war has unhappily impelled many to turn to drink as a means of help. They have done so in ignorance of danger, but with disastrous results. From all quarters information is pouring in that in town and country there has been a very serious and most lamentable outbreak of intemperance. Amongst women this has been conspicuously the case. At any time this would have been most regrettable, but now when the fate of the Empire is in the balance, when all our resources are being taxed to the utmost, when the call to arms for King and Country has been at much sacrifice responded to by nearly a million of our men and lads, it would be additionally sad if those who are left at home were not willing to share in the sacrifice required, but were to give way to a self-indulgence which would indicate an absence of those higher moral qualities by which a nation's greatness alone can be manifested. Let Russia, our great Ally, be our example here. At the nation's wish the Tsar has prohibited for ever the Government sale of alcohol, and the beneficial effects have already been so great that it is felt that even this appalling war will not have been too heavy a price to pay should this most happy change prove lasting and complete.

Is England ready for God and King and Country to follow so fine

a lead? May we not at last determine to clear ourselves of a reproach that for generations has rested on us as a nation, and no longer squander nearly £170,000,000 yearly on that which has been so prolific a source of sorrow, of suffering and of shame.

At least during the continuation of the war, and until our brave fellows at the front are safely home again, let us, for a great cause's sake, deny ourselves in this.—I am, Sir, your obedient servant,

H. H. CROYDON.

Notes on Meditation.

(Rev. G. Brett, London.)

Withdraw on the deepest reality of yourselves, into the Peace of the Presence of God.

Let us set our minds free altogether from problems and questions which arise out of our daily life and work. We need to pass away from these things into the quiet, the light, the peace of the Presence of God.

Put aside all questions, anxieties, even sorrows, and spend the time not in trying to get new ideas, not in facing difficulties, but in the quiet leisurely exercise of our inner being towards God, that His Love and Truth may be renewed in our spiritual being. So shall we return to our life in the world with the Light of God shining before us, and His Presence within us. If we make a great silence within, God will speak to us.

But to come into the Presence of God is to bring back the sense of sin and failure. We must let our first effort be to deal with that, laying down all sense of sin, and failure in one act of deep contrition before Him. There it is, we know it, we realize, we grieve over it, but we will look into the face of Christ, and yield ourselves more completely to Him, so that all our failures may be enfolded in the perfect Will and Love of God.

There at any rate is recovery, there is the Power once more to become what God calls us to be. There we stand free, no longer trammelled by the past, however full of mistakes, no longer weighed down by sin, no longer with eyes darkened by the memory of the past, but in freedom to answer the loving call of our Heavenly Father.

Marsden Centenary.

TOWN HALL MEETING.

A HISTORIC GATHERING.

Much enthusiasm was shown at the Auckland Town Hall on December 15th by a public meeting called in connection with the commemoration of the introduction of Christianity into New Zealand on Christmas Day, 1814, by the Rev. Samuel Marsden. The Mayor, Mr C. J. Parr, presided over a gathering of considerably over 1,000. Dr. Thomas, of St. Mary's Cathedral, presided at the organ.

The Mayor recalled a visit he had paid to the Bay of Islands two years ago, when his party had visited the historical spot where Marsden had landed one hundred years ago. One could picture the scene of long ago, and imagine Marsden, who had just arrived from the Parramatta with only half-a-dozen whites, and the hundreds of natives around, many of whom had never seen a white man before. It was a great honour that their Church had been the first to raise the banner of Christianity in New Zealand. He referred eulogistically to the pioneer qualities of Samuel Marsden. The people of New Zealand would do all they could to make the pilgrimage of next Christmas Day all that it should be.

The Bishop took the opportunity of welcoming, on behalf of the Church in New Zealand, those descendants of Marsden who were on the platform. He had received a letter from a grandson of Marsden, from Australia, who announced his inability to attend the meeting, but expressed his intention of being present at the centenary at the Bay of Islands. On account of the war the centenary programme had had to be curtailed, but those unable to go north were able by the present meeting to voice their feelings.

