

Waiapu Church Times

Joint Editors

REV. CANON MAYNE, M.A.
REV. CANON TUKE.

Committee:

REVS. CANON MAYNE, CANON TUKE, MESSRS. F. W. WILLIAMS, C. H. EDWARDS, J. B. FIELDER.

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EDITORIAL NOTICE.

Communications concerning Editorial matter should be addressed to the Editors "Waiapu Church Times," Cathedral Vicarage, Napier.

Communications concerning Advertisements, Subscriptions, and other business matters should be addressed to Mr. Don: Tuck, Box 101, Napier, to whom all advertising accounts are payable.

Parochial Notes must reach the Editors by the 20th of each month.

The Clergy kindly act as agents for this paper, and are responsible for payment.

Calendar.

Fri. November 1—	All Saints' Day
Sat. "	2—All Souls
Sun. "	3—23rd Sunday after Trinity
Mon. "	4—
Tues. "	5—
Wed. "	6—S. Leonard, C.
Thurs. "	7—
Fri. "	8—Fast
Sat. "	9—
Sun. "	10—24th Sunday after Trinity
Mon. "	11—S. Martin, B.C.
Tues. "	12—
Wed. "	13—S. Britius, B.
Thurs. "	14—
Fri. "	15—S. Machutus, B. Fast
Sat. "	16—
Sun. "	17—25th Sunday after Trinity. S. Hugh, B.
Mon. "	18—
Tues. "	19—
Wed. "	20—S. Edmund, K.M.
Thurs. "	21—
Fri. "	22—S. Cecilia, V.M. Fast
Sat. "	23—S. Clement, B.M.
Sun. "	24—26th Sunday after Trinity.
Mon. "	25—S. Catherine, B.M.
Tues. "	26—
Wed. "	27—
Thurs. "	28—
Fri. "	29—Fast
Sat. "	30—

THE HISTORIC EPISCOPATE.

During the recent session of the Diocesan Synod, the following resolution was passed unanimously:—"That this Synod, recognising the evils that result from religious divisions, and the serious weakening thereby of the Christian Church in her efforts to cope with wide-spread unbelief and indifference, thankfully notes the efforts which are being made in different parts of the world towards bringing about closer union between Christian bodies, and urges upon the members of the Church in this Diocese the need for earnest prayer that the Divine blessing may rest upon the same." This was preceded by a more or less animated discussion, the tone of which throughout was not in any degree unfriendly towards those bodies of Christians which are not in communion with the Church of England; the "efforts" alluded to in the resolution being spoken of with strong approval. At the same time it was only natural that reference should be made to the resolution of the Lambeth Conference, which suggests, as a basis of union these four points, viz (1) The Bible; (2) The Apostles' and the Nicene Creed; (3) The two Sacraments, Baptism and the supper of the Lord; and (4) The Historic Episcopate. The mere mention of the Historic Episcopate seems to have stirred the indignation of a Presbyterian minister in the district, from whose pen there appeared shortly afterwards in one of the local newspapers a violent attack upon the Church of England in general, and the Synod of the Diocese of Waiapu in particular. Of the discussion which resulted in the resolution above quoted this gentleman says, "It is a trial of strength between the evangelical party and the priestly party, and the priestly party has prevailed." This, he says a little further on, "is a party which abjures the word Protestant, disparages the Reformation, teaches what can hard-

ly be distinguished from transubstantiation, imitates the ritual and advocates the polity of the Roman Church." Again, "Its Church principles so-called, though entirely subversive of the Protestant character of the Church, are summed up in the conception, 'the historic Episcopate.'" A marvellous conclusion truly, whether drawn from the resolution passed by the Synod, or from the magic words, "the Historic Episcopate."

The Historic Episcopate was much thought of, at all events, by Thomas Cranmer when he wrote, "It is evident unto all men diligently reading holy Scripture and ancient Authors that, from the Apostles' time, there have been these orders of Ministers in Christ's Church—Bishops, Priests, and Deacons"; nor did he consider that the Presbyterian polity, as maintained by various bodies of Christians now, was in accordance with what may be gathered from the New Testament writings, for he goes on to say, "to the intent that these orders may be continued and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto, according to the Form hereafter following," (i.e., the Ordinal of the Church of England), "or hath had formerly Episcopal Consecration or Ordination."

Much importance is attached by the opponents of the Historic Episcopate to the fact, which no one calls in question, that the title 'Bishop' is apparently given in the New Testament to presbyters. The question, however, is not one of names or titles, but of offices in the Church. We read in the New Testament of the Apostles ordaining elders, and also of other men doing this, who presumably had been empowered by the Apostles to exercise this function; but nowhere do we read of ordination by presbyters alone, though they might concur

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in it in a subordinate capacity. Thus St. Paul, writing to Timothy (2 Tim. i., 6) uses these words, "the gift which is in thee by the putting on of my hands," while in another passage (1 Tim. iv., 13) he speaks apparently of the same gift being given "with the laying on of the hands of the presbytery," in which two passages the different prepositions should be noted. Timothy and Titus are both addressed by St. Paul as having authority to ordain, and that independently of any presbyters either in Ephesus or Crete, from which it is a legitimate inference that they had been solemnly set apart to that office which we now call Episcopal. It may be inferred also that other men, such as Artemas and Tychicus held the same office, inasmuch as St. Paul contemplated sending one of them to relieve Titus in Crete. It cannot be denied then that, in the time of the Apostles, there were other men, besides the Apostles, who had authority to ordain, which authority was not enjoyed by presbyters in general, and these men were of the same Order as those called Bishops.

Another point on which much stress is laid is the assumption that these men, who had authority to ordain, were not restricted in the exercise of their special functions to any particular locality, except perhaps in the case of St. James, who presided over the Church in Jerusalem. This, however, is a matter of organisation, which has proved to be exceedingly convenient, but which makes no difference whatever in the character of the powers exercised by the holders of the office.

Since then there were these Orders of Ministers in the time of the Apostles, from which time they have been continued without intermission to the present day, it is not unreasonable that those who have inherited the "Historic Episcopate" should set a high value on it as an Apostolic institution, which prevailed over the whole Church for fifteen centuries, notwithstanding that some other bodies of Christians during the last four hundred and fifty years have forsaken the Apostolic tradition.

Are your clergy overpaid? Ought they to get much less than the professional man in law, medicine, or commerce? Do they actually receive half as much? Are they less educated, less able, less worthy, as citizens, than the judge, the barrister, the physician, surgeon, or merchant? Have they less to be exact in paying their monthly bills? What are their prospects in old age? What provision can they make for their widows and children?

THE DRAMA IN ENGLAND.

The imaginative faculty has declined for a long time, one of the penalties paid by the nation for material prosperity. With the decay of imagination there is the corresponding decline in public taste. Shakespeare and the classical drama do not represent the public taste of the people of Great Britain as regards the Drama. For four months of the year, the harvest time of theatrical managers, from Christmas to Easter, a season often prolonged into May, in every great city in the British Isles outside London, is the pantomime season. It is the pantomime that provides three-fourths of the profits of theatre managers. A period without drama. For the pantomime is no fairy tale now, it is a mere variety entertainment and spectacle, and many children go home from "Beauty and the Beast" and "Jack, the Giant-Killer" weeping scalding tears of indignation because the fairy tale they knew by heart is no longer recognisable.

For six months in the year the theatre bills advertise "The Chorus Girl," "The Gaiety Girl," "The Everything Girl"—the variety entertainment once more in the modern musical comedy—neither opera nor drama. Many weeks may be sandwiched in with plays like "The Worst Woman in London," "Women and Wine."

The remaining two months of the year are filled in with the latest London successes, the majority of which may perhaps elevate the taste in general, with a few weeks of more or less wholesome melodrama, where virtue always overcomes vice, but belarded with sentimentalism as to exclude finer taste; and a solitary week or two of Shakespeare completes the theatrical year.

Such is the record of the English theatres, and perhaps three times as many people attend the music halls (not halls of music, but places of variety entertainment) as the theatres. Some say that about 1 per cent of the people prefer the masterpieces of the great dramatists. "The level of public taste was never so low as it is now," laments a great artist. "Even the melodrama of the other generation was more wholesome than the meretricious trivialities of the musical farces which are pushing everything out of the theatre."

And what of the actor's point of view? The actor is more often than not a man of the highest ideals and aspirations. He is

crushed by the system and his ideals too frequently irretrievably blunted. The system is too powerful for the ordinary individual. The play run for a thousand nights like "Charley's Aunt" transforms the actor-artist into an automaton. The modern actor is no longer schooled as were Sir Henry Irving and Mrs Stirling on their 400 different parts. Versatility and spontaneity belong to the old school. When a man of exceptional ability appears, in spite of the system, as it were, he is "boomed" for all he is worth, the lights are focussed exclusively on him, and his name appears in larger letters than the name of the play. Things "are so rotten in the state of stageland" that actors have begun to be paid for their social following and not for their wits. As the actor, trained to be elastic in the "repertoire" system, becomes scarce, tout ensemble gives place to mise en scene. The modern production is arrayed in greater splendor at great expense, and the manager needs to be recouped by a long run, and so the actor's art dwindles.

The life of the actor loses much of the healthy tone. Before, daily rehearsals were the rule, nowadays the exception, and Satan steps into the vacuum hours,

THE DRAMA IN EUROPE.

What a contrast! A different system holds. See the Copenhagen theatre dedicated to the people, by the people. Turn to Christiania—where the National Fund provides subsidy to keep the theatre afloat with every masterpiece that uplifts public taste and the same Fund provides for the restoration of a great cathedral. Abroad, a theatre run for individual gain is almost unknown. All drama and opera houses are kept by the Sovereign, the State, or the Municipality, and subsidised. Why, a town like Irkutsk, in Siberia, has a town theatre that would put to shame any theatre in the British Empire. A manager who ran a piece in any privately owned theatre for more than a few nights would be considered inartistic and his reputation suffer. An actor insisting on keeping the centre of the stage would be snubbed.

It is recognised throughout Europe that subsidy is necessary to keep the classical plays before the people. The Austrian Kaiser gives £50,000 a year to the Opera House and Burg Theatre in Vienna alone, and the German Emperor spends over £200,000 a year to keep the best plays and operas before the people. In some places the subsidy is part of the education vote.

It is possible to hear as many as twenty-four plays of Shakespeare in one year at a score of separate German theatres. London's record is about three, for the whole of her fifty or sixty theatres. Is it any wonder that the Germans claim Shakespeare as their own National dramatist, and say that in England he is considered poet more than dramatist, where people buy copies of the plays to present to their friends for putting in glass book cases. It is true that the schools have been waking up in Great Britain of late years, but it is still the rule to make children study the notes on the text of a play, then they are encouraged to read the play, and if their parents approve they are permitted to go to a theatre when Shakespeare is acted. Abroad, a child is taken to the play, then he naturally wishes to read, and the study of the text is the last in sequence. In England if it had not been for the zeal of one or two enthusiasts who have sacrificed fortune for the public, the country would have forgotten what a Shakespeare play was like.

On the Continent the status, too, of the actor is vastly different. Goethe was manager of the Weimar Theatre. When the Prime Minister of Saxony retired from office he became manager of the Dresden Court Theatre.

THE DRAMA IN NEW ZEALAND.

The English system prevails, but the New Zealander is not hide-bound by tradition and prejudice, and a municipal theatre is not unknown, though run on primitive lines. So things are hopeful for the future, and great things are possible when the Church realises its responsibility towards the people at large.

HOW THE CHURCH MAY GET TO WORK.

It remains now to consider what is to be done if we are to utilise the power of the drama for the uplifting of the masses, and prevent the theatre from becoming a mere amusement house to pass the time, to kill time. How can we turn the theatre into a home of true art, where the highest form of truth and beauty can be represented, where the poet can express himself at his best, and as with Beethoven, or Angelo, or Wagner, attain the culmination of all art, praise to the Almighty.

All work of a permanent nature is subject to the laws of growth. We cannot take the full-grown and crystallised forms from the Continental cities, plant them in New Zealand soil, and expect them to grow. Each country needs to develop on its own lines, to bring its indigenous fruit.

