

canons and archdeacons, the verger and the Dean.

The sermon by the Bishop of Christchurch was fully reported in the daily papers, but it is regretted that there is no room for it here. The Bishop of Dunedin was Epistoller and the Bishop of Waikato Gospeller. The candidate was presented by the Bishop of Wellington and Bishop Sprott, under both of whom he has served.

PERSONAL.

Your Bishop and Mrs. Gerard have been deeply moved by the warmth of the welcome accorded to them by the Clergy and Laity of the Diocese as represented by the members of Synod and their relatives, and by the church people of Hawke's Bay. The completeness of the preparations made by the Dean and those associated with him made possible the reverent and beautiful ministrations of the Services of Consecration, and of Enthronement, in which the large congregations joined with a devotion illustrative of the fellowship and loyalty for which Waipapu is justly famed. His Grace Archbishop Averill, in conducting the Consecration, was taking part in such a service in Napier on no less than the sixth occasion, the first being that of himself as Bishop of Waipapu in 1910. The sermon delivered by the Bishop of Aotea-roa on the evening of October 30th was an inspiration to all, and a splendid affirmation of the loyalty of our Maori clergy and lay people to their Diocese and Bishop of Waipapu.

ENGAGEMENTS

November 2nd.—St. Augustine's open bazaar.

November 5th.—St. Andrew's.

November 6th.—Taradale (M.) Confirmation. St. Andrew's (E.) Confirmation.

November 12th.—Hastings, Garden party.

November 13th.—Hastings (M.) Confirmation. Woodford House (A) Confirmation. Havelock (E.) Confirmation.

November 14th.—Hawke's Bay clerical meeting.

November 15th.—Waipukurau (E) Confirmation.

November 16th.—St. John's (A) Mother's Union Festival.

November 19th.—Gisborne (E) Husbands' and wives' gathering.

Sunday 20th.—Gisborne (M) Young people's service. (E) Confirmation.

November 21st.—Gisborne (A) Mother's Union garden party.

November 22nd.—Gisborne (E) Social.

November 23rd.—Te Karaka (E) Confirmation.

November 24th.—Matawai (A); Motu (E).

November 26th.—Waipiro Bay (A).

Sunday, 27th.—Tekanui (M) Confirmation; Ruatuna (A); Te Awarua (E).

November 29th.—Tolaga Bay (arr.).

November 30th.—Tolaga Bay (M.) Holy Communion; (E.) Confirmation.

December 1st.—Tolaga Bay: Garden party.

December 2nd.—Tolaga Bay (E) Scout gathering.

December 3rd.—Waerenga-a-hika (A) arr.

Sunday, 4th.—Patutahi (M) Confirmation; Waerenga-a-hika (E) Confirmation.

December 6th.—Waerenga-a-hika (E).

December 9th.—Porangahau (A) Confirmation.

December 10th.—Waipawa, garden party.

Sunday, 11th.—Waipawa (E) Confirmation.

BISHOP'S NOTES.

SOME OF OUR OBJECTIVES.

(1) To Make Men Think.

Recent world events have served to accelerate the steady but definite trend towards religious enquiry on the part of people who do not attend church. The process has been going on for some years and is a reaction to the wave of secularism, which manifested itself during the years of unsettlement following the Great War. Religious ideas are widely published by the Press or broadcasted on the radio, and these influences have helped to re-awaken the interest of many minds previous-

ly well nigh closed to any spiritual interpretation of existence. But as yet such people are not prepared to make any definite venture of faith. For they are unwilling to accept such adjustment to their own established regular habits as are necessary to transform a purely theoretical interest in Christianity into an effective practice of the "way of life" prescribed by Our Lord Jesus Christ and perpetuated in His Church.

(2) To Seize An Opportunity Of Evangelisation.

Now the Church does provide special opportunities for bringing people face to face with spiritual realities. Thus the "occasional offices" administered in connection with births, deaths and marriages are designed to accompany events of importance in every family, and to mark them with a recognition of Almighty God as the Father of all.

Particularly in the case of marriages may it be stated that sincere and thoughtful people are never really content to minimise the spiritual significance of the solemn sacramental rite of Holy Matrimony, which commemorates the greatest change in their lives, or to treat it as a mere social formality.

In the past two and a-half years, your Bishop has had contact with some six hundred young people, married in St. Matthew's Church, Auckland, of which he was Vicar. He found that there were many, who, although they had drifted away from the active practice of religions, were prepared to give earnest thought to the challenge of the Christian message, and were appreciative of its definite presentation to them by the priest, whom they had asked to marry them. At such a time, when young men and women are preparing to accept fresh responsibilities and to re-adjust their habits for a new state of life, their minds become aware of the need of a spiritual background for home and family life. Nevertheless, as it is hardly necessary to remark, the efforts of the ordained clergy alone will not suffice for the very formidable task of winning back the people of our land to an active pursuit of the faith of their forefathers. The Church must look also to the en-