Augustine, continued the Bishop, was revered for introducing Christianity to Britain, and they were present to honour Marsden for introducing Christianity and civilisation to New Zealand. Marsden worked strenuously in New South Wales. His senior resigned from Botany Bay, and when Marsden had to accept responsibility he was met with abuse of authority and misrepresentation. He never forgot he was a clergyman and a

magistrate, and he refused to be dragged down by the ideals about him. He declined to treat the convicts as outside the pale of humanity. It needed a tremendous courage, but he lived to see the lot of the convicts improved. Many had committed only nominal offences, and it was not surprising that they rebelled against society.

The Bishop read a poem written on Marsden in 1809, after his second visit to New South Wales. Marsden was both the Gregory and Augustine of New Zealand. He recalled the nobleness of the Maori, and resolved to bring the race into the fold of Christ. He inspired the mission, succoured Ruatara, once a great chieftain, in his need, and the Maori amply returned the obligation.

Marsden, proceeded the Bishop, purchased the little brig "Active," probably the first mission ship to sail the seas, and the missionary and party sighted land on December 15th, 1814. He went to Whangaroa, risking his own life to end a feud, the "Boyd" massacre having taken place. King, Hall, and Tendall accompanied him. He did end the feud, and proceeded to the Bay of Islands to find Ruatara, who made preparations for the inaugural service. "Behold, I bring you glad tidings of great joy," was the text of the sermon. Surely the people had special cause for thanksgiving. The men brought over by Marsden began the colonisation of New Zealand. Before leaving, the Governor had told him to explore the country to see if it were suitable for a permanent settlement. They should thank God he did not find it suitable, as that would have meant a convict settlement. It rested with Marsden whether there was to be a convict settlement here or not. Marsden brought over Henry Williams, and returned finally in 1837. His visit was a triumphant procession. Returning to Australia, he ended his days. They were present to thank God for Marsden's perseverance in the establishment of Christianity and civilised life.

The Rev. F. A. Bennett reminded the audience that that evening was the hundredth anniversary of the sighting of land in New Zealand by Marsden. After the massacre a cannibalistic feast had taken place. A century later, Maoris were taking up arms against the enemies of the British Dominions. What would

Marsden say if he could see the sons of the old chiefs celebrating the blessings of Christianity from his time up to the present? The Maori soldiers had been in camp at Rotorua for a few days, and they were addressed by an old chief, who said that when the Germans had run short of food, they had eaten grass. He told the natives never to do that. If short of provisions, he suggested, humorously, they could follow in the footsteps of their noble ancestors.

Did anyone think, Mr Bennett proceeded, that the religion of the Maori was only skin deep, that it was merely superficial, and that it could be thrown off like old garments? Let them take the incidents of history and learn the reply to the whole question. In the early wars, orders were found on a deceased chief, who had instructed his followers to give food and drink to the enemy, if he needed it.

An address was given by Mr Te Kiwi Amohau, in Maori, Mr Bennett translating. It would have been excellent, said Mr Amohau, had the celebrations been a joint one between Maoris and Pakehas. The Maori race had enjoyed the light of the Gospel since Marsden came. He made reference to the cannibalism of the past, and informed the audience that his father had told him that human flesh was superior to all other kinds.

—"Auckland Church Gazette."

Sunday School Material.

Picture Cards illustrating the Lessons, Albums to hold twenty-eight Cards, Step by Step Catechisms can be obtained from the Secretary, Rev. J. A. Lush, The Vicarage, Havelock North.

Prices—

Cards: 50 a week for 1 year, £1.
25 a week for 1 year, 10/6.

Albums: 2d each.

Catechisms: 1½d each.
Postage extra.

Picture Stamps, Children's Hymn Books, etc., etc., can also be obtained. The Secretary will make enquiries re every other kind of material required.

Russian Christianity and The Great War.

One effect of five months of war is the way in which all have consented to sink things which divide, and stress those things which make for union. Nowhere is this more manifest than in our new attitude toward things Russian. Not long ago he was counted our rival and National enemy, now he is our trusted and respected ally.