Cannot we make a beginning in each parish? The country parishes, with purer air and simpler life, are more adaptable than city parishes. The country is full of talent of all kinds; it only needs organisation. Why should not the local clergyman encourage the children to write elementary dialogues taken from incidents of their daily life, or get the village wit to tell the tale of village life in written conversation? A very ordinary scene might be a talk between the over-zealous District visitor who is anxious to whitewash the 'black sheep' of the village in a minute, whose mistaken zeal only makes him more hard and more stubborn, and then the tactful person to appear and pour oil on the troubled waters and give lessons to both. In every village can be found the misunderstood youth who is badly managed by an over-exacting and shrill-tongued mother, or the selfish man who is blind to the heroism of the patient wife-slave. Tragedy and comedy are within a stone's throw, a skeleton is found in every cupboard. Our material lies at our own doors if we would only open wide our eyes of thought, our eyes of aspiration.

Again, why not put in dialogue-form and tableaux Vivant's scenes from the life of Bishop Selwyn and the Whalers, the thrilling incidents of the old missionary days? And then go further afield to the life of the Mother Church itself, scenes from the Life of St. Francis of Assisi, or St. Patrick, or St. Columba? History teems with drama, still unshapen and unexpressed. All life begins in the cell—so let us begin in our own immediate circle and gradually widen our circles to abstract the life Universal.

It is well to remember that Shakespeare found many of the characters for his plays in sleepy Stratford-on-Avon. He used more local coloring than we dream of.

Then we have trained London actors in our midst, only resting on their oars, waiting to be used for the public good, who have quitted the London stage rather than tarnish their highest ideals. Why not utilise all the talent that God has planted within our reach, and—God helps those who help themselves. "Eye hath not seen,

nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." "But God hath revealed them unto us by His Spirit," saith St. Paul. Once the desire is firmly implanted in the hearts of our people, innumerable opportunities will be put in our way. So why keep closed one of the greatest channels for service—the Drama?

When all grows spontaneously without appearance of effort the time may come when a beautiful garden like that adjacent to the Presbyterian Church in Napier will have a great Theatre and Temple of Art in its midst, perhaps an open-air amphitheatre as well, managed by the whole Christian force of the community where the great plays of Shakespeare, Schiller, Goethe, Aeschylus, and Wagner can be heard for a season every year, where local dramatists can provide a rich varied fare drawn from the life of the people, where great dramatic poems like the Book of Job can be heard from time to time, where great lessons of truth and beauty can be rendered by those consecrated to the work, where new ovations and love-dramas—themes of praise and joy—can be given, all in accord with the true and lively word of the Christ Eternal.

INTERCESSIONS.

We ask our readers to pray—

1. That the jubilee thank offering may be responded to by every member of the Church in the Diocese.
2. That the annual meeting of gleaners and missionary workers to be held (D.V.) at Te Aute on Monday, the 11th instant, may be used to deepen missionary interest and zeal.
3. That our parents may encourage their children to enter for the Sunday school examination to be held this month, and that the result of the same may be an increased knowledge and love of God's Holy Word.
4. That all party spirit and prejudice may be banished from our hearts, and the whole Church inspired with a spirit of unity and concord.
5. That the Pan-Anglican Congress may be the starting point of a great forward movement in the extension of Christ's kingdom.
6. That guidance may be given to the Church in her efforts to suppress the baneful influence of the Tohungas.

"In estimating a congregation you must not only count numbers, you must weigh character, and sort quality.

Depend on it, if we want to estimate rightly a minister's influence, we must think less and less of the number who follow him, and observe more and more their mental and moral quality, and their capacity for virtuous performance."

PAROCHIAL INTELLIGENCE.

N.B.—The Editors request that contributions be sent so as to reach them, at the Cathedral Vicarage, Napier, at latest by 9 a.m. on the 20th of each month, or otherwise they cannot promise insertion thereof. Kindly make your communications concise, so as to get as much as possible in the space assigned you.

CATHEDRAL PARISH.

Vicar: Rev. Canon Frank Mayne, M.A.

Curate: Rev. Gerald B. Nanson.

Lay Readers—Messrs E. Andrews, B.A., T. Tanner, F. W. Williams.
Organist and Choirmaster—J. H. Fray, F.M.I.C.

Sanctuary Guild—Messdames J. H. Coleman, Levien, J. P. Thomson; Misses Bishop, Braithwaite, Jardine, Kennedy, Margoliouth, Todd.
Chapel Altar Flowers—Miss F. Sutton.

Churchwardens—Vicar's: F. W. Williams. Parish: J. B. Fielder.

Vestry—Dr. E. A. W. Henley, Messrs C. H. Edwards, J. H. Sheath, G. G. F. Smallbone, A. Steadman, T. Tanner, J. P. Thomson, H. S. St. Paul, T. M. Thornton.
Verger—J. Corbett, Raffles street.

SUNDAY SERVICES.

Holy Communion—Every Sunday, 8 a.m. (plain); 1st Sunday in month, 12 a.m. (plain); 3rd Sunday in month, 11 a.m. (choral); Matins, 11 a.m., except 3rd Sunday, then 10.30 a.m.; Evensong, 7 p.m.

WEEK-DAY SERVICES.

Holy Communion—Saints' Days, 8 a.m.; Thursdays, 8 a.m.
Daily Matins, 3.45 a.m.; Daily Evensong, 5.15 p.m.; Evensong, with Address, on Thursdays, 7.35 p.m.

Holy Baptism and Churchings—2nd and 4th Sundays, 3.30 p.m.; Tuesdays, 2 p.m.
Sunday Schools, at 3 p.m.—Main School, Mr Sheath; Napier Terrace, Miss Thornton; Lucy Road, Mr C. F. Smallbone.

Young Men's Bible Class—At Vicarage, Sundays, 2.15 p.m.
Bible Teaching—Main School, Tuesdays, 3.45 p.m.

S. John's Communicant's Guild—Last Thursday in month, 8 p.m. in Vestry

Ministering Children's League—For information apply to Mrs Westall, Priestly Road; Meetings, 1st Friday, in Schoolroom.
Teachers' Meeting—1st Thursday, after Evensong.

Gleaners' Union—Meetings when announced
Mothers' Union—Presidents, Mrs F. Mayne, Mrs F. W. Williams; Meetings, 3rd Wednesday in month, 2.30 p.m.

Dorcas Society—Meetings during winter months on every 2nd and 4th Tuesday in the month at 2.30 p.m. in the Schoolroom

Missions—Maori, 2nd Thursday, 8 p.m.; Melanesian, 3rd Thursday, 8 p.m.

Mr Nanson has been relieving the Rev. H. T. Rawnsley who has been ordered by his doctor to take a month's complete rest and change. Mr Rawnsley has gone to Rotorua. We hope he will return at the end of the month quite recovered.

The Gaol Library.—The Vicar will be glad to receive works by standard authors, especially biographies, and works of travel for the gaol library, which sadly needs replenishing. Donations will be thankfully received for the same object.

The annual meeting of the Hawke's Bay auxiliary of the British and Foreign Bible Society was held in the Athenaeum Hall at 8 p.m., October 4th, the Bishop of Waiapu being in the chair. The attendance, owing to the inclemency of the weather, was small, but there was no lack of interest in the proceedings. The meeting was opened by prayer by the Rev. J. A. Asher. The annual report was read by the Rev. Canon Mayne, who, with the Rev. A. C. Lawry, is joint secretary of the branch. He said that the Hawke's Bay auxiliary of the society had now entered on the 34th year of its existence, and had to record a sustained interest in the work. A thorough canvass had been made of the town and suburbs, and a committee appointed to arrange for the sale of the Scriptures at the homes of the people. The statement of the treasurer, Mr J. Holmes Dean, showed that the receipts for the year from sales and contributions were £193 5s 6d, and the expenditure £122 19s 7d, leaving a credit balance of £40 14s 10d. The election of committee resulted as follows:—The clergy of town and suburbs and Messrs T. Tanner, J. W. Craig, J. Holmes Dean, J. C. Thomson, F. W. Williams, M. W. P. Lascelles, T. E. Cobb, A. S. M. Polson and A. Clatworthy. Addresses were delivered by the Revs. R. McNaughtan and A. C. Lawry and Messrs Polson and Clatworthy. During the evening, hymns were sung and musical items rendered by Mrs J. H. Fray and Mr Mitford Taylor. The collection amounted to £2 15s 6d. Votes of thanks were passed to the lady collectors and to those who had provided the musical part of the programme. The benediction was then pronounced by the Bishop of Waiapu, and the evening closed.

Universal sympathy was felt for the bereaved parents of the late Mr Percy Smith, who met his death through falling over a cliff 44 feet high. The deceased was a fine manly fellow and greatly beloved and respected by all who knew him.

It is with regret that we record the death of Mr Rudolf Blofield Mathias, clerk of the Magistrate's Court and Deputy-Registrar of the Supreme Court at Napier, which occurred on October 21st. Some years ago, Mr Mathias suffered a stroke of paralysis, from which he never made a complete recovery. Latterly it had seemed to his friends that he was not as well as usual, and on Sunday evening, the 20th ult., at 10 o'clock he suffered a second shock. He was at once taken to the Marine Parade Private Hospital, and died there about 7 o'clock the following morning.

The deceased was a son of the late Archdeacon Mathias, of Christchurch, who left a widow and fourteen of a family. When quite a lad, Mr R. B. Mathias entered the service of the Justice Department, and was sent to the Otago goldfields district, being stationed at Naseby and subsequently at Queenstown, and was afterwards transferred to Christchurch, where for a time he was Deputy-Registrar of the Supreme Court. About twelve years ago he came to Napier as clerk of the Magistrate's Court and Deputy-Registrar of the Supreme Court, and held those positions until his death. His mother still resides at Christchurch, as well as several other members of the family. The only relative Mr Mathias had in Napier was his cousin, Mr Horace Baker.

Mr Mathias was a general favorite with all who knew him, a man of genial nature and kindly disposition. The members of the legal profession who came most closely into contact with him respected him as an efficient official and esteemed him as a personal friend. His sense of humor and hearty laugh made him a favorite companion of old and young. Nobody had an ill word for him, and he had an ill word for nobody. He had before his illness been an athlete of high repute, and as a cricketer had represented Canterbury in interprovincial matches. There are few people who will be more generally missed, and much sympathy will be felt for his relatives in their bereavement.

The following interesting item is kindly supplied by Miss Thornton. "With the help of many kind contributors, and also the full attendance on the day of those interested in the cause, a most successful sale in aid of mission work was held in St. John's Schoolroom, Napier, on September 18th, realising £80.

The proceeds will be divided as follows:—£10. Annual subscription to support a child's cot in the Amritza hospital, £15 to the Melanesian Mission, £20 to the Maori Mission, £35 to the Church Missionary Association towards the stipend of "The Napier Gleaners Own Missionary" (Miss Alice Wilson)."

Baptisms—Ronald Trent Bowie, Mervyn Alfred Prior Williams, William Henry Thodey, Winifred Myrtle Smith, Owen Gordon King.

Marriages—Edwin Thomas Baker and Thyra Mabel King.

Burials—Percy Newbigin Smith, 20 years; Emma Hughes, 68 years; Rudolph Blofield Mathias, 46 years.

TOLAGA BAY.

Vicar: Rev. W. Robinson.

NAPIER: S. Augustine's.**Vicar: Rev. Canon Tuke.**

Vicar's Warden—Mr R. Thorp.
 People's Warden—Mr W. Scott.
 Vestrymen—Messrs J. P. Williamson,
 E. Berill, H. Hare, J. Griffin, T.
 Faulkner, C. Saunders, H. White, J.
 Langley, A. Rood, A. G. Pallot.
 Synodsmen—Messrs C. Saunders and
 J. P. Williamson.
 Lay Readers—Messrs C. Saunders,
 and A. G. Pallot.
 Organist and Choirmaster—Mr H.
 L. Harston.
 Superintendents Sunday Schools—
 Afternoon: Mr T. Lawlor

PAROCHIAL ORGANISATIONS.

