

herself, in memory of her mother, Mrs. Harper, who was a daughter of Richard Taylor. Mrs. Scott and Mrs. Katene, of Putiki, have given a carved font in memory of Miss M. Tahana, who stood as godmother to many of the children at Putiki, and who was well known for many years as the contralto soloist of the Putiki Choir. We understand that there is a movement on foot in Wanganui to put stained glass in the two east windows in memory of the Rev. A. O. Williams, who was for 35 years superintendent of the Maori Mission in this Diocese. Contributions may be sent to Mr. C. R. White, City Council Office, Wanganui. We still hope to see memorials to the Rev. John Mason, who was actually the first missionary in the Wanganui district; the Rev. Thos. Grace, who preceded the Rev. A. O. Williams for three years; and the Rev. Arona Te Hana, who splendidly carried on the work between the death of the Rev. Basil Taylor in 1876 and the coming of Mr. Grace in 1883. A carved Prayer Desk, Lectern and Credence Table would form fitting memorials to these three pioneers. We also are urgently in need of a new organ for the Church. The present instrument was the original organ in the Collegiate School Chapel, and was given by the late Mr. Walter Empson to the Rev. A. O. Williams when the first pipe organ was installed in the Chapel about forty-five years ago.

The Maori carvers and panel weavers will begin their part of the work in August, by which time the erection of the building itself will be completed. The roof will be lined with kakaho and the walls with panels of tukutuku work. All exposed woodwork, including the ends of the pews, will be carved, and a carved canopy will be erected over the font at the west end. The Church when completed will certainly be unique among those in the western portion of New Zealand.

The new Bishop of Wellington, who will have been consecrated before this Gazette is published, landed in Wellington on July 16th and was welcomed by the Commissary, Canon James, and others. As usual, he was beset by reporters for his opinion of New Zealand before he had set foot

in the country. He seems to have dealt with them with wisdom and tact.

We add a report of his farewell to his old parish and diocese, for which the Editor is indebted to Dean Brocklehurst.

The clergy of the Kineton Rural Deanery met on Friday afternoon at Barford Rectory to take leave of the Archdeacon of Warwick, Bishop-elect of Wellington, N.Z., and to give him a token of their gratitude for all that he has done for them as Leader of the Way of Renewal Meetings for Prayer and Study and as a mark of their affection and esteem.

The gift took the form of a Pastoral Staff, the shaft of which was made of twelfth century oak from Stratford-on-Avon Parish Church; this was surmounted by a Shepherd's Crook in polished wrought iron, a facsimile of one which has been in the possession of a Warwickshire shepherd for more than 70 years. The Crook carried an inscription cut into the iron and was enclosed in a leather case bearing the Archdeacon's initials.

The Bishop-elect said: "Seven years ago I came here with one purpose only—so to lift up Christ that many of you might be drawn to Him, might enter into His service, and help to bring in His reign of joy and peace in this place. To-night I am largely conscious of failure. If I had not failed there would not be so many who, while accepting their pastor as a friend, do not want him for their leader and guide in spirit things."

Taking as his text, "Herein is my Father glorified, that ye bear much fruit," the Archdeacon spoke of the way in which he was moved by the sight of so many friends come to hear his last message as their pastor. After expressing doubts as to the success of his ministry, he said he wanted to put on one side this doubt, and the inevitable grief of parting from so many friends, and to let the service be one of thanksgiving. During his life among them he had been blessed with the loyalty and affection of many, and the pain of parting was mutual. However, he did not want his closing message to be about himself, but about Christ. The joyful message of the Christian faith was

"Sursum corda"—"Lift up your hearts"—and he wanted that to be his parting thought.

At the conclusion of the service the Archdeacon stood at the church door to say farewell to the many friends from a distance, and afterwards the Rectory grounds were thrown up to visitors.

#### WAIKATO.

St. Stephen's, Lewisham.—About forty years ago the Bishop of Waikato, New Zealand (the Right Rev. C. A. Cherrington, B.D.), was one of the altar servers at St. Stephen's, Lewisham. He returned to the church on his visit to England, sat in the chancel during High Mass, sung with the beauty of music and ceremonial for which this church is famous, and preached at the end of the service. Recalling the days when he served at St. Stephens's, he said he lived two miles away and used to walk to and from the church to serve. He felt very proud at being asked to return and preach there. His diocese was only ten years old, and they had been able to make its affairs financially sound, but he was over now to try to raise £5000 for six parishes which were handed to him in 1926 heavily in debt and still were in that condition. They had no endowments and had to collect every halfpenny for clergy and parishes. He gave instances of his diocese's lack of means, and said that all the six parishes had Eucharistic vestments and three had Reservation.

Some of the Waikato clergy have a revolutionary suggestion about the observance of Sunday. One of them says:

We are all aware of the difficulty of Sunday observance in these days, and we are also aware of the futility of pious exhortations of how the day should be spent, and of diatribes on the way it is misused. What is needed is a careful examination of the whole problem in the light of modern conditions; and the urgency of the matter is increased with the approach of what is known as the 40-hour week.

To begin with, there is nothing particularly sacred about our habit of beginning the day at midnight; it is a comparatively modern innovation, and in the early Church the day began and ended at sunset, the method