In the meagre accounts of doings in Europe something has arrested our attention. First of all there is the dogged determination and inexhaustible patience with which the Russian has set about his task. Then there is the extraordinary fact that immediately upon the issue of the Imperial Edict demanding the abolition of the use of intoxicating liquor, a cheerful and universal obedience was being given. Things like these have broken down the barrier of national prejudices, and we are beginning to realise that our ally is in reality a Christian people.

It has been the custom to regard the orthodox Russian Church as intellectually torpid, engaged in a strange and elaborate archaic ritual and ceremonial, the slave of a lifeless uniformity, and possessed of an unprogressive theology. But we are wakening to the fact that nothing is farther from the truth, and that what the Bishop of London and Mr Birkbeck and others—men who know Russian religion at first hand—have been telling us is the literal truth.

It is quite true that in the Russian Church there is an absence of controversial theology, but that is not always a bad sign. But it is significant that what schisms and heresies have arisen in that Church have arisen, not over matters of doctrine, but over questions of Christian ethics and Christian brotherhood. This is significant as indicating that in Russia the spirit of Christianity is a very vital thing. The Russian Churchman insists strongly on uniformity but he does so because to him uniformity is simply the outward expression of brotherly love. For example, he holds that the schism between East and West in 1054, on one clause in the Nicene Creed, was an unpardonable sin committed against him by the West, but he does so simply because it is sin

against the Fellowship, which is the essence of Christianity.

Dostoevsky, one of the greatest of the modern Russian novelists, was a typical national writer. His writings are said to be more typical of the people than those of Tolstoy. His books represent the actual life of the people, and his typical characters are never tired of discussions about Christian principles, and are living in the practice of Christian life. Even Mr H. G. Wells recently announced the discovery that Russia, in marked contrast to the Western Nations, was a Christian country.

What do we find in the books of Dostoevsky? That in his eyes Christianity is first and foremost a life. They exhibit endeavours to live the Christ life in modern society. To one of his most typical characters the chief idea of Christianity is "the recognition of God as our actual Father, and the joy of God in men as His children."

The average Churchman is apt to assume that the Bible is a sealed book in orthodox Russia, and that Sacramentalism and Bible reading can not go hand in hand. But this writer is steeped in the New Testament, it was his constant companion, and it was read to him as he lay dying. In a letter written in December, 1880, he declares "with us national consciousness is based in Christianity—a Christian peasant people, a believing Russia, that is our fundamental conception."

A translation of the Russian Emperor's manifesto to his people announcing the declaration of war upon them by Austria, has just appeared. We quote the last clause: "Our Lord sees that it is not on account of any militant purpose, or for vain worldly glory, that we have taken up arms, but, guarding the dignity and security of our Empire under God's protection, we are entering upon a contest in the cause of right.

"In the present war of nations we are not fighting alone. Together with us have arisen our brave allies, like us, compelled to have recourse to force of arms, in order, at least, to get rid of the everlasting menace of the German powers against the common peace and repose.

"May the Lord Almighty bless

our arms, and those of our allies, and may Russia rise to the strife of battle with steel in hand and Cross in heart."

"With steel in hand and Cross in heart." Nothing could better represent the spirit in which the whole nation, from the Emperor to the last regiment, has entered upon this war. In the midst of the accounts of the mobilization, the Russian newspapers are full of the devotions offered in every village, soldiers preparing for the fight by Sacrament and prayer.

"With steel in hand and Cross in heart!" Could any words better express the proper conjunction of the use of physical force for high moral purpose? Contrast the Russian spirit and method of preparation with the poverty of our own recognition of God in the business, and then ask ourselves "Are we a believing people?"

F.W.M.

Parochial News.

N.B.—To ensure insertion in the next month's issue of the "Gazette," matter must be received by "The Editor, 'Waiapu Church Gazette,' Napier," not later than the 18th of the month. Notes should be brief, and to the point, and legibly written on one side of the paper.

S. Augustine's, Napier.

Vicar: Rev. Canon Tuke.