Sunday Services—8 a.m. Holy Communion,
 excepting on the 3rd Sunday, at 12 noon.
 Matins, 11 a.m. Evensong, 7 p.m. All seats free
 Sunday School—10 a.m. and 2.30 p.m.
 Church Lads' Brigade—2 p.m., Sunday Bible
 Class; Weekly Meeting on Mondays 7.1 p.m.
 Vestry Meeting—First Wednesday in each
 month.
 Girls' Friendly Society—On 2nd and 4th
 Tuesdays at 7 p.m.
 S. Barnabas Association—Fortnightly, on
 Wednesdays at 7 p.m.
 Women's Guild—Weekly, on Fridays at 2.30
 p.m.
 Teachers' Meetings—Monthly, on 2nd
 Tuesday at 7.15 p.m.
 Bible Classes and Confirmations as notified
 by the Vicar.
 Choir Practice—Weekly, on Fridays at 7.30
 p.m.

A child's purse found on the path
 near the church is still unclaimed
 and can be had at the Vicarage.

Any subscribers to our church
 paper who have not yet paid, are
 requested to send the subscription
 (2s. including the "Dawn of Day")
 to the Vicarage.

The Jubilee Thank Offering is be-
 ing collected throughout the dio-
 cese. Every parish has been sup-
 plied with collecting cards, and
 leaflets explaining the object.

We hope that the offering from
 our diocese may be a worthy one,
 and that in our own parish a
 praiseworthy effort may be made.

All cards should be sent into the
 Vicar by the 15th November.

The Sunday School has decided
 to support a New Guinea boy
 whose name and photograph are
 anxiously looked forward to by the
 children. A yearly letter is also
 promised from their godson. The
 cost of supporting him at the Mis-
 sion is five pounds a year.

The rose and early summer flower
 show will be held on Wednesday and
 Thursday, the 6th and 7th Novem-
 ber. We hope that many of our
 Sunday School children will be able
 to compete in the buttonhole, bou-
 quet, and cut flowers competitions,
 which will be open to the school,
 and that many of our parishioners
 will also enter for the different
 classes. Vegetables will also be ex-

hibited. The entrance fee for com-
 petitions will be sixpence. The fol-
 lowing is a list of the competition
 classes:—

Roses: 12 any variety, 6 do. any
 variety, 6 do. buttonholes. Sweet-
 peas: 6 varieties. Pansies: 12 dis-
 tinct, 6 distinct. Pelargonium: 6
 varieties. 6 Buttonholes, 6 Ladies'
 Sprays, Shower Bouquet (bridal),
 Shower Bouquet (any color), Basket
 of Flowers, Tables Decorated. Veg-
 etables: Best Dish Potatoes, best col-
 lection of any other 6 kinds. Child-
 ren's Competition—Roses: 6 distinct.
 Pansies: 6 distinct. Buttonholes: 6
 Basket Flowers. St. Augustine's Sun-
 day School—Bouquet of Flowers, 6
 Buttonholes, Basket of Flowers.

The Sunday School examinations
 will be held on November 23rd and
 30th in our schoolroom. Forty
 marks out of 100 will obtain a cer-
 tificate and 60 marks a prize. To
 further encourage the scholars the
 Sunday School will provide another
 prize for any who obtain a Dioces-
 an prize. Parents will no doubt
 encourage their children to enter
 for the examinations.

Baptisms—Hinemoa: Florence May
 Shews, Edmund Dolbel Edmundson.
 Burials—Henry Gardiner Jeffreys, 40
 years; Adam Crowe, 74 years; Ed-
 mund Parry Asher Platford, 54 years.

PORT AHURIRI: S. Andrew's**Vicar: Rev. Oliver Dean.****TARADALE PARISH.****Vicar: Rev. A. P. Clarke.**

Lay Reader—Mr A. G. Pallot.
 Clergyman's Warden.—Mr H. M.
 Scott.

People's Warden—Mr Joseph Hallett.
 Vestrymen—Messrs G. Harpham, A.
 Harpham, J. Davis, Unwin, J. Rule,
 H. Harris, G. Ridley, O. McCutcheon,
 R. M. Glenny, O. Anderson.

Synodsmen—Messrs Joseph Hallett,
 and A. Clatworthy.

SERVICES.

At All Saints, Taradale, 11 a.m. and 7 p.m.
 H.C., 4th Sunday in month at midday, 1st
 Sunday in month after Evening Service.

At Puketapu, 1st Sunday; 2nd Sunday,
 H.C.; and 5th Sunday, all at 3 p.m.
 At Papakura, 7 p.m., 2nd Sunday, H.C.; 4th
 Sunday and 5th Sunday.

At Meane, 1st Sunday, 11 a.m., H.C.

At Awatoto, 4th Sunday, 3 p.m.

At Mangawhare, 11 a.m., every two months.
 At Puketitiri, 11 a.m.; Patoka, 2.30 p.m.;

Rissington, 7 p.m., every two months.

Week Night Services are also held at
 Rissington, Whana, Matapiro, Tunanui.

Sunday Schools at Taradale, Papakura,
 Puketapu, Meane.

Week Night Meeting, Taradale, Thursday,
 7.30 p.m.
 Gleaners' Union every six weeks.
 Class for School Children, Wednesday, 9 a.m.
 Choir Practice, Tuesday, 7.30 p.m.

We are very sorry to have to
 record the death of Florrie Fern,
 of Puketapu, at the early and prom-
 ising age of fourteen years. One
 of the largest funerals seen at
 Puketapu manifested the deep sym-
 pathy felt for the parents. The
 whole of the scholars of Puketapu
 School, with their teachers, were
 present.

A quiet wedding took place at
 All Saints' Church on October 9th,
 when Miss Edith McCutcheon, sec-
 ond daughter of Mr Oliver Mc-
 Cutcheon, was married to Mr
 Solomon Symes, of Hastings. Mrs
 Eccles McCutcheon, sister-in-law of
 the bride, ably officiated at the
 organ.

A Sale of Work will be held on
 Wednesday, November 20th, at 2
 p.m. The proceeds of all articles
 left over from a former sale will
 be equally divided between the
 parish and the mission field. Any-
 thing new sent will be sold for
 mission field only.

PORANGAHAU.**Vicar: Rev. F. E. Telling-Simcox.**

Wardens (Minister's)—Mr Geo. Hun-
 ter; (People's)—Mr G. M. White.

Parish Church dedicated to S. Michael and
 all Angels.

Services are held at 3 p.m. and 7 p.m. unless
 otherwise notified.

Holy Communion every 3rd Sunday. Baptisms
 on any service day, notice having been given
 beforehand.

Sunday School and Children's Service every
 alternate Sunday at 11 a.m.

Services are regularly held at Pourerere,
 Messrs. Nairn Bros. Church, at 11 a.m.;
 Wimbledon Schoolhouse, at 3 p.m.; Herbert-
 ville, at 3 o'clock; and also at Ukiaio, Messrs.
 Handyside and Roberts' Station (Wellington
 Diocese) at 11 a.m. Services are also held at
 Messrs. G. and P. Hunter's Station during the
 shearing season.

There is a small Sunday School at Herbert-
 ville conducted by Mrs. Colladini.

TE PUKE.**Vicar: Rev. W. H. Bawden.**

Lay Reader—Mr C. Bishoprick.

Churchwardens—Messrs T. Tanner,
 Chas. Bishoprick.

Vestry—Messrs F. Allely, H. Evered,
 J. McGhie, J. Fenton, H. G. Arm-
 strong, R. Williams, J. Malyon, E.
 Hughes, P. F. Boucher.

DIVINE SERVICES.

S. John's, Te Puke—Sundays, 11 a.m. and
 7.30 p.m. Fridays, 7.30 p.m.

Upper Mission Hall—7.30 p.m. 2nd and 4th
 Sundays in the month.

Papamoa—3 p.m. on 2nd Sunday.

Tematai—2.30 p.m. on 4th Sunday.

S. Thomas', Maketu—3 p.m. on 1st and 3rd
 Sundays.

Pongakawa—7.30 p.m. 1st and 3rd Sundays
 Matata—Monthly.

The Rev. Hugh Hamilton, of Gis-
 borne, has arrived and taken over
 the temporary charge of St. John's
 parochial district, pending the ar-
 rival of the Rev. Geo. Digby Wil-
 son from Australia.

The Rev. W. H. Bawden has left
 for Opotiki via Mataea and Whaka-
 tane, and will take services at those
 places en route.

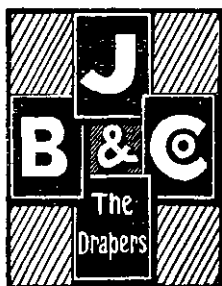
The parishioners of St. John's
 Church and others interested, met
 in the Mission Hall on Friday af-
 ternoon for the purpose of making
 a farewell presentation to the Rev.
 W. H. Bawden, vicar of St. John's,
 and to Miss Bawden. Mr Chas.
 Bishoprick presided at the meeting
 and eulogised the work of the Rev.

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THE DRAPERS, CHRISTCHURCH.

and Miss Bawden in the district. It was the opinion of all that Mr Bawden had done his duty as a clergyman and citizen faithfully and well, and the regret at his departure was general. Miss Bawden, too, would be greatly missed, as her sphere of usefulness in Te Puke had been a very wide one. Not only as an invaluable church worker were her services in demand, but her nursing skill was always cheerfully and readily bestowed whenever and wherever necessity arose. Her place would be difficult to fill. He wished, on behalf of the meeting, and of numerous others who had been unable to attend, to wish the Rev. and Miss Bawden God speed and every possible happiness in their new sphere of work. Mr Bishoprick then presented, for the subscribers throughout the district, a purse of sovereigns to Mr Bawden as a token of their goodwill and esteem, and a similar parting gift to Miss Bawden from her numerous appreciative friends.

The Rev. W. H. Bawden, in responding, said he felt that a great honor had been done him, and thanked the donors most heartily for their kind gift, which he should always regard as an evidence of their goodwill and affection. He found the parting from his parishioners and friends throughout the district very difficult and painful now that it had actually come. The people from the beginning of his ministry had treated him with kindness, courtesy and consideration, and he thanked them for the encouragement they had afforded him during his seven years' residence among them. He had also to thank them, on behalf of Miss Bawden, for their parting expression of appreciation to her. She had always regarded it as a great privilege to do any work for the church or to be of any use to any sufferer who needed her care or advice. Miss Bawden and he reciprocated the good wishes offered them, and he trusted that the people of the church and district would be abundantly blessed. The people of Te Puke would always fill a cherished place in their hearts, and they would always be deeply interested in the welfare of the people and the place.—"Bay of Plenty Times."

WAIROA: S. Paul's.

Vicar: Rev. H. T. Rawnsley.

SUNDAY SERVICES.

Holy Communion—1st and 3rd Sundays, 11 a.m., other Sundays and Saints Days, 8 a.m., Frasertown, Christ Church—Sunday Services 3 p.m.; H.C., 1st Sunday.
Mōhaka, Waikaremoana, Nuhaka—Quarterly service when weather permits.

HAVELOCK PARISH.

Vicar: Rev. A. F. Gardiner.

S. Luke's Church.

1st Sunday—Matins and Prayer, 11 a.m.; Holy Communion at midday; Children's Service, 2.30 p.m.; Evensong and Prayer, 7 p.m.
2nd Sunday—Matins and Prayer, 11 a.m.; Evensong and Prayer, 7 p.m.
3rd Sunday—Holy Communion, 8 a.m.; Matins and Prayer, 11 a.m.; Evensong and Prayer, 7 p.m.
4th Sunday—Holy Communion, 8 a.m.; Matins and Prayer, 11 a.m.; Evensong and Prayer, 7 p.m.
5th Sunday—Holy Communion, 8 a.m.; Matins and Prayer, 11 a.m.; Evensong and Prayer, 7 p.m.

S. Mark's Church, Clive.

1st Sunday—Children's Service, 10.15 a.m. Holy Communion at midday; Evensong and Prayer, 7 p.m.
2nd Sunday—Matins and Prayer, 11 a.m.; Evensong, 7 p.m.
3rd Sunday—Children's Service, 10.15 a.m.; Holy Communion at midday; Evensong and Prayer, 7 p.m.
4th Sunday—Evensong and Prayer, 7 p.m.
5th Sunday—Evensong and Prayer, 7 p.m.

WAIPAWA PARISH.

Vicar: Rev. H. P. Cowx, M.A.

Student: Mr. H. Collier.

Lay Readers—Messrs Allen Williams, G. C. Williams, J. Thornton, T. A. Cato, G. Coombes, T. J. C. Warren.

Organist—Mrs Swain.
Sunday School Superintendent—Mr Swain.

Ladies' Guild Secretary—Miss Johnson.

Gleaners' Union Secretary—Mrs J. Bibby.

SUNDAY SERVICES.

Waipawa—11 a.m. and 7 p.m.; Holy Communion monthly.
Kaikora—Alternately 3 p.m. and 7 p.m.
Te Aute—7 p.m.
Tamumu—Fortnightly, 3 p.m.
Hampton, Eilschorpe, Argyll, Gwavas, Anaroa, Patangata—Monthly.
Wakarara, Te Apiti, Mangakuri, Edenham, Lower Te Aute Occasionally.

WEEK DAY SERVICES.

Waipawa—Holy Communion, Saints' Days, 7.30; Evening Prayer, Thursday, 7 p.m.; Bible Class (Government School), Thursday, 9 a.m.

DANNEVIRKE: S. John's.

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

Churchwardens—W. F. Knight and G. C. Coltman.

Vestry—Messrs Webber, Tilsley, Soudy, E. Cowper, Benson, Dobson, Harrison, and Campbell-Thomson.

Lay Readers—Messrs Webber and Bell.

Lay Readers—Messrs Webber and Ronberg.

Choirmaster—Mr J. R. Russell.
Organist—Mr T. O. Kerr.

SERVICES.

Holy Communion—11 a.m. on the 2nd and 4th Sundays of the month; 8 a.m. on other Sundays and Holy Days.
Matins—On Sundays at 11. Evensong at 7.
Baptisms and Churchings—On the 2nd Sunday of the month at 2.30 p.m.

HASTINGS: S. Matthews.

Clergy: The Rev. J. Hobbs and the Rev. J. L. A. Kayll.

1st Sunday in the month—8 a.m. Holy Communion; 11 a.m. Matins, Litany, and Sermon; 2.30 p.m. Catechising and Holy Baptism; 7 p.m. Evensong and Sermon.

2nd Sunday in the month—11 a.m. Litany and Holy Communion; 2.30 p.m. Sunday School; 7 p.m. Evensong and Sermon.

3rd Sunday in the month—8 a.m. Holy Communion; 11 a.m. Matins, Litany, and Sermon; 2.30 p.m. Sunday School; 7 p.m. Evensong and Sermon.

4th Sunday in the month—11 a.m. Matins and Holy Communion; 2.30 p.m. Sunday School; 7 p.m. Evensong and Sermon.

5th Sunday in the month—8 a.m. Holy Communion; 11 a.m. Matins, Litany, and Sermon; 2.30 p.m. Sunday School; 7 p.m. Evensong and Sermon.

Daily—Matins 9 a.m.; Evensong 7.15 p.m.
Holy Baptism, Churchings, and Occasional Services as required.

There is not much of interest to report in this parish for the past month. The show of course has come and passed, but did not make the difference in the way of visitors to our services that is sometimes done. Influenza and other troubles are here as elsewhere, but unfortunately do not pass.

On Sunday, October 20th, the Venerable Archdeacon Ruddock preached in St. Matthew's Church morning and evening on the Bishopric Endowment Fund, and the necessity for raising the preliminary funds necessary for the proposed Provincial Mission of 1909.

The centre of interest in this parish during the past month has been the health of Mrs Kayll, whose life has been hanging in the balance several times, and who, though at present in a more hopeful condition is still most seriously ill. On September 27th a little son was born to her and everything went well till October 5th, when she gave symptoms of meningitis (inflammation of the brain membrane). Her four little children are variously provided for and she is under the care of two nurses, and constant medical attendance. The Rev. J. Kayll desires to express his sincere gratitude for the large sympathy and practical assistance sincerely extended at this very trying time.

ORMONDVILLE.

Vicar: Rev. E. S. Wayne.

Lay Readers (Church of the Epiphany, Ormondville)—Mr H. B. Curd. (Church of Our Blessed Saviour, Makotuku)—Messrs W. Robinson and J. Kain. (Whetukura)—Mr Fendall.

Ormondville—Every Sunday at 11 a.m. and 7 p.m. Holy Communion on 1st Sunday in the month and when notice is given.

Makotuku—Holy Communion at 11 a.m. on 2nd Sunday in the month, and service every Sunday evening at 7 p.m.

Norsewood—Holy Communion 5th Sunday in the month at 9 a.m. Services 2nd Sunday at 2.30 p.m., and 4th at 7 p.m.

GISBORNE: Holy Trinity.**Vicar: Rev. L. Dawson Thomas.****Curate: Rev. H. N. Wright.****Resident Clergy: Rev. F. W. Chatterton; Rev. M. Cockerill, B.A.; Rev. H. H. S. Hamilton, B.A.; Ven. Archdeacon H. W. Williams, M.A.****Churchwardens—Vicar's: Capt. C. W. Ferris. People's: Lt.-Colonel G. J. Winter.****Vestrymen—Messrs W. E. Akroyd, V. Barker, T. Alston Coleman, J. W. Cook, C. A. de Lautour, J. E. Foster, J. C. Kissing, E. H. Mann, G. Shterlaw, Dr. Williams.**
Sunday School Superintendent—Mr G. Lysnar.**Organist and Choirmaster—Mr E. N. Sidebottom.****Verger—Mr Saunders.****PAROCHIAL FIXTURES.****Holy Communion—Every Sunday, 8 a.m.; 1st and 3rd Sundays in the month, 11 a.m.; Saints' Days, 10 a.m.****Sunday Services—Matins and Sermon, 11 a.m.; Evensong and Sermon, 7 p.m. Kaiti, 7 p.m. Mangapapa, 7 p.m.****Midweek Service—Wednesday 7.30 p.m.—Shortened Evensong and Address.****Holy Baptism and Churchings—1st Sunday in month at 4 p.m., at other times by arrangement.****Sunday School—10 a.m. and 2.45 p.m. Kaiti, 2.45 p.m.****Children's Service—2nd Sunday in month, 2.45 p.m.****Bible Class—Senior Girls and Young Women, Sunday, 2.45 p.m. in the Vestry.****Parochial Missionary Association meets in Schoolroom 1st Monday in month at 8 p.m.****A Missionary Sale of Work.—During this month a sale of work in aid of the Church's Foreign Missions will be held in the Parish Hall.****For some time a senior and junior Ladies' Guild has been hard at work preparing articles for disposal at the sale.****A squad of very enthusiastic boys is busy making useful articles in the carpenter's room at Te Rau College, under the guidance of the Rev. H. N. Wright.****Mr F. C. Long, M.A., the organiser of the sale of work, is leaving no work undone towards making it a complete success.****Confirmation.—The Lord Bishop of Waiapu will administer confirmation in the Church on Sunday, the 3rd inst., at 7 p.m.****A large number of candidates will be presented, including many adults.****The confirmees will receive First Communion at the 8 a.m. celebration on Sunday, 10th inst.****The Churchman's Penny Library.—The Vicar has received from Messrs Mowbray and Co., of London, specimen copies of all books issued by them under the above title. They are marvels of cheapness, being by some of the leaders of the Church, and splendidly printed and produced. We hope to get a number of them for distribu-****tion throughout the parish. The most useful are:—"The Churchman's Handy Dictionary," "Robert Dolling, Mission Priest, a Biographical Sketch," "Our Church: What it Teaches and Offers Us," by Canon Newbolt, "The Prayer Book: What it is and how we should use it," by Rev. Percy Dearmer.****Clergy and people alike will find these little books most valuable. We find also that the books on "Bible and Church Difficulties," by the present Bishop of London, are very useful to give or lend to confirmation candidates and others having doubts or difficulties.****Waerenga-a-Hika: S. Luke's.****Vicar: M. W. Butterfield,****B.A., B.D., Th. Schol.****Clergy Voluntarily Officiating—Ven. Archdeacon H. W. Williams, M.A., Revs. E. Jennings, F. W. Chatterton, M. Cockerill, B.A.****Lay Readers—C. Gray, T. A. Coleman, F. C. Long, M.A., R. Kohere, A. Kempthorne, C. E. Armstrong, Dr. Hallen, W. Paraire, W. H. Roberts.****Churchwardens—C. Gray, Waiohika, R. Sherratt, Swarthmoor.****Vestrymen—Rev. E. Jennings, Messrs Kempthorne, Parsons, Broadhurst, A. J. Faulkner, R. Image, J. Hyland.****Synodsmen—R. Sherratt, C. Parsons.****SERVICES.****S. Luke's, Waerenga-a-Hika—Every Sunday, H.C. on all great festivals and 1st Sunday of alternate months.****S. George's, Patutahi—Every Sunday, H.C. on great festivals and 2nd Sunday of alternate months.****OTHER SERVICES.****Te Karaka—Every Sunday.****Ormond—1st and 3rd Sundays.****Makauri—2nd Sunday, 7.30 p.m.****Muriwai—3rd Sunday, 11 a.m.****Te Arai—1st and 3rd Sundays.****Wharekopae—4th Sunday alternate months.****Rakaurua and Whakarau—4th Sunday alternate months.****Motu—4th Sunday each month.****Whanatautu—3rd Sunday alternate months, 7 p.m.****Waimata—2nd Sunday alternate months, 11 a.m.****Kaitaratahi—2nd Sunday each month, 3 p.m.****Hangarua and Waerenga-kuri—1st Sunday alternate months.****Sunday School every Sunday.—Waerenga-a-Hika, 2 p.m.; Patutahi, 3 p.m.; Te Arai, 2 p.m.; Ormond, 2 p.m.; Kaitaratahi, 2.30 p.m.; Te Karaka, 2 p.m.****Religious instruction at Makauri School on Mondays at 3 p.m.****Other details in "Parish Magazine."****We are endeavoring to push on the building of the church room at Te Karaka with all possible speed. At a meeting of local parishioners on August 5th it was decided to build a suitable room to serve as a church or mission hall as soon as possible, and a vigorous canvas is being made to obtain the necessary subscriptions. It only wants a little more enthusiasm and the thing will be easily done.****Dedication Festivals.—The dedication festival of St. George's Church, Patutahi, was observed on October 6th, that being the first anniversary****of its consecration. It is a happy coincidence that the anniversary falls on the Sunday set apart by English usage as the common dedication festival of parish churches, viz., the first Sunday in October.****Our people have been so long deprived of the privilege of worshipping in a consecrated building that they do not realise sufficiently the festal nature and the importance of the anniversary of the dedication, but we hope to celebrate the second anniversary next year with more appropriate magnificence. The Blessed Sacrament was celebrated at 11 a.m., the responses and the Sursum Corda being sung; the festival evensong at 7.30 p.m. was only fairly attended, many being kept away by influenza.****The dedication festival and feast of the title was held at St. Luke's, Waerenga-a-hika on October 18th (St. Luke's Day). The Holy Eucharist was celebrated at 10.30 a.m., children's service was held at 3 p.m. followed by a Sunday school picnic at the Native college. Evensong was said and a sermon preached by the Rev. F. W. Chatterton at 8 p.m. The church was tastefully decorated with an abundance of arum lilies and fleurs de lis.****The epidemic of measles, whooping cough and influenza has played havoc with our Sunday schools and day schools, and will seriously hinder us from doing as well as we had wished in the Diocesan Sunday schools' examinations, but we hope to make a better show next year.****Welcome.—We are glad to welcome fresh workers to the parish especially, Mr W. H. Roberts, lately of Weymouth, in the Diocese of Salisbury, England, who has kindly placed his services at the vicar's disposal for lay work, and is giving valuable help as a lay reader.****It has been most refreshing to meet lately several newly-arrived church people from England, full of enthusiasm for the church and a love of Divine worship. We hope their zeal will be warm enough to withstand the chilling effects of infrequent services and colonial indifference, and that their influence will infect many of us with greater devotion.****Adult Confirmation.—The Bishop has fixed December 1st as the date for a confirmation of adults. Will candidates please send in their names at once so that they may receive books of instruction?****Baptisms.—Joyce Harriet Cooper, Martha Jean Bidgood, Dorothy Eveline Jones.****Burials.—Maria Morris.**

ROTORUA.