The notice, sent by order of the Bishop, and posted on the Church and Schoolroom doors, that the Church bell will be rung at noon each day, when all are asked to join in intercessory prayer during the great crisis our Empire is passing through, is we have reason to believe appreciated, and many are joining hands and hearts in earnest supplication, and let us hope also for victories already given to us by the Giver of all Victory.

The awful issues at stake in this great war are to many of our people not yet realised, otherwise we should find them as they are at Home, returning to the Church services and frequenting the Celebrations of Holy Communion. It is sad to think that so many should still be so callous and indifferent. It makes one wonder

how much their masked patriotism is worth.

One of our oldest Church attendants, Mrs H. Smith, has passed away from a long troubled life after patiently bearing much bodily suffering. She was supported to the end by a living faith in her Redeemer who mercifully called her from earthly trouble. To her relatives we proffer our sympathy.

Another donation of £1 has been handed in to the Melanesian Mission special fund by Miss Williamson, bringing up the parish quota to £17 17s.

The Sunday School Children's picnic fund, which is being given this year to the Belgian Fund, has up to date reached about £6.

The Vicar received intimation from Archdeacon Neild, the Secretary of the Melanesian Mission, that the Rev. C. E. Fox, of that Mission, and well known to many here, will visit Napier at the end of February.

The Dorcas Society recommenced their good work for the Belgian Fund on Friday last. A hearty invitation is given to all who will give their help from 2 p.m. till 5 p.m. each Friday. Miss Faulknor is the Secretary.

The G.F.S., which again elected Miss White as Secretary for the year, will recommence with a social evening on Tuesday, the 19th February. Under our Secretary's management, supported by our worthy and valued associates, we hope to have another successful year of work.

The Choir on some very trying Sundays, when the thermometer registered highly, has kept well together for this holiday month, and have rendered the music of the services well. We need more male voices as well as some sopranos.

BAPTISMS.

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

Jean Catherine Scott.
Louis Cherois Crommelin.
Herbert Henry Trubshoe.

MARRIAGES.

"Heirs together of the Grace of Life."

David Miller to Louisa Winifred Tiffen.

Charles Waller Evans to Alice Selinalls.

Escott Summarsell to Grace Alice Hilda Stevens.

John Henry Thomas Cunah to Mildred Horner.

Frank Henry St. Hill to Eileen Gordon (at S. Mark's, Clive).

Havelock-cum-Clive.*Vicar: Rev. J. A. Lush, B.A.**Curate: Rev. Lionel Mackay, B.A.*

The Bishop of the Diocese has appointed the Rev. L. J. M. Mackay to the cure of the parochial district of Ormondville, vacant through the appointment of the Rev. T. Fisher to Opotiki. For some time we have felt that Mr Mackay would be leaving the parish, the news that he was actually leaving did not come as a surprise. It would be presumptuous to try and estimate Mr Mackay's work in the parish. I Corinthians v. 1-5 seems to express what is deep down in the minds of many at such a time. The work is so great that human words seem only to dwarf the greatness. Many will quietly thank God for the ministration of His servant, but as many will be now praying that he may be given the power required for his work in a new sphere. No parson really enjoys having statistics placed up against his name: they make him feel a worm, but we can hope that the more beautiful Church at Clive will always be a source of joy to Mr Mackay. It has been a source of joy to all that knew him to observe the gradual improvement in his health. Ormondville is high up—we can hope that the air and other things will give the finishing touch to his good health.

Fortunately the Bishop has been able to find another man to take Mr Mackay's place—the Rev. Alfred Hall. He has had a good experience in England, and will come to us full of enthusiasm. We give him a hearty welcome, also his father and mother who will come with him. Mr Hall will begin his ministration on Quinquagesima Sunday. We are all glad that Mr Mackay will be able to take a good rest before starting work in Ormondville in Mid-Lent Sunday.

January has been a quiet month: it has been very encouraging to notice that congregations have been fair, and that people have not thought that "worship" might take a holiday.

The Services of Humiliation and Intercession for the war were held on January 3rd.

Havelock and Clive have been glad to welcome old friends in the Rev. H. H. Robichns and C. G. Nuiteo, and Miss Young from Wairoa.