Vicar: Rev. Chas. A. Tisdall, M.A.

Stipendiary Lay Reader—Mr E. C. Raikes.

Churchwardens—Vicar's: Mr Percy J. Hammond. People's: Mr T. O. Hawkins.

Vestrymen—Messrs P. Thom, D. Lunder, E. M. Donaldson, B. S. Penney, Jas. Melville, C. H. Pawson, A. F. Bent, and A. W. Hedges.

Church Officer at Mamaku—Mr T. B. Brown.

SERVICES.

S. Luke's—Sundays: Holy Communion on 1st Sunday at mid-day. 2nd, 3rd (and 5th) Sundays 8 a.m.; Matins, 11 a.m.; Evensong, 7 p.m.

Week Days: Matins and Evensong daily, 9.30 a.m. and 5.15 p.m. Holy Communion every Saint's Day at 10.30 a.m.

Sunday School—2.30 p.m.

Choir Practice—Thursday, 8 p.m.

Mamaku—2nd, 4th (and 5th) Sundays, Matins, 11 a.m., and Evensong, 7 p.m. Holy Communion on 4th Sunday at mid-day.

Sunday School—2.30 p.m.

Waipa Prison Camp—2nd Sunday at 2.30 p.m.

Waioapu Prison Camp—3rd Sunday at 10 a.m.

TAURANGA.

Vicar: Rev. Canon Jordan.

Holy Trinity Church.

Lay Readers.—Messrs C. J. Butcher and C. E. Nicholas.

Churchwardens.—Vicar's, C. J. Butcher; Parish, H. Southey.

Vestrymen.—Dr. Frazer-Hurst, Captain Gorz, Messrs R. J. Allely, H. H. Clomson, J. Bettelheim, E. Hamilton, E. Ludwig, C. E. Nicholas, C. Semadeni, L. Tollemache.

Synodsmen.—Messrs H. H. Hill and H. H. Clomson.

Superintendent Sunday School.—Miss Nelmes.

Choirmaster.—Mr C. Semadeni.

Organist.—Mrs Southey.

SERVICES.

Holy Communion—1st Sunday in the month, 11 a.m.; 3rd Sunday in month, 3 p.m.

Morning Prayer—11 a.m.

Evening Prayer—7 p.m.

Holy Baptism and Churchings—1st Sunday in month, at 3 p.m.

Sunday School (Band Room, Cameron-Rd.)—2.30 p.m.

Communicant's Class—Every 2nd Sunday in month, at 4 p.m.

Parish Guild—Every 2nd Friday in month, at 3 p.m.

Choir Practice—Weekly, on Fridays, at 7.30 p.m.

Vestry Meeting—Every three months about full moon, and at other times when necessary.

St. George's (Gate Pah.)

Lay Readers.—Messrs C. J. Butcher and C. E. Nicholas.

Church Committee.—Captain H. Kerr, R.N., Messrs H. Mansel, R. Tutbill, O. Wright.

SERVICES.

The Vicar takes the 2nd Sunday in the month, at 3 p.m.

Mr. C. E. Nicholas takes the 1st Sunday, at 7 p.m.; and Mr. Butcher takes the 3rd Sunday, at 3 p.m.

Omokeroa (Te Puna Point), School—2nd Sunday in the month at 2 p.m.

Tururu-Oropi, School—3rd Sunday in the month at 2.30 p.m.

Te Puna, School—4th Sunday in the month at 2.30 p.m.

DIOCESAN NEWS.

The Synod Sermon was preached by the Rev. H. P. Cowx, Vicar of Waipawa, who took for his text Psalm 72, 8: "He shall have dominion from sea to sea." After showing that this verse predicts the final triumph of Christianity and the world wide extension of the Kingdom of God, he dwelt on the present grievous neglect of religion and the need and likelihood of a revival. Matters had been far worse in the 1st four centuries, and in the Dark Ages before the Reformation, and in England in the 18th century. There was no need to fear that infidelity would continue for any long period, for religion was natural to man. He quoted Mr Gladstone as saying that the tide of Belief tends to ebb and flow, and that waves of Unbelief pass over a land, but soon dwindle and disappear; and further that worldliness is the chief foe of religion and the great reason why men neglect it. The preacher also mentioned as hopeful signs, the National Mission to be held in 1909, the growing spirit of unity between the Churches, and the remarkable success of Missionary enterprise; much preparatory work had been done and soon great results might be expected. The Church then as a living and growing power would gradually triumph over all opposition. Our aim should be to unite at home and advance abroad—to push on missionary enterprise far more vigorously than we do now; but above all to pray for a fresh outpouring of the Holy Spirit, so that the Church may be quickened into newness of life and the whole round world brought under the dominion of Christ.

MISSIONARY MEETING AT TE AUTE.

The annual conference of those interested in the Mission Work of the Church will be held at Te Aute on Monday, November 11th.

Train arrangements as usual. The express stops at Pukehou both morning and evening.

The chairman will speak on the value of Intercession illustrated in the mission field.

Miss Stirling will give an account of her work among the Maoris.

The Rev. E. Wayne will speak for Melanesia, and the Rev. A. E. Worsley, Vicar of Levin, will be the delegate for C.M.A., and will take for his subject "Needed organisation for Home work."

MISSIONARY NOTES.

LAYMEN'S MISSIONARY MOVEMENT.

An invitation was sent from England to the executive committee of the movement that delegates should cross the Atlantic, and in answer the following delegates reached London by the end of May: Dr. W. J. Schieffelin of the C.M.S., Mr Silas McBee, editor of the "Churchman"; Dr. N. W. Hoyles, Principal of the Ontario Law School, and several other prominent laymen. These brethren brought with them a letter of greeting from the Executive Committee, from which we take the following extracts:—

We feel that we have done but a small fraction of what our Lord has every right to expect of us, in making his message known throughout the world. As the sense of this obligation has grown upon us, and we have tried to study the problem in its large relations, we have been moved as by one impulse, to seek closer fellowship with you who have, as a nation, responded much more largely than we to the world's call for help.

It is a significant fact that the Churches of the British Empire and the United States are to-day doing over eighty-five per cent of all that is being done, apart from the Roman Catholic Church, to make known the Gospel throughout the non-Christian world. Yet the continued present efforts of all Christendom are deplorably inadequate to make Christ's message known to the people of our own day. With generations of missionary experience behind us, and with the world open as never before to the messengers of the Cross surely the time has come for more comprehensive plans and more heroic efforts. The startling rapidity with which educational, social, and religious transformations are being brought in vast sections of the non-Christian world, is a direct call to us to carry out Christ's command, and mould this plastic period of history in conformity to His will.

There are no obstacles in the way of the Church of this generation evangelising the world that combined Christianity cannot and ought not to overcome. If the interests and co-operation of the men of all Churches can be enlisted in this undertaking, we believe that workers and funds may be provided on a scale adequate to the accomplishment of the task. From every quarter has come testimony that the imperative necessity of our times is the enlistment of laymen in a co-operative effort to re-inforce and extend the Church's missionary activities.

The Laymen's Missionary movement is interdenominational and international. It exists to promote intelligent missionary interest among laymen. A number of meetings were arranged in London, Bristol, Edinburgh, Liverpool, and Sheffield, at which the delegates expounded the principles and aims of the movement, with the result that an advisory council and Executive Committee was formed to direct the movement in England, Wales and Scotland.

We make the following extracts from the speeches of the delegates.—

I do fear this—that we may lose sight of the greater empire, the great Empire of the Lord Jesus Christ, while we are thinking, rightly enough so long as it is in a subordinate position, about the upbuilding and consolidation of the British Empire. I do not want you to be Little Englanders or Little Imperialists, but I do want you to think, every man of you, whether in the upbuilding of material prosperity and material power you are not forgetting that King who is Lord of lords and King of kings—whether you are not forgetting the crown rights of the lord Jesus Christ.”

At the Holborn restaurant Mr Mading said—We want to get right at the heart of business men, with a view to the extension of our Lord's kingdom; and, being business men ourselves we the more really and truly feel the need of the movement. I confess that in my earlier days I myself, as an average business man somehow missed the full interpretation of Christ's missionary command. But some few years ago a few business men asked me if I would go in with them as a sort of syndicate—which generally means, of course, that you are going to make something.

I put the money in, and said “I am with you,” and after my money went in, naturally my heart went in too. And the more I have put into this thing the more I have been interested. But let me say this—that in all my life I never knew such an opportunity for the investment of money as there is today; and I wish I had done more in this wonderful direction in the years that are gone. I wish I had, well, I want you to have the same joy and privileges that have been given to many of us, of putting your money actually into the business of propagating the Gospel throughout the world. Too long have we left this to the clergy, and the women, and the children, but the call seems to us to be sounding from Christ Himself to us business men to put our money into this thing.”

Dr. Schieffeln described the efforts of his Church to raise a tercentenary thankoffering:—

“I belong to the Episcopal Church, and this year we are celebrating the three hundredth anniversary of the foundation of our Church in America at the settlement of Jamestown, and in honor of that great event we are raising what is called the men's thankoffering; the laymen's thankoffering for missions. It promises to be a large sum, and there is very general interest being taken in it both in our Church and by those who have a sympathetic interest. Nevertheless, it is rather startling that it should be the first great occasion when laymen as such are uniting to raise a fund for Missions, and this fact was somewhat amazingly commented upon by a Christian Japanese who came to study our customs in America.

He said, “This thankoffering is given in honor of the 300th anniversary?” “Yes.” “It is the first time it has been done?” “Yes. Why?” “Do not your Sunday School children every year give an offering to Missions, at Easter time?” “Oh, yes.” “And every triennial convention the women give a thankoffering for Missions?” “Yes, that is the custom.” “Well, then, as far as I can see your plan is to have the children give every year, the women every three years, and the men every three hundred years!”

That did strike home, and I for one hope that the system is ended. We do this thing very systematically. Every parish takes a census of its laymen, and every layman is asked to give something towards the thank-offering. Now when this census of laymen is put in the form of a catalogue and handed to the Board of Missions they have there a tremendous list of men upon whom to call and upon whom to work.

And lastly. Mr McBee dwelt upon a special advantage of the movement being confined to laymen, in that its influence in promoting unity among Christians of various denominations is likely on that account to be enhanced. He said:—

“My presence here is a strong evidence of this ideal upon my own Church. They have been slow to endorse any movement that might look like compromising their position, yet they favor this body of laymen—fortunately laymen, because we can build no ecclesiastical fences, and we can tear none down. We are not dangerous. My Missionary Board, which is our National Church—because our Missionary Society is the whole Church; our Missionary Board is elected by the national legislature of our Church—

our Board has officially endorsed the Laymen's Missionary Movement, in which I can stand with Presbyterians and Methodists and all other kinds of Christians. I should not have dared to have left my duties and come here except on the advice of the chairman of the Board of Missions and the advice of our senior Bishop. They told me it was my duty to come. They told me this Movement meant unity, if not now, at all events in the future. If this Movement can in any way bring laymen together that work together every day and then separate when they go to the house of the Lord, if it can bring them together in this great endeavor to spread the Kingdom, to give their money, to give their lives, to sacrifice anything and everything, it is worth your while, it is worth our while, it is worth the nation's while, it is worth the while of all the Churches in Christendom to promote it.”

MELANESIAN JOTTINGS.