It has been felt for some time that the work of the parish might be more easily and efficiently done if the Vicar had a motor bicycle, or at any rate, if some means could be found by which the clergy might be helped to get about by means of the motor cycle. If there are any in Havelock, Clive or Waimarama who are sym-

pathetic towards such an idea, and would like to help, will they get into touch with Mr Tanner, Telephone 28 or Mr W. J. Rush, Telephone 740, (1 ring). Consider it from the work, not the personal, point of view.

We hope that readers observed in the last magazine the result of the Sunday School Diocesan Examination. The children of Havelock and Clive did quite well. We congratulate Jack Rich as being second in the Diocese.

A Melanesian Missionary, the Rev. C. E. Fox, is coming to us at the end of February for a week-day meeting with lantern slides.

Lent begins on February 17th.

BAPTISMS.

October 6th: Eric Lenan Cushing, at Clive.

October 27th: Frank Wilson, at Clive.

October 27th: Frank Lindsay Harrison, at Clive.

January 17: Margaret Theodore Lush, at Havelock.

January 17th: William Robert White, at Haupouri.

MARRIAGES.

January 4th: Robert Tasman Adams to Hilda Mary Cooper.

January 6th: Walter James Bye to Lizzie Flanders.

January 21st: Frank Henry St. Hill to Maud Eileen Gordon.

BURIALS.

December 16th: Maurice Venables Wilbraham.

December 31st: Ernest Bissell.

January 9th: Blanche Edith Presten-Thomas.

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

The services on Christmas Day were well attended and the Church was tastefully decorated by members of the sanctuary guild and others, though, owing to the very dry weather, flowers have been scarce this year. There were three Celebrations of Holy Communion, at 8 a.m. and 11 a.m., at S. Mary's, and a Celebration at 10 a.m. at the District Hospital. In all sixty communicants participated.

On Monday, 28th, December, a very pretty wedding took place at the Church, the happy couple being Mr J. G. Clarkson, local dentist, and

Miss S. J. Rodgers, who for some years past has occupied the position of a nurse at the Hospital. Both are well known and esteemed. The service, which was semi-choral, was conducted by the Vicar, and Miss L. Grosvenor presided at the organ. Mr and Mrs Clarkson have the good wishes of their many friends.

The following Church statistics for the half-year ending December 31st, are of interest:—Baptisms, 22; Confirmations, 23; Marriages, 3; Burials, 8. For the same period in the previous year the figures were:—Baptisms, 4; Confirmations, nil; Marriages, nil; Burials, 2.

The Bishop's appeal to have the Church bell tolled at noon each day, as a call to prayer, is much approved in this parish.

Tauranga.*Vicar: Rev. Eric D. Rice, M.A.**Lay Readers: Messrs. C. H. Butcher, T. R. Philpotts and F. A. Stevens.*

The Intercession Services for the war on Wednesdays and Fridays are being only fairly well attended. The Church bell is being rung daily at noon to call people to prayer for our Empire in this time of distress.

Before Christmas a very successful concert was given by a number of our Sunday School children, who had been trained by Mrs Rice. The proceeds were given to the Belgian Relief Fund. We also had a fair response to the Bishop's appeal for a Christmas Gift to Melanesia.

We had good Christmas services, the number of communicants being larger than last year. Those of the Choir, who were not away on holidays, sang some beautiful carols at the evening service.

On New Year's Day the annual Sunday School picnic was held at the Mount in perfect weather. A large number of parents and friends came down, to whom tea was supplied. The teachers did not go round collecting this time, and we are grateful to those who sent along their subscriptions to the picnic fund.

At a meeting of parishioners on January 19th Messrs W. H. Gifford and J. McCarthy, were elected to the Vestry in the place of Messrs G. F. Williams and H. H. Clemson, resigned.

We are eagerly looking for the Mission which begins on Saturday, April 24th and ends on Monday, May 3rd. We shall be most grateful if friends outside the parish will help us with their prayers. We are simply courting failure if we do not bombard the Heavens with prayer for the next three months.

Rotorua.

Vicar: Rev. Kenneth McLean, M.A.