Whilst Bishop John Selwyn was staying in the Solomon Islands there passed down the coast in full view of the place where he was, three canoes of suspicious appearance. He himself was laid up with ague, but Hugo Goravaka (then the head teacher in those parts) had the promptitude to get out his boat and follow them, arriving just as a crowd of armed natives had assembled on the shore to prevent their landing. The firing had actually begun, but Hugo lost no time. He at once pushed his boat in between the canoes and the shore right in the firing line, and by himself taking the strange chief on shore, stopped the battle before any harm was done. They were allowed to land, and were hospitably treated. Nevertheless these very men went on to Soga (the chief of Bugotu) and asked him so urgently to sell them heads at 7s 6d apiece that Soga sent post-haste for the Bishop to back him in his refusal. The Bishop told them very forcibly what he thought of them for demanding other people's lives when they had just had such a very narrow escape of losing their own, and Soga sent them back to New Georgia without any heads except those they wore on their shoulders, and, it is to be hoped, thankful that those were still there.

But we must not forget to mention Marsden Mankalea, who was heroic, too, in his own quiet way. When he went to Ysabel he was as other teachers, except that his eyes were not strong; but in removing a creeper some dust fell into them

and poisoned them, so that they got terribly painful, and when the "Southern Cross" returned it found him in total darkness. He was at once sent to Norfolk Island, but it was too late; he would never see again. Perhaps he felt as did another blind Melanesian who, when his friends tried to persuade him that his blindness was a punishment for deserting his Lindalo, and would be removed by returning to him, answered that he "was quite contented that God's face should be the first thing he ever saw again." At all events, Marsden took his trial with equal courage and cheerfulness, and did not let it spoil his usefulness. He could, and did, still teach, and he fearlessly went to reprove a chief for some misdeed, although he knew the chief meant to have him killed for his boldness. A man was standing over Marsden with raised tomahawk ready to beat out his brains when the chief gave the signal; and though he could not see Marsden felt this. But he wanted to have a smoke, and turned to this very man and asked him for a light. The man was so astonished he let his weapon fall harmlessly. It was done in absolute simplicity, not in bravado. Marsden knew he might be going to be killed, but as he was calm enough to wish for a pipe he saw no reason why he should not ask for it.

Another time, when a long way from land, on a preaching tour, the boat upset and he had to swim for his life. Of course, like all Melanesians, he could swim—they learn it as they learn to walk—but it was a serious difficulty not to be able to see the land he should make for. His companions guided him ashore with their voices. When he started, he knew well the danger of such a journey, but he preferred to do his duty, even at a risk, rather than shirk it for a safe and easy round of walk as some people would have done.—Ex. "Isles of the Sea."

Bible Teaching in State Schools.

This subject, which has been discussed again and again in past Synods, was once more referred to at the recent Synod, and also at a meeting of the clergy alone. There cannot be any subject of more importance to the future of the Church, for the present efforts to train the young in the principles of religion, whether in Sunday School or elsewhere, are generally felt to be hopelessly insufficient. The time for more energetic action has certainly come. We have waited 30 years in the hope that the State would listen to the appeals that have been made and give greater facilities for religious teaching, but

we have waited in vain and seem no nearer than we were at the beginning. We must now take some vigorous steps ourselves if we are not to lose more ground than we have lost already and make the task of the next generation considerably harder. Other religious bodies are feeling this and are moving in the matter and the Church which has in the past taken the lead in educational matters must do her full share of the work. It is useless waiting for some system or scheme which we may think the best one, while we neglect to do what is both feasible and sure to yield practical results. The plan tried in many places of giving an extra half hour over and above the regular school hours, for such children as may choose to come, has been tried and found in most cases quite unsatisfactory. But a better plan is being tried in several places and with very considerable success. The Act stipulates that there shall be at least four hours secular instruction in the day. As in most schools $4\frac{1}{2}$ or 5 hours are given it is quite competent for a committee on one or more days in the week to start the secular work half an hour later than the usual hour and grant the use of that half hour for religious teaching if it is applied for. The ministers of religion should certainly combine for this purpose, if it is to be effectively done, and the teaching should be of a non-sectarian character, not in the sense of being merely negative teaching, but dealing with those positive and fundamental truths which the various religious bodies have undoubtedly in common. Competent teachers should be secured to assist the ministers so that there is a full staff, and the attendance should be as prompt and regular as that of the State teachers. It is much wiser not to ask the State teachers to give the instruction, as it gives rise to a suspicion on the part of the teaching profession that religious tests for teachers should be introduced into our educational system.

For those who wish to start Bible classes in the schools of their districts the following suggestions are offered:—

1. Find out if the School Committee are willing to start the ordinary secular work half an hour later on one day in the week, and to grant the use of the schools for that half hour to voluntary teachers for a Bible lesson. If the members refuse then nominate other members who are favorable at the next election.

2. Get the ministers of other religious bodies to combine and form an association of voluntary teachers ready to give Bible instruction. Make rules and draw up a syllabus of lessons.

3. Send circulars to every parent asking them to sign "Yes" or "No" whether they wish their children to attend the proposed class.

4. Consult with State teachers and secure their co-operation for the purpose of maintaining discipline, which they can do without compromising themselves.

There is no reason why Bible teaching should not be given in every State school in the Diocese in course of time, and in many districts the available teaching material must be there only waiting to be used.

About 1000 children are attending these weekly classes in the town of Nelson, and in Gisborne where the scheme has been started this year in the town and two suburban schools there are about 800 children on the roll.

F.W.C.

Lambeth Conference, 1908.

The recent issue by the Society for Promoting Christian Knowledge of a most valuable series of papers on the subjects to be discussed at the Pan-Anglican Congress, and the publication in our columns last month of the programme of the Lambeth Conference, emphasize the importance of a clear understanding of the nature and object of the two great Church gatherings which are to take place in London next summer. The aim of this article is to prepare the way for such an understanding by recounting in as simple a manner as possible a few elementary facts in regard to them—facts, no doubt, familiar by now to many of the readers of the W.C.T., but still forgotten or unknown to a great number of Church people.

It is necessary, in the first place, to lay hold of the fact that the Lambeth Conference and the Pan-Anglican Congress are two entirely distinct things. They have no connection with one another at all, save that they are to take place in consecutive months in the same year, the Pan-Anglican Congress meeting from June 16 to 22, the Lambeth Conference deliberations occupying the whole of the following month. As a matter of fact they are constantly confused in people's minds. Such confusion is not without excuse, in that the Lambeth Conference has sometimes in the past been described as the Pan-Anglican Conference. To avoid misunderstanding, it will be best for the present to adhere rigidly to the two terms Lambeth Conference and Pan-Anglican Congress. The Lambeth Conference is no new institution. Such conferences have taken place, roughly speaking,

every ten years since 1867—viz., in the years 1867, 1878, 1888, 1897. It is a gathering of Bishops. All Bishops of the Anglican Communion, or, to put it in another way, all Bishops of Churches in communion with the See of Canterbury, are invited to attend. Its discussions are not open to the public, but the resolutions which are passed are embodied in an "encyclical letter" and addressed to "the faithful" through the world. On the other hand, there has never been a Pan-Anglican Congress before. Its meetings will be open to clergy and laity, to men and women. There will be present delegates from every diocese in the Anglican Communion, and any English Churchman or Churchwoman who is ready to pay for a ticket will have the right of admission to all meetings.

The importance of the Lambeth Conference depends upon a somewhat different set of considerations. The number whose presence is to be expected is chiefly interesting as a testimony to the growth of the Anglican Communion. In the year 1867 144 Bishops were invited and 76 attended; in the year 1878 173 were invited and 100 attended; in 1888 211 were invited and 145 attended; in 1897 the number of those who attended had risen to 197, but there seems to be no record available of the number invited. The number of those who are entitled to receive an invitation to the Conference of 1908 is about 300; of these it is expected that at least 230 will attend. Thus there has been a steady and rapid growth of the Episcopate; and it is worth noticing that the proportion of those who attend in relation to those who are invited is far larger in the latter gatherings than in the former. This change is no doubt due to a growing recognition of the value of the deliberations which have taken place, and to the entire disappearance of the suspicion with which some of the Churchmen regarded the initiation of these assemblies.

But it is rather the status of its members, as responsible rulers of the Church, than their quantity that gives to this gathering of the Bishops its special character and significance. It would be impossible for the leaders of any institution, which was carrying out its work in conditions as different as those which characterise the various dioceses of the Anglican Communion, to meet together for counsel and encouragement without gain to the whole organisation. Some Bishops are engaged in laying the foundations of native churches amid such teeming populations as those of India and China; it is the task of others to provide the ministra-

tions of the Church for a few lonely Christians scattered over such vast areas as those of the dioceses of Selkirk and Alaska. Yet, in whatever conditions they have been called to work, the problems of sin and unbelief with which they are confronted are much the same; and it is in the one faith in the one Lord, through grace supplied by the same Sacramental ordinances, that they are everywhere set to meet the universal needs of the human race. Men who have so much in common, amid such diverse conditions cannot meet together and discuss each other's methods and difficulties, hopes and fears without great, though it may be indefinable, profit to themselves and to the work in which they are all alike engaged.

But there is more than this. The Bishops are not the officers of a mere human organisation, but the divinely-appointed rulers of a Divine society, "the temple of the living God, the pillar and ground of the truth." They are the successors of the apostles and ambassadors for Christ. And though the Lambeth Conference has always disclaimed all pretensions to be, in any formal sense, a synodical or conciliar assembly, and though the various national Churches which are united in it are not bound to an acceptance of its decisions, yet still we may rightly believe that something of Divine illumination will be forthcoming for its deliberations; and we may rightly attribute to its conclusions an authority something more than human.

DIOCESAN SYNOD.

Minutes of Proceedings of the Second Session of the Seventeenth Synod of the Diocese of Waiapu, N.Z.

THURSDAY, SEPTEMBER 26th, 1907.

The Synod assembled in St. John's schoolroom at 4 p.m. The names of the clerical and lay representatives were called over, and the president declared the Synod duly constituted. Members present, see table of attendance.

Apologies for Absence.—Apologies were made for several of the clergy and laity who were absent.

The president delivered his opening address.

Officers.—The Rev. M. W. Butterfield was appointed clerical secretary, Mr J. B. Fielder lay secretary, and Mr Thomas Tanner chairman of committees, and the Rev. M. W. Butterfield was asked to furnish reports to the Press.

Hours of Business.—It was resolved that the hours of business be

from 4 to 5.55 p.m., with an adjournment to 8 p.m.

President's Address.—Rev. Canon Mayne moved, Mr T. Tanner seconded, that the thanks of the Synod be given to the Right Rev. the president for his address, and that he be respectfully requested to allow the same to be published with the proceedings of the Synod.—Carried.

Late Ven. Archdeacon Williams.—Standing Order 14 having been suspended, the Rev. Canon Mayne proposed, Mr J. B. Fielder seconded, that this Synod desires to express its deep sorrow at the loss sustained by the Church of the Province of New Zealand, and this diocese in particular, by the death of the Ven. Archdeacon Samuel Williams.—Carried, all standing.

Papers laid upon the Table.—Mr J. B. Fielder, diocesan secretary, laid a number of returns, accounts, and reports upon the table.

Reports Read.—The reports of the Standing Committee, the Diocesan Trusts Board, the Waiapu Board of Diocesan Trustees Incorporated, Cathedral Chapter, were read. Printed copies of these reports, and accounts of the diocesan treasurer, etc., were issued to members.

The report of the Combined Clerical Pension Board was taken as read, and printed copies of same and accounts were distributed.

Sessional Committee on Returns and Accounts.—The president nominated the following as a Sessional Committee on Returns and Accounts:—The Ven. Archdeacon Rud-dock, Revs. H. P. Cowx, L. Dawson Thomas, H. T. Rawnsley; Messrs C. A. FitzRoy, H. H. Clemens and Ernest White.—The Synod concurred in the nomination.

Letters Read.—The Bishop read letters he had received from the Bishop of New Guinea, the Bishop of Melanesia, and Archdeacon Banner of Hong Kong, re the votes passed at the last session of this Synod.

Standing Committee.—Resolved, that the Standing Committee consist of the Right Rev. the Bishop, and four clerical and six lay members.

The following were nominated:—Clergy: Ven. Archdeacon D. Rud-dock, Revs. Canon Mayne, C. L. Tuke, Revs. A. F. Gardiner and E. Robertshawe; laymen, Messrs C. H. Edwards, J. B. Fielder, Henry Hill, J. H. Sheath, Thos. Tanner, John Thornton, F. W. Williams and J. N. Williams.