The principal event in connection with S. Luke's Church during the last month was the intercession in connection with the war, held on the day appointed, in compliance with royal request, Sunday, January 3rd. There were crowded congregations both in the morning and the evening, and the services were highly impressive. They were conducted by the Vicar, who preached at the morning service on the text: "Thou shalt do no murder." He said the people, even here, where we hear but the echo of what was going on on the other side of the world, felt that it was fitting that there should be a day of humiliation and intercession in connection with this war. War was a crime against civilisation, against humanity and against God. Its horrors were unspeakable, such as those who had not seen war could have no conception of. Yet war brought out some of the noblest attributes of human nature, heroism, fortitude, devotion and others, of which abundant evidence was to be seen in the newspapers every day. It might be asked why did God permit such horrors? Did God really govern the world? Yes, God did govern the world, but not by compulsion. Man had not been made like a watch which went right or wrong, not of its own volition, but because of the way in which it had been made. Man was a free agent. It might also be asked what need had the British people for a day of humiliation over the war, as they had gone into it with clean hands. They had not desired the war; it had been forced upon them; they had gone in for the sake of honour and to save a little state, Belgium. That was so, but had the great power of the British Empire during the last hundred years always been used on the side of peace and righteousness? We had allowed our public men and those of other countries to do things in connection with international affairs which if done by a private person would have landed him in gaol. There was only one moral law. What was wrong for one man was wrong for sixty million, yet we acquiesced in a code of international morality that permitted acts which if done by a man would cause him to be refused admission to any respectable house, and to be expelled from any decent club, and if done by a woman would cause her to be ostracised from society. The preacher concluded by strongly urging that all people should strive after righteousness in all the nation's dealings so as to make the British really a Christian nation. At the evening service Mr Maclean dealt with the question of what will take place after the war, expressing the hope

that the present international polity based, in, the ultimate, on force, would give place to one more in accordance with the principles of Christianity.

Mr Maclean is entering heartily into the task of carrying on the work of the parish, a task by no means light, and all the heavier from the want of a curate, a want which, it is to be regretted, there does not appear any immediate prospect of being supplied.

Tolga Bay.

Vicar: Rev. P. R. Barnett, M.A., L.Th.

Lay Readers: Dr. H. Weeks, Mr. G. H. Reed

The middle of Advent saw the arrival of the new Vicar who was inducted at S. Andrew's immediately before Evensong on December 20th, by the Ven. Archdeacon H. Williams. The Church was well filled and the Archdeacon gave a very practical address, urging upon people and clergy alike their responsibility in the effective working of a parish. The heartiness and deep reverence during the whole service assures the Vicar of the loyal and whole-hearted support of everybody: it is a great responsibility that rests upon him, so all are asked to co-operate with him especially in their prayers.

On December 16th, what can be styled a "gift linen" tea was held in the school grounds, the object being to make a gift of linen to the new Diocesan Refuge Home in Napier. The Ladies' Social Guild has been working very keenly and interestedly with a view to making a valuable gift, and their efforts were well rewarded, as over eighty articles were received and forwarded to Napier.

On the 23rd Mr Meyer left us and the previous evening Mr C. D. Reed, on behalf of the Vestry, presented him with a dressing case, as a slight token of their appreciation of his devoted and energetic work during the ten months he was in charge of the district. Mr Meyer very feelingly replied and assured us he had been very happy during his stay, and we can all assure him we shall miss him and hope that his stay in Opotiki will be a happy and blessed one.

The Christmas services were very bright, in spite of a number of people being away in the country.

The Vicar is sorry that he has not yet been able to visit everybody, for three weeks is not a very long stay in so large a district. However, before these notes are in print he will be back again and settled in the Vicarage with his wife.

Will everybody kindly note particularly the following details of the Bishop's approaching visit to our district? His Lordship will arrive on Shrove Tuesday, February 16th, and the following morning, Ash

Wednesday, will celebrate at 7.30 Holy Communion: immediately after school there will be a children's service in the Church and all parents are urged to see that their children are present: his Lordship will preach at Evensong at 7.30 the same day. Thursday, Friday, Saturday and Monday will be spent in the district, and services will be arranged for Mangatakerau and Takapau. Sunday, February 21st, the Bishop will be in Tolaga, will celebrate at 8 a.m., have a service in the Maori Church at 10.30 a.m., speak to the children at 3 p.m., and preach at Evensong at 7 p.m. On Tuesday, the 23rd, he will visit Waipare and hold a service in the evening.

Immediately preceding his visit to us, his Lordship will preside over the Maori Synod at Whangara. While there he will preach at Evensong to be held in the Schoolroom at 3 p.m. on Sunday, February 14th. Whangara people please bear this in mind.

It is very nice for us to have our Bishop with us for a week at the beginning of Lent, so we urge upon our people that our Church bids us turn more aside at this time from worldly things and give ourselves to prayer and fasting and self-discipline. Let us all try to keep the Lent season better than we have ever done before, so that we shall be able to burst into joy and gladness at the great festival of Easter.

S. John's, Dannevirke.

Vicar: Rev. E. Robertshawe.

The parish had not forgotten the claims of the Melanesian Mission, and a fete was held in Mr Giesen's grounds on January 27th. It was well attended and upwards of £17 was raised. During the afternoon, besides croquet games and other outdoor amusements, the visitors were entertained by a short programme of vocal and instrumental music. Vocal items were contributed by Mrs F. G. Cowper, the Rev. T. A. Cato, of Woodville, and Braidwood, New South Wales, Miss Hartgill, Mrs Reid Mackay and Miss Bedford. Miss B. Hartgill rendered 'cello solos. Refreshments and ices were supplied and a very pleasant and enjoyable afternoon was spent. Goods from the recent Church of England bazaar were sold, contributing to the financial result stated above. Mrs W. F. Knight presided at the goods stall, and Mrs Giesen and Miss Robertshawe at the afternoon tea stall. Miss D. Knight had charge of the ice cream, and Miss Giesen dispensed sweets. All worked well for the Mission cause, and the Vicar is much indebted to them, and for their labour of love. We also wish to thank most heartily Mr Giesen for the use of his delightful garden.

Weber.*Vicar: Rev. F. W. Whibley.*

The Vicar desires to thank those clergymen who very kindly assisted in carrying on the services at Weber while he was away in the hospital and at Wanganui. He has been enabled to recover his strength remarkably well, and since December 17th has resumed the work of the District, humbly trusting, as a thank-offering for his recovery, to be enabled to work the better for the extension of the Kingdom of the Lord Jesus Christ among men.

The Service of Intercession, in which the Empire was invited to engage on January 3rd, was held at Waitahora and Weber; large and serious congregations assembled at both centres. With the approval of our Bishop, the same intercession will be offered at the other places for worship during the month.

The proofs of Nelson, found in the cabin of the Victory after his death and victory, shows that he was actuated by the same feeling as the Church to-day:—"May the Great God, Whom I worship, grant to my country and for the benefit of Europe in general, a great and glorious victory, and may no misconduct in any one tarnish it, and may humanity, after victory, be the predominant feature in the British fleet. For myself, individually, I commit my life to Him Who made me, and may His blessing alight on my endeavours to serve my country faithfully. In Him I resign myself, and the just cause which is entrusted to me to defend. Amen, Amen."

Many of our farmers have suffered very severe losses of sheep and cattle through the bush fires. No houses have been destroyed in the Weber district, although Mr J. Sargent's residence at Mangatoro was on fire twice. But all have lost much valuable timber which is needed to replace the fencing posts that have been burnt.

The Rev. Canon Eccles came to Weber to solemnise a wedding during the Vicar's absence, when Mr Charles Stevenson Pearce, of Hawera, was married to Miss Irene Mary Ryan. I believe I am correct in saying that she is the first born in Weber to be married there. Mrs Ryan being so well known in the district, quite a large party assembled in the Church, and were afterwards entertained in the old-fashioned way at Mrs Ryan's house. Miss Ryan shortly before her marriage, had rendered great assistance at a patriotic concert, and the committee made her a handsome present, as a token of goodwill and of their wishes for her future happiness.