Notices of motion having been given, the Synod adjourned to 4 p.m. Friday, the 27th September, 1907. Confirmed, 27th September, 1907.—W. L. Waiapu, President.

SECOND DAY, FRIDAY, SEPTEMBER 27th, 1907.

The Synod met in St. John's schoolroom at 4 p.m. The proceedings were opened with prayer. (Members present, see table of attendance).

The minutes of the previous meeting were read and confirmed.

Reports laid upon the table and read.—Report of Sessional Committee on the Bishopric Endowment Fund and See House, report of the Waiapu Church Times Committee, accounts of the Church Endowment Fund, were laid upon the table.

Election of the Standing Committee.—After three ballots the following were elected:—Clergy: Ven. Archdeacon D. Ruddock, Revs. Canons Mayne, J. C. Eccles, C. L. Tuke. Laymen: Messrs C. H. Edwards, J. B. Fielder, J. H. Sheath, Thos. Tanner, F. W. Williams and J. N. Williams.

Religious Instruction.—Rev. A. F. Gardiner moved, Rev. Canon Jordan seconded—(1) that a select committee be appointed to inquire into and report upon the various means that are adopted in this diocese for the purpose of imparting religious instruction to the young. (2) that the committee consist of the Ven. Archdeacon Ruddock, Rev. Canon Tuke, Rev. C. A. Tisdall, Messrs J. H. Sheath, C. Saunders, W. Robinson and the mover.—Carried.

Bill introduced, read first time.

Ven. Archdeacon Williams moved, Rev. Canon Eccles seconded, that leave be given to introduce a bill intituled A Bill to amend Diocesan Canon II. of the election of members of the General Synod.—Carried.

Bill read a first time, and the second reading made an order of the day for Monday.

Late Rev. William Lambert, B.A.—Ven. Archdeacon Williams moved, Ven. Archdeacon Ruddock seconded, that this Synod desires to express its sympathy with the widow and family of the late Rev. William Lambert, B.A., in the loss which they have sustained by his death.—Carried, all standing.

Late Rev. Canon H. W. St. Hill.—Rev. A. F. Gardiner moved, Mr F. W. Williams seconded, that this Synod desires to place on record the long and valuable services of the late Rev. Harry Woodford St. Hill, for many years vicar of the parishes of Napier, Hastings and Havelock, and canon of this diocese.—Carried, all standing.

The Bishop's attendance at Pan Anglican Congress and Lambeth Conference.—Rev. Canon Tuke moved, Rev. Canon Eccles seconded, that the members of the Synod rejoice to hear that the Bishop of the diocese hopes to be able to proceed

to the Pan-Anglican Congress and the Lambeth Conference, and respectfully beg to assure His Lordship of their earnest prayers that he may have health and strength to take part in the deliberations, and safely return to the diocese.—Carried.

Notices of motion having been given, the Synod adjourned to 4 p.m., Monday, the 30th September, 1907. Confirmed September 30th, 1907.—W. L. Waiapu, President.

THIRD DAY, MONDAY, 30th SEPTEMBER, 1907.

The Synod met in St. John's schoolroom at 4 p.m. The proceedings were opened with prayer. (Members present, see table of attendance).

The minutes of the previous meeting were read and confirmed.

Report and accounts laid upon the table.—Accounts of the East Coast Native Pastorate Fund. Report of the Business Committee of the Bishopric Endowment Fund, which was read.

Revision of list of lay members of Synod.—Standing Order 14 having been suspended, Mr J. Thornton moved, Rev. Canon F. Mayne seconded—(1) That a committee be appointed to revise the table showing the number of Synodsmen to be elected by each parish or district within the diocese, and to bring up a revised table for consideration by a committee of the whole Synod; (2) that the committee consist of Messrs J. W. Sheath, C. H. Edwards and the mover.—Carried.

Melanesia and New Guinea.—Rev. Canon Tuke moved, Rev. A. F. Gardiner seconded, that the members of the Synod express their heartfelt sympathy with the Bishops of Melanesia and New Guinea in their arduous labors, and earnestly pray that their efforts to win the heathen to the faith may be abundantly prospered.—Carried.

Suppression of Tohungaism.—Rev. F. W. Chatterton moved, Mr J. Thornton seconded, that this Synod views with satisfaction the recent action of the Government in the direction of the suppression of tohungaism, and is of opinion that the time is ripe for more aggressive action on the part of the Church in the Urewera district.

The Rev. F. W. Bennett proposed the following amendment, which was accepted by the mover of the resolution, that this Synod views with satisfaction the recent action of the Government in the direction of the suppression of tohungaism, and trusts that it may be possible for the church to take more aggressive action among the tribes which are specially affected by this evil.—Carried.

Second Reading of a Bill to Amend Diocesan Canon II., Election of Members of the General Synod.—Ven. Archdeacon H. W. Williams moved, and Mr J. B. Fielder seconded, that a bill intituled a statute to amend Canon II. to provide for the election of members of the General Synod, be read a second time.—Carried.

The president left the chair, and the Synod went into committee on the bill. The Synod resumed. The chairman reported the bill as amended in committee. The Synod resumed. The third reading was made an order of the day for tomorrow.

"Waiapu Church Times."—Rev. A. F. Gardiner moved, Rev. M. W. Butterfield seconded, that the hearty thanks of this Synod be accorded to the Revs. Canons Mayne and Tuke for the successful launch of the "Waiapu Church Times."—Carried.

Bishopric Endowment Fund.—Ven. Archdeacon Ruddock moved, that the Synod go into committee to consider the report of the committee appointed by Synod to increase the Bishopric Endowment and Building Fund to £25,000.—Carried.

The president left the chair, and the Synod went into committee on the report.

The chairman reported the report and the Synod resumed.

General Mission Fund.—Rev. Canon Mayne moved, Rev. A. F. Gardiner seconded, that this Synod directs all parishes and parochial districts to allocate the collections on Christmas Day of this year towards raising the £2000 necessary for the carrying on the proposed general mission in New Zealand.

The mover withdrew the motion with a view to re-introducing it in an amended form.

Incorporation of Te Aute Trust.—Mr J. B. Fielder moved, Rev. Canon Mayne seconded, that the trustees of the Te Aute trust are authorised to make application to be incorporated under the Religious Charitable and Educational Trust Beards' Incorporation Act, 1884.—Carried.

Notices of motion having been given, the Synod adjourned to 4 p.m. Tuesday, October 1st, 1907.

Confirmed October 1st, 1907. W. L. Waiapu, President.

FOURTH DAY.

TUESDAY, OCTOBER 1st, 1907.

The Synod met in St. John's Schoolroom at 4 p.m. The proceedings were opened with prayer. (Members present, see table of attendance).

Report Select Committee on list lay membership of Synod was brought and read.

General Church Fund.—Ven. Archdeacon Ruddock moved, and Mr T. Tanner seconded, That in the opinion of this Synod it is desirable to establish a general fund for the diocese, and that the Standing Committee be requested to formulate a scheme, to define its scope, and to report the same to the next session of Synod.—Carried.

Help to Missionary Efforts.—Rev. Canon Tuke moved (1) That a seasonal committee be appointed to inquire and report upon what encouragement to missionary effort is being given in the various parishes and districts. (2) That the committee consist of the Ven. Archdeacon Williams, Revs. C. A. Tisdall, A. P. Clarke, A. F. Gardiner, and J. Hobbs, Messrs Finch, Clatworthy, Robinson and the mover.—Carried.

Report of the Standing Committee.—Mr J. B. Fielder moved, the Rev. L. D. Thomas seconded, That the Synod go into committee to consider the report of the Standing Committee.—Carried.

The Synod went into committee.

The Synod resumed.

The Chairman reported that the committee of the whole Synod had considered the report of the Standing Committee.

Election of Members of the Maori Mission Board.—Ven. Archdeacon Ruddock moved, That the Synod proceed to the election of members of the Maori Mission Board.—Carried.

The Rev. Canon C. L. Tuke was elected unopposed.

A ballot for one lay member took place between Messrs J. B. Fielder and J. Thornton. Mr Thornton was elected.

Third Reading Bill.—A bill intitled Statute to amend Diocesan Canon II. for the election of members of the General Synod was read a third time and passed.

Maori Congress.—Mr J. Thornton moved, Rev. Canon J. Eccles seconded, That this Synod views with much satisfaction the proposal to hold a representative Maori congress in Wellington during 1908. It is of opinion that such a gathering will not only be productive of much benefit to the Maoris, but, by bringing prominently forward the position, needs and claims of the race, it will tend to promote a better understanding between the two peoples and arouse a sense of responsibility in the European mind in reference to the spiritual and temporal welfare of the natives.—Carried.

Local Option to the Maori Race.—Rev. F. A. Bennett moved, Mr J. Thornton seconded, That this Synod, impressed with the havoc

that drink is working amongst the Maoris in many districts, urges upon the Government the justice of extending the principle of local option to the Maori race, so that in any Maori electorate where the native vote decides in favor of No-license, it shall be illegal to supply any Maori in that electorate with liquor; and that a copy of this resolution be sent to the Native Minister and to all the Maori members in Parliament.—Carried.

Creation of Office of Patriarchate.—Rev. M. W. Butterfield moved, Rev. Canon Eccles seconded, That this Synod is of opinion that the creation of a Patriarchate of Canterbury over the whole Anglican communion or a tribunal of reference of which any particular bishop should be ex officio president, would be detrimental to the freedom of the colonial churches and should be strongly opposed.—Carried.

Offertories for General Missions.—Rev. Canon F. Mayne moved, Ven. Archdeacon Ruddock seconded, That this Synod recommends all parishes and parochial districts to allocate the collections on Christmas Day, or on one of the Sundays during the next Advent season to a fund of £2000 which it is proposed to raise, in order to carry on the intended General Mission in New Zealand, and that circulars and envelopes be sent to all the clergy for distribution among their parishioners for the same object.—Carried.

Diocesan Church Paper.—Rev. M. W. Butterfield moved (1) That a select committee be appointed to consider the report of the Waiapu Church Times committee and to suggest means for increasing the circulation of the diocesan paper; (2) that the committee consist of the Rev. Canon Mayne, Rev. Canon Tuke, Rev. L. D. Thomas and Messrs F. W. Williams, J. B. Fielder, C. H. Edwards and the mover.—Carried.

Notices of motion having been given, the Synod adjourned to 4 p.m. Wednesday, the 2nd October, 1907.

Confirmed October 2nd, 1907. W. L. Waiapu, president.

FIFTH DAY.

WEDNESDAY, OCTOBER 2nd.

The Synod met in S. John's Schoolroom at 4 p.m. The proceedings were opened with prayer.

The minutes of the previous meeting were read and confirmed.

Reports Select Committees.—The report of the select committee appointed to enquire into and report upon what encouragement to missionary effort is being given in the

various parishes and districts was brought up and read. The report of the select committee on returns and accounts was brought up and read. The report of the select committee re religious instruction was brought up and read.

Church Conference Annual Session of Synod.—Mr J. Thornton to move, That, in view of the many vital and pressing problems of life affecting the spiritual, moral and social well-being of the community, and the urgent call for combined Church action in regard to them, it is the opinion of this Synod that each annual session one or more such questions shall be brought forward with a view to demonstrate their importance and to devise means for their solution; that one evening at least in each session be devoted to the work; and that the subject be introduced by a paper and followed by a discussion.

Rev. H. P. Cowx moved, Ven. Archdeacon Ruddock seconded, as an amendment that the words "at a Church Conference" be inserted after the word "forward" and that all words after the word "solution" be deleted, was accepted by the mover, and the resolution as amended was carried.

Erection of See House.—Mr Thos. Tanner moved, Mr J. H. Sheath seconded, (1) That a committee be appointed to arrange for the erection of the See House for this diocese at such time as shall be deemed advisable, (2) the committee to consist of the Rev. Canon Mayne, Rev. Canon Tuke, Ven. Archdeacon Ruddock, Messrs C. H. Edwards, F. W. Williams and the mover, with power to add to their number.—Carried.