Puketapu.*Vicar: Rev. Percy Davis.*

Christmas Day with its joy message has come and gone again. It can be truly said there has never been quite such a like Christmas Day in the history of the world.

We are very human, so the war cloud with its following of sorrow, bereavement and anxiety, has in a measure weighed us down. But still in spite of all, the true Christian can rise above the cloud, and his thoughts, can bridge, as in a moment, the time-space between the first glad Christmas Day, and the one that has just gone by, and to the ear of his immortal soul will come the message of the angel, "Thou shalt call His name Jesus, for He shall save His people from their sins."

The sins of the nations have brought about this terrible war, but there is the same Jesus to save them from their sins. For the nation, for the individual, the Christmas joy-notes sound as sweetly as ever, the saving from sin, and then the peace, goodwill towards men.

The Christmas services at S. Michael's were hearty. The number at the morning service revealed the lack of thankfulness in people for God's glorious gift of salvation, manifested in the sweet Babe lying in the manger at Bethlehem.

We stand, so to speak, on the threshold of a New Year. Many of us have our hopes and fears. Our nation is gripped in a deadly strife. We trust that her heart throbs with a pure motive, and so we can say quite humbly "O God our help in ages past, our hope for years to come." For the nation and for the individual let our motto for the coming year be "In nothing be anxious." Over all, and in all, is the Great Wise God and Father, ever true to His beautiful name of Love. Beyond is the Kingdom of Perfect Peace. Let us press toward it bravely and faithfully.

Life is full of surprises, some pleasant, some otherwise. A very pleasant one came to the Choirmaster of S. Michael's choir, when a beautiful ink-stand, suitably engraved, was presented to him by the members of the Choir. Kind hearts prompted the gift, and the receiver felt cheered with the thought that his poor labours had been appreciated. He is very thankful to all the members of the Choir, and to Miss Ballantyne, for their ready and willing help in the year past.

Yet one more pleasant event. At Bissington, on the Sunday after Christmas Day, at the close of the evening service, carols were sung by Miss Large, Mrs T. Moore and the school children. Mrs F. Hutchinson

presided at the piano. The carols were sweetly sung and the children did their part right well. All present enjoyed a musical treat. It was a happy conclusion to a happy service, and our thanks are due to Mrs F. Hutchinson and her willing helpers.

A glad and happy New Year to all.

Te Karaka.*Vicar: Rev. Watson.*

The Flower Show, held on November 26th, was a greater success than ever this year, and the ladies' committee are to be congratulated on the very successful show they worked up in spite of the very dry season. By their efforts another £70 has been paid off the debt on the Vicarage, and the Vestry are very grateful for the help thus given them.

The parishioners must feel grateful to their Bishop for the visit he paid to the parish in Advent. The services in the parish Church on the second Sunday in Advent were as follows:—Holy Communion 11 a.m., Children's Service 2.30 p.m., Confirmation 4 p.m., and Evensong at 7.30 p.m. The Bishop preached at all the services which were very well attended. During his visit the Bishop visited Kanakanaia and Whatatutu and very well attended services were held at each of these places.

Two small gifts have been made to our Church lately which help to give it a more "cared for" look. The Sunday School children have presented new kneelers, made under Mrs Watson's direction and are a great improvement on the old ones. A new sanctuary carpet has also been given and greatly improves the look of the small sanctuary.

The number of communicants on Christmas Day was rather disappointing for the Vicar missed quite a number that he had hoped would make their Communion on Christmas Day.

The Sunday Schools are closed for their annual holidays during January. It is pleasing to see in the report of junior examinations that the examiner considers Te Karaka children have been well taught.

At the Vestry meeting held last month a motion was passed wishing God-speed and safe return to Mr L. H. Maclean, Churchwarden, and Mr J. B. Poynten, Vestryman, who have left to join the Expeditionary Force.

General regret is expressed at the resignation of the Rev. J. W. Robinson, and the best wishes of the parish will go with him to his new work at All Saints, Kilbirnie.

The Rev. Tamati te Kanapa is expected to start his work among the Maoris of this parish next month.