The Union of Churches.—Rev. F. W. Chatterton moved, that this Synod, recognising the evils that result from religious divisions, and the serious weakening thereby of the Christian Church in her efforts to cope with the widespread unbelief and indifference and the complex social perils that beset us, asks the clergy to use their utmost endeavors to secure a better understanding and, if possible, a closer union with other religious bodies."

The Ven. Archdeacon Ruddock moved and the Rev. Canon Tuke seconded, the following amendment, that this Synod, recognising the evils that result from our religious divisions, and the serious weakening thereby of the Christian Church in her efforts to cope with the widespread unbelief and indifference, thankfully notes the efforts which are being made in different parts of the world towards bringing about closer union between Christian bodies, and urges upon the members of the church in this diocese

the need for earnest prayer that the Divine blessing may rest upon the same.

The amendment was accepted by the mover, and carried.

Diocesan Church Paper.—Rev. Canon Mayne moved, and Rev. Canon Eccles seconded, that the Synod go into committee to consider the report of the committee appointed by Synod to report upon the management of the Church paper and to increase its circulation.—Carried.

The president left the chair. The Synod went into committee on the report. The chairman reported that the report had been considered and resolutions appended by the committee.

The report of the committee was accepted, and the following resolutions appended to the report were put to the Synod and carried:—(1) That the paper having now been launched as a diocesan institution the business arrangements should for the future be in the hands of the Standing Committee of the diocese. (2) That the editorial arrangements continue in the hands of the Revs. Canons Mayne and Tuke, with power to appoint sub-editor for (a) parish intelligence, (b) English church news, (c) Missionary intelligence, and such other sub-sections as may from time to time be considered necessary. (3) That all papers when issued be forwarded in bulk to the clergy and be a charge on the respective parishes. Subscribers desiring their copies posted direct to be charged 2s per annum in advance. (4) In accordance with a desire expressed it is recommended that arrangements be made with the manager of the Te Rau Press to issue a leaflet in Maori each month to be distributed with copies for Maori subscribers.

List of lay representatives Diocesan Synod.—The Synod went into committee to consider the table of election of Synodsmen Diocesan Canon III., Clause 1. The chairman reported the list as amended in committee.

The Synod resumed. The list as amended was accepted by the Synod.

Reports Accepted. The reports of the Cathedral Chapter, Standing Committee, the Diocesan Trusts Board, the Waiapu Board of Diocesan Trustees Incorporated, and the Representatives on the Clerical Pension Board were accepted.

Notices of motion having been given the Synod adjourned to 8 p.m. Thursday, October 3rd, 1907. Confirmed October 3rd, 1907. W. L. Waiapu, president.

SIXTH DAY.

THURSDAY, OCTOBER 3, 1907.

The Synod met in St. John's schoolroom at 8 p.m. The proceedings were opened with prayer. (Members present, see table of attendance).

The reports of the Superintendent Missionaries of the several Maori mission districts were read, and accepted.

Decisions of the Standing Commission of the General Synod.—The president reported the following decisions: (1) Re the nominations by the Bishops of members of the Board of Governors of St. John's College, Tamaki. (2) The election of members of the Standing Committee in Synod.

Assessors of the Bishop's Court.—The Bishop appointed the Revs. Canons F. Mayne, C. L. Tuke, J. C. Eccles, and Mr J. W. Sheath as assessors to fill certain vacancies.—The Synod concurred.

Examination Sunday Schools.—The Bishop announced that the examination of Sunday schools would be held on November 18, 1907, or during that week, and that he had appointed the Ven. Archdeacon D. Ruddock, Rev. Canon C. L. Tuke, and the Revs. A. F. Gardiner and M. W. Butterfield as the examiners.

Religious Instruction of the Young.—The report of the Select Committee was accepted and the resolutions appended were considered by the Synod, amended, and adopted as follows:—(1) That examination papers be set for three different grades—junior under 12 years of age, middle grade between 12 and 14, senior grade over 14 years of age. (2) Subjects for examination for 1908 to be as follows—(a) The life of our Lord from the Sermon on the Mount to the final departure from Galilee. A list of suggested lessons as appended to the report. (b) The first twenty chapters of the Book of Exodus. (c) Church catechism, the ten commandments, duty towards God, and duty towards my neighbors. (3) Rewards, that books be presented to all who obtain 60 per cent. of marks, and certificates to all who obtain 40 per cent. of marks. (4) That the examination be held during the month of November, 1908. (5) That the Bishop be asked to appoint examiners. (6) That in all Sunday schools scholars should be urged to enter for the examinations, and that where it is possible conferences of teachers should be held to discuss matters in connection with Sunday school work.

Committee re Jubilee Thank-offering Fund.—Rev. Canon Tuke moved,

Rev. Canon Eccles seconded, that the Synod appoint three members to act as a central committee for the organisation of the Jubilee Thank-offering Fund. (2) That the following constitute the committee:—Rev. Canon Mayne, Mr J. H. Sheath and the mover. Carried.

Church Society.—Rev. F. E. Telling-Simcox moved, that, in the opinion of this Synod, it is desirable that one of the clergy be specially appointed to make an annual visit to every parish in the diocese, for the purpose of advocating the claims of the Church Society upon all Church people. Lost.

Delegates Pan-Anglican Congress.—Ven. Archdeacon Williams moved, that the Standing Committee be empowered to take such steps as may be necessary for the appointment of delegates to the Pan-Anglican Congress. Carried.

Reports Accepted.—The following reports were accepted: Report of the select committee on Church paper, the report of the Business Committee of the Bishopric Endowment Fund, the report of the select committee to examine and report upon returns and accounts, the report of the select committee to report upon the missionary work of the diocese, the report of the select committee on returns and accounts.

Standing Order No. 14 was suspended for the remainder of the evening.

Printing Committee.—Mr J. B. Fielder moved, and Ven. Archdeacon H. Williams seconded, (1) that a printing committee be appointed to superintend the publication of the proceedings of this Synod. (2) that the committee consist of the Rev. Canon Mayne and the mover.—Carried.

Votes of Thanks.—Votes of thanks were passed to the residents of Napier for hospitality shown to the members of the Synod, to Mr J. H. Fray for his recital on the organ, which beautifies our Cathedral, to the clerical and lay secretaries, to the Press for publishing reports of the Synod, to the vestry of the Cathedral parish for the social tendered to members of Synod and others on Thursday, September 26th 1907.

Confirmation of Minutes.—The Right Reverend the President was empowered to confirm the minutes of this day's proceedings.

Benediction.—The Benediction was pronounced by the president, and the Synod closed.

Confirmed 4th October, 1907.—W. L. Waiapu, President.

"IAN MACLAREN" ON THE CHURCH OF ENGLAND.

Dr. John Watson (Ian Maclaren), preaching at Sefton Park Presbyterian Church, shortly before his death, spoke thus of the Church of England:—

Her Spirit of Reverence.—Mr Shorthouse had laid great stress on the note of quietness in the Church of England. It was a fitting tribute; her attitude in public affairs was never loud, garish, or indecorous. When a man entered one of her ancient places of worship he passed into a home of quietness. Not only did the noises of the street die out of his ears, but in her worship the noise died out of his heart. The garish light fell softly through glass enriched with pictures of saints, and many a Christian of our shallow and unbelieving age was melted in this solemn shadow. In a Church of England, from the font where infancy was received, through the Gothic interior symbolising the mysteries of the Faith, to the altar where he received the sacred symbols of the communion, the worshipper had portrayed the beginning, the progress, and the triumph of Christian life. The prayers of the Church, handed down through prophets and apostles, saints and doctors, by their religious and thorough Catholic comprehension took us out of time and place, and placed us amid things eternal and unseen. There were minds which resented this chastening shadow, hearts which would not cease to question even before historic catholic creeds. But, notwithstanding immutability and antiquity, her worship to-day remained the standard of the most perfect Christian worship in this country, checking the wild vagaries of spiritual enthusiasm, and unconsciously refining the spiritual attitude of her children. The second quality was—

Her Learning.—No Church had since the Reformation, made such permanent and valuable contributions to theological science. Not only in the Universities and high places, but up and down the country, there was a large body of clergy who up to old age, and without hope of reward, were pursuing their studies in sacred and profane learning. It was an excellent thing that in so many obscure rural parishes in England there were men of the highest culture, and evidently also of most genuine piety, and they could appreciate the service which the church thus rendered to the country, if, having travelled in the East, they had seen the sort of clergy another great church had. A great debt of gratitude was due

to the Church of England for the character of her clergy, and they might, to mention but a few, thank God for men like Hooker, the sanest theologian who had written in the English tongue; for Jeremy Taylor, the golden mouth of the English pulpit; and for Butler, subtlest and most virile defender of the Faith; and for Farrar, who had converted many a wavering mind; Lightfoot, who had graced modern English theological scholarship on a level with that of Germany; Gore, Liddon, Pusey, Illingworth, and many others of our own day, whose books were on their shelves, and whose inspiration was in their hearts. The Church of England might truly say that strength, as well as beauty, was in her sanctuary. The third quality was

Her Pastoral Instinct.—He confessed to a profound respect and admiration for the parochial system. A parish church was for all the people in the parish, religious or irreligious, poor or rich. If a State kept order and administered justice, and made provision for the poor and sick, was it not a good thing that there should be a general and free provision for those who were poor in things spiritual and sick of soul? Any Christian minister would visit the sick. But would people send for him if they had no claim on him, and would he go unasked if he had no commission from them? Was it not a national felicity that there was a house across whose threshold any person in the parish in time of trouble had not only the opportunity, but the right to pass; that there should be in the parish one who had not only the opportunity, but a call to cross every threshold with the comfort of the Gospel? The last quality he would note in the Church of England was

Her Comprehensiveness.—Many excellent persons in the Church of England did not believe in it; tried to turn out those who on all points did not agree with themselves. But often those who stood outside could most judiciously estimate the qualities of a great institution. He had not the slightest hesitation in asserting that one of the excellencies one of the strongest points of the Church of England, was her breadth. Reading her formularies and following her story, he was convinced that the Church of England was intended to comprehend every school of Christian thought, which, on the one hand, rejected the authority of the Roman See, and on the other accepted the essential truths of Christian Faith. If a man was a High Churchman he was welcomed by Andrewes, Law, Keble, and Pusey; if a Low

Churchman, by Hales, Chillingworth, John Smith, Maurice, Stanley, and Kingsley. His conviction was that High, Low, and Broad Schools had a right to be in the National Church, and that to attempt to eject a man because he adhered to any one of these schools was not only an outrage to him, but to the nation. Only when the church cast people out did she fail; only when she received them again would she rise to her full power and glory. Those who attempted to narrow her sinned against her traditions, and cut down the religious heritage of the nation. Let them pray that she might grow not narrower, but broader; that she might have room for Bishop Gore and Father Dolling, and for the lowest of Evangelicals; that she might stretch out her hands to her departed children, whose heart must be ever warm to the church of their country. As a stream in its course sometimes divided into branches but to re-unite, so they might pray that the stream of Puritanism and Methodism, which had done so much for the faith of this land, might some day re-unite with the church from which it had sprung. He was no sentimentalist, no foolish optimist, and he could not yet think that the day of re-union was yet at hand, but as they hoped once more to see but one kirk in Scotland, so he cherished the hope and belief that there would again be but one Church in England.

IS IT REASONABLE?

If you want amusement, you must pay for it—2s, 4s, or even 6s a seat.

If you want medical services, you must pay for them—5s, 10s, or even a guinea a visit.

If you want religious services, why in the name of justice and common sense, should some folks expect to get them for nothing—or next to nothing?

Ask this to yourself, honestly, fairly, and squarely:—How much last year did my amusement cost me—the club, theatre, sports, balls, dinner parties, even cards?

How much was I obliged to spend in medical advice and medicine for the safety of my body?

How much was I obliged to spend on legal help for the safety of my person and property.

How much did I spend on religion for the happiness, health, and safety of my soul?

How much every week or month do I give for the support of the Ministry, the administration of the Sacraments, and the preaching of the Word?